

NATIONAL WOMEN'S STUDIES ASSOCIATION
34th Annual Conference

NEGOTIATING Points of Encounter



NOVEMBER 7-10, 2013 | CINCINNATI, OHIO





THE UNIVERSITY
OF ARIZONA
DEPARTMENT OF GENDER AND
WOMEN'S STUDIES

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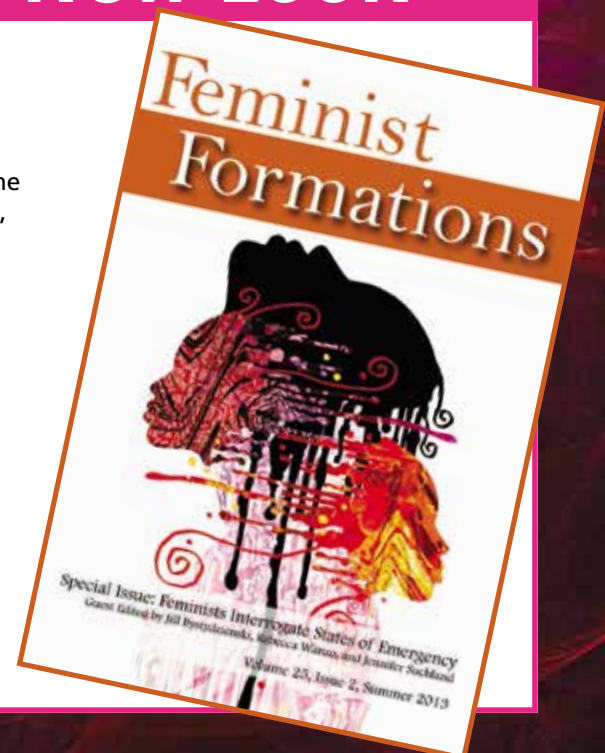


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Apple and Android users can download the NWSA 2013 Conference app by searching for NWSA 2013. This native app includes a searchable conference schedule, exhibitor information, and more.



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Ms. Community Events at NWSA:

Ms. Reception

Honoring Janell Hobson, Ph.D.

Author of the popular and widely discussed
Ms. Spring 2013 cover story on Beyoncé

Friday, November 8, 4:30-5:30 pm
Exhibit Hall, Ms. Booths 301-303

Ms. Sessions

Women and Media Leadership

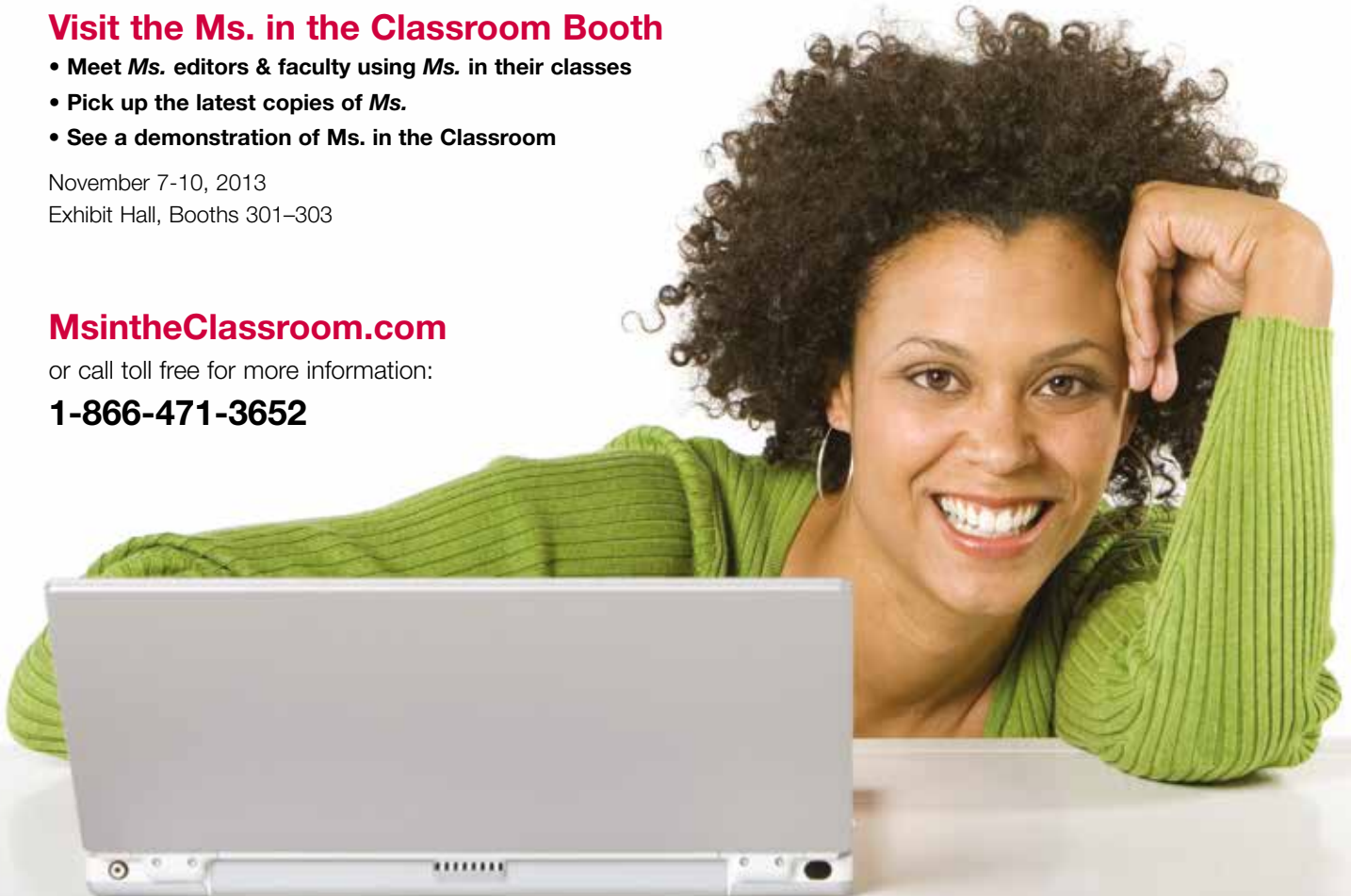
Friday, November 8, 9:25-10:40 am
Room 205

How to Fund the Revolution? Sustaining the Future of Women's Studies and Feminist Organizations

Friday, November 8, 12:55-2:10 pm
Room 212

New Directions in Online Education

Sunday, November 10, 10:40-11:50 pm
Room 205



President's Welcome

November 2013



DEAR COLLEAGUES,

As National Women's Studies Association president and conference co-chair, I am happy to welcome you to *Negotiating Points of Encounter*. The conference 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 are we, or should we be, negotiating these points of encounter as the contours of theories, disciplines, communities, economies, forms of protest, and even national identities shift?

We expect this conference to bring together activist scholars, movement makers, and coalition builders—who often labor between borders of all kinds—to consider how feminists navigate various points of encounter inside and outside of the academy. We also want to interrogate the subjects of feminist histories. Going forward, who and what subjects might be (shaping) the focus of the field's pasts—and futures?

Our program invites you to immerse yourselves in discussions about these issues and to explore the sacred and the profane, borders and margins, futures of the feminist past, body politics, and practices of effecting change.

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

Sincerely,

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

Yi-Chun Tricia Lin

NWSA President 2012-2014

Professor of Women's Studies

Southern Connecticut State University



Gender 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 operate within culture.

Subscription

Individuals: \$35

Students: \$20

Single issues: \$14

dukeupress.edu/differences



Camera Obscura

Lalitha Gopalan, Lynne Joyrich, Hoday 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.

Subscription

Individuals: \$30

Students: \$20

Single issues: \$12

dukeupress.edu/cameraobscura



GLQ: A Journal of Lesbian and Gay Studies

Elizabeth Freeman and Nayan Shah, editors

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

Subscription

Individuals: \$40

Students: \$25

Single issues: \$12

dukeupress.edu/glq



TSQ: Transgender Studies Quarterly

Paisley Currah and Susan Stryker, editors

TSQ offers innovative research and scholarship that contest the objectification, pathologization, and exoticization of transgender lives.

New in 2014

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Conference Highlights

THURSDAY NOVEMBER 7

Elizabeth Alexander Keynote

7 PM–9 PM
Grand Ballroom A

NWSA Sponsored Welcome Reception and Book Signing

9 PM–11 PM
Grand Ballroom Lobby

FRIDAY NOVEMBER 8

Poster Session

12 PM–1:30 PM
Junior Ballroom Lobby

Plenary Session: Gender, Resistance, and Movements: Negotiating the Borders and Margins

2:20 PM–3:50 PM
Grand Ballroom A

Seal Press Reception

4:00 PM–5:00 PM
Booth 208

Ms Magazine/Feminist Majority Foundation Reception

4:30 PM–5:30 PM
Booth 301/303

Ohio State University Sponsored Reception

5:00 PM–6:00 PM
Hilton Netherland Plaza, Salon M

Soapbox Inc Sponsored Reception

5:00 PM–6:00 PM
Booth 201

Women of Color Caucus Awards and Reception

5:30 PM–6:30 PM
Room 206

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

6:30 PM–8:30 PM
Room 206

Early Joiner Reception

7:00 PM–8:00 PM
Hilton Netherland Plaza, Continental Ballroom

Shabbat

7:00 PM–9:00 PM
Hilton Netherland Plaza, Salon FG

SATURDAY NOVEMBER 9

Poster Session

12 PM–1:30 PM
Junior Ballroom Lobby

Plenary Session Changing the Subjects: Remaking the Futures of the Feminist Past

2:20 PM–3:50 PM
Grand Ballroom A

SUNY Press Reception

4:00 PM–5:00 PM
Booth 100/102

MA/PhD Reception

5:00 PM–6:00 PM
West Lobby

NWSA Authors Networking Reception

5:00 PM–6:00 PM
Exhibit Hall

Membership Assembly

5:25 PM–6:40 PM
Room 206

University of Cincinnati Women's, Gender, and Sexuality Studies Reception

7:00 PM–8:00 PM
Hilton Netherland Plaza, Salon H+I

Ageing and Ageism Caucus Event

7:00 PM–9:00 PM
Room 208

SUNDAY NOVEMBER 10

Delegate Assembly

8:00 AM–9:15 AM
Room 206

Governing Council

9:25 AM–4:00 PM
Hilton Netherland Plaza, Salon FG

All locations in the Duke Energy Convention Center unless otherwise specified

EXHIBIT HALL HOURS

- Thursday, 3 PM–7 PM
- Friday, 9 AM–6 PM
- Saturday, 9 AM–6 PM
- Sunday, 9 AM–12 NOON

CHILD CARE SERVICE

- Thursday, 9 AM–5 PM
- Friday, 7:45 AM–6:45 PM
- Saturday, 7:45 AM–6:45 PM

Pre-arranged appointments only

NWSA REGISTRATION

- Thursday, 7 AM–7 PM
- Friday, 7 AM–7 PM
- Saturday, 7 AM–6 PM

EMPLOYMENT SERVICES

- Thursday, 9 AM–7 PM
- Friday, 9 AM–7 PM
- Saturday, 9 AM–7 PM
- Sunday, 9 AM–1 PM

Pre-arranged appointments only



Conference at a Glance

THURSDAY, NOVEMBER 7

7 AM–7 PM **Pre Conference and General Conference Registration**

9 AM–7 PM **Employment Services**

7:30 AM–5:15 PM **Women of Color Leadership Project**

7:30 AM–5:15 PM **Program Administration and Development Pre-Conference
Campus Women's Centers Pre-Conference**

3 PM–7 PM **Exhibit Hall Opens**

7 PM–9 PM **Keynote Address:
Elizabeth Alexander**

9 PM–11 PM **NWSA Keynote Reception and Author Signing**

FRIDAY, NOVEMBER 8

7 AM–6 PM **General Conference Registration**

9 AM–6 PM **Exhibit Hall Open**

9 AM–7 PM **Employment Services**

8 AM–12:05 PM **General Conference Break-out Sessions**

12:00 PM–1:30 PM **Poster Session**

12:55 PM–2:10 PM **General Conference Break-out Sessions**

2:20 PM–3:50 PM **Plenary Session: Gender, Resistance, and Movements:
Negotiating the Borders and Margins**

4:00 PM–6:40 PM **General Conference Break-out Sessions**

SATURDAY, NOVEMBER 9

7 AM–6 PM **General Conference Registration**

9 AM–6 PM **Exhibit Hall Open**

9 AM–7 PM **Employment Services**

8 AM–12:05 PM **General Conference Break-out Sessions**

12:00 PM–1:30 PM **Poster Session**

12:55 PM–2:10 PM **General Conference Break-out Sessions**

2:20 PM–3:50 PM **Plenary Session: Changing the Subjects: Remaking the Futures of the Feminist Past**

4:00 PM–6:40 PM **General Conference Break-out Sessions**

SUNDAY, NOVEMBER 10

9 AM–12 PM **Exhibit Hall Open**

9 AM–1 PM **Employment Services**

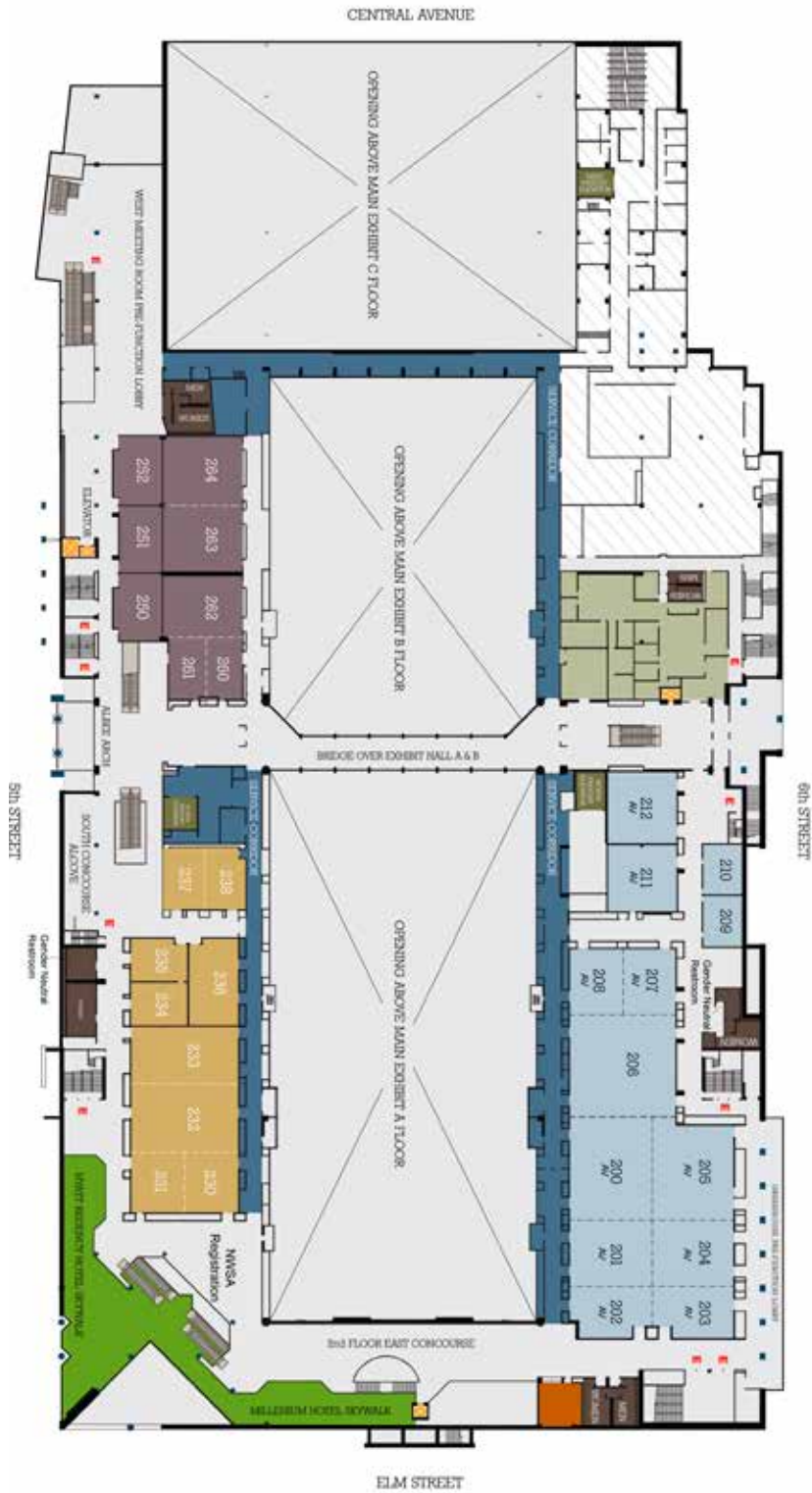
8 AM–12:05 PM **General Conference Break-out Sessions**

9:25 AM–4 PM **Governing Council Meeting**



Convention Center and Hotel Maps

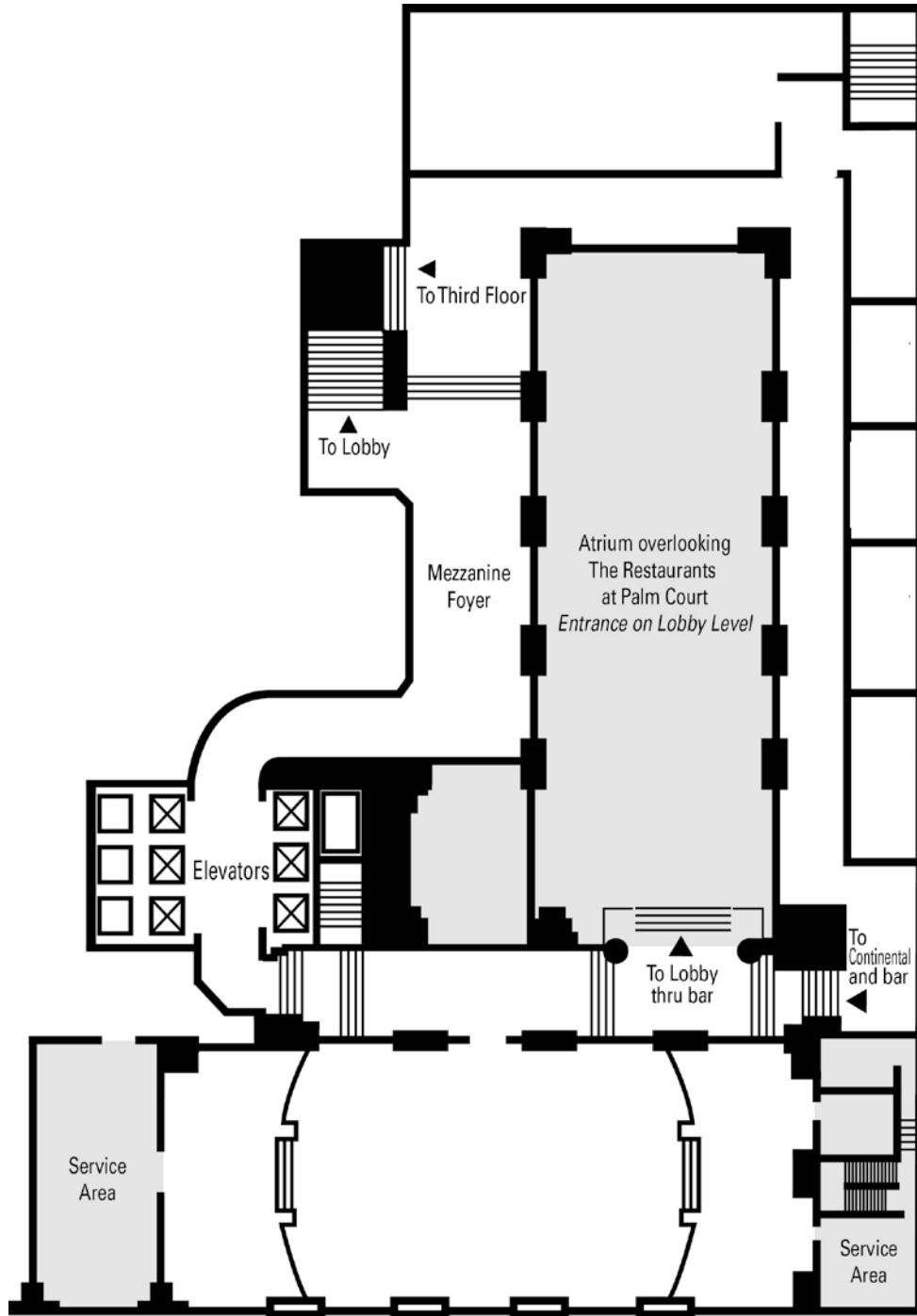
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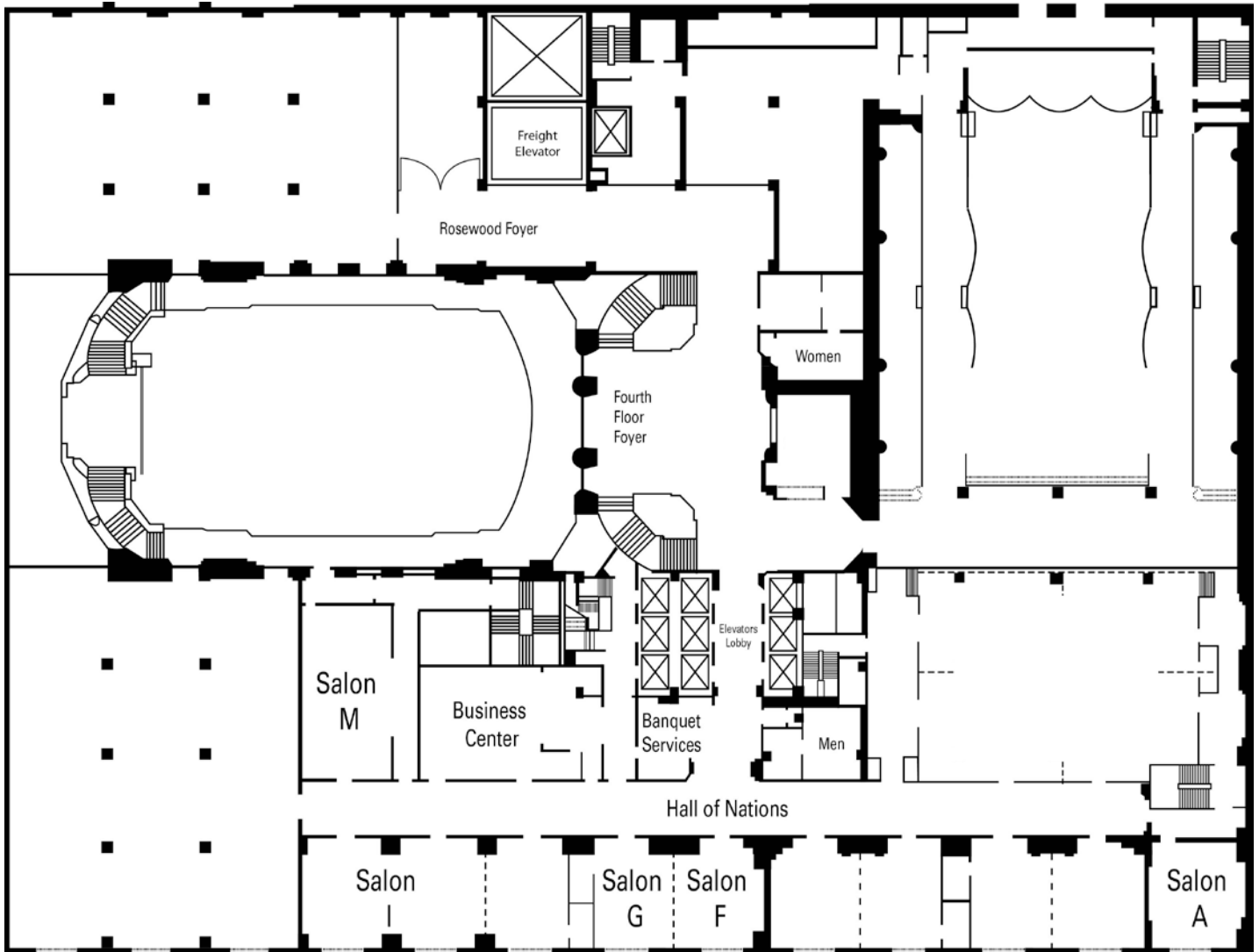
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HILTON HOTEL MEZZANINE LEVEL



HILTON HOTEL FOURTH FLOOR



Keynote and Plenary Sessions



KEYNOTE ADDRESS

Elizabeth Alexander,
Yale University

Thursday, November 7
7 PM–9 PM
Grand Ballroom A (Third Floor)

Elizabeth Alexander is a poet, essayist, playwright, and teacher. She has published six books of

poems: *The Venus Hottentot* (1990), *Body of Life* (1996), *Antebellum Dream Book* (2001), *American Sublime* (2005)—which was one of three finalists for the Pulitzer Prize and was one of the American Library Association’s “Notable Books of the Year,” *Miss Crandall’s School for Young Ladies and Little Misses of Color*—her first young adult collection, co-authored with Marilyn Nelson (2008 Connecticut Book Award), and her most recent book *Crave Radiance: New and Selected Poems 1990–2010* (2010 Paterson Prize for Poetry). Her two collections of essays are *The Black Interior* (2004) and *Power and Possibility* (2007), and her play, “Diva Studies,” was produced at the Yale School of Drama. She has also composed words for musical projects with composers Elena Ruehr and Lewis Spratlan.

In 2009, she composed and delivered “Praise Song for the Day” for the first inauguration of President Barack Obama. The poem was later adapted into a children’s book with illustrations by Caldecott Medalist David Diaz and released in March 2012. Her poems are included in dozens of collections and have been translated into several languages including Spanish, German, Italian, Arabic, and Bengali.

Professor Alexander is one of the first recipients of the Alphonse Fletcher, Sr. Fellowship for work that “contributes to improving race relations in American society and furthers the broad social goals of the U.S. Supreme Court’s *Brown v. Board of Education* decision of 1954.” She is the 2007 recipient of the first Jackson Prize for Poetry, awarded by Poets and Writers. Most recently, she was named an Anisfield-Wolf Book Award winner for her lifetime achievement in poetry. She is the Thomas E. Donnelley Professor of African American Studies at Yale University, and from 2009–2013, she served as chair of the African American Studies Department.

PLENARY SESSION

Gender, Resistance, and Movements: Negotiating the Borders and Margins

Friday, November 8
2:20 PM–3:50 PM
Grand Ballroom A (Third Floor)

- **Moderator: LeeRay Costa, Hollins University**
- **Rabab Abdulhadi, San Francisco State University**
- **Elora Halim Chowdhury, University of Massachusetts, Boston**
- **Pam Palmater, Ryerson University**



Rabab Abdulhadi is Associate Professor of Race and Resistance Studies and Senior Scholar of the Arab and Muslim Ethnicities and Diasporas Initiative, at College of Ethnic Studies, San Francisco State University. Before joining SFSU, she served as the first Director of the Center for Arab American Studies at the University of Michigan, Dearborn. She is a co-founder and Editorial Board member of the *Islamophobia Studies Journal*; co-author of *Mobilizing Democracy: Changing US Policy in the Middle East* and co-editor of *Arab and Arab American Feminisms: Gender, Violence and Belonging*, winner of the 2012 Evelyn Shakir National Arab American non-fiction Book Award. Her work appeared in many Arabic and English language scholarly journals and magazines. She serves on the International Advisory Board of the World Congress of Middle East Studies and the Board of Policy Advisors of the Palestinian Think Tank, Al-Shabaka and is the recipient of the New Century Scholarship, Sterling Fellowship, Phi Beta Kappa, and teaching excellence awards from Yale University and AUC. She served as the Co-Chair of the 3rd World Coalition of the American Friends Service Committee; the New York Civil Liberties Union; and the Brecht Forum and has co-founded the Union of Palestinian Women’s Associations in North America; the Palestine Solidarity Committee; and more recently the California Scholars for Academic Freedom and the US Campaign for the Academic and Cultural Boycott of Israel (USACBI). She co-organized and led the first Indigenous and Women of Color Feminist Delegation to Palestine.



She taught at eight transnational sites of higher education including Yale University (from which she received her graduate degrees including PhD); CUNY-Hunter College; the American University in Cairo (AUC); NYU; and Birzeit University, Palestine. Her scholarship, pedagogy and public activism focus on Palestine, Arab and Muslim communities and their diasporas, race and resistance studies, transnational feminisms, gender and sexuality studies, and social movements and collective action.



Elora Halim Chowdhury is an Associate Professor of Women's Studies at the University of Massachusetts Boston. She received her PhD in Women's Studies from Clark University, Massachusetts (2004). Her teaching and research interests include transnational feminisms, critical development studies, gendered violence and human rights advocacy with an emphasis on South Asia. She is the author of *Transnationalism Reversed: Women Organizing Against Gendered Violence in Bangladesh* (SUNY Press, 2011), which was awarded the National Women's Studies Association Gloria Anzaldua book prize in 2012. Elora has published academic essays, fiction and creative non-fiction in journals and anthologies on topics as varied as violence, women's organizing in the Global South, transnational feminist praxis, nationalism, culture and migration, and Islam and gender politics in South Asia. Currently she is working on a book project on dissident cross-cultural friendships. Prior to joining UMass, she worked for BRAC, a development NGO, Naripokkho, a women's advocacy organization, *The Daily Star*, a national newspaper, the Rights Program in UNICEF, and the Higher Education Program at the Ford Foundation.



Dr. Pamela D. Palmater is a Mi'kmaw citizen and member of the Eel River Bar First Nation in northern New Brunswick. She has been a practicing lawyer for 15 years and she is an Associate Professor in the Department of Politics and Public Administration and holds the Chair in Indigenous Governance at Ryerson University.

She has 4 university degrees, including a Doctorate in Law from Dalhousie University Law School. She also has diverse professional experience which has given her critical insight into law and policy impacting First Nations.

Pam has been working and volunteering on First Nation issues for over 25 years on a wide range of social and legal issues, like poverty, housing, child and family services, treaty rights, education and legislation impacting First Nations. She came in second place in the Assembly of First Nations election for National Chief in 2012 and was one of the spokespeople and organizers for Idle No More in 2012–13.

Her work with First Nations has earned her the 2012 YWCA Woman of Distinction Award in Social Justice, the 2012 Women's Courage Award in Social Justice, Bertha Wilson Honour Society 2012 and Canadian Lawyer Magazine's 2013 Top 5 Most Influential Lawyer in the Human Rights category. She is frequently called as an expert before Parliamentary and international committees dealing with laws and policies impacting Indigenous peoples.

Pam's area of expertise is in Indigenous law, politics, and governance. She has numerous publications including her book, *Beyond Blood: Rethinking Indigenous Identity* and most recently, the report *Our Children, Our Future, Our Vision: First Nation Jurisdiction over First Nation Education for the Chiefs of Ontario* in response to the National Panel on Education.



PLENARY SESSION

Changing the Subjects: Remaking the Futures of the Feminist Past

Saturday, November 9
2:20 PM–3:50 PM
Grand Ballroom A (Third Floor)

- **Moderator: Victoria Hesford, State University of New York, Stony Brook**
- **Nan Alamilla Boyd, San Francisco State University**
- **Alexis Gumbs, Mobile Homecoming**
- **Kelly Wooten, Duke University**



Nan Alamilla Boyd has a B.A. in history from UC Berkeley and a M.A. and Ph.D. in American Civilization from Brown University. She is Professor of Women and Gender Studies at San Francisco State University where she teaches courses in the history of sexuality and urban studies. She has published work in *Feminist Teacher*, *Journal of Tourism and Cultural Change*, *Journal of the History of Sexuality*, *Radical History Review*, *English Language Notes*, *Signs*, *Frontiers*, *Gender & Society*, and *Radical Philosophy Review*. Her book, *Wide Open Town: A History of Queer San Francisco to 1965* (UC Press, 2003), charts the rise of queer politics in San Francisco. Her second book, *Bodies of Evidence: the Practice of Queer Oral History* (Oxford, 2012), co-edited with Horacio N. Roque Ramírez, pairs fourteen oral history excerpts with commentaries by oral historians. Nan has also been a long-time volunteer at the GLBT Historical Society in San Francisco. She founded the Historical Society's oral history project in 1992, served as co-chair of the Archives Committee from 2004–2008, and served two terms on the Board of Directors. She is currently at work on a history of tourism in San Francisco.



Alexis Pauline Gumbs is a queer black troublemaker, a black feminist love evangelist, a prayer poet priestess and has a PhD in English, African and African-American Studies and Women and Gender Studies from Duke University.

Alexis was the first scholar to research in the Audre Lorde Papers at Spelman College, the June Jordan Papers at Harvard University and the Lucille Clifton Papers at Emory University and is currently on tour with her interactive oracle project *The Lorde Concordance* a series of rituals mobilizing the life and work of Audre Lorde as a dynamic sacred text. Alexis has also published widely on Caribbean Women's Literature with a special interest in Dionne Brand. Her scholarly work is published in *Obsidian*, *Symbiosis*, *Macomere*, *The Routledge Companion to Anglophone Literature*, *SIGNS*, *Feminist Collections*, *The Black Imagination*, *Mothering and Hip Hop Culture*, *The Business of Black Power* and more. Alexis is the author of an acclaimed collection of poems *101 Things That Are Not True About the Most Famous Black Women Alive* and poetic work published in *Kweli*, *Vinyl*, *Backbone*, *Everyday Genius*, *Turning Wheel*, *UNFold*, *Makeshift* and more. She has several books in progress including a book of poems *Good Hair Gone Forever*, a scholarly monograph on diaspora and the maternal and an educational resource called the School of Our Lorde. She is also the co-editor of a forthcoming edited collection on legacies of radical mothering called *This Bridge Called My Baby*.



Kelly Wooten is the Research Services and Collection Development Librarian for the Sallie Bingham Center for Women's History and Culture at Duke University's David M. Rubenstein Rare Book & Manuscript Library, and Librarian for Sexuality Studies for Perkins Library. She provides reference, instruction, and public programming based on the women's history collections at Duke, with a special focus on contemporary feminist movements, zines, girls' literature and culture, and artists books by women. She is co-editor with Lyz Bly of the anthology *Make Your Own History: Documenting Feminist and Queer History in the 21st Century* (Litwin Books, 2012). She received both her BA in Women's Studies and English Literature and her MSLS from the University of North Carolina at Chapel Hill.



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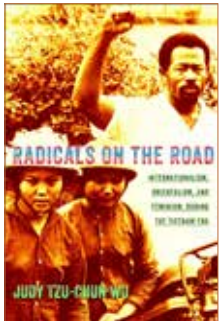


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Authors Meet Critics

Radicals on the Road: Internationalism, Orientalism, and Feminism during the Vietnam Era



Judy Tzu-Chun Wu,
The Ohio State University

Friday, November 8, 2013
10:50 AM–12:05 PM
Room 206

In times of military conflict, heightened nationalism is the norm. Powerful institutions, like the government and the media, work together to promote a culture of hyperpatriotism. In *Radicals*

on the Road, Judy Tzu-Chun Wu, examines how some Americans during the U.S. War in Viet Nam questioned their expected obligations and instead imagined themselves as “internationalists,” as members of communities that transcended national boundaries. The book traces the international travels of individuals such as African American leaders Robert Browne, Eldridge Cleaver, and Elaine Brown; Asian American radicals Alex Hing and Pat Sumi; Chicana organizer Betita Martinez; as well as women’s peace and liberation advocates Cora Weiss and Charlotte Bunch. *Radicals on the Road* also explores their Asian political collaborators, who included Buddhist monk Thich Nhat Hanh, Foreign Minister of the Provisional Revolutionary Government Nguyen Thi Binh and the Vietnam Women’s Union. These partners from the East and the West worked together to foster what Wu describes as a politically radical orientalist sensibility.

AUTHOR BIOGRAPHY



Judy Tzu-Chun Wu received her Ph. D. from Stanford University in 1998 and is currently an Associate Professor of History and Women’s, Gender, and Sexuality Studies at Ohio State University. She co-edits *Frontiers: a Journal of*

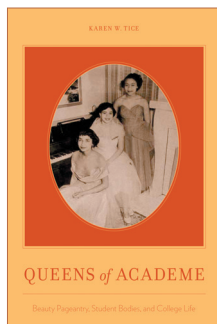
Women’s Studies and also coordinates the Asian American Studies Program. Wu is the author of *Dr. Mom Chung of the Fair-Haired Bastards: The Life of a Wartime Celebrity* (University of California Press, February 2005, <http://www.ucpress.edu/books/pages/9411.html>). Wu is starting a new book project on Patsy Takemoto Mink, the first woman of color congressional representative and the co-author of Title IX.

CRITICS

- Catherine Ceniza Choy, University of California at Berkeley
- Ann Hibner Koblitz, Arizona State University
- Michelle V. Rowley, University of Maryland, College Park
- Leila J. Rupp, University of California, Santa Barbara
- Barbara Ransby, University of Illinois, Chicago



Queens of Academe: Beauty Pageantry, Student Bodies, and College Life



Karen Tice,
University of Kentucky

Friday, November 8, 2013
12:55 PM to 2:10 PM
Room 206

Queens of Academe: Beauty Pageantry, Student Bodies, and College Life explores how, and why, higher education is embroiled in beauty and body politics and explores their historical roots on predominantly

white and historically black campuses. It examines the effects of campus pageantry and enhancement programs on student bodies and identities, the generation and remaking of idealized and marginalized collegiate masculinities and femininities across time and space, and the multiple, embodied conflicts of gender, race, religion, and class normativity/marginalization that are produced along the way. Moving beyond a simple binary of objectification and empowerment, Tice argues that attention to campus life and student cultures is essential for critiquing the problematic ways that class, race, gender, sexuality, neo-liberalism, postfeminism, branding, corporatization, and consumption have been mobilized in higher education—as well as the restrictive and disempowering collegiate and cultural codes and rituals that continue to regulate and stylize student bodies and behavior.

AUTHOR BIOGRAPHY



Karen W. Tice is Chair of Department of Gender and Women's Studies and Associate Professor of Gender and Women's Studies and Educational Policy Studies at the University of Kentucky where she teaches gender and education,

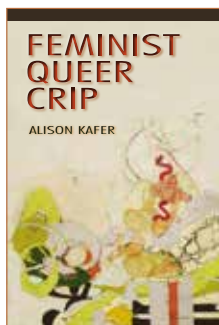
feminist theory and activism, and cultural studies. In addition to *Queens of Academe*, she has published *Tales of Wayward Girls and Immoral Women: Case Records and the Professionalization of Social Work*. She has also published articles on makeover TV, gender and activism, gender and Appalachia, and religion and body politics. She is currently working on a project exploring class, feminism, and region.

CRITICS

- Maxine L. Craig, University of California, Davis
- Brenda R. Weber, Indiana University
- Ruth Nicole Brown, University of Illinois, Urbana-Champaign
- Janell Hobson, University of Albany, State University of New York



Feminist, Queer, Crip



Alison Kafer,
Southwestern University

Saturday, November 9, 2013
10:50 AM–12:05 PM
Room 206

Feminist, Queer, Crip argues for a coalitional politics that thinks disability—and disabled bodies/minds—differently. Deconstructing the ways in which ideas of futurity and temporality have been deployed in the service of compulsory able-bodiedness and able-mindedness, Alison Kafer uncovers and challenges the representation of disability as the agreed-upon limit of our projected futures. *Feminist, Queer, Crip* brings together theories, movements, and identities that are typically discussed separately—environmental justice activists, movements for reproductive justice, cyborg theory, transgender politics, and disabled people—and imagines new possibilities for crip futurities and feminist, queer, crip alliances. What *Feminist, Queer, Crip* offers is a politics of crip futurity, an insistence on thinking these imagined futures—and hence, these lived presents—differently.

AUTHOR BIOGRAPHY



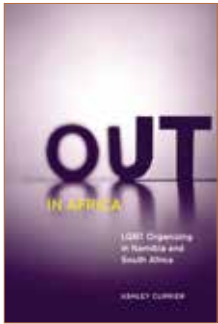
Alison Kafer is associate professor and chair of feminist studies at Southwestern University, where she teaches courses in feminist and queer theory, environmental studies, and disability studies. Her work on gender, sexuality, and disability has appeared in *Sex and Disability*, *Feminist Disability Studies*, and *Gendering Disability*, and she co-edited *Deaf and Disability Studies: Interdisciplinary Perspectives* with Susan Burch. She previously served on the advisory boards of the Society for Disability Studies and of Generations Ahead, a social justice advocacy organization that addressed the race, gender, class, sexuality, and disability dimensions of human genetic technologies.

CRITICS

- **Mel Y. Chen, University of California, Berkeley**
- **Nirmala Erevelles, University of Alabama**
- **Sarah Smith, Bowling Green State University**
- **Shannon Winnubst, The Ohio State University**



Out in Africa



Ashley Currier,
University of Cincinnati
Saturday, November 9, 2013
12:55 PM–2:10 PM
Room 205

Visibility matters to activists—to their social and political relevance, their credibility, their influence. But invisibility matters, too, in times of political hostility or internal crisis. *Out in Africa* presents an intimate look at how Namibian and South African LGBT organizations cultivated visibility and invisibility as strategies over time. Different sociopolitical conditions in Namibia and South Africa affected how activists in each country campaigned for LGBT rights between 1995 and 2006. Ashley Currier shows how, in Namibia, LGBT activists struggled against ruling party leaders' homophobic rhetoric and how, at the same time, black LGBT South Africans, though enjoying constitutional protections, greater visibility, and heightened activism, nonetheless confronted homophobic violence because of their gender and sexual nonconformity. *Out in Africa* situates these countries' movements in relation to developments in pan-African LGBT organizing and offers broader insights into visibility as a social movement strategy rather than simply as a static accomplishment or outcome of political organizing.

AUTHOR BIOGRAPHY



Ashley Currier is Assistant Professor of Women's, Gender, and Sexuality Studies at the University of Cincinnati. Her work has appeared in *Gender & Society*, *Mobilization: An International Journal*, *Politique Africaine*, *Qualitative Sociology*, *Signs: Journal of Women in Culture and Society*, *Studies in Law, Politics, and Society*. Her current research examines the politicization of same-sex sexualities in Malawi and whether and how Western LGBT rights foreign policy influences organizing around LGBT rights in Côte d'Ivoire and Liberia.

CRITICS

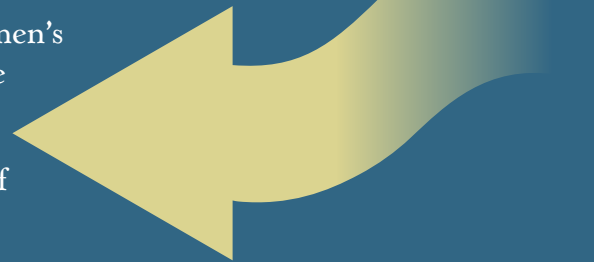
- **Bernadette Barton, Morehead State University**
- **Joëlle M. Cruz, Kent State University**
- **Tanya L. Saunders, The Ohio State University**



First-Time Attendee Information

You are not alone! Almost half of all National Women's Studies Association 2013 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 AND LEADERS 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

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

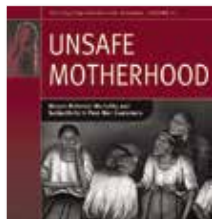
Caucus, task force, and interest group meetings are a good entry point for learning about specific constituencies within NWSA and for brainstorming about future conference planning. Often business meetings focus on what the constituent group intends to put forward for its sponsored conference session 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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Pre-Conference Schedule At A Glance

THURSDAY, NOVEMBER 7

7:30 AM–8:35 AM	WoCLP Breakfast
7:30 AM–8:50 AM	WCC Breakfast and Welcome
7:30 AM–8:50 AM	PAD Breakfast and Welcome
8:35 AM–8:50 AM	WoCLP Welcome and Introduction
9:00 AM–10:15 AM	Session One (PAD & WCC)
9:00 AM–10:15 AM	WoCLP Session One
10:25 AM–11:40 AM	Session Two (PAD & WCC)
10:25 AM–11:40 AM	WoCLP Session Two
10:25 AM–11:40 AM	Women's Centers Pre-Conference Poster Session
11:45 AM–1:05 PM	Pre-Conference Lunch (PAD, WCC, WoCLP)
1:10 PM–2:25 PM	Session Three (PAD & WCC)
1:10 PM–2:25 PM	WoCLP Session Three
2:35 PM–3:50 PM	Session Four (PAD & WCC)
2:35 PM–3:50 PM	WoCLP Session Four
4:00 PM–5:15 PM	Session Five (PAD & WCC)
4:00 PM–5:15 PM	WoCLP Session Five
5:25 PM–5:30 PM	WoCLP Wrap-up and Weekend Preview
5:30 PM–6:30 PM	WoCLP Reception

Pre-Conference Schedule

THURSDAY, NOVEMBER, 7

001. NWSA Registration Thursday

7:00 AM–7:00 PM
Duke Energy Convention Center: Main Lobby

Registration will be open from 7:00 AM–7 PM on Thursday, November 7, 2013.

002. Women of Color Leadership Breakfast

7:30 AM–8:35 AM
Duke Energy Convention Center: 206

003. PAD Breakfast and Welcome

7:30 AM–8:50 AM
Duke Energy Convention Center: 232

004. WCC Breakfast and Welcome

7:30 AM–8:50 AM
Duke Energy Convention Center: 233

005. Women of Color Leadership Welcome and Introduction

8:35 AM–8:50 AM
Duke Energy Convention Center: 206

006. WCC: Blurring the Borders: Unique Programs, Projects, Collaborations and Services that Cross Boundaries and Margins to Strengthen the Academy

Roundtable

9:00 AM–10:15 AM
Duke Energy Convention Center: 201-AV

A roundtable discussion to share program initiatives that are unique to the ways Women's Centers reach across borders to Women's Studies and beyond to enhance the climate for women on campus. The roundtable discussion group will provide descriptions of some successful programs as conversation starters for the audience to share their own efforts and thus strengthen the knowledge base for all participants.

□ Moderator:

Marci McCaulay, *Denison University*

□ Presenters:

Susanne B. Dietzel, *Ohio University*

Cindy Vanzant, *Wright State University*



Ann Linden, *Shawnee State University*
Jane Goettsch, *Miami University*
Pattie Waugh, *University of Dayton*

007. WCC: #femlead and Women's Work in Higher Ed: Taking the Lead on Twitter

Roundtable

9:00 AM–10:15 AM

Duke Energy Convention Center: 202-AV

This roundtable introduces and examines the #femlead Twitter chat. #femlead is a biweekly moderated Twitter chat that fosters connections among women in higher education. Session participants will discuss: the background of #femlead; the importance of networking particularly in the use of social media; the future of #femlead and how to grow the chat; and how to parlay the chat into other opportunities.

□ **Moderator:**

Lysa Salsbury, *University of Idaho*

□ **Presenters:**

Brenda Bethman, *University of Missouri, Kansas City*

Janine Utell, *Widener University*

Mary Churchill, *Salem State University*

Liana Marie Silva-Ford, *Independent Scholar*

008. WCC: Title IX, the Dear Colleague Letter and Your Campus: Results from a National Study

Workshop

9:00 AM–10:15 AM

Duke Energy Convention Center: 203-AV

The 2011 Title IX “Dear Colleague Letter” (DCL) has left college and universities grappling with how to faithfully execute new guidelines regarding how campuses should address sexual assault and harassment. Using the results of a national study on the implementation of the DCL, we will provide tools for responding to these new guidelines that account for variations across institutions. Additionally, we expect that the results of our study will help campuses in thinking about their overall strategy for dealing with sexual assault and harassment.

□ **Presenter:**

Jessica Yvonne Joslin, *University of Michigan*

009. WCC: Women's Centers as Advocates for Student Mothers

Workshop

9:00 AM–10:15 AM

Duke Energy Convention Center: 204-AV

Student mothers, who represent at least ¾ of custodial student parents, often are invisible and marginalized on campus, and face unique challenges that contribute to low rates of degree completion. This presentation will provide findings from emerging research on the experience of student mothers at a public Midwestern University. The presenters will share strategies for accessing institutional data about student mothers, along with techniques for soliciting direct input from the student mothers themselves that allow their lived experiences to be foregrounded. Participants will have the opportunity to consider advocacy strategies for student mothers at their own institutions.

□ **Presenter:**

Mary Krueger, *Bowling Green State University*

010. PAD: Coalition and Capacity Building: Making the Programmatic Transition to Women's, Gender, and Sexuality Studies

Workshop

9:00 AM–10:15 AM

Duke Energy Convention Center: 205-AV

In the process of launching a major program of study in Women's, Gender, and Sexuality Studies at Otterbein University, a new coalition of feminist and queer-identified faculty re-imagined learning objectives, curricula, and the institutional identity of the program. In our workshop, we would like to share our story and facilitate discussion on the process of transitioning a Women's Studies program–WGSS. How might we shape a new programmatic narrative grounded in consensus building and inclusivity? How might we brand and innovate an expanded WGSS program? How might we imagine new and revitalized programmatic initiatives to accompany the transition (e.g. a student organized feminist zine, a student led Women's and Gender Resource Center?) And how might we generate effective fundraising strategies that capitalize on the move to WGSS (especially among our young alumni)? Let's share our thoughts, and leave with better questions and answers.



□ **Presenters:**

Tammy Birk, *Otterbein University*
Suzanne Ashworth, *Otterbein University*

011. PAD: Directors Workshop

Workshop

9:00 AM–10:15 AM

Duke Energy Convention Center: 207-AV

A panel of experienced women's studies administrators offers insights and advice on directing a women's studies program. Time is also provided for questions and answers and discussion of pressing issues in women's studies administration.

□ **Moderator:**

Susan Shaw, *Oregon State University*

□ **Presenters:**

Jill Bystydzienski, *The Ohio State University*
Jill M. Adams, *Jefferson Community & Technical College*
Maria Bevacqua, *Minnesota State University*

012. PAD: Building Community and Growing Women's and Gender Studies in SLACs

Roundtable

9:00 AM–10:15 AM

Duke Energy Convention Center: 208-AV

This roundtable will consider the challenges and benefits of teaching and administering women's and gender studies programs in the context of a small liberal arts college. Topics of discussion range from the practical (e.g., building community among disparate faculty and students; running programs with limited faculty and courses; leveraging small budgets and personal relationships with administrators; connecting student passions to local community organizing) to the personal and contextual (e.g., the rurality, whiteness, religiosity and high cost of many SLACs; the role of Greek culture; and limited employment for faculty spouses).

□ **Moderator:**

LeeRay Costa, *Hollins University*

□ **Presenters:**

Christa Craven, *The College of Wooster*
Catherine Orr, *Beloit College*

Astrid Henry, *Grinnell College*

Aparna Thomas, *Cornell College*

013. WoCLP: Teaching and Learning to Transgress: Identifying Ways I Define Myself for Myself (CoHort #1)

Workshop

9:00 AM–10:15 AM

Duke Energy Convention Center: 212-AV

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 of 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 developing balance.

□ **Presenters:**

Kaye Wise Whitehead, *Loyola University Maryland*
Regina N. Bradley, *Kennesaw State University*

014. WoCLP: Teaching and Learning to Transgress: Identifying Ways I Define Myself for Myself (CoHort #2)

Workshop

9:00 AM–10:15 AM

Duke Energy Convention Center: 231

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 of 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 developing balance.

□ **Presenters:**

Stephanie Troutman, *Berea College*
Shaeda Mensah, *Morgan State University*

015. Employment Services

9:00 AM–7:00 PM

Duke Energy Convention Center: 236

016. Child Care

9:00 AM–5:00 PM

Duke Energy Convention Center: 252



017. Quiet Space

9:00 AM–5:15 PM
Hilton Netherland Plaza: Salon A

018. WCC: The Inaugural Year: Bridging Theory and Practice in a New Women's Leadership Development Program

Roundtable

10:25 AM–11:40 AM
Duke Energy Convention Center: 201-AV

This roundtable focuses on feminist leadership in the context of undergraduate student development. The University of Cincinnati Women in Leadership and Learning program (UC WILL), founded by the UC Women's Center, aims to bridge feminist theory and practice together through action research, framed by the Social Change Model of Leadership Development. In this session, UC WILL participants and facilitators will engage theoretical concepts of the program, and reflect on personal experiences through interactive storytelling. This will provide opportunities for critical reflection on the intersections of feminist theory, leadership, and activism in the context of UC WILL.

□ **Moderator:**

Mercedes Maria Katis, *University of Cincinnati*

□ **Presenters:**

Amy Howton, *University of Cincinnati*
Emily Elizabeth Imhoff, *University of Cincinnati*
Nikole Dorsett, *University of Cincinnati*
Katie Britt, *University of Cincinnati*
Stacey Rose Masur, *University of Cincinnati*

019. WCC: Negotiating Taboo Topics & Serving Students at Faith-Based Institutions

Workshop

10:25 AM–11:40 AM
Duke Energy Convention Center: 202-AV

Women's Centers at faith-based institutions often face unique challenges when doing outreach around sexual assault prevention, reproductive health, sexuality and gender equity. This session will uncover some of the taboo topics faith-based institutions face and provide strategies for effectively negotiating and navigating the challenges, while still moving forward in our aim to serve our students.

□ **Presenters:**

Sharon Sobotta, *Saint Mary's College of California*
Erin Lovette-Colyer, *University of San Diego*

020. WCC: Men in Action at the Women's Center: Male Peer Educators Effecting Change

Workshop

10:25 AM–11:40 AM
Duke Energy Convention Center: 203-AV

It can be very difficult to involve men, especially those who belong to traditionally masculine cultures, in our charge as Women's Center professionals to eliminate gender-based violence, sexual assault, and the oppression of women. So, how did one Women's Center recruit a fraternity president and homecoming king to its peer education program? This roundtable features a Women's Center Director and several male peer educators who will offer "insider" perspectives on a range of topics such as how to cultivate men as allies; how to market feminist messages to male students; and how to address and redeploy male privilege.

□ **Moderator:**

Adale Sholock, *Vanderbilt University*

□ **Presenters:**

Josh Bills, *West Chester University*
Adale Sholock, *Vanderbilt University*
Juan Puppo, *West Chester University*
Malik Muhammad, *West Chester University*

021. WCC: Teaching Allyship

Workshop

10:25 AM–11:40 AM
Duke Energy Convention Center: 204-AV

Participants in the workshop will be presented with a series of activities designed to build privilege awareness in individuals and groups. Activities discussed will highlight ways to focus on naming privilege, building responsibility to call out and reason with peers, and moving past guilt toward empowerment. Participants will leave with paperwork describing each workshop we discuss and conclude with brainstorming ways to enact allyship within NWSA and our other spheres of influence.



□ **Presenter:**

Carisa Weaver, *University of Colorado, Denver*

022. PAD: Assessment as Faculty and Program Development

Workshop

10:25 AM–11:40 AM

Duke Energy Convention Center: 205-AV

Although assessment is engaged in for a variety of purposes, it should primarily be engaged in to help programs to advance their own goals and reflect upon student and faculty achievements. In this workshop we will especially address the role of program directors/chairs in promoting and fostering a comprehensive assessment process that begins with programmatic and institutional commitments, leads to the development of learning outcomes/goals that provide coherence among core and cross-listed/interdisciplinary courses, includes inclusive strategies for achieving and assessing desired outcomes, and promotes reflection about achievements and processes that informs implementation of strategies for faculty and program development.

□ **Presenters:**

Betsy Eudey, *California State University, Stanislaus*

Wendy Kolmar, *Drew University*

Deb Hoskins, *University of Wisconsin, La Crosse*

023. PAD: New Program Directors Roundtable Roundtable

10:25 AM–11:40 AM

Duke Energy Convention Center: 207-AV

This roundtable provides new program directors an opportunity to ask questions and receive suggestions from long term directors.

□ **Presenters:**

Betsy Jones Hemenway, *Loyola University, Chicago*

Sally Winkle, *Eastern Washington University*

Beth Bartlett, *University of Minnesota, Duluth*

Ellen O'Brien, *Roosevelt University*

Sally E. McWilliams, *Portland State University*

Coral Wayland, *University of North Carolina, Charlotte*

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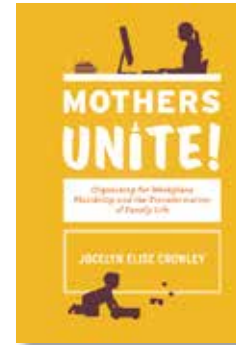
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024. PAD: Preparing the Next Wave of Feminist Teachers: A Teaching Assistantship Workshop for Undergraduates

Workshop

10:25 AM–11:40 AM

Duke Energy Convention Center: 208-AV

This workshop will outline the development of the Teaching Assistantship (TA) program for undergraduates at the Institute for Women's Studies and Services at Metropolitan State University of Denver. In the workshop, the expectations of students and faculty participating in the teaching assistantship program will be reviewed with a focus on the Teaching Feminist Pedagogy Workshop that is required of all students enrolled in the TA class

□ **Presenters:**

Gerakina Arlene Sgoutas, *Metropolitan State University, Denver*

Katherine Miller, *Metropolitan State University, Denver*

025. WoCLP: Leading By Example: Exploring What Happens When I Dare to be Powerful (CoHort #1)

Workshop

10:25 AM–11:40 AM

Duke Energy Convention Center: 212-AV

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

□ **Presenters:**

Kaye Wise Whitehead, *Loyola University Maryland*
Regina N. Bradley, *Kennesaw State University*

026. WoCLP: Leading By Example: Exploring What Happens When I Dare to be Powerful (CoHort #2)

Workshop

10:25 AM–11:40 AM

Duke Energy Convention Center: 231

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

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

□ **Presenters:**

Stephanie Troutman, *Berea College*

Shaeeda Mensah, *Morgan State University*

027. Women's Centers Pre-Conference Poster Session

Poster Session

10:25 AM–11:40 AM

Duke Energy Convention Center: Junior Ballroom Lobby

□ **Participants:**

Deconstructing Gendered Microaggressions and Perceptions of Women of Color Doctoral Scholars at the University of California

Rosalyn D. Earl, University of California, Davis

Graduate student persistence data from the University of California continue to show disparities among women and people of color who are from historically underrepresented groups aspiring to enter the professoriate (UCOP, 2012). Feminist research done on women of color in the academy (Jean-Marie, 2006; Collins, 2000) have brought to the surface the historical and contemporary significance of sexism and its intersections with racism and other forms of institutionalized biases and oppression. This study engages Derald Wing Sue's (2007) microaggression classification system as a framework to explore the complexities of institutionally gendered microaggressions.

Sexual Violence

Indira Kajosevic Skoric, City University of New York, Kingsborough Community College

The life stories of Muslim women survivors of sexual violence who became advocates.

Survivors Seeking Justice: The Impact of Campus Conduct Process Participation on Sexual Assault Survivors

Brienne Billman, The Ohio State University

This session explores sexual violence survivors' experiences participating in campus student-conduct systems. While one out of four women experience



completed or attempted rape during their college years, few students disclose their experiences, and fewer still participate in on-campus student-conduct proceedings. Our narrative study explores connections between students' rights through Title IX, campus conduct system structure, and the impact of conduct processes on survivors. After introducing theoretical foundations guiding our research questions and acknowledging methodology we will discuss our findings in depth, before concluding with implications for institutional policy and best practices for campus professionals along with suggestions for further research.

Telling Our Stories for 40 Years: Celebrating Women's Centers' Anniversaries

Brenda Bethman, University of Missouri, Kansas City

This poster will tell the story of a Women's Center's 40th Anniversary celebration. Over the course of a year, our Center celebrated through a series of events focusing on the arts, song, and the community.

028. WCC All Knowledge Share

Workshop

1:10 PM–2:25 PM

Duke Energy Convention Center: 200-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.

029. PAD: Civic Engagement and the Women's Studies Curriculum: Challenges and Strategies

Roundtable

1:10 PM–2:25 PM

Duke Energy Convention Center: 205-AV

Roundtable discussion of incorporating civic engagement in Women and Gender Studies curricula. Using concrete examples from a variety of feminist civic engagement and service-learning projects in Women's Studies courses, ranging from the engaged humanities to domestic violence advocacy training to co-creating curriculum for a course on activism with community partners, presenters will discuss some of the challenges, surprises, enduring questions, as

well as best practices and successful strategies for incorporating civic engagement in Women's Studies courses. The discussion will also address ethical and philosophical issues regarding such questions as reciprocity, inclusivity, and the nature of "the community."

□ Moderator:

Beth Bartlett, *University of Minnesota, Duluth*

□ Presenters:

Shealeen Meaney, *Russell Sage College*

Amy Rutstein-Riley, *Lesley University*

Linda Perkins, *Claremont Graduate University*

Tamara Berg, *Winona State University*

Beth Bartlett, *University of Minnesota, Duluth*

030. WoCLP: Words of Wisdom: A Presidential Roundtable

Workshop

1:10 PM–2:25 PM

Duke Energy Convention Center: 206

This panel brings together two former NWSA presidents and the current president, all of whom are women of color, to discuss the wisdom and best practices they have collected along their journeys. Possible topics of discussion include work/life balance, career paths, developing a body of research, and overcoming challenges women of color face in higher education.

□ Moderator:

Kaye Wise Whitehead, *Loyola University Maryland*

□ Presenters:

Yi-Chun Tricia Lin, *Southern Connecticut State University*

Beverly Guy-Sheftall, *Spelman College*

Vivien Ng, *State University of New York, Albany*

031. PAD: Feminism and Social Media: Joining the Digital Conversation

Workshop

1:10 PM–2:25 PM

Duke Energy Convention Center: 207-AV

This presentation will help participants narrow what goals they plan to accomplish with social media outlets. Building upon their goals we will work with participants to identify the social media outlets that



work best for campus-based marketing and messaging, local outreach, and creating a national presence.

□ **Presenters:**

Jessica Lynn Jennrich, *Grand Valley State University*
Brittany Derberger, *Grand Valley State University*

032. PAD: Integrating Information Literacy into Women's Studies Programs: Faculty-Librarian Partnerships

Roundtable

1:10 PM–2:25 PM

Duke Energy Convention Center: 208-AV

The political nature of women's studies and the parallel between feminist pedagogical objectives and information literacy objectives make the intersection of information literacy and women's studies a natural area for faculty-librarian collaboration. At this roundtable, members of the Women and Gender Studies Section of the Association of College and Research Libraries will discuss initiatives they have undertaken at their institutions to integrate information literacy into women's studies programs through partnerships with faculty and program administrators. This panel of librarians will advocate for the scaffolding of information literacy standards in core courses and generate a dialogue to produce future faculty-librarian partnerships.

□ **Moderator:**

Jennifer Robyn Gilley, *Pennsylvania State University, New Kensington*

□ **Presenters:**

Jennifer Robyn Gilley, *Pennsylvania State University, New Kensington*

Tami Albin, *University of Kansas*

Sherri L Barnes, *University of California, Santa Barbara*

Kathleen Labadorf, *University of Connecticut*

Sharon Ladenson, *Michigan State University*

Pamela M. Salela, *University of Illinois, Springfield*

033. WCC: Body Image Isn't Just for Feminists Anymore: Building a Collaborative Campus-Wide Body Image Initiative

Workshop

2:35 PM–3:50 PM

Duke Energy Convention Center: 201-AV

Facilitators and participants will discuss effective cross campus collaboration with regard to body image. Facilitators will share experiences in developing a strategic plan with faculty, students, and staff, as well as their work in engaging LGBTQIA students in ongoing focus groups in an attempt to provide more effective and inclusive body image programming. Facilitators will lead participants in identifying key campus constituents to address body image issues on their campus, initial or next steps in the process of creating a strategic plan for a collaborative initiative creative learning outcomes and assessment techniques for use in body image programming.

□ **Presenters:**

Colleen Riggle, *Georgia Institute of Technology*

Melanie DeMaeyer, *Georgia Institute of Technology*

034. WCC: Outside Traditional Borders: Partnering Off Campus Effect Change

Workshop

2:35 PM–3:50 PM

Duke Energy Convention Center: 202-AV

Increasing attention has been paid to scholarship and programs focused on women's leadership and civic engagement. This workshop will show how a national women's organization fits into the discussion of women and gender programming on college campuses. With the American Association of University Women's history of empowering women since 1881, women's center administrators have been able to maximize their budget dollars and expand their reach far beyond a college campus. Participants will learn how other women's and gender centers have taken advantage of national partnerships in order to enhance their own mission-based programming.

□ **Presenter:**

Christine Hernandez, *American Association of University Women*



035. WCC: Promoting “Blue” Language in a Red State: Inclusive Sexual Health Education in a Conservative Climate

Workshop

2:35 PM–3:50 PM

Duke Energy Convention Center: 203-AV

Feminist pedagogical practices emphasize the importance of student empowerment, creating community, giving voice to diverse experiences, and challenging traditional learning ideals. These teaching principles lend themselves to creating an ideal environment for open, honest dialogue on issues of sexuality, reproductive health, social pressures, and sexual practices, aimed at improving students’ sexual health. This is particularly important in creating safe and educational environments for LGBTQ students. This workshop examines the successes and challenges of employing principles of feminist pedagogy to develop and structure a broad sexual health education program on a college campus located in a politically, socially, and religiously conservative area.

□ **Presenters:**

Lysa Salsbury, *University of Idaho*

Julia Keleher, *University of Idaho*

Erin N. Chapman, *University of Idaho*

036. WCC: Prevent. Act. Challenge. Teach.—A Look at Bystander Intervention

Workshop

2:35 PM–3:50 PM

Duke Energy Convention Center: 204-AV

Prevent. Act. Challenge. Teach. (PACT) is an interactive, student-facilitated training sponsored by our Women’s Center that aims to engage everyone in preventing gender violence on campus. Our curriculum was adapted from the Bringing in the Bystander program. The goal is to reduce the incidence of sexual and relationship violence by training participants to intervene in safe and creative ways, rather than acting as passive bystanders. We will explore best practices, challenges and assessment data to give participants concrete methods to implement this type of programming, work with resistant groups and provide education and programming through a feminist lens.

□ **Presenter:**

Nicole Anne Thomas, *Duke University*

037. PAD: Connecting Feminist Theories and Community Work in Women’s and Gender Studies Internship Programs

Workshop

2:35 PM–3:50 PM

Duke Energy Convention Center: 205-AV

In our Women’s and Gender Studies program, many students are drawn to community work, but often find a disconnect between the ideas they engage in the classroom and the realities of non-profits and social change work. This becomes an issue particularly as students attempt to apply critiques of the non-profit industrial complex in doing community-engaged work. This interactive workshop will both share information about what our program has tried to do, and also offer opportunities for participants to engage and reflect on their own curriculums and internship programs, including brainstorming possibilities for critically engaged internships.

□ **Moderator:**

Isabell Lola Moore, *The University of North Carolina, Greensboro*

□ **Presenter:**

Danielle Bouchard, *The University of North Carolina, Greensboro*

038. PAD: The Program Performance Review Process: Insights and Advice

Roundtable

2:35 PM–3:50 PM

Duke Energy Convention Center: 207-AV

This roundtable grows out of conversations at last year’s NWSA conference in which many Program and Department Directors expressed questions, confusion and apprehension surrounding the Program Performance Review process. Our goal is to bring together a group of faculty who have experience as Program Directors, Deans, and external reviewers to explain the process and how best to use this often complex and intimidating event for the benefit of your program.



□ **Moderator:**

Maria Bevacqua, *Minnesota State University*

□ **Presenters:**

Rebecca Dolhinow, *California State University, Fullerton*

Betsy Eudey, *California State University, Stanislaus*
Loretta Kensinger, *California State University, Fresno*
Wendy Kolmar, *Drew University*

**039. PAD: Workshop in Activist Curricula:
Building Local—Global Feminist Networks**

Workshop

2:35 PM–3:50 PM

Duke Energy Convention Center: 208-AV

We will share our interdisciplinary and inventive approaches to incorporating public and experiential feminist pedagogies with civic and community engaged curricula. Workshop facilitators come from a range of institutional homes (minor only; undergraduate major; and graduate program) and will share the development and assessment of three projects: a project to bring solar suitcases to rural clinics that lack consistent electricity in Tanzania, a partnership with a local Women's Center at an institution that lacks a campus women's center, and the use of social media and smartphone applications to foster faculty and student connections locally and beyond.

□ **Moderator:**

Brian R. Jara, *West Virginia University*

□ **Presenters:**

Kristin J. Jacobson, *The Richard Stockton College of New Jersey*

Brian R. Jara, *West Virginia University*
Marla Jaksch, *The College of New Jersey*

**040. WoCLP: Actually, You CAN Do That:
Agency, Advocacy, and Overcoming
Barriers in Graduate School and
Professional Life (CoHort #1)**

2:35 PM–3:50 PM

Duke Energy Convention Center: 212-AV

For WoCLP participants who are junior faculty (4–6 years), Senior Faculty, and Academic Administrators.

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

□ **Presenters:**

Kaye Wise Whitehead, *Loyola University Maryland*
Shaeeda Mensah, *Morgan State University*

**041. WoCLP: Actually, You CAN Do That:
Agency, Advocacy, and Overcoming
Barriers in Graduate School and
Professional Life (CoHort #2)**

Workshop

2:35 PM–3:50 PM

Duke Energy Convention Center: 231

For junior faculty (1–3 years), graduate students, and women's center staff. At all levels in either our chosen careers or in the early stages of the tenure stream, women of color can benefit from accountability networks and strategic interventions to build support networks and strategic alliances. This discussion will highlight various ways that women of color can use to serve as a support system for one another. Participants will have an opportunity to discuss project ideas, share strategies about their writing process, and review current works by other women of color scholars. The conversation will specifically address tips for preparing your third year review package, building alliances between women's center staff and college faculty, and strategies for creating opportunities for moving into different positions of leadership within the university.

□ **Presenters:**

Stephanie Troutman, *Berea College*
Regina N. Bradley, *Kennesaw State University*

042. Exhibit Hall Thursday

3:00 PM–7:00 PM

Duke Energy Convention Center: Junior Ballroom



044. WCC: Professional Intimacy in Feminist Spaces: Student Outbursts, Come-ons, and Breakdowns

Workshop

4:00 PM–5:15 PM

Duke Energy Convention Center: 202-AV

Are you burned out? Is that a ridiculous question? Then this workshop is for you. We will consider how our burnout corresponds to the emotional labor we conduct. I frame emotional labor in a model I've termed "professional intimacy". Based on my past research with nurses and how they manage intimate encounters with patients, I show how there is inherent conflict in intimate spaces. This workshop is designed for both women center professionals and PAD participants as it makes visible, explains, and strategizes how to negotiate the shared conditions of our intimate, yet professional, labor we undertake with college students.

□ **Presenter:**

Lisa Rucht, *West Chester University*

045. WCC: Doin' It & Doin' It & Doin' It Well: Balancing Violence Prevention with Sex Positive Programming

Workshop

4:00 PM–5:15 PM

Duke Energy Convention Center: 203-AV

This workshop presents attendees with the opportunity to conceptualize a holistic approach to violence prevention efforts. Staff from Pacific Lutheran University's Women's Center and Diversity Center will describe how they have created coalitions to develop sex positive and healthy relationship programming to complement their violence prevention efforts. Sex positive programming has included conversations about bisexuality, hook up culture, virginity, and BDSM while the healthy relationship curriculum invites students to communicate openly, break up maturely, and disagree civilly. Workshop participants will assess their current program offerings and brainstorm ways to create a balanced approach to educating students about healthy sexual behavior.

□ **Presenters:**

Jennifer Smith, *Pacific Lutheran University*
 Angelica Hambrick, *Pacific Lutheran University*

Jennifer Warwick, *Pacific Lutheran University*
 Jonathan Grove, *Pacific Lutheran University*

046. WCC: Women's Centers' Strategic Responses to Changing Demographics, Institutional Structures, and Campus Climate

Roundtable

4:00 PM–5:15 PM

Duke Energy Convention Center: 204-AV

In the current context of changing student demographics, continuing marginalization of gender-related work in a post-feminist campus climate, and serious economic challenges resulting, in part, from shrinking public resources for higher education, women's centers must be mindful of historic practices and future potentials if they are to thrive now and in the years to come. This roundtable looks at strategies for addressing structural issues (e.g., women's center names, spaces, reporting lines, alliances, and leadership) and institutional climate. Emerging trends in women's center gender equity work are also highlighted.

□ **Moderator:**

Marci McCaulay, *Denison University*

□ **Presenters:**

Ann Linden, *Shawnee State University*
 Cindy Vanzant, *Wright State University*
 Pattie Waugh, *University of Dayton*
 Jane Goettsch, *Miami University*

047. PAD: Crossing Boundaries: Building Collaborations and Community

Workshop

4:00 PM–5:15 PM

Duke Energy Convention Center: 205-AV

This workshop focuses on the dilemma of building collegiality, community, and intellectual inquiry in a Women's and Gender Studies (WGS) program where there are no faculty lines and all instructors come from traditional discipline-based departments. The goal of the workshop is to develop strategies for crossing these boundaries, such as fostering community/ies, collaborating and networking across disciplines and institutional structures, engaging in new modes of inquiry, and producing new research that will provide tangible evidence of collaborative effort.



□ **Moderator:**

Betsy Jones Hemenway, *Loyola University, Chicago*

□ **Presenter:**

Ann M. Shanahan, *Loyola University, Chicago*

048. PAD: Surviving and Thriving in the First Year: Networking for New Directors, Chairs, and Department Heads

Roundtable

4:00 PM–5:15 PM

Duke Energy Convention Center: 207-AV

Managing a women's and gender studies program or department is a unique role on any campus. New and interim directors, department heads and chairs from women's and gender studies programs and departments share their experiences of the first year on the job. This roundtable will provide an opportunity to discuss challenges and opportunities, and to network with others who are new to women's and gender studies program or department administration.

□ **Moderator:**

Suzanne Gray, *Eastern Michigan University*

□ **Presenters:**

Suzanne Gray, *Eastern Michigan University*

Jenn Brandt, *High Point University*

Janet Trapp Slagter, *California State University, Fresno*

Gloria Jones-Johnson, *Iowa State University*

Nancy Maveety, *Tulane University*

049. PAD: WGS in Changing Times: Collaboration or Merger of Departments

Roundtable

4:00 PM–5:15 PM

Duke Energy Convention Center: 208-AV

Taking inspiration from the theme "Borders and Margins," this roundtable will discuss how WGS is renegotiating its location within academic institutions. In the climate of economic downsizing, WGS departments are confronting demands to be more productive and efficient. In some instances this has meant mergers with other departments, in others it

has meant trying to establish a larger collaborative unit while maintaining autonomy. Mergers, consolidations, or collaborations have an impact on curriculum and scholarship. Such changes have meant reexamining the mission and focus of WGS as an interdisciplinary field of study and site of feminist/queer scholarship, pedagogy, and activism.

□ **Presenters:**

Denise Humphreys Bebbington, *Clark University*

Susana Pena, *Bowling Green State University*

Sally E. McWilliams, *Portland State University*

Breanne Fahs, *Arizona State University*

Andrea Herrera, *University of Colorado, Boulder*

Sharra Vostral, *University of Illinois*

050. WoCLP: Metacognitive Reflection and the Exercise of Freedom: Strategic Planning and Goal Setting (CoHort #1)

Workshop

4:00 PM–5:15 PM

Duke Energy Convention Center: 212-AV

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

□ **Presenters:**

Kaye Wise Whitehead, *Loyola University Maryland*

Shaeeda Mensah, *Morgan State University*

051. WoCLP: Metacognitive Reflection and the Exercise of Freedom: Strategic Planning and Goal Setting (CoHort #2)

4:00 PM–5:15 PM

Duke Energy Convention Center: 231

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



□ **Presenters:**

Stephanie Troutman, *Berea College*

Regina N. Bradley, *Kennesaw State University*

052. Women of Color Leadership Wrap-up and Weekend Preview

Workshop

5:25 PM–5:30 PM

Duke Energy Convention Center: 206

053. Women of Color Leadership Reception

Reception

5:30 PM–6:30 PM

Duke Energy Convention Center: 206

054. Keynote Speaker: Elizabeth Alexander

7:00 PM–9:00 PM

Duke Energy Convention Center: Grand Ballroom A

Elizabeth Alexander is a poet, essayist, playwright, and teacher born in New York City and raised in Washington, DC. Alexander has degrees from Yale University and Boston University and completed her Ph.D. in English at the University of Pennsylvania. Most recently, she composed and delivered “Praise Song for the Day” for the inauguration of President Barack Obama. The poem has recently been published as a small book from Graywolf Press. In addition, she has published five books of poems: *The Venus Hottentot* (1990), *Body of Life* (1996), *Antebellum Dream Book* (2001), *American Sublime* (2005), which was one of three finalists for the Pulitzer Prize and was

one of the American Library Association’s “Notable Books of the Year;” and her first young adult collection (co-authored with Marilyn Nelson), *Miss Crandall’s School for Young Ladies and Little Misses of Color* (2008 Connecticut Book Award). Her two collections of essays are *The Black Interior* (2004) and *Power and Possibility* (2007), and her play, “Diva Studies,” was produced at the Yale School of Drama. Professor Alexander is the first recipient of the Alphonse Fletcher, Sr. Fellowship for work that “contributes to improving race relations in American society and furthers the broad social goals of the U.S. Supreme Court’s *Brown v. Board of Education* decision of 1954.” She is the 2007 winner of the first Jackson Prize for Poetry, awarded by Poets & Writers, Inc. Other awards include a National Endowment for the Arts Fellowship, two Pushcart Prizes, the George Kent Award, given by Gwendolyn Brooks, a Guggenheim fellowship as well as the Quantrell Award for Excellence in Undergraduate Teaching at University of Chicago. She is currently chair of the African American Studies Department at Yale University.

055. NWSA Keynote Reception and Author Signing

Reception

9:00 PM–10:30 PM

Duke Energy Convention Center: Grand Ballroom Lobby



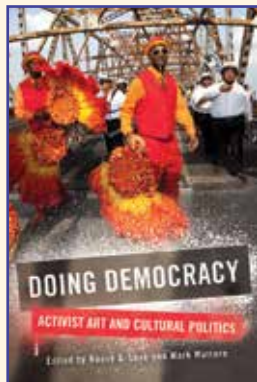
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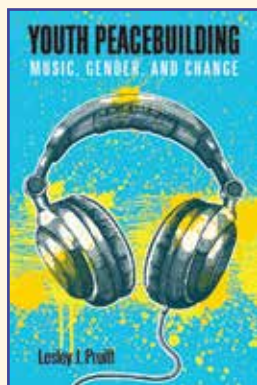
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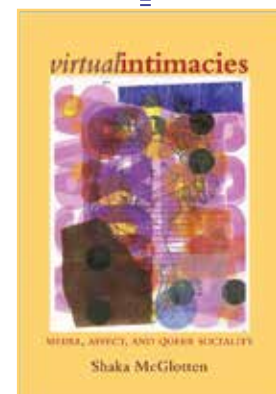
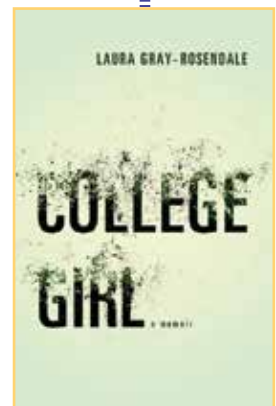
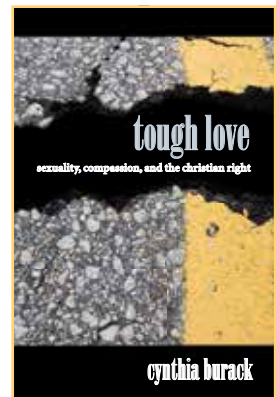
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Acknowledgements and Awards

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Emek Ergun

University of Maryland, Baltimore County

The Committee has unanimously decided that Emek Ergun, Ph.D. Program in Language, Literacy and Culture at the University of Maryland Baltimore County, should receive the Graduate Student Award. Her dissertation title is *Doing Feminist Translation as Local and Transnational Political Activism: The Turkish Translation and Reception of Virgin: The Untouched History*. The committee felt that her work is groundbreaking and compelling—a translation project as a feminist endeavor. Her work also fits the mission of the NWSA as it is global, intersectional and comparative.

NWSA LESBIAN CAUCUS AWARD

Elvia Mendoza,

University of Texas at Austin

Dissertation: *Bodies In Excess: Violence and the Politics of Memory in the Everyday Lives of Queer People of Color*

NWSA WOMEN OF COLOR CAUCUS AWARDS

Karen Hanna,

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Frances (Reanae) McNeal,
Texas Woman's University

Samantha (Sami) Schalk,
Indiana University

Elena Shih, University of California, Los Angeles

NWSA WOMEN'S CENTER COMMITTEE AWARDS

Founders Award

Mary Louise Allen,

founder of Haverford College's Women's Center

Outstanding Achievement

Amy Cleckler,

Duke University Women's Center

Emerging Leader

Theresa Rowland,

Grand Valley State University, Women's Center

Gloria. E. Anzaldúa Book Prize Winner

L. Ayu Saraswati,

University of Hawai'i at Manoa

Seeing Beauty, Sensing Race in
Transnational Indonesia

University of Hawai'i Press



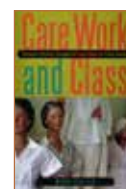
Sara A. Whaley Book Prize Senior Scholar

Merike Blofield,

University of Miami, Coral Gables

Care Work and Class: Domestic
Worker's Struggle for Equal Rights
in Latin America

The Pennsylvania State University Press



**ACKNOWLEDGEMENTS AND
AWARDS COMMITTEES**

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Yi-Chun Tricia Lin, *Southern Connecticut State University*

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

Catherine Orr, *Beloit College*

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Gloria E. Anzaldúa Book Prize

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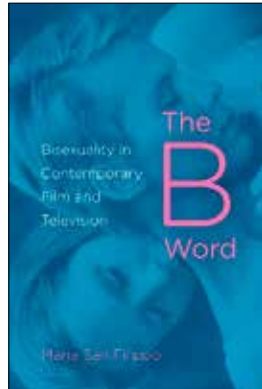
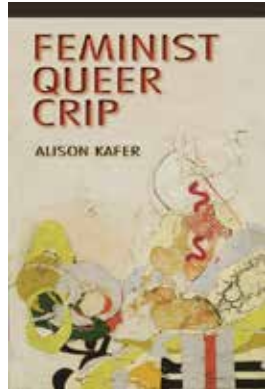
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Edited by Elisabeth Schüssler Fiorenza and Melanie Johnson-Debaufre

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eISSN 1553-3913 | pISSN 8755-4178

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Edited by Mary C. Rawlinson

The *International Journal of Feminist Approaches to Bioethics (IJFAB)* provides a forum within bioethics for feminist thought and debate on ethical issues related to health, health care, and the biomedical sciences.

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Meridians, Feminism, race, transnationalism

Edited by Paula J. Giddings

Meridians provides a forum for the finest scholarship and creative work by and about women of color in U.S. and international contexts and recognizes that feminism, race, transnationalism, and women of color are contested terms and engages in a dialogue across ethnic and national boundaries.

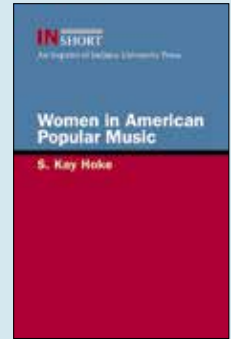
Published semiannually
eISSN 1547-8424 | pISSN 1536-6936

Nashim, A Journal of Jewish Women's Studies & Gender Issues

Edited by Renée Levine Melammed, Managing Editor: Deborah Greniman

Nashim provides an international, interdisciplinary academic forum in Jewish women's and gender studies. It includes articles on literature, text studies, anthropology, archeology, theology, contemporary thought, sociology, and the arts.

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

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



A Brief (and Incomplete) History continued

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.





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Descend into the caves of Skoteino, Eilithia, Dikte, and Ida. Hike in the mountains at Zaros, Zakros, Mount Juktas, Lasithi, and the Nidan plain. Stay in small villages, meet local people, dance to Cretan music.

Feast on freshly cooked fish, local greens, tzatziki, feta cheese, olives, fried potatoes, local wine...

* * *

Carol Christ holds a Ph.D. from Yale University and is the author of the widely reprinted essay "Why Women Need the Goddess," which has introduced many to the rebirth of the ancient religion of the Goddess. She has written many influential essays and books on women's spirituality and feminist theology including *She Who Changes* (Palgrave Macmillan, 2003).

Carol loves the Greek land, the Greek language, and the Greek people; and shares this love with all who come on her tours. She lives in Lesbos where she like Sappho, has heard the muses sing. In Crete she discovered the sacred tree in the center of the garden and descended four levels into the darkness of a cave, experiencing personal transformation. It is her great joy to be able to share both knowledge and intuitive wisdom with participants in Ariadne Institute programs. Carol has been leading tours to Greece since 1981.



Carol Christ, Ph.D

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While feminist and LGBTQ movements are designed to challenge sexism, they often simultaneously police gender and sexuality—sometimes just as fiercely as the straight-male-centric mainstream does. Acclaimed feminist and queer activist Julia Serano chronicles this problem of exclusion and offers new ways to think about gender, sexuality, and sexism that foster inclusivity rather than exclusivity.



Julia Serano, author of *Whipping Girl*, will be signing her new book, *Excluded*, on **Friday, November 8th at 4pm.**

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Seal Press is a member of the Perseus Books Group and is distributed by Publishers Group West. For desk or exam copies, visit perseusacademic.com.



Constituent Group Meetings

FRIDAY		SATURDAY	
8:00 AM–9:15 AM	209	8:00 AM–9:15 AM	250
Iota, Iota, Iota–Women's Studies Honor Society		Disability Studies Interest Group Business Meeting	
8:00 AM–9:15 AM	210	8:00 AM–9:15 AM	209
Feminists Against Academic Discrimination Meeting		Third Wave Feminisms Interest Group Business Meeting	
9:25 AM–10:40 AM	209	8:00 AM–9:15 AM	210
Regional Chairs Meeting		Distance Education Task Force Business Meeting	
9:25 AM–10:40 AM	238	8:00 AM–9:15 AM	237
Women's Centers Committee Business Meeting		Early Modern Women Interest Group Business Meeting	
10:50 AM–12:05 PM	209	9:25 AM–10:40 AM	209
Program Administration and Development Business Meeting		Graduate Student Caucus Business Meeting	
10:50 AM–12:05 PM	210	9:25 AM–10:40 AM	210
Ethics, Equity, Diversity & Accessibility Committee Meeting		Science & Technology Task Force Business Meeting	
12:55 PM–2:10 PM	209	10:50 AM–12:05 PM	209
Reproductive Justice Interest Group Business Meeting		Feminist Mothering Caucus Business Meeting	
12:55 PM–2:10 PM	210	10:50 AM–12:05 PM	210
Feminism & Activism Interest Group Business Meeting		Aging and Ageism Caucus Business Meeting	
12:55 PM–2:10 PM	238	12:55 PM–2:10 PM	209
Lesbian Caucus Business Meeting		Law & Public Policy Interest Group Business Meeting	
4:00 PM–5:15 PM	206	12:55 PM–2:10 PM	210
Women of Color Caucus Business Meeting		Trans/Gender-Variant Caucus Business Meeting	
4:00 PM–5:15 PM	209	4:00 PM–5:15 PM	209
Feminist Masculinities Interest Group Business Meeting		Asexuality Studies Interest Group Business Meeting	
4:00 PM–5:15 PM	210	4:00 PM–5:15 PM	210
Jewish Caucus Business Meeting		International Task Force Business Meeting	
5:25 PM–6:40 PM	209	5:25 PM–6:40 PM	209
Fat Studies Interest Group Business Meeting		Community College Caucus Business Meeting	
5:25 PM–6:40 PM	210	5:25 PM–6:40 PM	210
Librarians Task Force Business Meeting		South Asian Women Caucus Business Meeting	
		5:25 PM–6:40 PM	238
		Girls and Their Allies Caucus/Interest Group Business Meeting	



SUNDAY

8:00 AM–9:15 AM	209	Feminist Spirituality Interest Group Business Meeting
8:00 AM–9:15 AM	210	Anti-White Supremacy Task Force Business Meeting
9:25 AM–10:40 AM	209	Undergraduate Student Caucus Business Meeting
10:50 AM–12:05 PM	209	Medieval Women Interest Group Business Meeting
10:50 AM–12:05 PM	210	Social Justice Task Force Business Meeting

CHILD CARE*

- Thursday, Room 252, 9:00 AM–5:00 PM
- Friday, Room 252, 7:45 AM–6:45 PM
- Saturday, Room 252, 7:45 AM–6:45 PM

*Child Care requires pre-registration

MATERNAL CARE ROOM

- Thursday, Duke Energy Convention Center, Third Floor*, 9:00 AM–5:00 PM
- Friday, Duke Energy Convention Center, Third Floor*, 7:45 AM–6:45 PM
- Saturday, Duke Energy Convention Center, Third Floor*, 7:45 AM–6:45 PM

*See Map

QUIET SPACE

- Thursday, Hilton Netherland Plaza, Salon A, 9:00 AM–5:00 PM
- Friday, Hilton Netherland Plaza, Salon A, 8:00 AM–6:00 PM
- Saturday, Hilton Netherland Plaza, Salon A, 8:00 AM–6:00 PM
- Sunday, Hilton Netherland Plaza, Salon A, 8:00 AM–12:00 PM



NWSA Member and Leader Meeting Information

Member Assembly Meeting

Saturday November 9
5:25 PM–6:40 PM
Room 206, Duke Energy Convention Center

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

Delegate Assembly Meeting

Sunday November 10
8:00 AM–9:15 AM
Room 206, Duke Energy Convention Center

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 10
9:25 AM–4:00 PM
Hilton Netherland Plaza, Salon FG

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

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Yi-Chun Tricia Lin, *Southern Connecticut State University*

Vice President

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Diane Harriford, *Vassar College*

CONSTITUENT GROUP REPRESENTATIVES

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Vacant representative

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Nana Osei-Kofi, *Iowa State University*

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Mel Michelle Lewis, *Goucher College*

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Ethics, Equity, Diversity, and Accessibility Chair

Donna Thompson, *Chandler-Gilbert Community College*

Program Administration and Development Co-Chairs

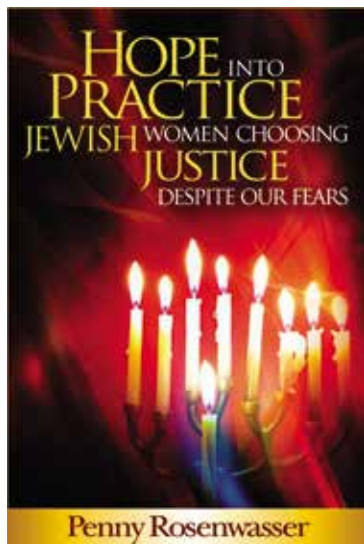
Ann Burnett, *North Dakota State University*

LeeRay Costa, *Hollins University*

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Stephanie Troutman, *Appalachian State University*

*This work fills a gap in the Jewish studies scholarship that connects real world conflict with the affective processes that drive it. Based on the bold assumption that communal and individual healing is integral to justice work, Rosenwasser's multi-disciplinary book is at once a memoir, a Jewish feminist treatise, and an activist guide. *Hope into Practice* allows readers to reflect on their own struggles with Jewish identity, queerness, and ethical commitment in order to imagine a better future. A must-read for all Jewish feminists!* –Alainya Kavaloski, *Jewish Caucus Chair, National Women's Studies Association*



A wonderful, gutsy, and inspiring book. Penny Rosenwasser takes on the most explosive issues in American Jewish life today—racism and anti-Semitism, victimization and privilege, and Jewish politics around Israel and Palestine. The voices at the heart of this book are those of women struggling to forge meaningful Jewish identities and political practices. Rosenwasser tacks back and forth between their testimonies and a sophisticated analysis of contemporary Jewish history and politics. A vision of a progressive Jewishness for a multicultural 21st century comes through proud and clear.

–Karen Brodtkin, author of *How Jews Became White Folks and What That Says About Race in America*, Professor of Anthropology/UCLA

When I first read the Table of Contents, I was surprised to feel tears arise: tears of need, hunger, yearning, promise. Penny's book is filled with wild, truthful and exuberant voices, you can feel their spirits in their words. –Rabbi Margaret Holub

A powerful tool for today's Jewish activists. Rosenwasser challenges us to ask what Jewishness could be without suffering and victimhood—questions asked with joy, not shame. –Marjorie Dove Kent, Executive Director, Jews for Racial & Economic Justice

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For more info: PennyRosenwasser.com

*Penny Rosenwasser, Ph.D., is the author of *Visionary Voices, Women on Power: Conversations with shamans, activists, teachers, artists and healers, and Voices from a 'Promised Land:' Palestinian & Israeli peace activists speak their hearts. She is former Jewish Caucus Chair of the National Women's Studies Association.**



Program Theme Information and Index

ABOUT THE THEME

NWSA's 2013 conference theme, *Negotiating Points of Encounter*, 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 are we, or *should we be*, negotiating these points of encounter as the contours of theories, disciplines, communities, economies, forms of protest, and even national 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 renegotiations 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?

THEME 1: THE SACRED AND THE PROFANE

Women's and gender studies as a field analyzes subjects often seen as out of bounds, improper, even abject—and celebrates the irreverent, iconoclastic, the marginal—in a word, the profane. How then does the sacred operate in women's and gender studies? What is the field's "profane"?

FRIDAY Session Numbers

7:00 AM **056**

8:00 AM **066**

9:25 AM **080, 086, 095, 100, 101**

10:50 AM **117**

12:00 PM **133**

12:55 PM **140, 143, 159**

4:00 PM **179**

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SATURDAY

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12:55 PM **299, 310, 317**

4:00 PM **339**

5:25 PM **360, 370, 373**

SUNDAY

8:00 AM **395, 396**

10:50 AM **424, 429**



THEME 2: BORDERS AND MARGINS

The field of women's and gender studies has always focused on boundaries and the structures that regulate and police those boundaries. As a corollary, much productive work that is now recognized as important, even central, to the field was initially undertaken from the space of borders and margins.

FRIDAY	Session Numbers
8:00 AM	063, 069, 071
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SUNDAY	
9:00 AM	402
9:25 AM	405, 408
10:50 AM	430, 431

THEME 3: FUTURES OF THE FEMINIST PAST

Recent scholarship in cultural anthropology, geography, history, and various interdisciplinary fields has begun to historicize the neoliberal/late liberal present through a variety of conceptual and socio-political frames, including the archive, the event, affect, indigeneity, and the biopolitical.

FRIDAY	Session Numbers
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9:00 AM	401
9:25 AM	415



Negotiating Points of Encounter

Program Theme Information and Index

THEME 4: BODY POLITICS

Questions about the body and its politics are central sites of theoretical analysis and activism coming out of feminist, queer, transgender, and disability studies. The current neoliberal context is marked by discourses and policies of austerity, climate change, assaults on reproductive rights, mass incarceration, racism, ageism, poverty, violence and hostility toward LGBTQI2-S people and women, and technological and rehabilitative responses to disability.

FRIDAY Session Numbers

8:00 AM **061, 070, 074**

9:25 AM **081, 089, 103, 104**

10:50 AM **107, 108, 112, 115, 116, 118, 120, 123**

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5:25 PM **355, 356, 357, 366, 367, 374, 377**

7:00 PM **381**

SUNDAY

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9:25 AM **404, 407, 409, 411, 412**

10:50 AM **420, 421, 425, 432**

THEME 5: PRACTICES OF EFFECTING CHANGE

Effecting change in pursuit of social justice has long been a central goal of feminist scholarship and pedagogy. The field of women's and gender studies can point to rich and well-documented accounts of feminist change-makers and their making change within the academy and beyond. And yet the centrality of the field's political desires has not always revealed obvious paths or clear causal relations between critique and agency, the academic and the activist, or analyzing change and effecting it.

FRIDAY Session Numbers

8:00 AM **057, 058, 059, 060, 067, 068, 072, 075**

9:00 AM **079**

9:25 AM **082, 084, 085, 090, 091, 092, 094**

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SATURDAY

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9:25 AM **245, 246, 247, 248, 250, 251, 252, 256, 260, 261, 269**

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12:00 PM **297**

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5:00 PM **352, 353**

5:25 PM **354, 364, 365**

SUNDAY

8:00 AM **384, 390, 392, 393**

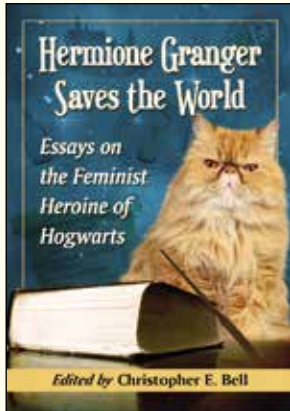
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10:50 AM **422, 423, 428**





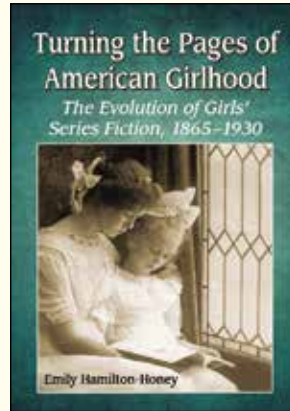
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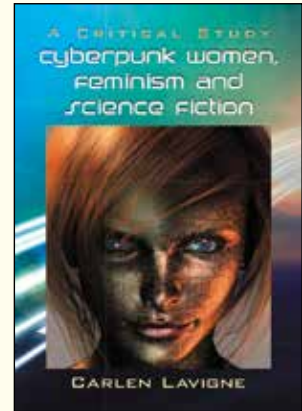
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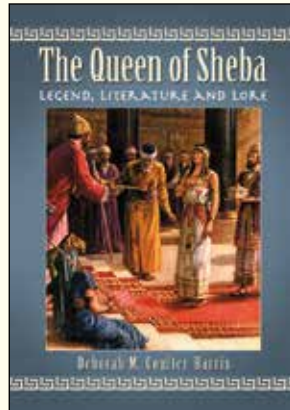
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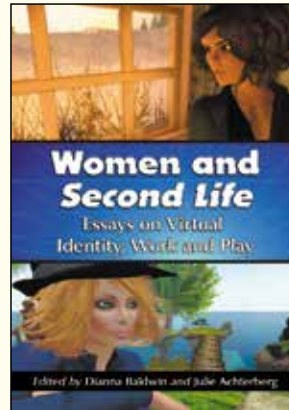
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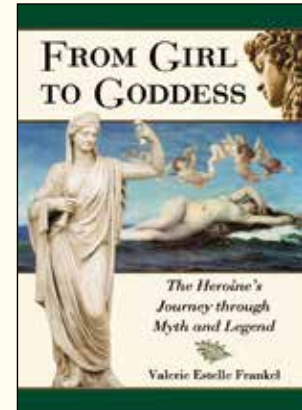
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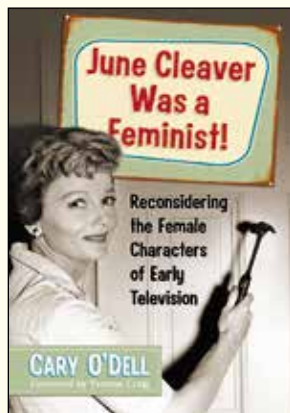
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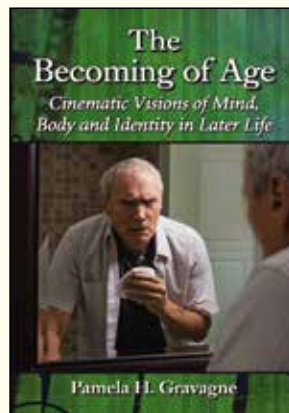
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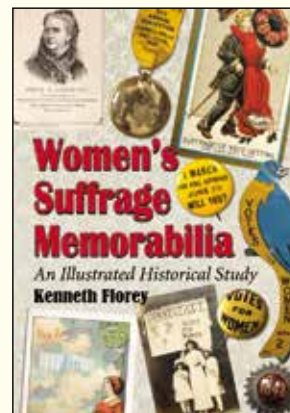
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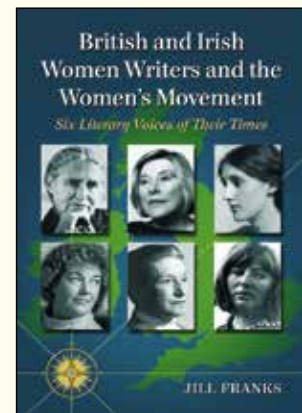
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Session Format Information



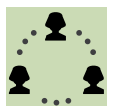
Panels provide an opportunity for examining specific problems or topics from a variety of perspectives given that they include 3–4 participants. Panels may present alternative solutions, interpretations, or contrasting points of view on a specified subject or in relation to a common theme. Panel members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



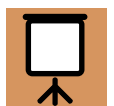
Individual Paper proposals are submitted individually and arranged into sessions by the Proposal Review Committee. In paper sessions, authors present 10–12 minute papers followed by audience discussion. A typical structure for a session with four papers allows approximately 5 minutes for the moderator 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.

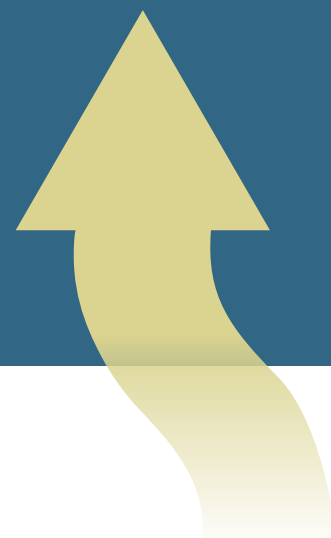


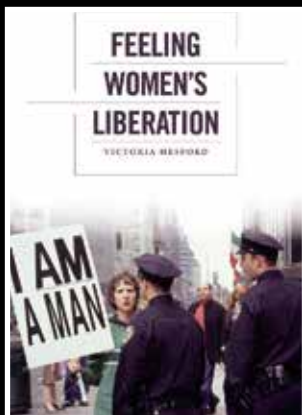
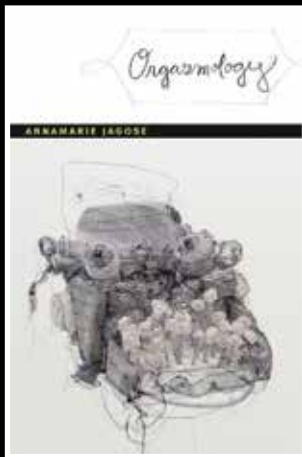
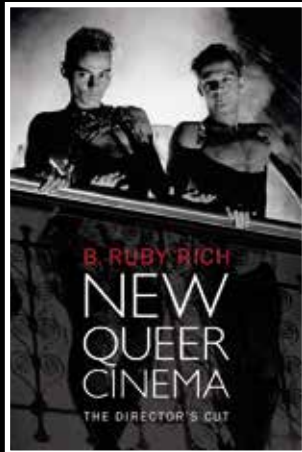
Workshops provide an opportunity to exchange information or work on a common problem, project, or shared interest. Workshops are typically experientially oriented, grounded in some sort of women's and gender studies research agenda, and include brief presentations that allow adequate time for reflective 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 more than 650 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 scheduled, some thematic conflicts are inevitable.





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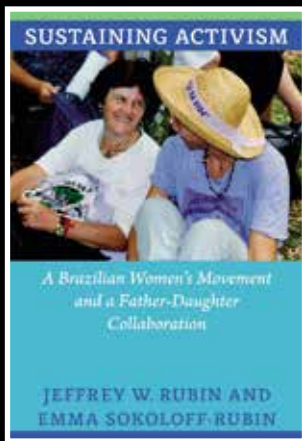
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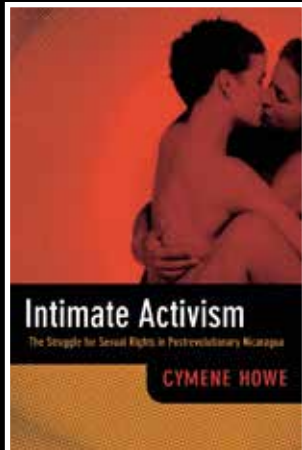
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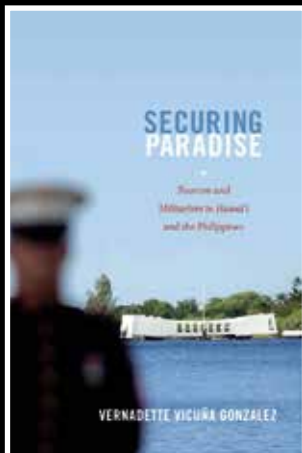
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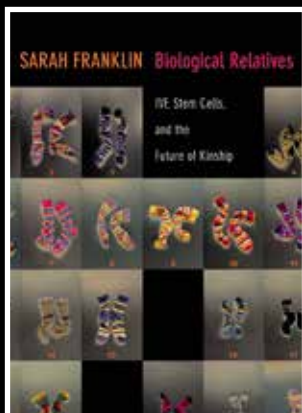
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FRIDAY, NOVEMBER, 8

056. NWSA Registration Friday

7:00 AM–6:00 PM

Duke Energy Convention Center: Main Lobby

Registration will be open from 7 AM–6 PM on Friday, November 8, 2013.

**057. Altars as Embodied Negotiation:
Reimagining Encounters with Privilege and
Oppression Through Creative Spiritual
Practice**

Workshop

8:00 AM–9:15 AM

Duke Energy Convention Center: 200-AV

Through altar-making, altaristas transmute the secular and profane into the sacred in a liberatory practice with the capacity to transform encounters with privilege and oppression. We construct an altar in which secular and profane images and objects become sacred representations of human, natural, spiritual, and structural resources that support us and enable us to do our work. We draw on practices from Hoodoo, Chicana feminism, and American Buddhism as well as feminist storytelling and space reclamation. We discuss how creative and embodied practices of altar-making can engage with privilege in our teaching, research, activism, and personal lives.

□ **Moderator:**

Sharon Doetsch-Kidder, *George Mason University*

□ **Presenters:**

Rebecca Martinez, *University of Missouri*

Crystal Boson, *University of Kansas*

**058. Using Film to Teach About the White
Savior Industrial Complex: A Critical
Transnational Feminist Approach**

Workshop

8:00 AM–9:15 AM

Duke Energy Convention Center: 201-AV

This workshop addresses the Women Studies course entitled “Global Women in the Movies,” which was designed and co-taught with an emphasis on exploring themes of the White Savior Industrial Complex (WSIC) as it is portrayed in both feature length and documentary films with leading female

characters. We will discuss; (1) critical transnational feminist discourse used to assist learners in identifying macroscopic systemic patterns that contribute to inequality; (2) means for distinguishing responsible calls for activism from narcissistic appeals for temporary personal fulfillment; (3) our pedagogical approaches and learner responses to notions of the WSIC including resistance and shifts in consciousness.

□ **Presenters:**

Stephanie Nahima Glick, *Oregon State University*

Mehra Shirazi, *Oregon State University*

059. Politicizing Inclusionary Practices

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 202-AV

□ **Moderator:**

Lauren Jaelyn DeCarvalho, *University of Arkansas*

□ **Participants:**

Feminist Pedagogy's Response to Internal Feminist Critique

Desiree Valentine, The Pennsylvania State University

This paper examines feminist pedagogy's response to the internal feminist critique that arises from U.S. women of color as well as third world writers. Dominant pedagogical responses to these critiques have been to either add diverse material to the end of a syllabus or attempt to integrate material throughout the syllabus. Incorporation itself, however, is not simply the answer to the internal critique of feminism, but rather, is a political act that may have better or worse effects. Therefore, I propose the idea of “decentering syllabi” as an alternative that more fully realizes the practical pedagogical thrust of this critique.

Islamic Feminism Not “vs.” But “and” Secular Feminism

Deniz Durmus, The Pennsylvania State University

My paper discusses the tension between Islamic feminism and secular feminism in Turkey and Iran. Despite the conflicts among these two groups in these two countries, both groups were effective in



bringing in positive political changes. By focusing on those political achievements which ameliorated women's situation, I argue that instead of focusing on the differences between women such as race, class, religion, it is more fruitful for feminism to focus on the contributions brought by different feminisms. I show that conflict among feminist groups may open up a space for communication and this has positive implications for the future of feminism.

Hillbilly Women, Affrilachians, and Queer Mountaineers: Qualitative Accessibility of Belonging

Anna Rachel Terman, The Pennsylvania State University

Creating inclusive communities is particularly exigent for many rural areas in the U.S. that suffer both population loss and low levels of diversity. As we continue to struggle with diversity and belonging both locally and globally, how can spaces be created that include those on the margins? In this presentation I consider feminist scholarship on belonging as well as empirical evidence gathered from field work with minority youth in West Virginia. I offer conclusions about ways theoretical understandings of belonging and awareness of intersectionality can guide responsibilities and actions in rural U.S. communities.

A Transnational Feminist Analysis of Life and Career Narratives of International Women Students from Turkey

Elif Balin, The Pennsylvania State University

There is a paucity of research examining international students as a diverse group of individuals whose identities and experiences vary in different personal, social, political and economic realities. This study approaches international students as active agents making meaning of their past narratives and creating transnational stories of life and career choices that represent inequalities and differences within and beyond national and international borders. Shedding light on narrative themes and using a transnational feminist analysis, this paper discusses the implications of their stories for creating change in fluid personal, social and institutional spaces at varying home and host localities.

060. Fulbright Opportunities in Women's Studies Workshop

8:00 AM–9:15 AM

Duke Energy Convention Center: 203-AV

This presentation will guide attendees in identifying appropriate opportunities through the Fulbright Scholar Program and will make suggestions as to how to be successful in a proposal. The session will also cover non-Core Fulbright Scholar opportunities for professors and university administrators, including the Specialist Program, NEXUS Regional Scholar Program, International Education Administrators Program (IEA), and the Fulbright German Studies Seminar. The presentation will directly address the ways that the internationalization of education in institutions of higher education can improve the quality of education as well as specific opportunities for scholars of women's studies.

□ **Presenter:**

Athena Fulay, *Institute of International Education*

061. Technology as a Means of Effecting (Feminist) Pedagogical and Methodological Change

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 204-AV

□ **Moderator:**

Andrea M. Riley-Mukavetz, *Bowling Green State University*

□ **Participants:**

Fighting Fire with Fire: Cyberfeminism and Rape Culture

Amy Wrobel Jamieson, Bowling Green State University

"Rape culture" generally positions "man" as rapist and "woman" as victim. While difficult to define, rape culture is defined by varying degrees of misogyny. The ideology of victim (read: women) blaming, then, is an unfortunate consequence, and is pervasive in the rhetoric of the legal system, advocacy groups, the media—any group that has the power to disseminate information about rape—and that information is increasingly disseminated through digital means. Thus, cyberfeminism can help women "push back" against this victim blaming and change the flow and content of commonly-held ideas about rape.



Emotions in Research

April Conway, Bowling Green State University

Patricia Bizzell and Jacqueline Jones Royster write about emotion as a feminist research method. Specifically, they discuss how relationships developed between researcher and subject should be made more transparent. In this presentation I will emphasize how emotions, fostered by technology, undercuts both method and content in a research project about women living abroad who use Skype to connect with relations back home. Additionally, I will discuss my experience with emotion as method as I fostered relationships with these women through Skype-based interviews. Finally, I will highlight how personal and scholarly change is possible when emotions are considered.

From Kindle to Fire: Burning Conversations

Pauline Felicia Baird, National Council of Teachers of English

Jane Donawerth (2012) in *Conversational Rhetoric* encourages the feminist tradition of dialogue in the composing process. I propose to share a pilot study of how a “writing as conversation” approach, facilitated by the Kindle e-reader, worked for Asia-Pacific students in a composition class. Conversational rhetorical practice with e-readers enhances teaching-learning dialogues and strengthens students’ impetus for discourse in and beyond the classroom walls. However, it creates tensions between ideas of what it means to write in the academy.

Game-Based Learning in the Basic Composition Classroom

Tina Arduini, Bowling Green State University

Feminist pedagogy embraces ideas of collaborative and supportive learning, and by combining these core principles with game-based learning, educators can synthesize multimodality into these egalitarian classrooms. Game-based learning offers students a means of community engagement, and it allows students to constructively apply technology to their learning experiences. Joe Bizs’s (2012) classification of Marc Prensky’s “engagement principles” offers a method for analyzing game-based learning in the composition classroom. Based on these principles, I will examine online word games and explain how they can be used to create a feminist classroom of the twenty-first century.

062. Disruptive Disabilities

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 205-AV

□ Moderator:

Barbara Shaw, *Allegheny College*

□ Participants:

Encounters with Disability: Intersections, Crossroads, and Other Points of Contact

Ryan Christian Parrey, University of Illinois, Chicago

While it is often addressed in terms of intersectionality, the meaning and experience of disability often exceeds this framework. Through a phenomenological analysis of life writing by people with disabilities, this paper explores how conceptual and embodied meanings of disability play out in corporeal situations. Specifically, it questions how multiple ways of knowing and being are negotiated in the moment.

Encounters with Race and Disability in U.S. Prisons

Stacy Clifford, Vanderbilt University

This paper explores the body politics behind incarceration, particularly as the bodies being imprisoned intersect across identities of class, disability, race and gender. Nonwhite and disabled bodies are more likely to be imprisoned—thus continuing a long legacy of segregation and institutionalization. Indeed, recent media attention has focused on the school to prison pipeline—as educational institutions funnel disabled, black, and brown bodies to incarceration. My paper applies the feminist lens of an epistemology of ignorance to understand patterns of domination behind the school to prison pipeline.

Unmanning Mr. Monk: Towards a Feminist Narrative Theory of Disability

Elizabeth Schewe, Northern Illinois University

This project examines the intersections of (dis)ability and gender in the detective show *Monk*. It argues that *Monk*’s mental illness defines him as neither man nor woman. In a variation on common disability tropes, *Monk* is also both genius “super cripp” and pitiable child, both more-than and less-than ordinarily human. From a narrative perspective, viewers are invited to



identify, not with Monk, but with his personal assistant who occupies an ambiguous employee/mother-figure role. Although rewarded for trusting in Monk's investigative skills, viewers are also allowed to maintain a critical distance from him, encouraging pity or judgment rather than empathy.

Until Dis/ability Do We Part: Intersectional Visibility in Frida Kahlo's Embodied Subjectivity

Maricela DeMirjyn, Colorado State University

The focus of this essay is dedicated to forming a dialogue surrounding dis/ability and Frida Kahlo's performed embodiment in self-representations. By discussing dis/ability in the context of Kahlo's subjectivity as demonstrated in her artwork and staged photographs, additional categories that form binaries pertaining to the body, such as health/ill, may be disrupted. Kahlo's nomadic passage between perceived ability and dis/ability contributes to an ongoing feminist theorizing of making present what is absent in studies surrounding subjectivity and embodiment.

063. Princesses, Ladies, and Girls: Self-Reference and Empowerment among College Women

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 207-AV

□ Participants:

Ain't I a Lady? Self-Identity and Empowerment among College Women

Nicole Michelle Sayago, University of Central Florida

This paper investigates the relationship between personal empowerment and self-reference. Survey results indicate that many college-age women prefer to be called "girl" or "lady," instead of "woman" and that their participation in "girlie-girl" culture may encourage such self-presentation. The authors suggest that young women may be unwittingly abandoning Sojourner Truth's important question "Ain't I a Woman?" and adopting terms of self-reference that are non-threatening to the patriarchal hegemony. Women's preference for terms such as "girl" and "lady" may not only disempower their present situations but also distance them from their feminist past.

Love the Way it Hurts: Girlie-Girl Culture and Dating Violence

Elizabeth Swart, University of Southern California

Rihanna is back with Chris Brown and many college-age women are applauding her decision to return to her former abuser. This paper investigates the possible relationship between Princess (girlie-girl) culture; "pop Princess" icons; disempowering terms of self-reference; and dating violence. The paper extends Hartstein's (Hartstein, 2011) critical analysis of Princess "syndrome" and its potential creation of a psychological environment in which dating violence may flourish. The paper reports on survey results which indicate that Princess "syndrome" may set the stage for dating violence among college women and explores possible interventions to prevent such dating abuse.

Living the Dream: The Effect of Princess Culture on Women's Self-Perceptions and Life Goals

Amanda Koontz Anthony, University of Central Florida

Using a narrative approach, this study analyzes college women's life stories regarding identity formation, exploring how gendered messages received early in their lives affect their perceptions of self, including perceptions of self-worth. Utilizing focus groups and interviews, the project examines college women's notions of true love, marriage, and personal development. Additionally, we explore how growing up in a "princess culture" influences women's perceptions of success, and thus their construction of life goals. Within this, we explore how women negotiate the challenges of translating meanings of the princess culture in relation to their transitions through college.

064. Girls Studies on the Margins

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 208-AV

□ Moderator:

Kerrita Mayfield, *University of Massachusetts, Amherst*



□ **Participants:**

Geek Girls 2.0: Breaking Boundaries of Female Gender Roles in Television

Sabrina K. Pasztor, University of Illinois, Chicago

Geek girls have carved out a hallowed and contentious space in the tropes of prime-time television programming, one that has shifted and expanded rapidly with the convergence of digital media. Drawing on content analysis of eight prime-time television programs, from nerdy Thelma on Scooby Doo, teenage vampire-killer Willow on Buffy the Vampire Slayer, to female scientists on The Big Bang Theory, Bones and NCIS, this study analyzes how geek women now portray intellectual acumen, exhibit physical attractiveness, hold status-driven occupations, and function as primary caregivers. I suggest these gender portrayals counteract traditional stereotypes of women's roles as fragmented and compartmentalized.

Navigating the Margins and Transcending The borders as a Pathway to Identity

Michelle Tichy, University of Northern Iowa

This project investigates how a high-achieving charter school system has fostered the development of identity in girls from Latino immigrant families. In an era of controversial immigration policy on the education of Latino immigrant girls in the United States, the researchers examine identity as a protective factor against acculturative stress for Latino girls as they make the transition and psychological adjustment to college and adulthood. This project is presented within the theoretical framework of risk and resilience.

Within the Margins: Examining Minority Representation in Graphic Novels

Laurie Marie Stevens, Eastern Michigan University

Just as marginalized people fight to gain respect and equity in America, so creators of graphic novels struggle to be taken seriously in the literary world. These outsiders have banded together to push against social, literary and artistic norms. By examining *Skim* by Mariko and Jillian Tamaki and placing it in a context of similar works, I will demonstrate how graphic novels offer various people with "outsider status" the chance to represent and see themselves represented.

065. Iota Iota Iota Women's Honor Society

8:00 AM–9:15 AM
Duke Energy Convention Center: 209

066. Feminists Against Academic Discrimination Business Meeting

8:00 AM–9:15 AM
Duke Energy Convention Center: 210

067. Profanely Weird: The Genderqueer Popular Panel

8:00 AM–9:15 AM
Duke Energy Convention Center: 211-AV

□ **Moderator:**

Jennifer Freeman Marshall, *Purdue University*

□ **Participants:**

Filth, Freaks and the Aging Feminine: Purging Abjection and Reifying the Sacred Neo-Liberal Subject in Hoarder Reality TV

Suzanne M. Kelly, State University of New York, New Paltz

The reality TV shows *Hoarders* (A&E) and *Hoarders: Buried Alive* (TLC) are rich in representations of bodies rendered abject through the intersections of age, disability, class and gender. The central evidence for their profanity is to be found in the presence of human and other animal waste, food and animal decay, trash, disease and death. I argue that the construction of the profane is made manifest through these associations by which hoarders bodies are shunned and punished while the real purveyors of excess—produced by global neoliberal patriarchal capitalism and an ethics of consumerism—are rewritten as sacred.

Re-Animating the Social Order: The Zombie and Queer Failure

Trevor Grizzell, University of Kansas

Some recent major queer theoretical work has been criticized for being anti-communal, hyper-negative, and offering little practical direction for social justice. I counter this notion through an analysis of a subject that also seems to offer little space for critical reflection and social praxis: the zombie. Reading the zombie through the lenses of queer theory and ecocriticism, I argue that rather than negativity and meaninglessness, the profane gestures and failures of the zombie might direct us towards new modes of contact and world-



making useful for queers and others that, like the zombie, seem to have no place in culture.

Women in Dystopia: Female Heroes in Contemporary Action Films

Timothy Patrick Appignani, University of Illinois, Chicago

My project traces the emerging pattern of women in action films where dystopian futures have developed around a late stage capitalist patriarchy. Using a Marxist-feminist discourse analysis I will explore this co-occurring phenomenon by drawing on work from post-structuralists Scott and Kelly, Young, Gerbner and Lorde. Also integral will be Marx, Gramsci, Smythe, Foucault, and Butler. My analysis will address the depictions of agency, technological competency and relative experience of the new action heroine against the action heroes of the past in order to catalogue a potentially significant shift in the construction of the hero in popular media.

Flights of Fancy: Framing the Feminisms of Female Characters Through Fantasy Episodes

Marilee Shaw, California State University, Stanislaus

Dana Scully, Olivia Dunham and Kate Beckett are just a few of the female characters that have appeared in television and seem to have feminist story arcs. The development of these females in television though, can regularly be seen to be disrupted through “fantasy” episodes. Stand alone episodes that incorporate noire, time travel, dream sequence and flashbacks, result in a disorientation of their feminisms and more often than not results in a reorientation in audience perspective which serves to add ‘domestic femininity’ and reveals ‘hidden’ impulses that result in a ‘love seeking/heteronormatively’ focused character, which would previously have seemed unbelievable.





National Advocates for Pregnant Women (NAPW) salutes the National Women’s Studies Association.

NAPW advocates for the rights, health, and dignity of all pregnant people and parents, especially those who are most vulnerable to state control and punishment because of race, poverty, or drug use.

NAPW hopes that Women’s & Gender Studies programs will create coalitions, foster dialogue, and help communities see the links among a variety of social movements. As the prosecutions of pregnant women who have experienced stillbirths, attempted suicide, or given birth despite having used a drug make clear – more than abortion is at stake today. Efforts to recriminalize abortion and pass so-called “personhood” measures threaten to expand the reach of today’s criminal justice system and undermine the human rights of *all* pregnant women whether or not they seek to carry to term.

Celebrated legal scholar, feminist advocate, and NAPW Executive Director **Lynn Paltrow** is uniquely qualified to explain how we got into this mess, how we can get out of it, and how we can build a true culture of life that includes and values the people who give birth to that life. Contact NAPW to invite her to your campus, conference, organization, or community to deliver an inspiring, jargon-free, and highly engaging lecture on **“Roe v. Wade Today: Reproductive Justice in the Age of Mass Incarceration.”**

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068. *Still Falling Short: Current Issues in STEM Fields*

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 212-AV

□ **Moderator:**

Jennifer L. Airey, *University of Tulsa*

□ **Participants:**

How to do Science Using Feminist Standpoint Epistemology

Vanessa Ann Bentley, State University of New York, Stony Brook

Feminist approaches in the various disciplines of science have developed independently of the resources provided by feminist theory, which suggests there is a gap between theory and practice. I use feminist standpoint theory to bridge that gap. I demonstrate how to translate feminist standpoint theory to scientific practice. I identify four steps: 1) identifying what the scientific discipline has focused on and neglected; 2) identifying the culture of the field; 3) becoming familiar with the specifics of that discipline; and 4) striving for liberatory approaches when power structures are involved. I illustrate using examples from biology, archaeology, psychology and physics.

Lift and Separate: How the Media Report and Distort Gendered Neuro-variation

Victoria L. Bergvall, Michigan Technological University

Feminist neuroscientists critique brain research that purports to reveal real and insurmountable sex differences. Using a corpus of media data, I demonstrate the linguistic means by which such misrepresentations arise, tracking the progressive distortions that accrue during the simplification process in the chain of reporting from original scientific publications through secondary media (e.g., brief scientific reports, news headlines) to tertiary comments and blog posts. This linguistic chain progressively excludes critical modifiers and reports of neuro-overlap in the quest for “sexy” eye-grabbing headlines. I argue that we must engage in critical media analysis to combat such problematic conclusions of essential neurodifference.

Science Technology Engineering and Math: Gender Inequity in STEM and 4H

Kathleen Mackenzie Baker, West Virginia University

As a female STEM Ambassador, a representative who encourages k–12 youth to go into the STEM fields for 4H camps in West Virginia, I observed and analyzed three counties in regards to identity, privilege, and community. Being a very inclusive program, 4H is a youth development program that teaches leadership and community through hands on experience. Based on field observations, this paper discusses and analyzes with an intersectional framework how gender impacts STEM Education and potential ways to improve upon such a foundation with works from both Feminist and Post-Structural Theory.

Starting at the Crossroads: Towards an Intersectional Approach to Supporting Underrepresented Minority Women in Science, Technology, Math and Engineering (STEM)

Mary A. Armstrong, Lafayette College; Jasna Jovanovic, California Polytechnic State University

In this paper we apply intersectionality theory and related research on underrepresented minority women in Science, Technology, Math and Engineering (STEM) to illustrate the potential of using an intersectional perspective to address issues faced by this group. We employ current literature on intersectionality and organizational change to theorize four ways that intersectional approaches might help shape successful institutional changes for underrepresented minority women in STEM. We will present results from an NSF funded study of how ADVANCE institutions attempt to support this group and examine how integrating intersectional approaches into organizational strategies for supporting URM women in STEM is valuable.

069. *Negotiating Points of Change: Black Feminism and the Empowerment of Young Women and Girls*

Roundtable

8:00 AM–9:15 AM

Duke Energy Convention Center: 231

4 out of 10 African American girls drop out of high school; nearly half of all black women have zero wealth, and African American teens account for 70% of new



AIDS diagnoses, it is our responsibility as feminists to address these dire circumstances. This session focuses on Project R.E.A.C.H. an on-going effort to help change the lives of at-risk high school girls. Miami University students created a mentoring program for the empowerment of African American teenage girls. Panelists will discuss connections between mentoring and feminism, the significance of thought and action, and lessons learned in doing this six-year-old project.

□ **Moderator:**

Gwendolyn Etter-Lewis, *Miami University*

□ **Presenters:**

Kiera Ford, *Miami University*

Chasity Dittman, *Miami University*

Dolores Dodson, *Miami University*

070. Gendered Borderlands, Refugees and the Neoliberal World Order

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 232

□ **Moderator:**

Keisha Lindsay, *University of Wisconsin, Madison*

□ **Participants:**

Girlhood, Violence, and Class on the Border: Desert Blood and “Women of Juárez”

Kasey Butcher, Miami University

Accounts of the feminicide in Ciudad Juarez, Mexico often emphasize the youth and vulnerability of the victims. Often, however, as these representations focus on the relationship between the border, capitalism, and gendered labor, they also perpetuate portrayals of the victims as subaltern and fail to trouble the relationship between class and citizenship inscribed on the border between girlhood and womanhood. Through reading Alicia Gaspar de Alba’s *Desert Blood* and Amelia Ortiz’s “Women of Juarez” in conversation with scholarship, I trouble the classed border between girlhood and womanhood that much discourse about the Juárez murders straddles without attending to.

Imagining Citizenship Otherwise: Gender and Politics in the Oaxacan Borderlands

Gilda Rodriguez, University of South Florida

This paper examines transnational women’s organizing in indigenous Mexican communities that exist on both sides of the U.S.-Mexico border. These political practices serve to both strengthen and reshape indigenous citizenship, in which political membership—based in the indigenous hometown, rather than the nation-state—had long been restricted to adult men. Immigration has deeply transformed these communities, which now exist in multiple sites in both countries, and contributed to opening up spaces for women’s political involvement and for the rearticulation of the meaning of indigenous citizenship.

071. Subverting the “Norm”: Family Rhetoric & Embodied Narratives

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 233

□ **Moderator:**

Shannon Schipper, *Arizona State University*

□ **Participants:**

Embodied Masculinity: Challenges to Normative Constructions of Fatherhood

Aundrea Snitker, Arizona State University

In response to the women’s and civil rights movements, assumptions that men internalized and performed regarding their access to power and authority have been challenged. In turn, the men’s movement and Men’s Liberation have been spaces to express change in men’s understanding of hegemonic masculinity as well as arenas to challenge these constructions. The goal of this paper is to explore the concept of hegemonic masculinity. Specifically, how it has impacted different father groups that emerged from men’s movements and ideas about a “new fatherhood.” This is a way to challenge normative embodied masculinity in the context of the idealized family.



Marketing Control: Birth Control Advertising & the American Family

Melissa Janel Martinez, Arizona State University

Messages of reproduction and family are overtly represented in contraceptive advertisements. Over time, these ads have the ability to shape normative ideas about the female body, sexuality, reproduction and parenthood. Through the qualitative content analysis of various birth control advertisements of popular women's magazines, this work will reveal how representations of parenthood and reproduction translate powerful messages of embodied neoliberalism, racism and heterosexism. Noting historical period and context, this paper argues that these contraceptive narratives have remained relatively constant while the delivery has shifted with varying norms of the sexually active national subject.

Saving the World One Breast at a Time: Contradictory Messages, Breastfeeding & Guilt in the United States

Meredith Helen Clark, Arizona State University

When choosing how to engage with infant feeding, contradictory discourses of the ideal mother and citizen present from multiple vantage points. Institutionally and culturally, breastfeeding is idealized yet there remain gaps, between policy and practice, allowing for guilt to develop. In "Your Guide to Breastfeeding," a handbook produced by the U.S. Department of Health and Human Services, breastfeeding is glorified. However, women's unique social locations are not taken into consideration. Problematically, intersectionality and embodied experience are disregarded in national (and nationalist) breastfeeding ideology in favor of one monolithic category of "woman," where the only qualifications for inclusion are one's (maternal) breasts.

072. Pushing the Margins: Gender, Migrant Bodies, and the Discursive Formation of Boundaries

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 234

□ **Moderator:**

Sel J. Hwahng, *Columbia University*

□ **Participants:**

Crossing Borders, Drawing Boundaries: Media Portrayals of Immigrant Mothers

Christina Gerken, Indiana University South Bend

At a time when many news stories focus on terrorists and "criminal aliens" as the main immigration-related threat, the media have constructed equally powerful images of an undesirable immigrant: Latina mothers. My presentation will critically interrogate the popular rhetoric about Latina immigrant mothers and discuss how this particular debate fits into the larger—highly gendered—discourse about contemporary immigrants. This presentation not only contributes to the larger field of critical discourse analysis, but also demonstrates the need for a distinctly feminist approach to understanding media portrayals of immigrant mothers and to analyzing the increasing feminization of migration.

Blood, Borders, and Beur Sexualities

Catherine Raissiguier, New Jersey City University

This paper analyzes the 2007 Hortefeux immigration law and its introduction of DNA testing as a disturbing move toward the re-inscription of "blood" and "bloodlines" into discussions of national belonging in France. While hardly a new or exceptional move within the French Republican tradition, it is a troubling one given intensified anti-immigrant feeling and the normalization of radical right nationalist agendas throughout Europe, and one worthy of close scrutiny. To explore this matter, I will analyze the gendered and sexual underpinnings of the language of blood that is being deployed in political, (pseudo)-scientific, and everyday parlance in France today.

Drawing Discursive Boundaries: American News Coverage of the "Honor-Killing" of Noor Faleh Almaleki

Autumn Reed, University of Maryland, Baltimore County

This paper employs the method of critical discourse analysis to examine American news coverage of the 2009 murder of Noor Faleh Almaleki in Peoria, Arizona. My analysis elucidates how this coverage is a discursive site for the construction of boundaries that further exclude Muslim and Middle Eastern migrants from the American nation. In addition, I contend that the discourse(s) found in such "honor-killing" coverage



can be situated within the larger ongoing post 9/11 debate surrounding “societal security.” Finally, using my paper’s findings, I offer my perspective on how critical discourse analysis can be a useful method for feminist activism.

“Faggots,” Criminals and Little Girls: The Discursive Construction of Transgender Immigrant Women in the Detention Industrial Complex

Karyl Ellen Ketchum, California State University, Fullerton

This paper discusses the contradictory discourses directed at transgendered women’s lives and bodies as these are made intelligible, or not, within the ICE (Immigration and Customs Enforcement) detention industrial complex in Orange County California—home of the only “protective custody” pod in the U.S. for such women seeking asylum. It discusses how the increasing presence of (trans) women seeking shelter from homophobic, transphobic and misogynistic communities abroad is highlighting the discursive and practical limitations of the U.S. immigration detention system.

073. Public Encounters with Teen Pregnancy and Teen Motherhood: Interrupting 16 and Pregnant and Teen Mom

Roundtable

8:00 AM–9:15 AM

Duke Energy Convention Center: 235

Since its 2009 premiere, MTV’s 16 and Pregnant has received ongoing media attention for contributing to the conversation on teen pregnancy in the United States, both as a potential factor in reducing the number of teen pregnancies at one extreme and as culpable for exploiting young women and glamorizing teen pregnancy at another. In this roundtable discussion we explore the content of 16 and Pregnant and its spin-offs, Teen Mom and Teen Mom 2, asking what are teen viewers learning about contraception, reproductive rights, systems of oppression, social systems of support, gender roles, and relationships, among other topics.

□ Moderator:

Letizia Guglielmo, *Kennesaw State University*

□ Presenters:

Andi McClanahan, *East Stroudsburg University of Pennsylvania*

Anastasia Todd, *Arizona State University*

Jennifer A. Fallas, *Bridgewater State University*

Clare Daniel, *University of New Mexico*

Enid Schatz, *University of Missouri*

074. Child Care

8:00 AM–6:40 PM

Duke Energy Convention Center: 252

075. Instructor Disclosure: The Politics and Pedagogies of our Identities

Workshop

8:00 AM–9:15 AM

Duke Energy Convention Center: 263

Drawing on techniques known as “Forum Theatre,” this workshop will be an interactive session in which key issues of embodied identity (race, gender, class, and sexuality) are posited as moments of productive tensions in the classroom. Recognizing that social identities and embodiment are central to the topics of feminist classrooms, this workshop seeks to explore the ways that classroom environments are impacted by perceptions of instructor identity and by instructor disclosure.

□ Moderator:

Rebecca Aanerud, *University of Washington*

□ Presenters:

Nicole Robert, *University of Washington*

Kai Kohlsdorf, *University of Washington*

Tylir Jadyn McKenzie, *University of Washington*

076. Creating Inclusive Classrooms: Removing Barriers to Student Participation in Higher Education

Workshop

8:00 AM–9:15 AM

Duke Energy Convention Center: 264

This workshop focuses on practices grounded in critical pedagogy and formed from a feminist, anti-racist, anti-colonial, anti-heterosexist, and anti-ableist ethos. The workshop organizers have had pedagogical engagements in a variety of both institutional



and civic spaces, negotiating the boundaries and borders between “academy” and “community” in an ongoing effort to construct a pedagogy of social transformation—one that incorporates approaches both practical and critical. During this session, we will discuss syllabus design (specifically, syllabus wording that attempts to reimagine the position of the university as a locus for change) and classroom discussion practices, modeling several activities for participants.

□ **Presenters:**

Jessica Kaiser, *Purdue University*
Maria Inez Velazquez, *University of Maryland, College Park*
Amy Harris, *Purdue University*

077. Quiet Space

8:00 AM–6:40 PM
Hilton Netherland Plaza: Salon A

078. Employment Services

9:00 AM–7:00 PM
Duke Energy Convention Center: 236

079. Exhibit Hall Friday

9:00 AM–6:00 PM
Duke Energy Convention Center: Junior Ballroom

080. “#QuiltedNarratives”: Using Technology to Bring Changes to the Spaces Where We Tell Our Stories

Roundtable

9:25 AM–10:40 AM
Duke Energy Convention Center: 200-AV

Technology is a necessary evil that has infiltrated our classrooms and shifted the spaces that we once owned as practitioners and agents of knowledge and change. We have spent the last two NWSA meetings discussing ideas, and have spent the last year implementing them. This roundtable is designed as a space to critically analyze the ways that we have used technology in our classrooms to document stories; disrupt the narrative; and challenge our students to be agents of change. The session will be live tweeted and we ask the participants to participate in both discussions, in the room and online.

□ **Presenters:**

Kaye Wise Whitehead, *Loyola University Maryland*
Amy Bhatt, *University of Maryland, Baltimore County*

Yi-Chun Tricia Lin, *Southern Connecticut State University*

Vivien Ng, *State University of New York, Albany*

081. The Muslim Transnational

Panel

9:25 AM–10:40 AM
Duke Energy Convention Center: 201-AV

□ **Moderator:**

Suzanne M. Kelly, *State University of New York, New Paltz*

□ **Participants:**

From The Melody Queen to the Muslim Madonna: the Sacred and Secular worlds of Pakistani Female Singers
Fawzia Afzal-Khan, Montclair State University

I will show my 15 minute preview of a documentary film about Pakistani Female Singers, sponsored by the National Endowment of the Humanities. In it, I explore the history of Pakistan through the lives and music of its female singers whose work embraces both the profane and the sacred poles of Pakistani identity.

The Ontario Shari’ah Tribunal Debates and Discourses of the Sacred and the Profane

Tabassum Fahim Ruby, Bowling Green State University

The discussions about the Ontario Shari’ah tribunals raised significant questions pertaining to the Islam and gender discourse. Since the opponents of faith-based arbitration considered civil laws the best mode to safeguard the rights of women, this perception suggested that secular regimes were inherently “progressive” and religious establishments were intrinsically “repressive” for women. Muslim women were deemed to have only two options: either resolve family disputes through secular laws or to accept the inequitable religious resolution. This paper argues that these articulations were rooted in a sharply binary mode of thought; they contributed to reproducing both the Orientalist discourses and an ethnocentrism.

Sanctification and Sin: Masculinities, Islam, and Women’s Agency in Bangladesh

Fauzia Erfan Ahmed, Miami University

Low-income Muslim masculinities have been little researched. Based on a longitudinal ethnographic study of sharecropper families in Bangladesh, this



paper explores the nexus of masculinity and Islam and its impact on women's agency. Findings reveal three masculinities. Nisthur (cruel) masculinity interprets Islam to frame the wife as the sinner and the husband as deity. It sanctifies the husband, but the marriage is not sacred. Udaar (high-minded) masculinity utilizes feminist interpretations of Islam to sanctify the wife's agency and reframes sin as oppression of women. "Mixed" masculinity is secular. It prioritizes household income, but does not sanctify the wife's agency.

When Divine Love Intervenes: Muslim Feminists and Gender Justice

Samaa Abdurraqib, Independent Scholar

Islamic feminist scholars Amina Wadud, Saba Mahmood, and Margot Badran argue that a more inclusive feminism recognizes that not all feminist positions originate from a secular place. Muslim feminists believe that Islam's emphasis on spiritual equality is evidence that, in God/Allah's eyes, all beings are socially equal—the compassion and love between people is a manifestation of God's love. I contemplate how social movements might be transformed if this Divine Love is the motivating force for social justice. Ultimately, I suggest that this conceptualization of Divine Love allows feminists advocate for gender justice in contexts that deny Muslim women agency.

082. Negotiating the Future of Transnational Feminisms: Body / Sexual Politics and Marginalization in Strategies of Inclusion

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 202-AV

□ Moderator:

Lauren Ashley Martin, *Florida Atlantic University*

□ Participants:

Racializing is Queer: Racialized Bodies and the Construction of Gay and Lesbian Identities

Andres Lopez, Florida Atlantic University

The contemporary Gay and Lesbian movement emphasizes "identity" in an effort to unify all people being marginalized and oppressed based on their sexual orientation and/or gender identity. This paper will highlight parallels between the construction of

racialized sexuality and the construction of "gay" and "lesbian" identities, emphasizing the ways in which racialized bodies have been marked as "sexually deviant" and are entangled in the context of American culture. Additionally, I will discuss the invisibility and silencing of minorities within the Gay & Lesbian community, challenging the notion that one's body will determine one's gender or orientation.

What Sexuality? Whose Knowledge?: Transnational Feminisms and the Mapping of Heterosexuality and Homosexuality in Kenya

Wairimu Njambi, Florida Atlantic University

This presentation addresses the contributions of contemporary feminist debates regarding gender and sexuality in mobilizing heterosexual and homosexual identities outside the Anglo-Western medical and scientific contexts where such concepts originated. I will be utilizing postcolonial and critical gender and sexuality studies viewpoints emanating from scholars such as Oyèrónké Oyewùmí and Annamarie Jagose, among others, to trace the ways in which Identities such as 'heterosexual,' "homosexual," "queer," "gay," lesbian," "bisexual," "straight," "transgender," etc., have been employed in Kenya. The main question that this paper is attempting to address is, what is gained and lost in the transnational feminists' strategies of inclusion?

Post-9/11 Identity Politics and Transnational Representations of Muslim Americans

Hina Shaikh, University of Florida

Post-9/11 perceptions of Muslims are based on powerful and denigrating constructions of Muslim identities. I will specifically look at scientific, media, and literary representations that have created and reinforced negative perceptions of Muslims as deviant and "Other." Moreover, transnational feminist representations of Muslim women, despite their positive intent, silences the unique positionality of Muslim women while simultaneously reinforcing negative stereotypes about their bodies. Therefore, as a Pakistani Muslim American woman, I will address the importance of including narratives from Muslim women in order to allow for more diverse views of Muslim Americans.



Negotiating the Boundaries of 'Being' and 'Doing:' An Analysis of Body Politics in the Age of Transnational Feminisms

Renata Rodrigues Bozzetto, Florida Atlantic University

This paper analyzes how feminisms use bodies to define transnational “commonalities” that are used as foundations for global solidarity. Under the umbrella of human rights, transnational feminisms often mobilize “womanhood” to justify collaboration and activism. Problematized within queer, postmodern and post-colonial studies, essentialized identities seem to be placed as barriers separating feminist scholarship from praxis. Examining American transnational efforts that support feminisms in Brazil, I argue that bodies are mediated by power and intricate intersectional relations. While essentialized identities may benefit some forms of activism, they also dismantle the possibility of alliances and solidarity when context-specific struggles create diversity within bodies.

083. *Points of Encounter, Tactics of Change: Pedagogies of Embodied Liberation*

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 203-AV

□ Moderator:

Gail Cohee, *Brown University*

□ Participants:

Internalizing Encounters: Negotiating Environmental Justice

T. Christine Jespersen, Western State Colorado University

Although most professors hold complex theoretical views of ideology, (it is not a detachable veil), we sometimes forget that relinquishing ideologies involves relinquishing parts of the self. By examining difficulties in introducing environmental justice issues to students identified with mainstream environmentalism, this paper argues that effecting lasting social change requires acute attentiveness to how thoroughly ideologies construct identity. Informed by Adamson, Applebaum, Butler, Freire, Gramsci, Stein, Sze, and Williams, the paper proposes that reading diverse literatures encourages students to identify outside their subject positions, enabling them to better negotiate critiques of their own ideologies.

Material Feminist Practices in a Body Politics Seminar

Rachel Stein, Siena College

I have designed the capstone Women's Studies seminar around the topic of Body Politics, so as to encourage students to engage the conservative ideologies and policies that condition female embodiment at this Catholic college. Shaping the course around “material feminisms” as articulated by Alaimo, Hekman, Haraway, Colebrook, and others, I employ material feminist pedagogies and projects, such as an Altered Objects assignment in which students redesign oppressive material objects, and a Liberating Bodies Action project, in which students plan and enact steps toward corporeal liberation, to effectively address the interpenetration of material bodies and social/cultural/physical environments.

“Reacting to the Past” to be Pro-Active in the Present

April Lidinsky, Indiana University South Bend

Campuses across the U.S. emphasize “high-impact” learning, using role-playing, case studies, and debates to help students recognize multiple perspectives (Kuh). This paper examines the effects of using a game-based “Reacting to the Past” pedagogy in a general education course that focuses on “sex wars” debates in the Progressive Era. In a course focused on speaking, writing, and reasoning skills, students work with primary historical texts and debate while in the character of reformers. Exciting feminist insights from “doing” feminism (hooks) were highlights of this class. Transferability to present debates (Bransford, Brown, and Cocking) was uneven and fascinating.

Come Closer to Feminism: Gratitude as Activist Encounter in WS 101

Katie Hogan, Carlow University

bell hooks's *Feminism is for Everybody* encourages readers to “Come Closer to Feminism” and promises it will be “easy to read without being simplistic,” avoiding thick “jargon and academic language.” My paper explores students' reaction to women's studies as off-putting academic jargon. While students' uncritical investment in naïve narratives of progress and individualist histories remains a problem, I use a “Gratitude Letter” assignment as a way to negotiate the gap between academic feminism and everyday students' lives. I use third wave feminists Zeilinger,



Hurdis, and Piepmeier to introduce “gratitude” as point of encounter and springboard for action.

084. Contesting Gender and Sexuality in Contemporary Pakistan: Hijras in Transition.

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 204-AV

□ **Moderator:**

Shahnaz Khan, *Wilfrid Laurier University*

□ **Participants:**

Fluidity of Queer Politics in Contemporary Pakistan

Shahnaz Khan, Wilfrid Laurier University

Post-colonial queer theorists challenge the use of western language to understand expressions of desire the world over and argue that we examine lives at the nexus of historical, political, economic and cultural relations specific to these individuals and the spaces they inhabit. This discussion examines the history of regulation of the third gender also known as hijra, khusra and khawajasara in Pakistan, the politicization of this community and recent Supreme Court decisions that seek to ensure their citizenship rights. I argue that such a discussion suggests that conventional gender arrangements are being both sustained and challenged in contemporary Pakistan.

Pakistani Hijras’ Performative Identities: From TV to the Supreme Court

Claire Pamment, Beaconhouse National University

This paper examines hijras in Pakistan’s satellite media and their contributions to recent judicial reforms which ruled in favour of hijras’ civil and political rights. I maintain that hijras have asserted their civil liberties through their appearance in talk shows, challenged the political structure of society through their comedy roles in satire television, and more recently have summoned a more direct role in Pakistani politics by posturing as future prime ministers in mock-election reality television campaigns. I argue that these gendering performances have opened the lives of otherwise socially marginalized hijras to mainstream social, political and cultural participation.

085. Women and Media Leadership

Roundtable

9:25 AM–10:40 AM

Duke Energy Convention Center: 205-AV

Prominent feminist academics, media critics and editors discuss the importance of advocating for more diverse women in media leadership—and the role that diversity behind the scenes can play in changing the stereotypical representation of women and girls in entertainment, news, advertising and digital media.

□ **Moderator:**

Katherine Spillar, *Feminist Majority Foundation*

□ **Presenters:**

Janell Hobson, *State University of New York, Albany*

Alison R. Bernstein, *Rutgers University*

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

Aviva Dove-Viebahn, *Arizona State University*

086. Empowering (Academic) Encounters: Creating Community Across Differences in Women’s, Gender, and Sexuality Studies

Roundtable

9:25 AM–10:40 AM

Duke Energy Convention Center: 206

In this roundtable discussion, faculty members of a Women’s, Gender, and Sexuality Studies program discuss our use of coalition building as a strategy for social justice in our teaching, scholarship, service, and activism. We represent diverse racial, ethnic, cultural, and religious backgrounds, different gender and sexual identities, and multiple disciplinary backgrounds. With respect for these differences, we work to create community and solidarity, while remaining accountable to one another. As our program grows, we reflect on what has worked in terms of negotiating such encounters and where we might require greater engagement.

□ **Moderator:**

Susan Shaw, *Oregon State University*

□ **Presenters:**

Qwo-Li Driskill, *Oregon State University*

Patti L. Duncan, *Oregon State University*



Kryn Freehling-Burton, *Oregon State University*
Janet Lee, *Oregon State University*
Mehra Shirazi, *Oregon State University*
Liddy Detar, *Oregon State University*
Elizabeth Sheehan, *Oregon State University*
Bradley Boovy, *Oregon State University*

087. Welcome to Ratchetstan: Black Women and the Politics of (Dis)Respectability

Roundtable

9:25 AM–10:40 AM

Duke Energy Convention Center: 207-AV

This roundtable discussion will tackle contemporary representations of black women in popular culture as well as black women spectators' complicated relationship to these representations. "Ratchet" has emerged as a preeminent term for identifying a wide range of representations of black women transgressing particular racialized gender, sexual, and class norms and expectations. From black women on reality television to series created by black women to dissect "ratchet" texts, we will engage each other and the audience in a conversation about twenty-first century representations of black women, and more specifically, representations which challenge binary conceptualizations of respectable and unrespectable black female subjects.

□ **Moderator:**

Treva Lindsey, *University of Missouri, Columbia*

□ **Presenters:**

Lydia Kelow-Bennett, *Brown University*

Nadia Brown, *Purdue University*

Treva Lindsey, *University of Missouri, Columbia*

088. Turning Oppression into Opportunity?: Re-reading the Impoverished 'Girl Effect' in Media Development Narratives

Workshop

9:25 AM–10:40 AM

Duke Energy Convention Center: 208-AV

This workshop aims to develop a critical re-reading of gender and development media campaigns such as the Nike Girl Effect initiative. In this workshop, we will examine the possibilities and pitfalls of these campaigns for achieving feminist goals of gender

equity and provide participants opportunities for their own hands-on re-reading of their possibilities for empowerment as well as its neoliberal, colonial and depoliticizing effects. The workshop also helps participants develop critical feminist analysis of the Half the Sky Movement video game and other contemporary corporate media campaigns that aim to represent women's lives in the global South.

□ **Presenters:**

Ruby Tapia, *University of Michigan*

Suzanne Bergeron, *University of Michigan, Dearborn*

089. Regional Chairs Meeting

9:25 AM–10:40 AM

Duke Energy Convention Center: 209

090. Disability Studies Interest Group Business Meeting

9:25 AM–10:40 AM

Duke Energy Convention Center: 210

091. Encountering Scientific Knowledge: Feminist Science Studies Meets Disability Studies

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 211-AV

□ **Moderator:**

Julie Elman, *University of Missouri*

□ **Participants:**

Cripistemologies of Ignorance: What the Culture Cannot Bear to Know about Borderline Personality Disorder

Merri Lisa Johnson, University of South Carolina, Upstate

This paper uses the concept of "epistemologies of ignorance" from feminist science studies to advance the conversation about invisible disabilities in feminist disability studies. Focusing on two interwoven storylines on Grey's Anatomy, I examine the cultural reproduction of ignorance about the high-functioning borderline personality—a condition which is present but unlabeled in the female lead—in relation to more prominent and sensational images of the low-functioning borderline personality, located in a temporary and peripheral character. Ultimately, I contend that the forthcoming edition of the Diagnostic and Statistical Manual will potentially correct the



epistemological problem represented by this dual storyline.

Within the Between: The Intra/Inter Corporeal Enactment of Disability

Kelly Michelle Fritsch, York University

Building on the work of feminist science studies scholars Karen Barad and Donna Haraway, I argue that disability is an intracorporeal becoming of natureculture. To do so, I take up feminist philosophy of the body to consider how intercorporeality focuses on relations between bodies and ask how Barad's concept of intra-action suggests thinking about relations within bodies. I conclude that intracorporeal enactment is a way to crip disability studies and conventional understandings of disability. Thus, I posit the productivity of putting disability studies, feminist science studies and philosophy of the body together.

Applying Feminist New Materialism to Universal Design

Aimi Hamraie, Emory University

Universal Design (UD) is a design methodology that feminist and disability theorists often take for granted as synonymous with good, inclusive, and transformative design. However, UD also constitutes an epistemic community devoted to scientific research about human bodily size and function. I argue that understanding UD as an epistemic practice requires perspectives from feminist science studies, particularly feminist new materialist theories that investigate the relationship between bodies, knowledge, and environments. Feminist disability studies must go beyond simply disqualifying UD research as complicit in medicalization, and adopt an historical understanding of how UD transforms rehabilitative and architectural paradigms.

092. Homophobias in a Transnational Context Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 212-AV

□ Participants:

How the Politicization of Homosexuality Polarizes Civil Society: Gay Rights in Malawi

Ashley M. Currier, University of Cincinnati

In 2010, Malawian state leaders began politicizing homosexuality, denouncing gay rights

activism. Lawmakers even expanded existing anti-homosexuality legislation so that it criminalized sex between women. Heightened political homophobia in Malawi constrains not only the strategies of lesbian, gay, bisexual, and transgender (LGBT) activist organizations, but also those of civil society organizations. Drawing on 52 interviews I conducted with feminist, HIV/AIDS, human rights, and LGBT activists in Malawi in mid-2012, I probe how political homophobia polarized and hampered the activism of civil society organizations. My presentation demonstrates how African leaders use political homophobia to create divisions among local social movements.

Same-Sex Marriage and the Politics of Difference in France

Therese Migraine-George, University of Cincinnati

The debate that has raged in France in late 2012 and early 2013 over the legalization of marriage and adoption for same-sex couples has brought to the surface deeply entrenched social prejudices and, in particular, what Arlene Stein calls the "anxious masculinity" pervading "neopatriarchal politics." The unleashing of homophobic protests and discourses triggered by this debate points not only at the conservative assumptions regarding the white, heteronormative values that have supposedly cemented French identity, but also and more generally to part of the French population's resistance to re-negotiating its socio-cultural differences. In this paper I argue that these recent debates signal a necessary shift in France's national self-representation and in its conceptualization of difference in the heart of the "one and indivisible" Republic.

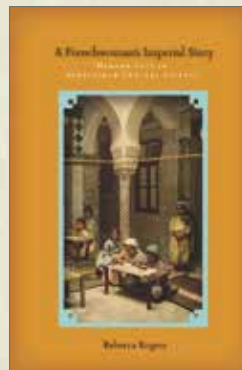
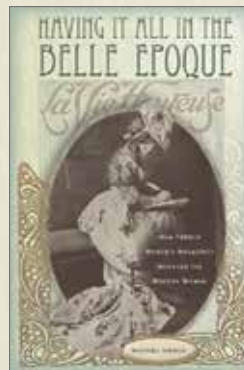
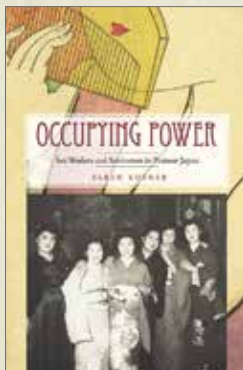
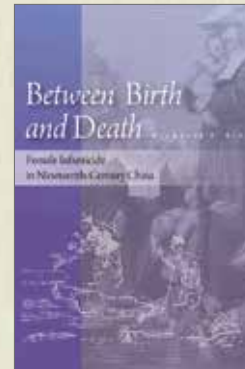
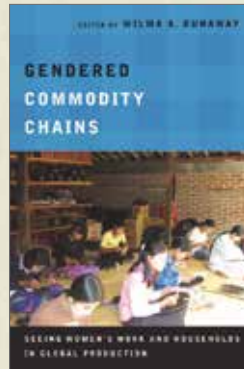
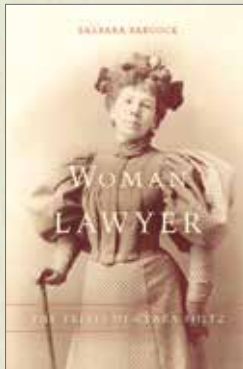
Assembling an Archive of Trauma: Documentation in Sexual Orientation Refugee Cases

David A.B. Murray, York University

Matthew Hull notes that bureaucratic documents are often overlooked by anthropologists because of their 'presumed transparency', that is, the assumption that they provide immediate access to what they document. However, as Hull argues, documents are mediators, things that transform, translate, distort and modify the elements they are supposed to carry. In this paper, I investigate the assemblage of documents in sexual and gendered orientation refugee claims in Canada



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and how this assemblage trans/forms, distorts and modifies individuals into ‘sexual orientation refugees’.

“Homotransnationalism by Diaspora”: Policing “Jamaica” in the Stop Murder Music Canada

Amar Wahab, York University

This paper critically investigates the Stop Murder Music campaign in Canada, which aims to censor explicitly homophobic Jamaican dancehall music and artists. While the campaign targets the ‘problem of homophobia’ in the Jamaican context, this investigation problematizes the campaign as part of a mainstream Canadian LGBTQ liberationist discourse. The paper draws conceptually on the works of Jasbir Puar (homonationalism), Joseph Massad (gay imperialism) and Jin Haritaworn (homotransnationalism) to ask what it means politically, for the racialized queer Caribbean diaspora (here) in Canada to mobilize against dancehall artists/music (over there) in Jamaica through this campaign.

093. “Calling Those Things That Be Not As Though They Are”: Black Girls/Women Self-Define

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 231

□ Moderator:

Adrienne Dixson, *University of Illinois, Urbana-Champaign*

□ Participants:

“Lead Us in Your Path”: Developing Critical Literacies of Black Womanhood Among Middle School Girls in the Age of Hip-Hop

Sierra Austin, The Ohio State University

This presentation will explore how Black female adolescents in an after-school program context negotiate stereotypical representations of Black womanhood in popular culture. During this presentation, the presenter will explore discourse practices Black adolescent girls utilize to foster resiliency, despite current “at risk” rhetoric that functions to dehumanize and erase them from both public discourse and academic constructions of girlhood. Specifically, the presenter will discuss the interconnectedness of discriminatory ideologies and

identity development as it relates to the centering of the lived experience of Black adolescent girls and social justice.

From Social Media to Social Change: Black Female Adolescents’ Re/construction of Self in the Digital Space

Erica Womack, The Ohio State University

The aim of this paper is to explore how Black female adolescents use social media platforms to re-present themselves and to resist and transform public assumptions of young Black women and girls. In this discussion, the presenter will highlight how the girls use and construct multiple modes of digital text (e.g., audio, visual, linguistic) to reveal their understanding of themselves and the(ir) world. Additionally, the presenter will discuss how the girls use such forms of digital communication to think more about personal transformation and how these transformations might positively impact their lives, the lives of others, and society at large.

“Like Crabs In A Barrel”: An Exploration of Personal Truths and Liberatory Desires in the Lives and Literacies of Black Mothers and Daughters

Jamila D. Smith, Eastern Illinois University

This paper combines oral and written narrative to examine the intersectional effects of race, age, place, and gender in the lives and literacies of fourteen Black mothers and daughters, ages 15–65. Situated amidst multiple and competing notions of Black womanhood as “at risk” and “in crisis,” this study intertwines portraiture and playwriting to further the call for collectivity in the sharing of oral histories and building of mother/daughter relationships, toward a critical (re)articulation of our experiences for ourselves, by ourselves, and the survival of one another and our community(ies).

094. Organic Dance, Fitness, and Self-Care as a Practice of Effecting Change

Workshop

9:25 AM–10:40 AM

Duke Energy Convention Center: 232

Of the body or earth, organic denotes the ways in which the parts of something fit together to create a harmonious whole and is characterized by continuous or natural development. This activity-based workshop



is a point of encounter between the mind and the body, the individual and the community. We will dance and discuss the ways in which our individual, literal movement can help inspire and sustain social movement and transformation. We will consider the importance of balance, flexibility, strength, and endurance not simply as individual physical fitness pursuits but also as means for effecting feminist change. No dance experience required!

□ **Presenter:**

Sarah Hentges, *University of Maine, Augusta*

095. Looking Back, Looking Forward: WGS Doctoral Education and / as Transformation I

Roundtable

9:25 AM–10:40 AM

Duke Energy Convention Center: 233

The first of two linked roundtables exploring doctoral education in Women's, Gender, and Feminist Studies, this session considers issues of disciplinary and interdisciplinary training, focusing primarily (though not exclusively) on history. Drawing on their experiences teaching in, directing, and/or developing curriculum for doctoral programs in the field, participants explore a variety of questions. Rather than present formal papers, participants will speak briefly about the roundtable issues and then open the floor for dialogue with the audience.

□ **Moderator:**

Claire L. Sahlin, *Texas Woman's University*

□ **Presenters:**

Eileen Boris, *University of California, Santa Barbara*

Amanda Swarr, *University of Washington, Seattle*

Ann Schofield, *University of Kansas*

Karen W. Tice, *University of Kentucky*

096. Feministing at Mid-Career: Feminist Identity, Service, and the Ambivalences of Institutional Life

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 234

□ **Moderator:**

Sarah Tucker Jenkins, *Ohio University*

□ **Participants:**

Reimagining Insurgent Black Intellectual Life from a Position of Institutional Power

Terri Jett, Butler University

How does one navigate a marginal existence as a woman-of-color on the cultural periphery of a liberal arts college? Remarkably, institutional transformation can be imagined through the role of department chair. This paper discusses how I was able to maintain my progressive sense of fairness and commitment to social justice, grounded in my black liberation theological background, while serving in the difficult position as chair of my department. I draw inspiration from bell hooks and Cornel West, *Breaking Bread: Insurgent Black Intellectual Life* (1999) for connecting the spheres of life that the academy would compartmentalize: faith, profession, and community activism.

Laboring in Administration: The Feminist Lesbian Body at the Middle Management Table

Ann Savage, Butler University

As a bright-eyed, untenured and newly minted Ph.D., I embraced the opportunity to be a local change agent on my campus in the Midwest. Twelve years later, I moved into university middle management as an associate dean, where my junior feminist faculty members question my politics, and my fellow administrators bristle at my queer feminist position. My paper explores the negotiation of mid-level administration as a feminist lesbian in academia in light of critical feminist and queer engagements with institutional life in higher education. [Mintz and Rothblum 1997; Gibson 2006; Spade 2011]

Service Divides Us: Undervalued Women's Work or Transformational Opportunity for Activist Feminists?

Terri Carney, Butler University

On our campus we have a healthy and activist community of feminists who have transformed our curriculum and culture. We now work from all levels of the institutional hierarchy, but crafting solidarity has become more challenging, as noted in recent studies on feminist alliances in the academy [Mayock, Radulescu 2010; Hemmings 2006; Carillo Rowe 2009]. One area of contention among the "generations" of feminists is the definition and role of service. Is service a burden to be



avoided by feminists trying to earn tenure or is it a way to build upon and sustain current diversity initiatives and communities? Is service the defense and support of the current (patriarchal) structure, or is it a tool to shape the institution in ways that align more perfectly with our shared vision?

Dangerous Waves: Metaphors, Feminism and Community Building/Maintenance in Higher Education

Vivian Deno, Butler University

Historians of feminist activism have scrutinized the limits of the ‘wave metaphor’ for understanding activism, narrating history, and imagining a future for feminism [Laughlin, et al. 2010]. Yet, relatively little attention has been paid to the generational politics of ‘feminist waves’ as a matter of academic institutional culture, or its limits as a device for understanding feminist praxis in institutional settings. Drawing inspiration from critiques of diversity work in higher education (Ahmed 2012) as well as critical trans and feminist critiques of institutional practices (Spade 2011) this paper examines the possibilities and limits of “feminist alliances” amid generational framings.

097. *The Secular, the Religious*

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 235

□ Moderator:

Suzanne Thompson Clemenz, *Purdue University*

□ Participants:

Fundamentalist Feminisms?: What Western Feminisms Can Learn from the Global Women’s Movement Literature in Religious Nationalist Countries

Joanna L. Tice, City University of New York Graduate Center

As religious nationalist movements dominate discourse in public spheres across the globe, traditional family structures are reinstated and women’s rights in the private sphere are re-entrenched. However, comparative women’s movement scholarship uses the powerful framing of strategic activism and culture-based feminism to meet these new challenges.

Through a discourse analysis of this literature, this paper interrogates the paradigmatic themes, theses and theories that emerge in this literature and suggest ways

that U.S. and Western European feminist scholarship might benefit from these global accounts of feminism forging new paths within and alongside religious nationalisms.

Constructing a Feminist Response to Religious Freedom Arguments

Rita Trimble, The Ohio State University

The World Congress of Families (WCF) produces a conservative discourse that attempts to universalize a particular family form—the “natural family” based on gender complementarity—by reading it into the Universal Declaration of Human Rights (UDHR). It uses a narrative of religious persecution to characterize calls for recognition of sexual and reproductive rights as “cultural imperialism—as “the West” forcing its ways on countries with “traditional values.” This paper argues for a feminist critique of this discourse that takes religion and religious difference into account.

Lead Us (Not) into Transgression: The Profanities of Religious and Atheistic Feminism(s)

Kerith Woodyard, Northern Illinois University

This paper investigates the “profanities” of religious feminism and atheistic feminism as divergent responses to the “sacredness” of patriarchal religion. While both feminist projects transgress traditional religious orthodoxy, the differing tools and commitments of feminist liberation theology and feminist atheism raise serious questions about the complicated relationships between feminism, faith, and reason. With the rationalist epistemology of atheistic feminism providing a direct challenge to the goals of feminist biblical hermeneutics, what does “liberation” mean for feminists concerned about patriarchal religion? How are differences about the sacred and the profane mediated within and between these feminisms?

Between Heaven and Earth: The Necessity of Interdisciplinary Thinking in Studying the Intersection of Gender, Religion, and Politics

Emily S. P. Baxter, The London School of Economics

I contend that secular, or “traditional,” feminist critiques cannot discount the role and importance of ideas from Feminist Theology or Feminist Philosophy



of Religion when dealing with real, lived issues and inequalities at the intersection of politics and religion. I will argue that interdisciplinary analysis is necessary in these instances to link poststructural theories of power, subjectivity, identity, with an understanding of the intrinsic nature, within a religious context, of power and identity to divinity. I will flesh out how these analytic paths can be connected, using principles from Queer Theory to bridge the gap between the sacred and profane.

098. *Telling Stories, Narrating Race: Locating Borders in the Media, Zine Archives, and Mixed Race Studies*

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 237

□ **Moderator:**

Donnesha Alexandra Blake, *University of Maryland, College Park*

□ **Participants:**

Everyday Borders: Dominique Strauss-Kahn and Hotel Room Doors

Cristina Perez, University of Maryland, College Park

This paper examines the media representations of the Dominique Strauss-Kahn case, in which the former head of the IMF was accused of sexually attacking the hotel maid, Nafissatou Diallo behind the closed doors of his luxury suite. Using feminist media analysis, my reading aims to illuminate how everyday objects act as borders between what is and is not knowable in representations of sexual violence. In this research, I theorize the hotel room door as just such an object and consider the racist and sexist narratives that erase the door to render the events in room 2806 “knowable.”

Wearing Your Kimchi: Marking a Korean Identity on the Mixed-Race Body

Justin Sprague, University of Maryland, College Park

Drawing from critical race theory, digital Humanities, and Hapa Studies, I explore the ways that mixed-race Korean Americans negotiate being “in-between” racial borders. Examining various digital spaces and celebrities, I discern the manner which they publicly

mark themselves as Korean, in lieu of phenotypic markers or fluent linguistic capabilities. This research is invested in the themes of motherhood, racial configuration, and performance. Likewise, experiences associated with the “Korean household” on the mixed-race body becomes a narrative device to enunciate Korean identities. The issues of race and community are also critical, as racial configuration has an effect on the emergent performances.

Intimacy, Identity, and Authenticity in Autobiographical Zines: Telling Personal Stories, Archiving Collective Worlds

Melissa Rogers, University of Maryland, College Park

This presentation examines autobiographical zines, independent publications distributed on a small scale, using do-it-yourself aesthetics. Zines are increasingly receiving scholarly attention as sources of queer, antiracist, and feminist theorizing, and are finding permanent homes in university and community archives. I argue that as zines accumulate institutional histories, it is imperative to ask how we archive them, for what purposes, for whose benefit. Zines tell intimately personal stories, yet document collective (and contested) worlds; it matters how they narrate race, class, gender, and sexuality in bids for authenticity and public intimacy, and who gets pushed to the margins of these stories.

099. *Women’s Centers Committee Business Meeting*

9:25 AM–10:40 AM

Duke Energy Convention Center: 238

100. *Engendering Community: Negotiating Borders in a Feminist Oral History of LGBTQ Life in the US / Mexico Borderland*

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 250

□ **Moderator:**

Brenda A. Risch, *University of Texas, El Paso*



□ **Participants:**

Renegotiating Borders While Engendering Communities: Methodological Lessons Learned in Practicing Feminist Oral History in the Borderland

Brenda A. Risch, University of Texas, El Paso

This paper considers the vital methodological lessons learned while creating a feminist oral history of the LGBTQ community in the US/Mexico Borderland. This includes the difficulties of negotiating institutional recognition of the project and its findings; engaging complex bi-and inter-national, cross-border communities in an authentic fashion; and wrangling with the delicate process of analyzing a community of which one is a member. In many ways, the author has discovered at least as much, if not more about herself as she has about her community, and in sharing this process with succession of student co-researchers, has poignantly re-lived and re-learned how the personal is political.

Engendering Community: LGBTQ Religion and Sexuality on the Border”

J. Aaron Waggoner, University of Texas, El Paso

A contribution to this interdisciplinary project, this paper outlines the study’s initial findings and highlights the resiliency and diversity of the community. Limiting itself to the theme of religion and spirituality, only one of several topics covered in the interviews, this paper describes the varied strategies for reconciling religious belief with sexuality and the expression of gender. These preliminary findings support Rodriguez and Ouellette’s assertion of four options for reconciling queer and religious identities: 1) rejection of the religious identify, 2) rejection of the queer identity, 3) compartmentalization, and 4) identity integration. Acknowledging the recent expansion of Protestantism in Latin America, including in Northern Mexico and among Latinos in the United States, this study describes Protestant conversion experiences of study participants, noting similarities and differences with LGBTQ experiences in the Catholic Church.

Invisible Bodies: Discovering LGBTQ Health Disparities in the US/Mexico Borderland

Kathryn Schmidt, University of Texas, El Paso

This paper presents findings from the Engendering Community oral history project regarding LGBTQ

health disparities in the Ciudad Juarez/El Paso region. A concerted effort to including findings for all categories within the LGBTQ community and their various health concerns was made, but there is a distinct pattern of invisibility of bisexuals and transgender youth in the communities studies. This and other major patterns that emerged from the research will be presented, with reflection on the Engendering Community Project’s efforts to disseminate these findings, to include awareness of community needs in the local university curriculum, a brief report of the local LGBTQ community response to its members reported unmet needs.

101. Transdisciplinary Encounters: Challenges and Perspectives in 2013

Roundtable

9:25 AM–10:40 AM

Duke Energy Convention Center: 251

This roundtable explores new perspectives of transdisciplinary gender studies scholarship in 2013. Although transdisciplinarity is not a new concept, the 2000s have significantly shifted hegemonic configurations of knowledge production. Against the asymmetrical background of a political crisis climate favoring the sciences over the humanities, ‘cognitive’ and ‘biological’ turns have reshaped much work in the latter fields, but simultaneously, complex scientific paradigms have increasingly integrated sociocultural factors. This roundtable explores these shifts as an opportunity for pushing forward truly transdisciplinary gender studies scholarship. Beyond the grand disciplinary divides, what are the gendered, sexualized, and racialized politics of individual concepts and methods?

□ **Moderator:**

Catherine J. Taylor, *Indiana University, Bloomington*

□ **Presenters:**

Claudia Breger, *Indiana University, Bloomington*

LaMonda Horton-Stallings, *Indiana University, Bloomington*

Laura Foster, *Indiana University, Bloomington*

Justin R. Garcia, *Indiana University, Bloomington*

Lessie Jo Frazier, *Indiana University, Bloomington*



102. Gendered Christianity: Movements, Spaces, Identities

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 260

□ **Moderator:**

Barbara LeSavoy, *State University of New York, College at Brockport*

□ **Participants:**

“How Should They Spend Their Single Years?” The Christian At-Home Daughter Movement and Human Capital

Beth Shively, Central Michigan University

Advocates of the conservative Christian at-home daughter movement argue that instead of attending college or pursuing a career, single young women should live at home until they marry and “invest” their time, energy and skills into helping their fathers be successful in business or ministry. It promises an alternative to a cultural focus on young women as the ideal flexible workers in an increasingly uncertain, casualized and competitive labor market. But despite its assurances of security and fulfillment, the movement actually attempts to capitalize on girls’ labor in the same manner as the “secular” culture against which it is defined.

A Vibrant Revival: Contemporary Mormon Feminism and a New Approach to Reconciling Fear and Faith

Lisa Hardman, Independent Scholar

While many “orthodox” Mormons still perceive feminism as the “f-word” and view Mormon feminists as apostates, there are also an increasing number of Mormons who are experiencing feminist “awakenings.” In spite of negative cultural perceptions of feminism in the Mormon church and the lingering fear of excommunication or church disciplinary action, contemporary Mormon feminists have created what Mormon author, Joanna Brooks, calls “an independent space” or “loopholes of retreat” through the Mormon blogosphere (or “bloggernacle.”) In the relative safety of this “retreat,” Mormon feminists find a way to remain “feminist and faithful” even as they openly question and examine ambiguities.

Negotiating Sacred Justice: Mormon Feminism in Online Spaces

Marylynn Viola Lawson, Independent Scholar

In a religion where open discussions on sacred subjects are often discouraged, speaking up in support of feminist movements within the Mormon Church has historically been considered profane. Challenging the borders of the sacred verses the profane, feminist Mormons created communities online in order to investigate the response to “sacred justice” issues. These virtual communities are essential for Mormon women desperate to connect to other feminists within their culture. This paper examines the resurgence of feminism within the Mormon religion, and discusses how women use new media spaces to negotiate their belief in Mormonism while holding onto feminist ideals.

103. Gendering Islam

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 261

□ **Moderator:**

Mary Ann Rasmussen, *University of Iowa*

□ **Participants:**

Al Nisa: Muslim Women in Atlanta’s Gay Mecca

Tia Williams, The University of Georgia; Red Summer, Georgia State University

This presentation will focus on the documentary Al Nisa: Muslim Women in Atlanta’s Gay Mecca. Atlanta is considered to be the Black gay Mecca of the United States. If one did not know any better, you would believe it meant a large population of Black Gay Muslims resides in the city. However, it refers to the constant flow of Black gays in the city for gay pride celebrations. Al Nisa: Muslim Women in Atlanta’s Gay Mecca is the story of how filmmaker Red Summer sought to establish a community where there was none for Black Muslim lesbians.

Muslim Feminists and Orthodox Jewish Feminists: Common Obstacles, Strategies, and Successes

Robyn Stein DeLuca, State University of New York, Stony Brook

Some feminists (e.g. Ayan Hirsi Ali, Mary Daly) describe efforts of gender reform of monotheistic



religions to be pointless in the face of a patriarchal hierarchy under a male God. Through an analysis of the work of Muslim Feminists and Orthodox Jewish Feminists, I argue in contrast, that such efforts present models of social change in the face of seemingly immovable institutions. I identify the common assumptions, obstacles, strategies, and successes of Muslim and Orthodox Jewish Feminists in their efforts to expand their religious education and participation, and relate the usefulness of these strategies to secular battles to improve women's status.

Decolonizing Cross-Cultural Encounters with Muslim Others: An Appeal for a Hospitable Rhetoric and Pedagogy

Lana Oweidat, Ohio University

My paper explores the rhetorical and pedagogical implications of the uncritical inclusion of Muslim women's popular memoirs in US classrooms, especially in Women's and Gender Studies courses. I argue that teachers, scholars, and students need to be mindful of how this uncritical inclusion of Muslim cultural artifacts, especially those that portray Muslim women as helpless Maidens in need of rescue, may function, as Wendy Hesford describes, "as new forms of international tourism and appropriation."

Female, Muslim Bridge Bloggers: Diasporic Currents on Women's Rights and Islam

Rebecca S. Robinson, Arizona State University

What may be imagined as sacred and enlightened in one context can be perceived as profane and subjugating in another. Islam, sacred to Muslims, is categorized as profane by the secular West, particularly due to the status of women in Muslim countries. Female, Muslim bridge bloggers from the MENA region juggle their prospects for belonging in the "West" and "East," although their consciousnesses are perceived as profane in both contexts. In their countries of origin, they deny their secularization despite their approval of some Western values. As expatriates in the West, they defend the legitimacy of their "misogynous" religious beliefs.

104. *Girlhood(s) on the Edge: Examining Marginalized Identities and Expanding Girlhood Studies*

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 262

□ **Moderator:**

Katy Strzepek, *St. Ambrose University*

□ **Participants:**

Latina Girls Speak Out: Stereotypes, Gender, and Relationship Dynamics

Vera Lopez, Arizona State University

This study draws upon focus group data to examine how 19 "high-risk" Latina girls viewed themselves and how they thought "others" perceived them. We also examined how eight clinicians saw them. While the girls viewed themselves positively, they believed "others" saw them as "lowlives," "cholas," and "always pregnant." Clinicians largely confirmed girls' perceptions. They typically framed Latinas' "problematic" behaviors as products of the "Latino culture" instead of relying on more nuanced explanations related to histories of abuse, trauma, violence, and poverty that often place young women of color at risk. Clinical implications are discussed.

"Where Do You Wanna Sit?": Girls Finding and Creating Space on a Crowded Bus

Maxine Craig, University of California, Davis; Stephanie Dawn Sears, University of San Francisco

Middle and High School students in Oakland and San Francisco, California rely on public buses to carry them to school. Drawing upon critical race and intersectional theories as well as participant observation and focus groups, this paper examines girls' attempts to make a space for themselves as they travel through cities marked by racial segregation and partitioned into areas of privilege and poverty. Less controlled than schools yet supervised by the interactional pressures of racialized, class and gender regimes, girls use their voices and bodies to enact compliant and resistant femininities in an effort to arrive safely at their destinations.



Queer(ing) Girlhood(s) Online: Subjectivity Formation and Cultural Resistance on Rookie, a Website for Teenage Girls

Rachel Reinke, Arizona State University

Since 2011, Rookie, the online magazine founded by 16-year-old U.S. feminist blogger Tavi Gevinson, has garnered attention for challenging normative notions of “teenage girlhood.” Rookie as a discursive realm works with and against these prescriptions to provide girls the agentic potential to creatively question their places in the current neoliberal cultural context. Particularly striking is Rookie’s ability to uplift queer girls’ voices—these subjectivities are negotiated, articulated, and destigmatized for wider audiences. Situated at the rare intersection of girls’ and queer studies, this paper examines the transformative potential of articulations of queerness on Rookie for girls and girlhood studies broadly.

105. Constructing Queer Community: Embodiment, Identity, and Counter-Normative Midwestern Spaces

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 263

□ **Moderator:**

Jenna Basiliere, *Indiana University*

□ **Participants:**

“We May Not Always Agree, But”: Narratives of Family and Communities on the Margin

Jenna Basiliere, Indiana University

This paper contributes to the critiques of metronormativity by examining the types of queer communities and counterpublics formed by two collectives of non-metropolitan drag performers: The Gender Studs and the Cleveland Kings and Girls. Drawing on participant observation, interviews, and autoethnographic data; I argue that these groups have formed alternative ideologies of community based in part on their separation from a more mainstream, visible queer subculture. Instead of aspiring to models of success and visibility that would be untenable in their currently geographic locations, my participants formulate notions of success around moments of contact, community intimacies, and alternative family formations.

Cruising, Two-Stepping, and Transforming Masculinities

Nick Clarkson, Indiana University

Friday nights at Greg’s, a gay bar in Indianapolis, patrons two-step and line-dance to country music from 10:00 to midnight. A group of lesbians merge from the margins into the circular, spinning flow of gay men. As midnight nears, tension at the opposite edge of the dance floor becomes palpable as younger patrons mock two-steppers, anxiously awaiting the abrupt shift to thumping bass and lasers. This paper examines the boundaries and flows in this primarily gay male space, picking up on Tim Dean’s articulation of “cruising” as an ethics of openness to difference to imagine re-orienting gay masculinities toward feminism.

**“Progress always comes from nowhere”:
Radical Possibilities Beyond the Borders of
LGBTQ and Social Movement Histories**

Katherine Schweighofer, Indiana University

Contemporary views of feminist, civil rights, and radical movements of the 1960s and 70s often imagines these activists as divided, focusing on conflict and failures. A recent screenplay however, reworks the boundaries of identity politics, offering a new vision of community-based intersectional rural activism. This essay examines Danielle McClelland’s *Casa Nueva*, a futuristic dystopia where the heroes include elderly lesbian separatists and genderqueer punk teens. As race, class, and geographical differences dissolve in the face of a common threat, McClelland invites us to consider how questions of age, rurality, and LGBTQ identity strengthen, rather than divide, our various movements.

**Community Beyond Identity: The Politics of Belonging
for LGBTQ Women in the Rural Midwest**

Carly Thomsen, University of California, Santa Barbara

This paper explores what gay community means for LGBTQ women in the rural Midwest. Drawing from interview data, I critically analyze the assumed relationship of gay community to gay identity, examining the politics of gay community for those who do not identify strongly with their sexuality. Drawing from interviewees who articulated an understanding of gay community as comprised of those who support you, rather than those who are like you, I argue that



community cannot be understood outside of spatial logics and that alternative ideologies of community necessarily queer the relationship of gay community to identity.

106. *Teaching Transgender Issues Within Women and Gender Studies: Engaging Critical Questions in Trans-Feminist Pedagogies*

Roundtable

9:25 AM–10:40 AM

Duke Energy Convention Center: 264

This roundtable discussion focuses on mediums and methods for teaching transgender issues. We focus particularly on the issues that transgender students and instructors face when encountering and teaching transgender theory, histories and voices in classrooms. We ask how we work to incorporate transgender theory, histories and voices in teaching Women and Gender Studies, as well as in wider disciplinary fields. What strategies and pedagogies can we use to ensure that teaching transgender issues is both liberatory and transformative for trans- and cis-gender students alike?

□ Presenters:

Onni Gust, *University of Illinois, Urbana-Champaign*

Reese C. Kelly, *Dartmouth College*

Cael Keegan, *Hobart and William Smith Colleges*

Sonny Nordmarken, *University of Massachusetts, Amherst*

107. *Incorporating Women-Identified Trans* / Gender-Variant People of Color into Women of Color / Feminist of Color Studies Syllabi Workshop*

Workshop

10:50 AM–12:05 PM

Duke Energy Convention Center: 200-AV

In this workshop we will discuss how to incorporate texts/materials on women-identified trans/gender-variant people of color into women/feminist of color studies syllabi. We will consider how the already sophisticated (race/class/gender) intersectional analyses within women/feminist of color studies can be further developed through an engagement with minoritarian gender identities/sexual orientations. The examination of multiple oppressions that affect women of color—whether cis-gender, trans, etc.—can also more precisely reveal various “relations of ruling”

and on what grounds can truly effective socio-political coalitions arise. Several syllabi will be discussed so please bring your women’s/women of color studies syllabus if you have one.

□ Presenters:

Sel J. Hwahng, *Columbia University*

Mel Michelle Lewis, *Goucher College*

108. *Reproductive Justice on the Margins*

Panel

10:50 AM–12:05 PM

Duke Energy Convention Center: 202-AV

□ Participants:

Abandoning ‘Choice’: ‘Lessons from (and for) the Contemporary Midwifery Movement in North America

Christa Craven, The College of Wooster

In the wake of Planned Parenthood’s decision to abandon ‘pro-choice’ discourse, it is an important moment for feminists to reflect upon the history of reproductive rights claims”, particularly the intensification of ‘consumer rights’, discourse under neoliberalism. I offer examples from my ethnographic research on the contemporary push for midwives in North America of how claims to reproductive rights have become increasingly centered on women’s identity as “consumers” even as many activists have resisted ‘choice’, rhetoric as divisive among politically and religiously diverse activists. I argue that questioning ‘consumer rights’ should be a key feature of continued efforts toward reproductive justice.??

“No Civilized Society Should Allow This”: American Nation-Building, Reproductive Citizenship, and Anti-Abortion Law

Jennifer Musial, Dickinson College

In 2011, Arizona passed the “Susan B. Anthony and Frederick Douglass Prenatal Nondiscrimination Act”, which criminalizes race or sex selective abortion. Proponents argued that America will not tolerate discrimination against fetuses of colour or female fetuses. In doing so, Arizona lawmakers constructed African American, Asian American, and Asian immigrant reproductive practices as anti-American. While “upholding” fetal American civil rights, the same Arizona lawmakers passed bills that criminalize im/migrants and prohibit Mexican-American/Raza Studies in Tucson schools. I explore the relationship



between nationalist discourses of equality and state practices of racism; I show that reproducing bodies are central to repressive practices in the Borderlands.

The Walls to Reproductive Justice: Palestinian Women and Pregnancy at Israeli Checkpoints

Erika Derkas, New Mexico Highlands University

At the onset of the second Intifada, in September 2000 complications to already tenuous circumstances for the reproductive justice of Palestinian women began to rise. Across occupied Palestine, pregnant women face needless suffering and bodily injury due to undue delays or denials of entry at Israeli checkpoints. Demonstrations of militarized aggression towards childbearing Palestinian women indicates intentional, widespread and systematic brutalities that go largely unchecked. Utilizing a reproductive justice framework, this paper unpacks intersections that undermine human rights, reproductive wellbeing, and bodily integrity of Palestinian women and highlights the resistance struggles of those working in the trenches to demand reproductive justice.

Undocumented Migrant Women and the Interlocking Web of Oppressions

William Paul Simmons, University of Arizona

Undocumented migrant women and children entering the U.S. through the Sonora-Arizona corridor encounter a series of states of exceptions that exacerbate their pre-existing vulnerabilities (Simmons and Téllez forthcoming). Morales and Bejarano (2009) have recently labeled this interlocking web of oppressions (cf. Razack 2005) a form of border sexual conquest. Though women's and children's agency is severely constricted in this context, it is still present, often manifest in unexpected ways. Drawing on short case studies this paper explores the creative and multiple forms of resistance employed by migrant women and children to retain control of their sexual health and reproductive choices.

109. *Resisting, Affirming, and Negotiating: Female Athletes' Representations in Self-Created Photographic Images*

Panel

10:50 AM–12:05 PM

Duke Energy Convention Center: 203-AV

□ Moderator:

Susana Pena, *Bowling Green State University*

□ Participants:

Situating the Female Athletes in Media Images

Sally Rea Ross, Grand Valley State University

Female athletes must contend with the paradox of either being invisible in the media or being portrayed in a heterosexy manner. Grounded in feminist cultural studies and using visual methods, we explore how female college athletes prefer to be portrayed and how they negotiate the politics of representation. Following the procedures of Krane and colleagues (2010), 18 college female athletes participated in self-designed photo shoots and subsequent interviews about their images. Unlike Krane et al., we did not designate the audience for the images.

Results: Constructing Athletic Self-Representations

Katie Sullivan Barak, Bowling Green State University; Mallory E. Mann, Bowling Green State University; Chelsea Kaunert, Bowling Green State University

Guided by our feminist cultural studies epistemology and using a collaborative approach, the data were open and axial coded (Corbin & Strauss, 2008). Five primary themes emerged. First, constructing the image, revealed athletes' decisions regarding their choice of location, clothing, pose, facial expressions, and sport markers. The second theme, aesthetics, addressed artistic considerations such as color versus black and white images, staging, and camera angle. Athletes' technique, mental strength, and skillful engagement comprised the theme sport context. Identity incorporated athletes' social identities, personality, and countering stereotypes about athletes. Audience addressed who the image was aimed at and the intended message.



Negotiated Identities: Making Meaning of Athlete Self-Representations

Vikki Krane, Bowling Green State University

Consistent with Butler (1990, 2004), the athletes' gender performances reflected negotiations with social expectations surrounding femininity and athleticism. Some athletes chose to emphasize athleticism while many intermingled their feminine and athletic identities. This study extended the findings of Krane et al. (2010) as the athletes designed images for an audience they imagined, which may account for the variety of images obtained. Athletes' discussion of their images provides insight into their perceptions of how they prefer to be represented, how female athletes are viewed, what it means to be a female athlete, and current marketing practices in college sport.

110. Popular Cinema and the Politics of Female Aging

Panel

10:50 AM–12:05 PM

Duke Energy Convention Center: 204-AV

□ Moderator:

R. Saya Bobick, *West Virginia University*

□ Participants:

Tantalizing or Taboo: Cinematic Sex and the Older Woman

Carol A. Gosselink, Missouri State University

Aged women's sexuality, sexual desire, and sexual activity rarely enjoy any, let alone positive, filmic depictions. Box office revenues, bolstered primarily by 18-to-39-year-old moviegoers, dictate that few studios will invest in movies where old women's bodies will be subject to the disciplining, often disgusted "gaze of youth" (Twigg, 2004, p. 65). In this paper, I will explore the extent to which portrayals of old, sexual women embrace *cinéma vérité* or require the suspension of disbelief. *Ladies in Lavender* (Dance, 2004) will serve as the touchstone of analysis, accompanied by classroom data showing students' reactions to elder women's sexual expression.

The Ambiguity and Creativity of Old Age on Film

Pamela Heath Gravagne, University of New Mexico

Hope Springs (2012) and Autumn Spring (2003), portraying couples desiring renewed intimacy in their

long-term marriages, signal the film industry's richer depiction of later life that does not focus solely on aging as decline (Gullette, 2004). By addressing both the ambiguity of aging—the yearning to continue to live life to the fullest despite the inevitable terminality of old age (Cruikshank 2003)—and the creativity these couples display in living within this ambiguity, these movies make visible the bodies and audible the desires of older couples, attesting to their continuing vitality and sexuality despite age-related social, cultural, and physical changes.

Is it Still All Her Fault? Seventy Decades of Older Mothers and their Adult Children in Feature Film

Elizabeth W. Markson, Brandeis University

How age or gender is portrayed in film not only reproduces dominant power structures commercial interests but also reflects and shapes idealized and existing values. This qualitative analysis of films from 1930–2000 examines how women age 60+ with one or more adult children are depicted. Ninety-seven randomly sampled films were viewed; 20% featured older mothers whose acts relate to the plot. Older mothers and their adult child interactions were summarized. Categories identified include self-sacrificing, destructive, wise, and embarrassing or improper. Theoretical, popular beliefs and stereotypical view of motherhood in general and older women in particular will be discussed.

111. Mediating Feminisms: A Workshop by the Feminist Wire

Workshop

10:50 AM–12:05 PM

Duke Energy Convention Center: 205-AV

This workshop explores the powerful role of new media as deployed for feminist change-making. Specifically, we share the work of the *The Feminist Wire*, a rapidly growing online venue publishing works valorizing and sustaining pro-feminist, anti-racist, anti-heterosexist, and anti-imperialist representations and creating alternative frameworks to build a just and equitable society. We invite participants to bring ideas and pitches to our discussion.

□ Presenters:

Heather Talley, *Western Carolina University*

Tamura Lomax, *Virginia Commonwealth University*



Monica J. Casper, *University of Arizona*
Aishah Shahidah Simmons, *Temple University*
Heidi R. Lewis, *Colorado College*

112. Authors Meet Critics: Radicals on the Road: Internationalism, Orientalism, and Feminism during the Vietnam Era

Authors Meet Critics Session

10:50 AM–12:05 PM

Duke Energy Convention Center: 206

In times of military conflict, heightened nationalism is the norm. Powerful institutions, like the government and the media, work together to promote a culture of hyperpatriotism. In *Radicals on the Road*, Judy Tzu-Chun Wu, examines how some Americans during the U.S. War in Viet Nam questioned their expected obligations and instead imagined themselves as “internationalists,” as members of communities that transcended national boundaries. The book traces the international travels of individuals such as African American leaders Robert Browne, Eldridge Cleaver, and Elaine Brown; Asian American radicals Alex Hing and Pat Sumi; Chicana organizer Betita Martinez; as well as women’s peace and liberation advocates Cora Weiss and Charlotte Bunch. *Radicals on the Road* also explores their Asian political collaborators, who included Buddhist monk Thich Nhat Hanh, Foreign Minister of the Provisional Revolutionary Government Nguyen Thi Binh and the Vietnam Women’s Union. These partners from the East and the West worked together to foster what Wu describes as a politically radical orientalist sensibility.

□ **Author:**

Judy Tzu-Chun Wu, *The Ohio State University*

□ **Critics:**

Barbara Ransby, *University of Illinois, Chicago*
Michelle Rowley, *University of Maryland, College Park*
Leila J. Rupp, *University of California, Santa Barbara*
Catherine Ceniza Choy, *University of California, Berkeley*
Ann Hibner Koblitz, *University of Arizona*

113. Toward a Cogent Transnational Feminism: Moving Beyond the Borders and Margins of Western Feminist Understandings of Women’s Issues Across the Globe

Panel

10:50 AM–12:05 PM

Duke Energy Convention Center: 207-AV

□ **Moderator:**

Anne Sisson Runyan, *University of Cincinnati*

□ **Participants:**

Chinese Beauty Pageants and Transnational Escapes: Saving Women and Gender, But from Whom?

Mignonette Chiu, University of Missouri

Using transnational Chinese beauty pageants as a site of inquiry, I analyze how Western “feminist” scholarship about “other” nations often employ reductive colonial narratives in their interpretations. Such interpretations, limit the radical potential of these pageants to disrupt the very binaries that feminists have argued naturalize gendered relationships. Ultimately, I ask how can a “transnational” feminist lens potentially allow for an escape from such reductive narratives? How can we develop transnational feminist research practices that remake and re-interpret this limiting scholarship that so often reduce Chinese women to victims of patriarchy so that transglobal power relationships are more readily exposed?

Points of Transnational Convergence in Bodies The Exhibition

Tara S. Pauliny, John Jay College

In this presentation I examine the economically and culturally lucrative show Bodies...The Exhibition. I illustrate how this exhibit is a site where gendered, neoliberal, and pseudo-self-help “feminist” rhetoric is inscribed upon third world women’s bodies/remains to teach visitors how to empower themselves to be healthy. I argue that those bodies/remains become metaphors for the current realities of geopolitical commerce. Ultimately, I show how pedagogical arguments within Bodies...The Exhibition are made possible by a series of geopolitical relationships and how the power of those claims is maintained by a transnational economy where human remains become commodified, reclassified, transported, and reconfigured instructive texts.



Redrawing the Border: Migrant's Uses of Cyberspaces

M. Victoria Quiroz-Becerra, New School

The internet and web 2.0 connects geographically distant communities and has led many to proclaim the disappearance of territorial borders. Yet, transnational feminist scholars note how the local is intertwined with global economic forces. This paper examines how cyberspaces serve to connect communities in Puebla and New York—specifically women who are left behind in the Puebla and their search for connection to their migrating partners. I explore how migrants' use of technology does not represent the erasure of borders but an attempt to re-draw territorial space during a time of increased economic interdependence? How is it that women enact or work against transnational feminism through these technologies?

Toward a Transnational Feminist Literacy

Rebecca Dingo, University of Missouri

This paper explores spectacular stories about philanthropy and gendered oppression in recent “feminist” web 2.0 activist movements (e.g. Half the Sky Movement and Girl Effect). I analyze how

these movements employ neoliberal and colonialist narratives and imagery in the name of women's rights to occlude more nuanced understandings of structural violence and transnational capital. However, in recognizing the proliferation of such movements, I offer transnational feminist literacy practices as a pedagogy that works with these all too common narratives of gender oppression to assert a pedagogy that uses transnational feminist theoretical models to expand audiences' contextual understandings of material conditions and expose intertwined systems of gender oppression.

114. Encountering Queer Female Bodies in Health Research

Panel

10:50 AM–12:05 PM

Duke Energy Convention Center: 208-AV

□ Moderator:

Sara McClelland, *University of Michigan*

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□ **Participants:**

Understanding Same-Sex Attraction: The Role of Emotions, Partnering, and Desire

Jennifer Rubin, University of Michigan; Sara McClelland, University of Michigan; Michelle Marie Johns, University of Michigan

While there is a growing literature on the development of young women's desire (Tolman, 2005), less is known about what it means to feel, discuss and express sexual attraction. Understanding attraction—and its embodied experience—is an essential component to examinations of adolescent sexuality. In a qualitative study with 31 young women (18–24), we examined descriptions of physical, emotional, and embodied experiences of same-sex attraction and their influence on sexual and gender identity development. Findings from this research help to elaborate how sexual attraction develops how the presence and/or absence of embodied experiences plays a part in the development of LGBTQ youth.

**“It's Just like a Little Bit of Ecstasy:”
The Erotics of Smoking**

*Victoria J. Adams, University of Michigan;
Michelle Marie Johns, University of Michigan*

Substantial aspects of desire, history, and intention are often left out of health analyses. Instead, public health officials hold “healthist” attitudes, or utilize a moral evaluation of individual behavior and medicalize differences. In this paper, we apply Susan Bordo's theories of embodiment with Julia Kristeva and Erving Goffman's examinations of stigmatized bodies and pleasure to gaps in public health practice. In particular, we contrast smokers' visceral, almost erotic explanations of their cigarette use alongside Helen Keane's critique of addiction, to discuss how tactile experiences and self-evaluation reject a health dichotomy.

Considering the Place of the Lesbian Body in Social Science Research

Michelle Marie Johns, University of Michigan

This paper explores the relevance of the Body Esteem Scale (BES; Mendelson et al., 2001) for quantitatively assessing the relationship of queer women to their bodies. We discuss the (in)ability of the BES to adequately account for the ways in which queer

women may occupy a social space in-between both dominant heterosexist, masculinist narratives and counter cultural lesbian scripts of ideal female bodies. Consistent with the NWSA thematic areas of the Body Politics, this analysis will address the invisibility of lesbian identities within social science research, and consider mechanisms for better situating a politics of lesbian identity within it.

115. Program Administration and Development Business Meeting

10:50 AM–12:05 PM
Duke Energy Convention Center: 209

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

10:50 AM–12:05 PM
Duke Energy Convention Center: 210

117. Life Matters: Reproductive Politics Beyond Abortion in Contemporary Fiction and Film

Panel

10:50 AM–12:05 PM
Duke Energy Convention Center: 211-AV

□ **Moderator:**

Carole McCann, *University of Maryland, Baltimore County*

□ **Participants:**

Life Matters: Reproduction, Futurity and the Matter of Life in Code 46 and District 9

Heather Latimer, University of British Columbia

My presentation will discuss the reproductive politics of contemporary transnational films Code 46 (Winterbottom 2003) and District 9 (Blomkamp 2009), films not popularly thought to focus on reproduction, but on processes of postnational biopower. I will argue that reproduction and notions of futurity are foundational aspects of how the films present biopower; the reproducibility of biological life is presented as the reproducibility of political life and as the only means of action against the state. My presentation will discuss how the films tie biology to politics in this manner, and what this can tell us about the connections between reproduction and national and postnational fantasies of belonging and exclusion.



Environmentalism and the Rhetoric of Life

Karen Weingarten, Queens College

Typically, environmental activists taking anti-GMO positions and “pro-lifers” don’t share political platforms. However, increasingly, many anti-GMO activists have turned toward a rhetoric that eerily echoes that used by the “pro-life” movement, arguing that infusing crops with genetic material from pesticides, fish, and other life forms is a violation of nature and the sacredness of life. By reading Ruth Ozeki’s 2004 novel *All Over Creation* as a case study, my paper will explore whether we can find a way to re-configure environmental rhetoric that escapes categorizing life as always sacred, always singular, and always in need of protection.

Reproductive Futures: From *Handmaid's Tale* to *Oryx and Crake*

Rebekah Sheldon, Indiana University, Purdue University Indianapolis

Last year’s legislative maneuvers against women’s reproductive freedom recall the abortion debates of the 80s. These periods are also bound by shifts in biotechnology: the first “test-tube” baby was born in 1978 while contemporary biotechnologies like tissue engineering and transgenics threaten to proliferate forms-of-life. In this context, the attention paid to the fetus appears as an attempt to reconsolidate life in the image of the human child. I read Margaret Atwood’s *Handmaid’s Tale* (1985) and *Oryx and Crake* (2003) to show how the effort to graft the culture of life over the culturing of life instead generates a queer child-figure.

118. *In Plain Sight: The (In)Visibility of Political Discourse in the Embodied Practices of Vernacular Dance Forms*

Panel

10:50 AM–12:05 PM

Duke Energy Convention Center: 212-AV

□ Moderator:

Sherrema Ann Bower, *University of Otago, Dunedin, New Zealand*

□ Participants:

DisMissing and ReCalling Animal Identity: Dancing Bodies Negotiate the Politics of Anthropocentrism

Laurie Sanda, Texas Woman’s University

The separation of humans from other animals is both repudiated and reinforced by dance embodiments, both intentional and defacto. Subsequently, these embodiments recursively reflect the identity and positionality of those who watch them. Historically, African-American vernacular dance forms’ connections to animal embodiments have provided much symbolic material for hierarchical racist stereotyping just as women’s perceived connection to their animal natures has provided much symbolic material for hierarchical sexist stereotyping. This paper traces the problematized human/animal divide as it is both embodied in many vernacular dances of the 20th century and manifest in various hegemonic responses to these evolving dance forms.

Educated Feet: Tap Dancing and Feminist Pedagogies

Sonja Thomas, Colby College

Intersectionality has become an important part of feminist scholarship. However, there can often be a misapplication of intersectionality, with oppressions being studied in token “race,” “class” and “masculinity” weeks. I argue that tap dancing can be an entry point to successfully teach an intersectional analysis to undergraduates. I first argue that Women’s Studies can be strengthened with ties to Dance Departments. I then discuss how fusing beginner tap with the history of tap dance, class inequalities in the U.S., and the commodification of the Black Entertainer in popular culture allows students to discuss the dynamics of race, class and gender.

Wearing Rebellion: Zoot Suiters Dancing the Lindy Hop During WWII

Kendra Unruh, Richland College

During WWII, American men were expected to prove their patriotism through work—either through military service or supporting the war effort at home. In opposition to this mandate, Black, working-class men who wore the zoot suit embraced leisure time activities



like Lindy Hopping and reimagined their bodies as a site of pleasure rather than labor. In resisting White, mainstream culture's definition of wartime masculinity, zoot suiters embodied antipatriotic individualism and symbolized a domestic enemy. Thus, the dance floor became a place where zoot suiters could negotiate their race, class, gender, and national identities.

In the Footsteps of the Jazz Patriarchs: An Intersectional Analysis of the Lindy Hop and Jazz Dance Revival as Interpreted by Women

Anais Lei Sekine, Université de Montréal

Lindy hop and Authentic Jazz dance, as represented in the imagery and practices of contemporary swing dancers, is built upon relics and reconstructed history of the swing era. One of the most discussed objects of reform within the newer generations of dancers concerns the gendered roles in partnered and solo dancing. I argue this question implies a broader and more intersectional understanding of the re-enactment of jazz dance culture. In particular, it will look at the embodied practices of non-African-American women today and their search for authenticity in archival footage of African-American, emblematic, and predominantly masculine dancers of the era.

119. Feminist Responses to Right-Wing Politics in the Catholic Church and American Society

Panel

10:50 AM–12:05 PM

Duke Energy Convention Center: 231

□ **Moderator:**

Toni C. King, *Denison University*

□ **Participants:**

A Panoply of Political Paradoxes: "Nuns on the Bus" and Election 2012 in the United States

Suzanne Marilley, Capital University

During the 2012 election cycle, the Catholic women religious who formed NETWORK, a 501c3 organization that aims to end poverty in the United States, negotiated multiple paradoxes. In the wake of a Vatican crackdown, they realized that the Catholic hierarchy could not limit the action of their non-profit advocacy organization. These leaders launched the "Nuns on the Bus" campaign, a tour of states, to

showcase their work in partnership with local service organizations. In the process, they defied silencing by the Vatican, exposed the alliance between the Tea Party and the Catholic hierarchy, and debunked Rep. Paul Ryan's budget plan.

Faith in Public Life: Peace Activism and Sister Anna

Eloise A. Buker, Saint Louis University

This paper draws from a manuscript of Sister Anna's life in Hawai'i from 1930–1995. The manuscript includes Anna's own narrative and interviews with those who knew her. Fired from two jobs in the Churches, she established a peace center in rural Oahu and drew a multiethnic community together to demonstrate against war, to fight for victims of domestic violence, to battle racism, and more. She mentored Native Hawaiians as well as multiethnic women who are now leaders in Hawai'i. Yet, she remained faithful to the Catholic Church saying, "We are the Church" and unwavering in her trust in our secular public democracy.

Feminist Catholic Theologians: Transformation from the Margins

Catherine Siejk, Gonzaga University

Throughout history Christian women have been relegated to the margins of the Church. Although the 1960 Vatican II promised change, little changed happened for women, and so many have left. However, a growing number of feminist theologians, described as 'reconstructionists,' choose to remain within the Catholic community to transform it from within. Knowing both the Church's rules for inclusion/exclusion and the fluid workings of the margins, they critique conventional patriarchal theology and provide resources for the transformation of the Catholic Church. I shall explore these feminist theologians to offer their visions for gender justice within the Church and society.

Truth and "Tradition": How Can Feminist Teachers and Students Recreate the Relationship between Catholicism and Feminism?

Jane A. Rinehart, Gonzaga University

Catholic universities are caught between competing demands of Catholic Church leaders and their mission to promote critical thinking and address student



needs. A university is a place to challenge authorities, question traditions, and assemble credible evidence in the service of continuous inquiry, but those invested in feminist scholarship threaten Catholics who identify as “traditional,” “conservative,” or just “good.” This encourages dishonesty about contraception, abortion, extra-marital sex, and same-sex intimacy, and weakens the appeal of this faith tradition for many students. How can feminist teachers and students counter this by exploring possibilities for recreating the relationship between Catholicism and feminism?

120. *A Hunger So Wide and So Deep Revisited* Panel

10:50 AM–12:05 PM

Duke Energy Convention Center: 232

□ **Moderator:**

Diane Harriford, *Vassar College*

□ **Participants:**

Bricks and Mortar: Bodies Coming through the Backdoor

Becky Thompson, Simmons College

I will discuss the historical context of the 1980s and early 1990s that led to the writing of *A Hunger So Wide and So Deep*, telling some of the back story in terms of the obstacles and encouragement I encountered—how the AIDS crisis, funding opportunities, and multiracial feminism shaped my concerns and approach. This backdrop then opens a way to talk about challenges facing those who are writing about embodiment now amidst the commodification of trauma research, the primacy placed on disembodied writing on embodiment, and the precipitous decline in funding opportunities.

Something to Talk About: Resiliency of Marginally-housed Queer Young People in New York City (2012)

Nik Donia, Simmons College

I apply Becky Thompson’s body-centered approach as a model to my original qualitative research with marginally-housed queer young people in New York City. I explore the experiences and perspectives of queer-identified, multi-racial, young people without stable housing through deep individual conversations about their embodiment of multiple identities—physically, emotionally, politically, and socially, as well as the subsequent impacts on their daily lives. I also

examine the perpetuation of oppression by the white-focused, single-issued mainstream LGBT equality movement and how the inclusion of these young people is necessary to challenge this perpetuation and better the movement.

Redeploying the Troops: Using Thompson’s Work to Critically Examine Race, Class, and Gender in the War Against ‘Obesity’

April Herndon, Winona State University

Conversations about the “obesity epidemic” and its causes and cures often redeploy problematic ideas about race, class, and gender with a new veil of scientific authority. This paper examines how Thompson’s work is key to critical Fat Studies and examining those undercurrents of the rhetoric of the “war against obesity.”

121. *Looking Back, Looking Forward: WGS Doctoral Education and / as Transformation II*

Roundtable

10:50 AM–12:05 PM

Duke Energy Convention Center: 233

The second of two linked roundtables exploring doctoral education in Women’s, Gender, and Feminist Studies, this session adopts a visionary, possibly at times even utopian approach, to speculate on WGS doctoral education’s contributions to twenty-first-century knowledge production. Drawing on their experiences teaching in, directing, and/or developing curriculum for doctoral programs in the field, participants explore a variety of questions. Rather than present formal papers, participants will speak briefly about the roundtable issues and then open the floor for dialogue with the audience.

□ **Presenters:**

AnaLouise Keating, *Texas Woman’s University*

Leela Fernandes, *University of Michigan*

Seung-Kyung Kim, *University of Maryland, College Park*

Jigna Desai, *University of Minnesota*



122. Close Readings: Bodies, Animals, Sexualities, and Identities

Panel

10:50 AM–12:05 PM

Duke Energy Convention Center: 234

□ **Moderator:**

Vanessa Ann Bentley, *State University of New York, Stony Brook*

□ **Participants:**

A Feminist Interpretation of Jacques Derrida on the Animal
Sushmita Chatterjee, Appalachian State University

Feminist texts have offered varied opinions of the valence of Jacques Derrida's texts with regard to feminist conversations on animal studies. In my paper, I interrogate Derrida's "The Animal That Therefore I Am (More to Follow)," (Translated by David Wills, 2002), from a feminist perspective with the goal of delineating its relevance for feminist animal studies. As such, my paper addresses the following questions: Why is Derrida relevant to feminist animal studies? And, how do feminist animal studies add to Derrida's conversations on the Animal?

Lesbian Fiction as Historical Fiction: Gender, Nationalism, and Lesbian Politics in the South Asian Novel

Sridevi (Sri) Nair, Portland State University

My paper examines two Indian novels about lesbian desire: Abha Dawesar's *Babyji* (2005), and Manju Kapur's *A Married Woman* (2003). I am especially interested in the novels' turn from sexual desire to political history, as the protagonists become involved in caste and religious politics, and their sexual relationships end. This turn is captured by the vacillation of literary form between Bildungsroman/domestic novel and historical fiction. This formal instability, I show, stages the gendered tensions inherent in imagining a politics of the body qua sexual subjectivity and identity within a socialist and secular nationalist body politic.

Queer Appetites: The Embodied Politics of Remembering in Monique Truong's Novels

Lisa Hinrichsen, University of Arkansas

This paper analyzes the interplay between food's consumption and trauma's assimilation in Monique Truong's novels, which I argue process questions

of historical trauma, diasporic identity, cultural assimilation, racial and queer disenfranchisement, and neocolonialism via material practices of food production and consumption. By juxtaposing affective sensation and memory with a skepticism about historical narrative, Truong's texts provide a critique of the type of neoliberal "freedom" and community built on the strategic forgetting of race and sexual difference, exposing the affective and psychological cost of assimilation in our putatively post-identity age.

Re-Reading Caribbean Bodies: An Analysis of Identity Performativity in Hispanic Caribbean Literature

Kayla Paulk, University of Pittsburgh

In recent decades, Caribbean feminists such as Patricia Mohammed and Claudette Williams have argued that the identities of Caribbean women are epistemologically fluid, social constructions. These theorists note that body politics within the Caribbean geopolitical locale is a complicated result of colonialism, imperialism, institutionally based racism and sexism. In my presentation, I question the process of identity construction in the Caribbean with a comparative literary analysis of novels written by two Caribbean feminist authors specifically Puerto Rican author Mayra Santos Febres and Dominican author Ana-Maurine Lara.

"She Does Not Think of Herself As Steak": Animal Ethics in Alice Walker's Fiction

Pamela B. June, Ohio University, Eastern

This paper explores Alice Walker's life and writings in the context of ecofeminist theory and animal activism. Walker believes that our daily choices about what to eat, what to wear, and how to interact with other beings are a product of what she calls "consciousness." Specifically, her novels *The Temple of My Familiar* (1989) and *Possessing the Secret of Joy* (1992) provide examples of nonhuman animals as both characters who raise consciousness and as symbols of the interconnections of human and animal oppression.

123. (In)Compatibilities of Queer Theory and Decolonial Feminist Praxis

Panel

10:50 AM–12:05 PM

Duke Energy Convention Center: 235

□ **Moderator:**

↓ Maria Celleri, *University of California, San Diego*



□ **Participants:**

On the Frontiers of Gender? Theorizing Agency and Temporality in Trans* Studies

Hilary Malatino, East Tennessee State University

This paper examines three recurrent and interwoven tropes in trans* studies—frontiers, monsters, and cyborgs—in order to interrogate the work these tropes do to position gender transition and gender non-conformance in relation Eurocentric logics of technological progress, avant-gardism, and exploration and experimentation undertaken by autonomous, self-determining subjects. Drawing on work in queer phenomenology and decolonial feminism, I propose a theorization of trans* subjectivity that emphasizes, over and against these narratives, a minimal sense of agency, relational embeddedness, and a rejection of avant-gardist, exceptionalist understandings of trans* identity.

Ser Femenina or the Metaphysics of Racialized Gender

Pedro Di Pietro, University of California, Berkeley

This paper examines a materialist account of racialized gender by drawing from the experience of transvestite prostitutes from the southern Andes and Latino/a practitioners of queer spiritualities in the San Francisco Bay Area. For mestizo/a and indigenous partakers in diasporic networks of Latinidad, indigeneity, racialization, and the coloniality of gender are paramount to understand the colonial difference. They advance a mixed/indigenous paradigm of embodiment that this research calls “seminal styles of being” to point to a kind of materiality that lies with permeability and germination. This enables a decolonial shift in the philosophy (metaphysics) of sex, gender, and race.

The History and Politics of English and Queer Organizing in India

Shireen Roshanravan, Kansas State University

This paper engages Shefali Chandra’s (2012) historical analysis of the domestication of English among the Indian male bourgeoisie and its consequent naturalization of heteropatriarchal native gender regimes to understand the (de)colonial politics of contemporary queer organizing in India. Given the historical naturalization of India’s indigenous sexual diversity as gender non-conformity, how does the

utilization of the English term “queer” challenge or reinforce the colonial silences mapped in Shefali’s historiography? I take up this question in relation to recent Queer Azaadi (freedom) marches held in Mumbai, India, which frame queer freedom in India as a decolonizing project.

124. African Women’s Studies: Negotiating Points of Encounter in the History of Women’s Studies in Africa

Panel

10:50 AM–12:05 PM

Duke Energy Convention Center: 237

□ **Moderator:**

Namrata Mitra, *John Carroll University*

□ **Participants:**

Women’s Studies in Africa: A Comparative Historical Analysis of Morocco and Uganda

Alicia Catharine Decker, Purdue University

Women’s Studies programs are organized in many different ways throughout Africa. Some are housed in traditional academic institutions as formal programs, departments or even schools, while others flourish in non-traditional spaces, such as research centers or non-governmental organizations. Some of these programs provide academic credit to students, while others are geared toward community members and activists. In this paper, I reflect upon the diverse arenas in which Women’s Studies “work” gets done in Africa, examining the benefits and challenges of various approaches. My discussion is based on a comparative historical analysis of Morocco and Uganda.

The Pink Pearl of Africa: A History of Women’s Studies in Uganda

Adrianna L. Ernstberger, Purdue University

This paper looks at the founding, function, and continued growth of the School of Women and Gender Studies at Makerere University in Kampala, Uganda from 1985 through 2011. I intend to show how the development of the School of Women and Gender Studies has been a major historical and contemporary force behind the spread of feminism in the region and in the nation. In this paper I will document the efforts of an extraordinary community of scholars and activists who have created an academic program



specifically designed to work towards social justice and to instill feminist principles in their community.

Critiquing the Center: “Feminism” and “Gender” in African and U.S. Women’s and Gender Studies

Heather Hewett, State University of New York, New Paltz

In this paper, I will survey some of the contemporary uses of, and debates about, “feminism” and “gender” in Africanist discussions about WGS in recent publications and English-speaking African universities. I will compare the uses and critiques of these words to equivalent debates in U.S. locations about WGS. Given the different histories of, and relationships to, these concepts in different locations, how are these debates shifting to interrogate these concepts? Do WGS practitioners tend to use these words, or different ones, to communicate their mission and research to themselves, their students, and the world outside the university?

125. Athletic Female Bodies: Between Sexualization and Self-Empowerment

Panel

10:50 AM–12:05 PM

Duke Energy Convention Center: 238

□ **Moderator:**

Susanne B. Dietzel, *Ohio University*

□ **Participants:**

Pregnancy and Exercise since 1900: Dubious Empowerment

Patricia R. Stokes, Ohio University

Pregnant women—once seen as fragile vessels—today compete in marathons. This paper argues that ostensibly empowering images of pregnant athleticism cloak a complex history of competing imperatives: passive gestation versus active self-management; modesty versus exercise; asexual maternity versus a sexualized pregnant body. It will primarily examine discursively-created conflicts faced by German women from 1900 to 1945, with comparison to present-day norms for pregnancy in Germany and the U.S. Ideas about exercise and pregnancy have been shaped by nationalism, norms of proper femininity, and now neo-liberal ideology, all of which posit women as objects rather than subjects.

Between Objectification and Self-Empowerment: Representations and Self-Representations of Figure Skater Katarina Witt’s Performing Body

Molly Wilkinson Johnson, University of Alabama, Huntsville

East German figure skater Katarina Witt’s body was both as an object of state control and media discourse and the vehicle of her own self-empowerment. Her high-achieving athletic body received careful East German state management. Simultaneously, the US media celebrated her as a sexualized commodity, responding to her feminized body and athletic performances, which contrasted the Eastern bloc gender deviant athlete stereotype. Witt successfully used her body’s athletic achievements and sex symbol status to win privileges from the East German government and build a successful professional skating and performing career in the US after the collapse of communism.

The Other Penn State Scandal: How Heteronormativity Stunted Media Coverage of One Scandal and Allowed Another to Blossom

Molly Yanity, Quinnipiac University

This paper examines national newspaper coverage of a federal discrimination lawsuit that led to the 2007 resignation of Penn State women’s basketball coach Rene Portland. It attempts to make a connection between the limited coverage—due in large part to the media’s assumption of a lack of legitimacy for female subjects that do not meet heterosexual norms—and a culture of insulation within Penn State’s athletics department (as detailed in the 2012 Freeh Report.) Four years after Portland’s resignation, a grand jury detailed charges of child rape against former assistant football coach Jerry Sandusky and led to the most mediated scandal in college sports history.

126. Gender Studies Thus Far

Roundtable

10:50 AM–12:05 PM

Duke Energy Convention Center: 250

This roundtable assembles a group of scholars who function daily under the institutional sign of Gender Studies to consider what differences, if any, the shift



from Women's Studies has actually made so far—in their teaching, in their research, in their activism, and in their relation to the profession as a whole. Participants will attempt to offer something like a progress report on the state of Gender Studies as an emerging field formation, bearing in mind that progress is itself a very circumstantial notion, and a highly contested one.

□ **Moderator:**

Colin R. Johnson, *Indiana University, Bloomington*

□ **Presenters:**

Marlon Bailey, *Indiana University, Bloomington*

Sara Friedman, *Indiana University, Bloomington*

Colin R. Johnson, *Indiana University, Bloomington*

Joselyn K. Leimbach, *Indiana University, Bloomington*

Jennifer Elizabeth Maher, *Indiana University, Bloomington*

Brenda R. Weber, *Indiana University, Bloomington*

127. Asexual Activism and Education

10:50 AM–12:05 PM

Duke Energy Convention Center: 251

The purpose of this roundtable is for activists and/or educators who are local to the Cincinnati area to share how best to support asexual students, staff, faculty, and community members and talk about initiatives about asexuality both on the University of Cincinnati campus and in the Cincinnati area more broadly. Each panelist will discuss how they have educated themselves about asexuality and how they plan to educate others about this topic. The goal of this roundtable is to provide resources to others about how to learn about asexuality and become an asexual ally to those in their own communities.

□ **Moderator:**

Regina M. Wright, *Indiana University, Bloomington*

□ **Presenters:**

T Vaught, *University of Cincinnati*

Courtney Reynolds, *University of Cincinnati*

128. 1970s, Neoliberalism, and the Futures of Feminism

Panel

10:50 AM–12:05 PM

Duke Energy Convention Center: 260

□ **Moderator:**

Kimberly McKee, *Grinnell College*

□ **Participants:**

Revolution from Within: The Interiorization of Feminist Self-Help

Michaele Ferguson, University of Colorado, Boulder

Mainstream feminism in the US has undergone a shift from radical structural analysis of gendered oppression in the 1970s, to a neoliberal model of individual responsibility for gender inequality today. In this paper, I trace this shift in terms of changing practices of self-help within the US feminist movement. I read Gloria Steinem's 1993 *Revolution From Within: A Book of Self-Esteem* as a pivotal text signaling this shift in feminism from a political movement oriented towards identifying and redressing structural causes of gendered oppression, to a comparatively inner-directed movement promoting individual self-help and the empowerment of individual women.

The "Postfeminism" Effect: Interrogating Neo-Liberal Feminist Imaginaries

Kathryn Hausbeck Korgan, University of Nevada, Las Vegas

In 1981, the *New York Times* published an editorial announcing the birth of "postfeminism," instantly raising the spectre of the death of feminism. More than 30 years later, American feminists are still grappling with the shadow of our "post-ed" self, reflected in both popular cultural imagery and distorted cultural analyses. This paper examines the contemporary history of American 'spectral' feminisms, which dart through the neo-liberal imaginary and carve spaces against which feminist activism, scholarship, and research reside. The post-feminist effect provides a critical lens from which to view our recent past and frame an alternative, critical vision of future feminisms.



Things that Persist: Rachel Carson and Thinking Eco-ontologically

Lisa Diedrich, State University of New York, Stony Brook

While the 1960s and 1970s is indisputably a period of increasing specialization in the practices of science and medicine, most especially in the U.S. context, nonetheless various outsiders and insiders to science and medicine challenged the rampant technologization and ever-higher levels of specialization, arguing that such narrow and reductive approaches took science and medicine in the wrong direction. In this paper, I argue that Rachel Carson's ecological approach offered a generalist alternative to the hegemony of specialization, and I explore the ways that generalism can provide a model for doing feminist history, theory, and politics.

129. Reading Feminist Autobiography: Stories of Subjectivity and Feminist (Her)Stories

Panel

10:50 AM–12:05 PM

Duke Energy Convention Center: 261

□ Moderator:

Barbara Winslow, *Brooklyn College*

□ Participants:

Telling My Story, Telling Our Story: Feminist Subjectivity and Feminist Historiography in Contemporary U.S. Memoirs

Astrid Henry, Grinnell College

Through a discussion of memoirs by U.S. feminist writers and scholars (including Susan Brownmiller, Shirley Geok-Lin Lim, and Audre Lorde), I examine their use of the autobiographical "I" to tell the story of a collective "we." These memoirists develop an autobiographical style that implicitly critiques women's tendency toward self-effacement and encourages female independence and ambition, while also proposing a feminist form of relational identity—sisterhood—sustained by a belief in female collectivity. My key ideas: one, the role of self-invention in memoir and two, feminist memoirs serve as a form of historiography of the women's movement and of women's studies.

Saying 'I' as a Woman, a Mother, a Feminist: Memoir and the Complexities of Selfhood

Joanne S. Frye, The College of Wooster

In 1998 I set out to write a memoir of my experiences as a mother, focusing on the years from 1968 to 1989. But my maternal subjectivity did not develop in isolation. Rather it was deeply intertwined with my coming to feminist consciousness, as I left a destructive marriage, raised two daughters, and developed my professional life as a college professor of English and Women's Studies. Drawing on my memoir—*Biting the Moon: A Memoir of Feminism and Motherhood* (Syracuse University Press, 2012)—I explore the intersections of the personal and the political/theoretical in my own developing feminist consciousness.

My Feminism is not Your Feminism: Autobiographical Stories and Feminist Conflicts

Tanya Serisier, University of New South Wales

Feminism has a shared past, but one that is simultaneously marked by divisions and conflict (i.e., exclusions of women of color and lesbians from the feminist sisterhood, the 'Sex Wars' of the 1980s and 1990s and later, feminists accused as puritanical, obsessed with women's victimization). Using the work of authors who situate themselves both in and outside of feminism (Jackie Huggins, Betty Friedan, Dorothy Allison), I examine the use of autobiographical writings in these conflicts. Personal stories that tell a history of conflict also challenge the legitimacy of certain feminist subjectivities by constructing what the story of feminism should be.

Without A 'Body': The Feminism of Refusing to be Female?

Marilee Shaw, California State University, Stanislaus

This paper examines influences that determine who and what can come into view as a subject representational of both the "I" and the "we" that marks a feminist narrative. Using Jeannette Winterson's *Written on The Body*, I explore the limits of representation in autobiography and the feminist subjects that manifest when writers, as Leigh Gilmore suggests, "convert constraint into opportunity". Through weaving the fictional and the autobiographical, Winterson's story of love and loss is allowed the full brunt of its trauma, but how much of



that is because she refuses to let her subject come into view as female?

130. *Girls' Studies in the United States and Abroad: A Roundtable Discussion*

Roundtable

10:50 AM–12:05 PM

Duke Energy Convention Center: 262

This panel explores the past, present and future of Girls' Studies scholarship across disciplines and borders. Panelists will describe their approaches to teaching Girls' Studies and their methods for studying girlhoods, addressing the following questions: How has Girls' Studies developed in the U.S. and Europe? Where does Girls Studies fit in institutionally? How are the histories of girlhoods studied? How are theories and practices of Girls Studies connected? How might comparative approaches to girls' studies provide a global perspective? We seek to spark a discussion of Girls' Studies aims, methods, practices and principles. Supported by Girls and Their Allies Caucus.

□ **Moderator:**

Amy Eisen Cislo, *Washington University*

□ **Presenters:**

Miriam Forman-Brunell, *University of Missouri, Kansas City*

Elaine J. O' Quinn, *Appalachian State University*

Katja Koehnlein, *Southern Connecticut State University*

Heather Switzer, *Arizona State University*

Emily Christine Bent, *The College of New Jersey*

131. *Arab, Jewish & Feminists of Color Discuss BDS [Boycott, Divestment, Sanctions] as a Non-Violent Strategy*

Roundtable

10:50 AM–12:05 PM

Duke Energy Convention Center: 263

This roundtable highlights scholars and activists, including philosopher Judith Butler, Angela Davis and Barbara Ransby, who are courageously inspiring others to join such campaigns that oppose Israeli militarism and seek human rights for Palestinians. Such nonviolent practices for effecting change were successful in the Montgomery bus boycott and in ending South African apartheid—yet these strategies are controversial among Jewish and other feminists

regarding Israel-Palestine and present particular challenges to coalition building to affect change on the ground.

□ **Moderator:**

Ann Russo, *DePaul University*

□ **Presenters:**

Laila Farah, *DePaul University*

Rabab Ibrahim Abdulhadi, *San Francisco State University*

Sherry Gorelick, *Rutgers University*

Penny Rosenwasser, *City College of San Francisco*

Isis Nusair, *Denison University*

Margo Okazawa-Rey, *San Francisco State University*

132. *At the Corner of Theory and Praxis: Teaching Queer Studies at the College Level*

Roundtable

10:50 AM–12:05 PM

Duke Energy Convention Center: 264

It has become a commonplace to describe the classroom as a “contact zone,” a social space “where cultures meet, clash, and grapple with each other” (Pratt). Our panel seeks to analyze the various “points of encounter” in the queer studies contact zone. Our discussion will range across several large categories: practical concerns (materials, texts, readings), curricular concerns (requirements at different levels, program design, “coverage”), theoretical concerns (queer theory, queer pedagogy), and material concerns (student and professor embodiment, silencing, activism).

□ **Moderator:**

Deborah T. Meem, *University of Cincinnati*

□ **Presenters:**

Jill R. Ehnenn, *Appalachian State University*

Kim Gunter, *Appalachian State University*

Z Nicolazzo, *Miami University*

Steven Lee Tanaka, *Independent Scholar*

Jacqueline Susan Weinstock, *The University of Vermont*

Milton W. Wendland, *University of South Florida*



133. Poster Presentations

Poster Session

12:00 PM–1:30 PM

Duke Energy Convention Center: Junior Ballroom Lobby

□ **Participants:**

Negotiating the Sacred Bond: Graduate Student Mothers Performing Conflicting Mothering and Work Ideals

Catherine Mutti-Driscoll, Independent Scholar

The bond between mother and child is often thought to be sacred, requiring complete and total devotion by the mother. Engagement in other pursuits, such as a career, has often caused mothers to be labeled negatively. This qualitative case study focuses on the experiences of three graduate student mothers who are training for an academic career. The mothers attempted to enact aspects of ideal mothering identities in addition to valued work norms. These conflicting performances may have implications for the academic career outcomes of the mothers.

No Exception: A Feminist Criticism of Team Rape's Reconceptualization of Rape during the 2012 American Presidential Election

Leandra Hernandez, Texas A&M University

This poster explores Republican discursive assaults on women's reproductive rights during the 2012 presidential election and employs a feminist rhetorical criticism of statements by Todd Akin, Paul Ryan, Tom Smith, and Richard Mourdock. This poster argues that these statements reconceptualize rape by de-emphasizing women's subjectivities, experiences, and trauma and by eliminating rape as an act of sexual force, invasion, and power. This anti-science, anti-women discourse constructs rape as a method of conception that creates God-sanctioned pregnancies by rhetorically spotlighting the fetus in efforts to silence women and symbolically and physically erase them, thus ultimately attempting to make abortion completely illegal.

Prevent. Act. Challenge. Teach. A Look at Bystander Intervention

Nicole Anne Thomas, Duke University

Prevent. Act. Challenge. Teach. (PACT) is an interactive, student-facilitated training sponsored by our Women's Center that aims to engage everyone

in preventing gender violence on campus. Our curriculum was adapted from the Bringing in the Bystander program. The goal is to reduce the incidence of sexual and relationship violence by training participants to intervene in safe and creative ways, rather than acting as passive bystanders. We will explore best practices, challenges and assessment data to give participants concrete methods to implement this type of programming, work with resistant groups and provide education and programming through a feminist lens.

Rules of Becoming Successful Female Entrepreneurs: Revitalizing Class in Feminist Theorizing about Social Identity Construction

Dongling Zhang, Arizona State University; Charlie (Yi) Zhang, Arizona State University

This study focuses on the link between gender and micro-enterprise development. Specifically, it draws upon a gender approach to entrepreneurship, explicating that the formation of Chinese female entrepreneurs has been shaped by the intertwined practices of doing business and doing gender. Uncovering this social identity construction can shed a light on the ways in which class and class division have been individualized and articulated in other cultural, political, and socio-economic axes as a series of classification schemes to reorganize social stratifications. Thus, this research finding counters the argument that class is no longer an analytic category in feminist theorizing.

Spiritual Awareness in Womanist Identity Development

Joni Clark, United Campus Ministries of Terre Haute

Walker's (1984) definition states that a womanist "loves Spirit". This poster will outline how the participants in my study used the artifacts of their spirituality (religion, sacred texts, rituals, prayers, etc.) to help them make meaning of their lives and their experiences as adult college students. A brief summary of womanist identity theory that emerged from my research will also be provided.



The Flying Doctors of East Africa and the Gendered Construction of the “African Patient”

Andrew Mazzaschi, State University of New Jersey, Rutgers

The Flying Doctors of East Africa (FDEA) is an organization founded in 1967 by British and US plastic surgeons to provide primary and secondary care throughout East Africa by performing surgery and distributing medicine via the existing network of mission hospitals. This paper examines how gendered forms of surgery construct a colonialist “African Patient” through a series of bodily misrecognitions. The FDEA, working within a postracial development framework, constructs cultural difference through their representations of “traditional African” understandings of bodies versus “Western” biomedical understandings, and this culturalized notion of difference is expressed primarily through mismatches in gendered bodily norms.

The Shame Network

Meryl Bazaman, University of Houston, Clear Lake

What are ramifications of social media and life becoming entwined? How do social media tools exacerbate social divisions, and could feminist understanding of these conditions create a more just society? I propose social media tools (Facebook, Tumblr, and Livejournal) magnify social divisions through socio-psychological shaming. By perpetuating the constant achievement myth, social media becomes inauthentic, exclusive space as opposed to just, inclusive feminist space of vulnerability and empathy. Furthermore, those that refuse suffer various social and psychological harms. By employing recent research on shaming and social media, my poster demonstrates how feminism can provide alternatives for those threatened into conformity.

The Social Contract Revisited: Implications in Black Feminism, Critical Race Theory, and Feminist Disability Theory

Ayla Engelhart, The George Washington University

A great deal of work has been done regarding the implications of institutionalized racism and sexism within the constructs of social contract theory, but there has been little attention given to other notions

of difference that can simultaneously occupy raced and sexed classifications. This presentation would expand upon social contract critiques to encompass the perspectives of critical race, black feminist, and feminist disability theories.

The Stigma of Size: Control Garments and Performing Fatness

Erin Nichole Zerbe, Siena Heights University

This poster session explores the role of control garments in societal views of the fat body, through a series of multi-media projects. Large close-up photographs depict portions of the artist; the impressions of a too-tight girdle remain imprinted on her flesh. A related video performance shows the artist, dressing herself in endless layers of constricting body-slimmers, bodices, and corsets, her labored breathing forming the soundtrack. Once fully encased and no longer able to breathe, the artist disrobes, loosening strings, unhooking, expanding, until she is naked. This work tackles the issue of fatness as it relates to the female body and feminism.

Trans Feminist Oral History: A Potential Method for Change

Darryl Hill, College of Staten Island

Blending academic and activist perspectives, this poster describes the method and results of an oral history project with Toronto’s trans community. A longitudinal emancipatory trans feminist oral history yielded life stories that reflected a desire for freedom from gender oppression and a social transformation of gender dichotomies. Moreover, one theme in the narratives—making visible—and three counternarratives—liberation, migration, and picaresque—were deployed by trans Torontonians to empower and potentially circumventing the problems of voice and representation. Trans feminist oral history has the potential to connect subjectivity and collectivity, raise consciousness, build a community, and effect change.

Understanding Social and Public Policy Changes and What It Means for Women

Timothy Bussey, University of Connecticut

This work will emphasize the importance of historical social and public policy changes regarding women. In particular, this work will focus on understanding the sociopolitical challenges faced and the gains made for



women from the early 1960s to the late 1970s. After conceptualizing what the implications of these social and public policy changes were, further details about what this means for constructing change in the present will be analyzed. As a whole, this work will seek to understand changes for women today by focusing on what social and public policy changes have been enacted thus far.

Women, Language, and Power

Calli McDermott, Portland State University

This poster presentation examines the relationships between women, language, and power dynamics in contemporary American society and presents different strategies in dealing with those relationships. The goals of this presentation are to empower women to harness language as a form of activism to interrupt power imbalances in our day-to-day interactions with other people, as well as the institutions that systematically oppress.

Women, Leadership, and Social Change Oral History Project

Georgina Hickey, University of Michigan, Dearborn

Undergraduates gathered ideas, perspectives, and history about women's leadership from multiple generations of members of Michigan NOW through both short and long form interviews. This project highlights disconnects between generations, particularly younger activists' lack of awareness of second wave feminists' sometimes negative associations with leadership. In analyzing the way in which these women, and a handful of men, remember and conceptualize leadership, we seek to develop a productive dialogue about leadership values and styles, calling particular attention to formulaic and static notions of leadership that have emerged in a number of feminist organizations, including state NOW branches.

"Piecing" Sewing and Quilting Projects into a Women's Studies Course

Kathryn A. Markell, Anoka-Ramsey Community College

Sewing and quilting have traditionally been seen as "women's work", and have often been marginalized as less important than other creative endeavors. But, from Native American quilts to Queen Liliuokani's Protest quilt to the AIDS quilt, this art form has enabled

women to have their voices heard. This presentation will outline how a "course quilt" has been used to unite student voices, and how sewing pillowcases has been used as a course service learning project for a Women's Shelter. It will also include a multi-use class lesson on the way that quilting has been used to connect and rebel.

"This is Not Where We Thought We Would Be": Feminism's Progress in Addressing Women and Work

Virginia McCarver, Metropolitan State University, Denver; Sarah Jane Blithe, University of Nevada, Reno

Feminists have addressed issues facing women and work for centuries. Consequently, persistent challenges regarding women and work open feminism to criticism. This paper employs thematic analysis of historical and contemporary discourse regarding women and work and in so doing, addresses calls in feminist scholarship to contextualize feminism's history with nuanced understanding of its challenges and resources so as not to repeat past mistakes or undergo unnecessary reinvention.

Negotiating Gendered Labor at the Margins: Economic Crisis and Strategies of Flexibility

Haley Swenson, The Ohio State University

Feminist scholars of social reproduction have argued that neoliberalism has deepened dependence on individual women to perform domestic and care labor. This poster contributes a micro-level analysis of these dynamics and shows that in the on-going economic crisis, women engage in complex negotiations over gendered labor, negotiating resources far beyond their own homes to cope with the demands of austerity and hyper-privatization. Utilizing data from 25 interviews, I explore how poor and working-class women resist dominant assumptions about gendered labor, employing flexibility with their identities and familial roles as strategies for coping with their marginalization under neoliberalism.

"In Somebody Else's House": Domestic Violence Advocacy and the Medicalization of Abuse

Paige Lenore Sweet, University of Illinois, Chicago

Why are domestic violence advocates participating in the medicalization of abuse? Drawing on interviews with domestic violence medical advocates and doctors,



I examine the use of “chronic” diagnostic labels for domestic violence and medical advocates’ self-constructions as domestic violence-health specialists. These constructions medicalize domestic violence and scientize feminist knowledge. Gender becomes an “absent presence” in that the social category of gender is made invisible while women as a medical category are constructed as “high-risk.” I explore how domestic violence advocates act as medicalizers in a way that proposes new avenues for understanding expertise and de-politicization in the medicalization process.

Longing to Belong: Relational Risks and Resilience of U.S. Commercially Sexually Exploited Children

Kate Price, Wellesley College

Commercially sexually exploited children (CSEC), like all people, require nurturing relationships and belonging, yet they are vulnerable to re-victimization because of their lack of secure relationships and histories of betrayal. This presentation explores the necessity of broadening the current focus of CSEC services and policies from children already trapped in CSEC to a focus on how common histories of sexual abuse and neglect make children vulnerable to CSEC. By understanding the wide scope of services necessary to prevent children from being lured into CSEC, we can also more fully respond to the needs of current victims and survivors.

Negotiating Points of Encounter: Bridging Researchers, Practitioners and Parallel Movements for the Colorado Project

Annjanette Alejano-Steele, Metropolitan State University, Denver

During the third phase of the Colorado Project, an interdisciplinary Statewide Advisory Board reviewed statewide survey and focus group data to create recommendations to address human trafficking in Colorado. This paper will review the “negotiation” successes and challenges of creating shared learning space inclusive of researchers, practitioners, and representatives of parallel movements (interpersonal violence, child abuse, homelessness, refugee/asylees, among others). The list of co-created recommendations and the statewide action plan to combat human trafficking will be reviewed. Additionally, implications for effecting statewide change around vulnerability to human trafficking will be shared.

134. Transnational Feminist Encounters through Collaborative International Online Learning

Roundtable

12:55 PM–2:10 PM

Duke Energy Convention Center: 200-AV

Based on a pedagogical experiment linking two gender politics courses, one in the US and the other in Mexico, through shared themes, modules and distance learning tools, this roundtable, made up of designers, instructors, and participants, will address how feminist use of collaborative international online learning can constitute a praxis for crossing borders and effecting change in Fortress North America. Roundtable participants will share how, through such tools as wikis, skypeing, crowdsourcing, and geomapping, they worked together to challenge gendered inequalities, identify feminist (im)mobilities, and build feminist transnationalisms in the region.

□ Moderator:

Anne Sisson Runyan, *University of Cincinnati*

□ Presenters:

Olga Sanmiguel-Valderrama, *University of Cincinnati*

Cortnie Owens, *University of Cincinnati*

Marianne H. Marchand, *Universidad de las Americas, Puebla*

135. Making the Radical Sacred in Africa, Russia, and the USA

Panel

12:55 PM–2:10 PM

Duke Energy Convention Center: 201-AV

□ Moderator:

Carolyn Sachs, *The Pennsylvania State University*

□ Participants:

“Pussy Riot and the Strategy of the Political Prayer.”

Irina Aristarkhova, University of Michigan

This talk discusses the body of work by the Russian feminist punk group Pussy Riot that defines itself as a political prayer. It situates their prayer and its social, cultural and political impact in the context of relations between women, state, and patriarchy in former Soviet ‘atheist’ and now post-Soviet ‘religious’ Russia. The feminist analysis of the meaning of and punishment for



the Pussy Riot's 'offense of the sacred' will be offered with the intention to contribute to contemporary global feminist debates about women's 'offenses' and their punishment.

"Profane Privacies and Sacred Publics: Religion, Sexuality and Autobiography in South Africa"

Gabeba Baderoon, The Pennsylvania State University

In this paper I analyze the role of autobiographies by queer Muslims and Christians in South African debates about cultural authenticity and national belonging and theorize that such texts constitute a form of "public privacy" that engages with the history of enforced visibility of African lives as well as the "official sacredness" undergirding the secular public sphere of the post-apartheid state. I argue that the "profane privacy" of collective autobiographies such as Hijab (2009) and Myriam Dancing (2009) unsettle official narratives of visibility and dichotomies of the personal and social, authentic and crafted, sacred and secular, private and profane.

"Techno-Kink: Fucking Machines and Racialized and Gendered Technologies of Desire"

Ariane Cruz, The Pennsylvania State University

I interrogate the simultaneity of gender, race, sexuality, pleasure, and visibility with technologies of sexual pleasure. Focusing on one American BDSM website and its "fucking machines," I analyze performances of racialized sexuality via multimodal intimate points of encounter—between human and machine, black and white, "man," "woman," and cyborg, self and other. Such junctions illuminate the collaborative laboring of technologies—pleasure, race, gender, visual, and sexuality—that shape the boundaries of the black female body and erotic subjectivity. These obscene machines effect a border crossing that animates the fantastic slippage between pleasure and violence undergirding BDSM as a sexual practice.

"Fucking Rocks, and Other Forms of Sacred Community in Paradise"

Jennifer Wagner-Lawlor, The Pennsylvania State University

Toni Morrison proposes "all paradises in literature and history and...in our minds and in all the holy books

[are] designed by who is not there ... , [defined by] who are not allowed in." America's no exception. Feminist analysis of Morrison's reformation of American utopianism exposes a radical sacredness grounded in absolute hospitality. Rejecting exclusionary logics of Ruby's "founding fathers," "the Convent women" replace men's personal and political profanities with polymorphous pleasures of love's "endless work": recognizing the stranger in/as oneself. Collapsing sacred and profane, self and other, this talk concludes, connects this "radical sacredness" to forms of political prayer called "Utopia."

136. Aging and Masculinity: A Feminist Approach

Panel

12:55 PM–2:10 PM

Duke Energy Convention Center: 202-AV

□ **Moderator:**

Heidrun Moertl, *University of Graz*

□ **Participants:**

Aging, Counterstories, and Feminist Masculinities in "Gran Torino" and "Up."

Pamela Heath Gravagne, University of New Mexico

Drawing on theories about gender and aging from scholars such as Margaret Gullette, Stephen Katz, and Toni Calasanti, I analyze the portrayals of Walt and Carl, the aging male protagonists Gran Torino and Up. By examining how these films initially present characters who conform to the dictates of stereotypical images of and myths about old men, then allow them to adopt alternative, more "feminine" masculinities, I will make clear how difficult it is to break the hold that gendered and ageist discourses have on both our art and our lives.

"He Thinks of You Like a Daughter": Aging, Masculinity, and "The West Wing"'s C.J. Gregg

Melanie Cattrell, Western Carolina University

NBC's "The West Wing" featured male White House staffers who were often represented by Press Secretary C.J. Gregg. As the men within the White House battled against aging bodies—and, consequently, loss of masculinity—C.J. frequently mediated tension between public and private personas faced by these



aging men. In private, she cared for her aging father. C.J. represents the position of many middle-aged women who care for aging men both in public and private sphere. By doing so, aging men are protected against their loss of masculinity, while women are consistently cast in the role of caregiver and (surrogate) daughter.

“I Think I Look O.K.”: Aging Men’s Self Assessments of Their Attractiveness

Carol A. Gosselink, Missouri State University

In face-to-face interviews, 25 heterosexual males ages 50–88 assessed their attractiveness at their current age and, retrospectively, at age 21. They were also queried about their best/sexiest features then and now, what bodily changes they had experienced, and what they liked about being their current age. In keeping with society’s valorization of older men’s sex appeal, numerous respondents expressed fairly positive feelings about their looks in middle and late life—in stark contrast to the denigration of aging females’ bodies). However, several men did indirectly acknowledge potential detriments associated with growing older by opining, “I look good for my age.”

137. Practices of Effecting Change: Alternative Forms of Activism in Academia & Beyond

Panel

12:55 PM–2:10 PM

Duke Energy Convention Center: 203-AV

□ **Moderator:**

Cherise Amber Charleswell, *Capella University*

□ **Participants:**

Perceptions and Notes from a Graduate Special Assistant to a University Chancellor: Empowering and Advocating for Marginalized Doctoral Students

Rosalyn D. Earl, University of California, Davis

Forms of activism arise out of opportunity, engagement, and leadership (Sowards & Renegar, 2006). As a graduate student, I decided to pursue a position that would put me in the mainstream even though I was already very active in grassroots organizations on campus. I was appointed to be a Graduate Student Special Assistant to a University Chancellor, which in turn gave me access to a space in an institution that was filled with policies, hierarchy,

and inequity. This paper explores the complexities of my experience and forms of activism that were encapsulated within the boundaries of the institution.

Activism in Academia: Strategies and Limitations for Feminist Scholar/Activists

Tal Peretz, University of Southern California

Due to limitations of time, energy, and funding resources, academics who are committed to social change must be creative, strategic, and intentional in order to maintain good standing in both activist and scholarly worlds. Overlapping activism with research, teaching, or service may allow the simultaneous fulfillment of multiple goals. This paper begins from my personal experiences as a person who entered academia specifically to become a more effective activist; it details my struggles and successes not to provide answers, but to organize and crystalize a dialogue where audience members share their experiences and learn from each other.

Session Organizers Workshop on Alternative Forms of Activism

Cherise Amber Charleswell, Capella University; Kari Lynn Szakal, San Diego State University; Ina Christiane Seethaler, Saint Louis University

The abbreviated workshop will follow the oral paper presentations, and will continue on the theme of Alternative Forms of Activism. The overall goal will be to directly engage the audience and allow them to consider the topic of effecting change through advocacy, while providing attendees with useful strategies and suggestions for alternative activism.

138. Crunk Feminist Collective Roundtable

12:55 PM–2:10 PM

Duke Energy Convention Center: 204-AV

This roundtable will engage the work of the Crunk Feminist Collective, a hip hop generation feminist blogging crew, who runs a successful weekly blog. In this session, we will discuss what it means to build feminist community online, how we remain accountable to a diverse audiences, what it means to articulate a feminist ethics of engagement online, and how new media technologies have transformed WOC feminist activism. We will also discuss the tensions



between virtual and IRL (in real life) activism and community building and the possibilities offered by bringing these two modes together.

□ **Moderator:**

Heidy Gonzalez, *Massachusetts Institute of Technology*

□ **Presenters:**

Brittney Cooper, *Rutgers University*

Susana Morris, *Auburn University*

Chanel Craft, *Emory University*

Sheri Davis-Faulkner, *Georgia Institute of Technology*

139. Negotiating the Plate: Critical Feminist Interventions into the Alternative Food Movement

Panel

12:55 PM–2:10 PM

Duke Energy Convention Center: 205-AV

□ **Moderator:**

Corie Hardy, *Arizona State University*

□ **Participants:**

A Feminist in the Foodscape: An Auto/ethnography

LeeRay Costa, Hollins University

My current research examines the ways that difference (race, ethnicity, class, gender, education, nationality) shapes local food movement spaces, practices and discourses in Southwest Virginia. In this paper I explore tensions that emerged as I navigated my multiple identities as feminist researcher and teacher (whose students volunteer in local food organizations), food justice advocate and local food consumer. Drawing on the method of autoethnography, I explore the sometimes competing commitments these identities entail and the structures of power and inequality they expose, and consider their implications both for my specific research project, and for feminist food studies more generally.

Defending Local and Sustainable: Opportunities for Feminist Intervention in Community Discourses

Amanda Wright Cron, Virginia Polytechnic Institute and State University

This paper examines the rhetorics of local and sustainable food movements through multiple disciplinary frameworks, distinguishing and

questioning discourses that give primacy to economy, efficiency, and expediency over community, ecology, and connectedness. As demonstrated by the case of a farmer's market in a university community in Southwest Virginia, introducing, describing, and defending local and sustainable food is a project of negotiating the varied goals of individuals and networks of municipality, university, and regional stakeholders. Discourse that considers the intersections of gender, social justice, and ecological issues is necessary in the case for alternative food movements.

Expanding the "Femivore": Feminist Conversations across the Alternative Food Movement

Alicia Woodbury, Arizona State University

While the 2009–2010 blogosphere assassination of the "femivore" necessarily problematized the gendered neo-homesteading identity for its inherent race and class privilege, collectively these reactionary discourses missed an opportunity to foster productive conversations about and across differences within the alternative food movement. Drawing on interviews with feminist-identified food movement participants, and on chatroom discussions with feminist-identified "farm girls", this paper reframes the "femivore" as a political identity capable of encompassing feminist food activists from diverse social locations and which, in fact, stands at the radical intersection of two global social justice movements.

Women's Positions in the Meat Production Chain: Veg*nism as a Feminist Issue

Shannon Schipper, Arizona State University

This paper will explore the intersection of women's lives and the global chain of meat production along three points. I begin by discussing the ways in which the production of soy for animal feed in South America impacts the lives of indigenous communities. The next point of encounter will be rural communities and the environmental pollution caused by CAFOs. Finally, the ways that women's bodies are exploited and used to prepare and package meat in slaughterhouses will be explored. The common themes that run throughout the production chain demonstrate the need for thinking of veg*nism through a feminist lens.



140. *Authors Meet Critics: Queens of Academe: Beauty Pageantry, Student Bodies, and Campus Life*

Authors Meet Critics Session

12:55 PM–2:10 PM

Duke Energy Convention Center: 206

Queens of Academe: Beauty Pageantry, Student Bodies, and College Life explores how, and why, higher education is embroiled in beauty and body politics and explores their historical roots on predominantly white and historically black campuses. It examines the effects of campus pageantry and enhancement programs on student bodies and identities, the generation and remaking of idealized and marginalized collegiate masculinities and femininities across time and space, and the multiple, embodied conflicts of gender, race, religion, and class normativity/marginalization that are produced along the way. Moving beyond a simple binary of objectification and empowerment, Tice argues that attention to campus life and student cultures is essential for critiquing the problematic ways that class, race, gender, sexuality, neo-liberalism, postfeminism, branding, corporatization, and consumption have been mobilized in higher education—as well as the restrictive and disempowering collegiate and cultural codes and rituals that continue to regulate and stylize student bodies and behavior.

□ Author:

Karen W. Tice, *University of Kentucky*

□ Critics:

Maxine Craig, *University of California, Davis*
 Brenda R. Weber, *Indiana University, Bloomington*
 Ruth Nicole Brown, *University of Illinois*
 Janell Hobson, *State University of New York, Albany*

141. *Reproducing Race: Sex, Bodies, and the Boundaries of Whiteness*

Panel

12:55 PM–2:10 PM

Duke Energy Convention Center: 207-AV

□ Moderator:

Carol Mason, *University of Kentucky*

□ Participants:

“Not Guilty!” on “the Charge of Race Suicide”: Ralph Werther/”Jennie June,” Whiteness, and the Scientific Legitimization of Queer Sexuality in Early 20th Century America

Melissa N. Stein, University of Kentucky

Between 1918 and 1922, Ralph Werther, a self-professed “invert” who also went by the pseudonyms of Earl Lind & Jennie June, published three books designed to elicit sympathy from scientists and physicians, a group he hoped would advocate for “the despised step-children of nature.” He legitimized his own same-sex desire & gender variance as congenital in contrast with the “lower races” who acted out of vice, using images of his feminized body to underscore both its biological difference and whiteness, and drawing on eugenics and sexology to combat claims that white homosexuals were guilty of race suicide.

Dirt, Disease, and Disorder: Poor White Women and the Racialized Discourse of the Venereal Disease Control Movement in the United States

Evelyn Ashley Sorrell, University of Kentucky

Writing in 1929, E.V. Tadlock, a Presbyterian minister, declared that every industrial community is fringed by a “no-man’s land” that consisted of the “shiftless and nondescript class.” This paper will focus on twentieth century public health and social hygiene movements related to venereal disease control in this “no-man’s land” of rural poverty. The United States Public Health Service and voluntary social hygiene organizations addressed the venereal disease panic in areas on the boundaries of industrialization by transcribing dirt and disease onto the poor, white female body. This discourse of dirt, disease, and disorder, placed rural women outside the bounds of whiteness, marking them as dangers to the public’s health and unfit for citizenship.

“A Vast Experiment in Race Building”: The Logan County Contraceptive Trial and the Application of Eugenic Ideology in Appalachia

Dana Johnson, University of Kentucky

Eugenic concepts animated much of the discourse around family planning and population control in the



1930s. In this discourse, Appalachian women were depicted as either noble specimens of a pure Anglo-Saxon racial stock or degenerate, irresponsible mothers promulgating their genetic taint. Contraceptive advocates focused on Appalachia in an effort to eliminate what they saw as inherited poverty and an increasing population of paupers and mental defectives. This paper will focus on a contraceptive trial performed by The American Friends Service Committee in rural Appalachia in 1936. This trial provides a mechanism to examine this eugenic ideology and its application to women who were seen as outside the bounds of whiteness.

142. Sacred Kink

Panel

12:55 PM–2:10 PM

Duke Energy Convention Center: 208-AV

□ **Moderator:**

Emily Kazyak, *University of Nebraska, Lincoln*

□ **Participants:**

Breaking Down the “Natural” Erotic of Christian Mystic Women: An Asexual Reading of Hadewijch

Kaleigh Anne Wyrick, Texas Christian University

This paper engages with the question, what does an ecofeminist reading of Christian mystic women’s “erotic” writing offer to asexuals? Women’s mystic writing has generally been interpreted as erotic so that God-as-lover fulfills their sexual desires/pleasures. Such a reading alienates asexuals, individuals who exclude sexual desire from the foundational definition of their identities. Using 13th century Dutch mystic Hadewijch as a case study, I apply a queer ecofeminist reading (using theory by Greta Gaard) to writing commonly taken as erotic to open it up to interpretations extending beyond sexual satisfaction.

Deconstructing Sex and Innocence

Taylor Wondergem, San Diego State University

This paper explores the impact of defining sex in terms of innocence and the loss of innocence. I draw on a postmodern feminist examination of the rhetorical role of innocence in shaping discourses surrounding current efforts to regulate sexuality. By examining legislation regulating sexuality education, sex work, sex trafficking, reproductive healthcare, and same-sex

marriage, I address the rhetorical role of innocence in various politicized aspects of sexuality. Additionally, I discuss the impact of innocence rhetoric on feminist activist approaches to sexuality.

Breaking the Silence: An Examination of the Societal Regulation of Young Women’s “Solitary” Masturbation Experiences

Elena Frank, Arizona State University

As the “radical other of coitus,” masturbation has historically been perceived as a manifestation of cultural anxieties (Laqueur 2003). Because it renders men and reproduction superfluous to women’s experience of sexuality and pleasure, masturbation has been conceptualized as particularly “abnormal” and “unhealthy” for women. Based on the Foucauldian understanding that sexuality discourse operates as a powerful instrument for the regulation of societies and individuals, this research considers how discourse(s) around this supposedly “invisible” and “unsurveillable” behavior, shape individual ideologies and experiences regarding female masturbation, exploring the sources and consequences of this regulation.

Sexual and Romantic Love: Insight into the Disability Experience Through Poetry

Sarah Rizzuto, Southern Connecticut State University

My original poems serve to artistically represent the views of people, like myself, who have physical disabilities. I interviewed between eighteen and twenty-five individuals about sexual/romantic relationships, a topic frequently not discussed in a scholarly or creative manner. I then turned their responses into poems while maintaining their confidentiality. Before each poem title, I put a fictitious name to give the sense that each poem was monologue-like, in that a character was sharing personal details of his/her life. In reality, some poems encompassed several interviewees’ experiences and, I too, identified with some them.

143. Reproductive Justice Interest Group Business Meeting

12:55 PM–2:10 PM

Duke Energy Convention Center: 209



144. *Feminism & Activism Interest Group Business Meeting*

12:55 PM–2:10 PM

Duke Energy Convention Center: 210

145. *Single Mothers, Broke Queers, & Communal Ownership: The Profane Existence of Academic Non Normatives*

Panel

12:55 PM–2:10 PM

Duke Energy Convention Center: 211-AV

□ Moderator:

Sekile Nzinga-Johnson, *University of Illinois*

□ Participants:

“Community Property: Black Mothers’ Communal Ownership of their Daughters’ Degrees”

Giovanni Dortch, University of Memphis; Candice L Bledsoe, University of Southern California

Black women students have a unique experience at the graduate levels of education with regard to being mothered. Whereas academia is a notoriously solitary endeavor, we as well as a significant portion of our colleagues who are black women, have experienced the process of obtaining advanced degrees as a communal. More specifically, our degrees and the process of completing them belong not only to us, but to our communities of origin, and especially to our mothers and grandmothers. Being mothered as a graduate student transforms mother-daughter relationships in powerful ways. Our research explores, through the lives of African American women, the community property notion of academic achievement among mothers and daughters.

“Mothering Black: a Cross-Cultural Perspective on Black Women in the Academy.”

Rose A. Sackeyfo, Winston Salem State University

This paper analyzes the complex nature of Black women mothering in the Nigerian academy. The social and cultural environment of predominately Muslim Northern Nigeria unfolds a difficult landscape for Black women in the professional arena, especially for those who are cultural outsiders and single parents. In the Nigerian cultural milieu, women’s role and status is defined by marriage and motherhood, regardless of a woman’s educational credentials and

to remain unmarried or childless is a social taboo. Within this context of expectations, a professional woman who is single or divorced will experience social stigma, diminished status and vulnerability to sexual harassment. Social constraints that inhibit women’s advancement and professional development test their capacity to balance academic life with motherhood. Additionally, patriarchal structures and religious values represent yet another layer of socially constructed realities that single mothers in the academy must navigate.

146. *How to Fund the Revolution? Sustaining the Future of Women’s Studies and Feminist Organizations*

Roundtable

12:55 PM–2:10 PM

Duke Energy Convention Center: 212-AV

Prominent feminist philanthropists, academics and executives reflect on how to mobilize the recent growth of women’s philanthropy to sustain the future of women’s studies and feminist organizations.

□ Moderator:

Karon Jolna, *Ms. Magazine*

□ Presenters:

Katherine Spillar, *Feminist Majority Foundation*

Beverly Guy-Sheftall, *Spelman College*

Lisa Yun Lee, *University of Illinois, Chicago*

Alison R. Bernstein, *Rutgers University*

147. *Asexual Media Representations: Pedagogical Approaches and Critiques*

Panel

12:55 PM–2:10 PM

Duke Energy Convention Center: 231

□ Moderator:

Ela (Elzbieta) Przybylo, *York University*

□ Participants:

If You Can’t Beat Them, Don’t Join Them: Mobilizing Social Media to Counter Pop Culture Representations of Asexuality

Karli June Cerankowski, Stanford University

In 2006, talk show hosts from Montel Williams to the co-hosts of *The View* flocked to cover the hot topic of asexuality. Because sex sells, they sold the American



public a sensationalized story of sexual others, a non-sexual spectacle of our greatest imagining. While this visibility brought asexuality into public vocabulary, it did little to make asexuality legible to the audience. Recently, asexuals have utilized social media to mobilize their own visibility and education campaigns. This paper examines how blogs, vlogs, and YouTube series like "Hot Pieces of Ace" work to expand public discourse and reveal a multiplicity of asexualities.

**"I Bet You Anything That I Can Find a Medical Reason...":
Mis/Representations of Asexuality in House, M.D**

Jana Fedtke, Asian University for Women

This paper presents a critical analysis of the mis/representations of asexuality in "Better Half," an episode of House, M.D. that aired January 23, 2012. It argues that, while the show creates visibility about asexuality, it does so at the expense of people who identify as asexual. The existence of asexuality is denied by "exposing" the male character's "cause" for asexuality as a brain tumor and by presenting the female character as a liar about her a/sexual identity. This shows that more work needs to be done to bring about changes in the representations of asexuality in popular media.

Pedagogical Approaches to Asexuality in the Introduction to Women's and Gender Studies Classroom

Regina M. Wright, Indiana University, Bloomington

This paper examines pedagogical approaches to teaching about asexuality in the Introduction to Women's and Gender Studies classroom by using the documentary film (A)sexual by Director Angela Tucker. I argue that while this film offers a beneficial introduction to the Asexual Visibility and Education Network (AVEN), the asexual activist David Jay, and the emerging relationship between asexual and queer communities at public events like San Francisco Pride, it still includes problematic scenes in which undergraduates would benefit from teacher commentary. This presentation will serve as a resource for teachers thinking about how to incorporate information about asexuality into their classrooms.

148. Can Feminist Camps Create an Enduring Movement

Workshop

12:55 PM-2:10 PM

Duke Energy Convention Center: 232

How is feminist organizing achieved currently? If online organizing has limitations, what can be offered as an alternative? In this workshop, Jennifer Baumgardner and Amy Richards, discuss their process of creating Feminist Camps over the last 8 years, the experience itself, and what they've learned from the 300-plus students with whom they've worked. The primary goals of the camps are to expose participants to "feminism in action", create community among feminists (who often feel isolated), and to create a web of power from which participants can draw when attempting to enact change in their own communities.

□ **Presenters:**

Jennifer Baumgardner, *The Feminist Press*

Amy Richards, *Soapbox, Inc: Speakers Who Speak Out*

149. The Politics of the Abject Body: Sexual Violence & Human Rights

Panel

12:55 PM-2:10 PM

Duke Energy Convention Center: 234

□ **Moderator:**

Nadia Brown, *Purdue University*

□ **Participants:**

Engendering an Abjected Subject: Gender, Literacy, and Human Rights

Jessica Lynn Ouellette, University of Massachusetts, Amherst

In 2011, the United Nations launched a human rights campaign targeting women's (il)literacy in the Global South. They put forth the following statement: "Illiteracy has a woman's face." Following this claim was a correlation between illiteracy and women's increased fertility rates and susceptibility to HIV and AIDS. I argue that the discourse of literacy as a human right problematically produces an abjected subject in need of rights, and thus, in need of governmental regulation. In analyzing UN documents, I trace how rights discourses mobilize certain beliefs about women



and gender, as well as certain modes of governance for controlling gendered bodies.

Fraudulent Immigrant or Dutiful Imam's Daughter: A Critical Analysis of the Nafissatou Diallo Case

Monique Gabrielle Cherry-McDaniel, Central State University

After fighting for justice, Nafissatou Diallo, the hotel maid who was raped by Dominique Strauss-Kahn, won a court settlement. After reporting her assault in May 2011, she was tried in the court of public opinion and called everything from a liar/extortionist to a jilted prostitute. In this paper, I argue that Diallo's case exposed a larger ideological campaign to punish those who live in bodies marked female, poor, colored, and, more specifically, immigrant. I also argue that her case speaks to historically documented practices of conceptualizing women of color as unrapeable, and subjecting them to unsafe and exploitative labor conditions.

Rape of the Disabled: The Politics of the Abject Body

Lisa M. Schroot, University of Kentucky

Developmentally disabled patients in California have accused caretakers of "molestation and rape" 36 times over the past four years. And a Connecticut man was recently acquitted of raping a disabled woman because she did not fight back, despite the fact that she is physically incapable of defending herself. In this paper I discuss the rape of disabled women, explaining that the politics surrounding rape culture become even more mired when the body in question is an abject one. My analysis draws from these cases and Elmer Harris's *Johnny Belinda*, a 1940 play treating the rape of *Belinda*, a deaf woman.

150. Fashioning New Feminist Subjectivities at the Fin de Siècle

Panel

12:55 PM–2:10 PM

Duke Energy Convention Center: 235

□ Moderator:

Gili Hammer, *The Hebrew University of Jerusalem*

□ Participants:

(Dis)embodied Authority: Caroline Dall, Transcendentalism, and Women's Sacred and Secular Selves

Lydia Willsky, Connecticut College

In 1841, Unitarian preacher and Transcendentalist reformer Theodore Parker located the source of divine and religious authority not in the Bible or in the church, but in the self. Unitarian-Transcendentalist Caroline Dall adopted this democratic diffusion of authority, letting it inform her own reform work among the poor women of Boston. Long had human bodies, particularly women's bodies, been the profane site of sacred disdain. Yet, as this paper will show, Dall's adoption of a Transcendentalist understanding of divine authority blurred the distinction between sacred and profane by fixing it in the bodies of human beings.

Uniforms of Power: Women Athletes, Radical Fashion, and Financial Autonomy

Elizabeth Wilkinson, University of St. Thomas

The purpose of this paper is to trace the history of women athletes adopting gender-disruptive clothing and to connect those radical fashion choices to subsequent acts of financial autonomy. The paper connects bloomer-wearing, female field hockey and basketball players of the late 19th and early 20th centuries with present day roller derby skaters sporting fishnet tights and booty shorts. The paper then shows how each of these groups consequently gains a certain independence from normative (masculinist) economic structures.

Vice and "Virtue": Poverty and Prostitution in Stella Miles Franklin's New Woman Writing

Janet Lee, Oregon State University

This paper focuses on two texts written by Australian feminist Stella Miles Franklin during her time with the National Women's Trade Union League in early twentieth-century Chicago: an article published in *Life and Labor* titled "Low Wages and Vice," and "Virtue," a Four-Act protest play about prostitution. These works reflect Franklin's synthesis of Fabian-inspired socialism and social purity feminism and her analysis of prostitution in the context of men's vice and women's economic vulnerability. In this work she emphasizes the ways poverty promotes structural



violence against women just as male lust causes their “moral downfall.”

**151. Feminisms of the “Other Europe”:
Excavating Historical Subjects of Czech
Feminism for the Future**

Panel

12:55 PM–2:10 PM

Duke Energy Convention Center: 237

□ **Moderator:**

Simona Fojtova, *Transylvania University*

□ **Participants:**

**East-West Encounters over Agency in Sex Work:
Feminist Subjects or Subjects to Feminism?**

Simona Fojtova, Transylvania University

This paper examines the transnational encounters between Czech and American feminists and their opposing views on a proposed bill to legalize prostitution in the Czech Republic. Analyzing how Czech activists frame issues of sex work, I explore why the anti-prostitution media campaign waged by some American feminists did not garner support from Czech women’s NGOs. I situate these transnational feminist encounters within the broader feminist framework on agency, especially within the discourses critical of Western feminist theory’s denial of agency in non-Western contexts, and examine how questions of agency in sex work are connected to issues of mobility and migration.

**Vera Chytilova’s Daisies and Fruit of Paradise:
Feminism by Any Other Name**

Iveta Jusova, Antioch University

Many of the films by the Czech New-Wave film-director Vera Chytilova have been interpreted as foregrounding and seeking to subvert traditional gender roles and as feminist. Yet, similar to other East-European women filmmakers whose work might be critical of traditional gender roles but who refuse the label of feminism, Chytilova has expressed a vehement disinclination to be viewed as a feminist. Situating this hesitancy in the relevant historical and cultural context, one that considers what happens to the term and concept of feminism as it crosses East-West borders, the paper proposes a way forward while discussing Chytilova’s 1966 *Daisies* and 1969 *Fruit of Paradise*.

152. Lesbian Caucus Business Meeting

12:55 PM–2:10 PM

Duke Energy Convention Center: 238

153. Re-figuring the Feminist Past

Panel

12:55 PM–2:10 PM

Duke Energy Convention Center: 250

□ **Moderator:**

Karen Weingarten, *Queens College*

□ **Participants:**

**(Re)Membering Anzaldúa: “Geography of the Body”
and “Nepantla” in an Age of Globalization**

*Diana Isabel Bowen, University of Houston,
Downtown*

Rather than thinking of memory as passive and fleeting, this paper uses Gloria Anzaldúa’s theory “geography of the body” and “nepantla,” as expressed in her archive, to argue that memory work on Anzaldúa performs her theories on social change. Phillips and Reyes theory of global memoryscapes is useful for these purposes; its objective is to examine memory work in the age of globalization. Using global memoryscapes, this paper reflects obstacles to (re)membering Anzaldúa and performs her theory of nepantla—a theoretical response to the misuse of borderlands. The paper adds to her living archive and reflects on Anzaldúa’s memory.

**Carry A. Nation in Public Memory: Politics of Inclusion
and Exclusion in Women’s Rhetorical History**

Kerith Woodyard, Northern Illinois University

This paper contributes to public memory studies through a case study of temperance leader Carry Nation’s diminished stature as a historical subject of feminism. By interrogating the economies of inclusion and exclusion that shape feminist rhetorical history and scholarship, this study destabilizes the disparaging, one-sided portrait of Nation that lives in public memory. While biographers characteristically portray Nation as a cartoonish, religious fanatic whose Prohibition-era “smashing” of Kansas saloons made her an aberration of the temperance cause, these inaccurate renderings obscure Nation’s immense popularity among temperance reformers and her affinity with a cadre of radicals within the American reform tradition.



Reconsidering Harriet Tubman's Place in Women's Studies

Vivian May, Syracuse University

Harriet Tubman is an historic change-maker who remains under-theorized and under-taught in Women's Studies. Tubman's lifelong activism is relevant to issues of: solidarity; activism and political agency; self-definition; and pedagogies of change. Given her struggle for justice on multiple fronts, Tubman should have a more central place in Women's Studies.

What Can We Learn from Sally Hemings?: Exploring Issues of Agency and Consent

Marla H. Kohlman, Kenyon College

This paper presents a womanist exploration of the issues of agency and consent as each relate to the much-contested relationship that existed between Thomas Jefferson and Sally Hemings. Whether or not Jefferson and Hemings had a romantic attachment is largely irrelevant given Jefferson's stature as master in combination with Hemings' status as a slave. These structural roles, however, do not adequately address, nor might they have completely determined, the agency exercised by Hemings on the level of everyday interaction and free will.

154. *Body Politics in Mainstream Culture: Encounters with Maintenance, Performance, Surveillance, and Disruption*

Panel

12:55 PM–2:10 PM

Duke Energy Convention Center: 251

□ Participants:

The Body Issue

Sheila Bustillos-Reynolds, Texas Woman's University

ESPN releases one issue per year called "The Body Issue." In these tributes, each male and female athlete poses nude only to appear holding equipment of the sport they play over their private parts. ESPN flaunts this issue and encourages their readers to "stare," "gawk," or "admire" the athletes in ways that seeing them playing their sport may not allow. This text explores previous investigation of "The Body Issue" while incorporating themes gathered from an analysis of interviews with the athletes posing nude in the issue. This information gathered will be compared to ideological views of the media, women, and the "rituals of body maintenance" to discover implications for future writing and practice.

"The way too fast way she grew up was and is too common, but her will to remap her destiny is uncommon indeed. To call her story inspiring would be itself too plain a thing: hers is a heroic life."

—dream Hampton, writer and filmmaker

"Hers is a story of triumph against all odds."

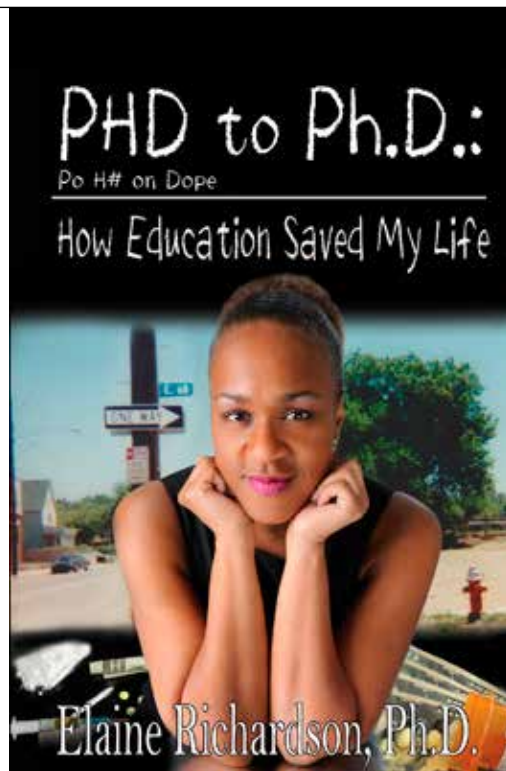
—Anita D. Riggs, *African American Literature Book Club*

"A deeply revealing, emotional and inspiring memoir . . . a must read for everyone, especially young women."

—R. Lee Gamble, *Phenomenal Woman Magazine*

Po H# on Dope to PhD: How Education Saved My Life
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Uneven Commentary: Gabby Douglas' (In)Visibility

Michelle Slaughter, Texas Woman's University

U.S. media outlets have a history of perpetuating misrepresentations of Black female athletes. The emergence of social media has created a new layer of public surveillance and scrutiny, while also providing opportunities for constant commentary during sporting events. During the 2012 Summer Olympics, Gabrielle Douglas became the center of a social media firestorm, which was further fueled by the mainstream media. The rhetoric surrounding both her performance and outward appearance illustrate the cultural force of the politics of respectability and misrecognition. Using the scholarship of Darlene Clark Hines and Melissa Harris-Perry, I argue that the rhetoric of mainstream and social media placed Douglas in a "crooked room," defined by respectability, resulting in the misrecognition of Douglas' Olympic story.

Revamped Camp: Murakami's Drag Peacock

Sharina Michelle Hassell, Texas Woman's University

The mainstream pop-music industry often reflects strict hetero-normative gender expressions accompanied by the over-sexualization of women's bodies. Video Music award winning choreographer, Sheryl Murakami, challenges these conventions by redefining camp aesthetics from a choreographic medium in Peacock, independent choreography to Katy Perry's chart-topping song by the same name. Murakami creates the "drag peacock dancer," who fluidly moves between masculine and feminine gender expressions. The foundation of this paper builds on Judith Butler's concept of gender performativity, while Murakami's choreography then becomes a process to subvert the dancer's existing gender socialization in this drag/non-drag performance application.

Tattooed Housewives in Drag: Liberating 1950's Feminine Styles

Audrey Lundahl, Texas Woman's University

Many U.S. women have a current preoccupation with the fashion and culture of the 1950s and 60s: defined as "retro." Women are watching shows like Mad Men as a representation of the 60s, and embracing styles worn by the women of this show in their everyday clothing, which can be problematic when women

adopt these styles without considering the past these styles represent. Many contemporary, progressive women who do choose to embrace retro styles, address its patriarchal standard by pairing feminine representations with tattoos, creating a disruption I compare to liberatory drag in the 1960s Gay Rights movement.

155. Anti-Racist Intersections

Panel

12:55 PM-2:10 PM

Duke Energy Convention Center: 260

□ **Moderator:**

John Erickson, *Claremont Graduate University*

□ **Participants:**

As If Our Roots Were Common: A Theoretical History of Alliance, Beyond Oppositional

Anya Caridad de Marie, Sofia University

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. Armed with a theoretical basis for alliance, political activists are engendered to move beyond oppositionality.

Black Mammies, White Managers, and Male Corporations: Cha(lle)nging Administration with Black Radical Female Subjectivity

Carmen Kynard, John Jay College

This presentation merges two lines of intellectual, political inquiry: 1) critical race feminist lenses on the hierarchies of knowledge, theory, and bodies in higher education; 2) class-based analyses of knowledge, work, and labor exploitation in neoliberal universities. I suggest that the daily experiences unique to black female faculty's bodies on college campuses can offer critical lenses into the structural organizing tools and processes of knowledge production in today's corporate university. The recurring systems of relations endemic



to the Black Mammy figure in the United States represent specific material and psychic consequences in white-masculinized and hyper-managed universities that we seldom address.

Revolutionary Visions, Structural Constraints: Anti-Racist, Anti-Oppressive Practice in Feminist Organizations

Lisa Boucher, York University

Anti-racist, anti-oppressive (ARAO) theory asserts a revolutionary vision through critically examining power structures and imagining a world free of oppression. Feminist organizations have been at the forefront of theorizing and practicing ARAO in their attempts to create inclusive spaces. However, as feminist organizations adopt ARAO, they face many challenges. This paper explores the theoretical foundations of ARAO, considering its transformational potential. I argue that while feminist organizations face many structural constraints in their efforts to adopt ARAO, the radical vision provided by this framework can imbue feminist organizations with a renewed focus on broader social change goals.

“We’re working too, we can’t leave.” Women Activists in Massive Resistance

Rebecca Brueckmann, Freie Universitaet Berlin

This paper problematizes female grass roots activism in Massive Resistance, the segregationist counter-movement to the Civil Rights Movement in the 1950s and early 1960s. Examining different women’s groups from Arkansas, Louisiana and South Carolina, it will be argued that by resisting change and defending a social and racial status quo, segregationist women activists in fact effected change in terms of gendered role expectations for Southern white women in the age of domestic containment.

156. Transnational Conversation on Reproductive Health

Roundtable

12:55 PM–2:10 PM

Duke Energy Convention Center: 261

While choice is vital to the health of women, the neo-liberal system overlooks lack of choice women have in most economies. A transnational feminist conversation can bring other ways to address this conundrum by mitigating the impact of an erosive neo-liberal system

that reifies gaps between genders, classes, races, and nations.

□ Moderator:

Yuenmei Wong, *University of Maryland, College Park*

□ Presenters:

Pramila Venkateswaran, *State University of New York, Nassau Community College*

Carol Ritter, *Center for Transnational Women’s Issues*

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

Rebecca Dingo, *University of Missouri*

157. The Next Revolution: Re-imagining Young Feminisms, “Empowerment” Programs, and Girls’ & Boys’ Identities

Panel

12:55 PM–2:10 PM

Duke Energy Convention Center: 262

□ Moderator:

Emily Christine Bent, *The College of New Jersey*

□ Participants:

Teaching Boys Feminism

Ileana Jimenez, feministteacher.com

Teaching boys feminism revolutionizes their understanding of gender, racial, and economic justice. In a high school feminism class, young men learn to create partnerships with young women to address issues of inequality. In their feminist class blog, F to the Third Power, boys make observations about how they’ve been socialized to be hyper-masculine and use intersectionality as a lens to disavow damaging messages. Proud to be called feminists, these young men position themselves as allies working to create gender justice in their communities. This paper explores how young men mobilize on feminist issues to share best practices for fostering change.

The F Word in High School History

Krystle Merchant, The Madeira School

The goal of teaching women’s history to high school students is to help students understand the relevance of feminism. This paper describes the content of a high school-based feminist history course to examine the impact of engaging students in the feminist movement. Students involved in the course create



podcast series on current feminist issues, read excerpts of historical scholarship, analyze primary sources, and follow feminist blogs; they produce surveys and web campaigns to address the gender inequalities experienced by their peers. This paper considers how students translate feminist history to feminist activism in their daily lives.

Listening to her Desires: Using Participatory Action Research to Re-imagine and Restructure Black Adolescent Female “Empowerment” Programs

Stephanie Y. Stevenson, University of Maryland, College Park

Nonprofit and research based “empowerment” programs often aim to regulate the behaviors and desires of poor and working class, urban black adolescent girls that do not align with the politics of middle class respectability. This paper asks feminist scholars and activists to use participant action research (PAR) to restructure “empowerment” programs, momentarily disrupt traditional research/participant power relations. The paper will highlight the methodological challenges and advantages of PAR, using data collected by the author while conducting an ongoing longitudinal ethnographic study (from 2010–2014) with black middle school girls in a Baltimore City public school.

Teachable Moments: Negotiating Identity and Self in Relationship in Girls’ Groups

Amy Rutstein-Riley, Lesley University

This paper considers the role of girls’ groups, feminist group process, and mentoring relationships as critical tools for exploring identity and the social contexts and lived experiences that construct contemporary girlhoods. Based on the Girlhood Project at Lesley University in Cambridge, MA, the paper examines the relationships between college students and middle school girls, specifically how issues of identity, body image, and friendships surface in the girls’ group sessions. It highlights impactful teachable moments between the girls and college women, illuminates the possibilities of disrupting narrow definitions of girlhood and womanhood, and identifies the implications for feminist teaching.

158. Something Old and Something New: Teaching the Feminist Past to Engage Students in a Feminist Future

Panel

12:55 PM–2:10 PM

Duke Energy Convention Center: 263

□ **Moderator:**

Virginia Young, *Shawnee State University*

□ **Participants:**

The More Things Change: the Impact of Historical Understanding on Contemporary Practice in Interpersonal Communication

Ann Linden, Shawnee State University

Gender identity and cultural histories are key elements of interpersonal communication, yet undergraduate students often hold facile understandings of both. Gender identity, even if acknowledged as socially constructed rather than biologically determined, is often seen as fixed. History is frequently conceptualized as pertaining solely to the past and having little real impact on current conditions. Such static, ahistorical notions limit students’ ability to challenge contemporary gender stereotypes. This panelist will discuss tactics that encourage students to recognize the dialectical interplay between past and present in order to gain a more complex understanding of the relationship between gender and communication.

Something Wicked: Sinful Grammar in the Past, Present, and Future

Debra S. Knutson, Shawnee State University

Historically, many educators have conflated grammatical correctness and morality. Nineteenth-century Illinois Normal University President Richard Edwards, bemoaning “unskillful and slovenly” English, admonished teachers to “do all that is possible to remedy this evil.” Likewise, contemporary texts “frequently connect ‘correct grammar’ with goodness and ‘bad grammar’ with evil” (Dunn and Lindblom 2011, p. 1). Perhaps this illogical coupling is predictable: Women are often expected to be “guardians” of both morality and proper English. This presenter will address the grammar/morality link and the challenges with teaching grammar courses to pre-service teachers



who are conservative women comfortable being relegated to these guardian roles.

Corsets and Crinolines; Spanx and Stilettoes: Clothing and Female Identity, Past and Present

Jennifer Pauley, Shawnee State University

Students are often surprised to discover that novels written during the Victorian period, known for its prudery and refinement, contain episodes of gender-bending, cross-dressing, and a resistance to patriarchal norms. Marian Halcombe, the heroine of Wilkie Collins's *The Woman in White*, for example, resists patriarchal norms by refusing to wear a corset, shedding her crinoline, and enacting the role of female detective. After highlighting the ways in which ideas about gender and female identity are represented in the Victorian novel, this presenter will discuss strategies used to engage students in discussions about female identity and feminism in 2013.

Wives as "Goods," "Chattel," and "Household Stuff": Teaching *The Taming of the Shrew* to 21st Century Students

Roberta Milliken, Shawnee State University

If comedies are meant to amuse, then Shakespeare's *The Taming of the Shrew* challenges the boundaries of the genre. Key to the play are issues pertaining to a husband's authority, a woman's role in marriage, and domestic violence. This presentation will explore how using conduct literature from the early modern period helps students to understand the often overlooked social perspectives that both inform Shakespeare's play and also our social traditions. The study of such literature prompts consideration of contemporary attitudes, and this conversation between past and present leads to a clearer view of current gender roles and domestic issues.

159. Teaching Women's Studies in Conservative Environments

Panel

12:55 PM–2:10 PM

Duke Energy Convention Center: 264

□ **Moderator:**

Jamie L. Huber, *Utah State University*

□ **Participants:**

Anxious About Complicity: Moving Beyond Students' Denial-as-Defense Mechanism

Dana Bisignani, Purdue University

As they begin to understand themselves as previously unconscious actors within systems that perpetuate gender-, race-, and class-based violence, many students' retreat into denial of their own complicity. As instructors, we may mistake such denial as a politically or socially conservative resistance to the "liberal" agenda of feminism; however, if we instead understand it as a natural defense mechanism, we can better help students cope with the pain of recognizing systemic violence and envision new ways of being/acting in such systems. This paper analyzes real classroom situations through the framework of Freire's teacher-as-student and students-as-teachers dialectic.

Is Racism Merely A Choice? Poststructural Teaching on Racism and Inequality

Mignonette Chiu, University of Missouri

In attempting to effect social change in any classroom, instructors must address and challenge the spectrum of students' political differences and perspectives. As feminists teaching in conservative environments, we require particular strategies that allow students to engage in productive discussions about controversial topics while maintaining the feminist principles of inclusion, compassion, and collaboration. In order not to reproduce divisive discourses, this paper offers strategies to reframe classroom discourse through a structuralist/post-structuralist constructivist approach: are we humanistic individuals who choose who we are and what roles we play? Or, are we shaped by social forces greater than the individual?

Negotiating Feminism when Color and Credo Trump Gender

Cantice Greene, Clayton State University

Using classroom and personal experience, this paper will present traditional and contemporary moves made by women of color to engage feminism in relation to self-identity, relationships, and political involvement. It will discuss the reasons that some women, particularly women of color and conservative Christians, have often distanced themselves from the movement. To



highlight the history of that resistance, the paper will discuss interactions with Elizabeth Fox-Genovese and Layli Maparyan and go on to cite their scholarship. The paper will also present samples from classroom teaching in a HBCU that resulted in student writing on topics of relationships and identity.

Teaching about Abortion through an Intersectional and Reproductive Justice Framework

Lori Baralt, California State University, Long Beach

In the U.S., abortion is still largely framed as a divisive “pro-choice” vs. “pro-life” issue. Most of the students in my introductory course on women’s health and sexuality initially identify as pro-life based on their Catholic upbringing. This paper describes an intersectional and reproductive justice-based pedagogical approach to productively challenge students’ pro-life views. By presenting abortion not as a polarizing single-issue debate but as an issue that intersects with gender, racial, and class politics and with social justice issues like education, the majority of students develop a more complex understanding of abortion politics.

160. Gender, Resistance, and Movements: Negotiating the Borders and Margins

2:20 PM–3:50 PM

Duke Energy Convention Center: Grand Ballroom A

In this plenary we hope to bring together activist scholars, movement makers, and coalition builders—who often labor between borders of all kinds—to ponder the recent movements from Canada to India to South Africa, and discuss how, as activist scholars and writers of and in movements, feminists navigate various points of encounter inside and outside of the academy.

□ **Moderator:**

LeeRay Costa, *Hollins University*

□ **Presenters:**

Rabab Ibrahim Abdulhadi, *San Francisco State University*

Elora Halim Chowdhury, *University of Massachusetts, Boston*

Pamela Palmater, *Ryerson University*

161. The Sacred-Making Work of Womanism: Human, Ecological, and Spiritual Dimensions of World Change

Panel

4:00 PM–5:15 PM

Duke Energy Convention Center: 200-AV

□ **Moderator:**

AnaLouise Keating, *Texas Woman’s University*

□ **Participants:**

Into the Kpanguima: African Women’s Gendered Cosmology and the Making of the Social Good

Layli Maparyan, Wellesley College

The kpanguima is the secret lodge of the women’s Sande Society in West Africa. Historically housed deep in the forest, this is the inviolable world where women train other women and girls in practices useful to themselves and society. Global feminist debates around FGC/FGM as an initiatic practice have obscured the role of Sande in the intergenerational transmission of deep cultural knowledge, including knowledge about what makes a good society and good people. A deep sense of the sacredness of human beings and the earth is part of this African women’s gendered cosmology and now informs womanist theory and praxis.

Turning Weapons into Flowers: Ecospiritual Poetics and Politics of Bön and Ecowomanism

Xiumei Pu, University of Minnesota

This paper is inspired by a Bön story: To establish the religion of Bön, Tonpa Shenrab, the founder of Yungdrung Bön, performed twelve deeds. In one, he turned the weapons of a demon into flowers. Enlightened, the demon became a guardian. The story is emblematic of the ethos of peacemaking through the embrace of nature, which is shared by both ecowomanism and Bön. This essay brings Bön, an indigenous Tibetan spiritual tradition, into conversations with ecowomanism. I will elaborate on three subtopics, including ecospiritual poetics and politics of Bön and ecowomanism, ecospiritual knowing and activism in contemporary life, and living ecowomanism and Bön.



Eco-Memory and the Great Migration: Unearthing Ecowomanism

Melanie L. Harris, Texas Christian University

This paper develops the concept of eco-memory within ecowomanism. Eco-memory refers to the earth-knowledge, agricultural skills, and sacred connection with earth that many descendants of Southern slaves carried into the Great Migration of the 20th century. These, in turn, helped to frontier African American life in the U.S. West. I present specific rituals and illustrations from the Dearfield, Colorado, community that signal the ethical underpinnings of earth care that also appear at the roots of African religion and spiritualities. Thus, I argue that etched in the very fabric of African peoples is a cultural-moral imperative for ecological justice and sustainability.

Motherhood, Madness, and Mental Illness: Bebe Moore Campbell and Mental Health Awareness in Black Communities

Osizwe Raena Harwell, Georgia State University

This paper examines Bebe Moore Campbell's life and activism in relation to her final novel *72 Hour Hold* (2005). As a writer, Campbell has used each of her novels as a vehicle through which subject matter is enlivened and expanded, thus immersing her readers in relevant historical and sociopolitical phenomena. Campbell's fiction writing broadens awareness for her mental health activism in African American and Latino communities and her role as spokesperson for the National Alliance on Mental Illness. My analysis will argue for rethinking women's activism to prioritize wellness, self-care, and spirituality.

162. *Toward a Negotiation of Ending Size-ism Talk: Locations for Change in Everyday Encounters*

Panel

4:00 PM–5:15 PM

Duke Energy Convention Center: 201-AV

□ Moderator:

Jennifer Adams, *DePauw University*

□ Participants:

Weighty Talk: Obese Women's Stigmatizing Weight Discussions with Physicians

*Jennifer S. Kramer, College of St Benedict/St John's
University*

The obsession with being thin has contributed to stigma against obese women in the U.S. but little research has examined if that stigma exists in the medical setting. The focus of this paper is to understand how obese women experience talk about their weight with their physicians. This project will bring to light the communication obese women perceive as stigmatizing in the medical setting which is needed to challenge the social structures that may be preventing women from receiving the medical care they need.

"I am not Frumpy": Older Women's Narratives of Body Shape Discourse

Terri L. Russ, Saint Mary's College

The current dominant narrative for older women can be summarized as revolving around how the loss of a monthly menstrual cycle dooms them to a life of squalid desperation in which they are nothing more than frumpy old women. The focus of this paper seeks to shatter that narrative by showing how older women negotiate and communicate their experiences of their body and beauty as a way of moving beyond the expectations of frumpy and live strong, fulfilling lives.

Let's Get "Real": Inoculating Tween Girls against Unreal Body Expectations

*Erin A. Szabo, College of St. Benedict & St. John's
University*

Girls today face unremitting pressure from the media, friends and parents regarding beauty and weight. Unfortunately, "typical" bodies represented in the media are far from attainable, yet they are bodies many young girls aim to emulate. This paper discusses a media literacy effort designed to prevent unhealthy body image in third through fifth grade girls, and addresses questions such as: How do we effect change and boost immunity to the potentially negative influences of a beauty saturated environment? How do interpersonal relationships constrain and/or nurture



change? What tools can we offer girls to assist in navigating this potentially dangerous terrain?

An Adjective is More Than Just a Word: An Analysis of Gender Descriptors in Non-Fiction Work

Colleen Fitzpatrick, St. Mary's College

Non-fiction works are generally credited for a "true" perspective on historical and current topics. As readers delve into their favorite works, however, the underlying commentary about gender may be missed. In current books ranging from a critical analysis of personal finance to an in-depth examination of contemporary single life in the US, the descriptions authors provide of participants in their work reinforce gendered stereotypes. Most notably, authors highlight the physical characteristics of women such as hair, eye color, and weight, while the physical attributes of men are rarely mentioned. This research will closely examine this trend in today's contemporary non-fiction works.

163. Effecting Change: Community College WGS Programs and the Social Justice Mission

Panel

4:00 PM–5:15 PM

Duke Energy Convention Center: 202-AV

□ **Moderator:**

Genevieve Carminati, *Montgomery College*

□ **Participants:**

Faces of Change: Returning Women Community College Students in Women's Studies

Sheryl Fairchild, Sacramento City College

A growing trend of older women returning to college and enrolling in Women's Studies courses is shattering social and educational barriers. By engaging in feminist scholarship older women are redefining the roles that sexism, classism and ageism have imposed upon their lives. Responding to a deficit in research about returning women students, my study explores the experiences of older women attending Sacramento City College. The purpose of the study is to gain insight to help shape pedagogies that support the inclusion and success of a group that has been marginalized in college and in society at large.

Women's and Gender Studies at Community Colleges: An Overview of Programs and Course Offerings across the Country

Heather Rellihan, Anne Arundel Community College

This presentation will review the data on WGS at community colleges and explain some of the trends in these programs. I will look at variables including the name and size of the program, the number and variety of WGS courses offered, and how many of the programs offer letters of recognition, certificates, or associate's degrees.

Wade in the Water: Emerging Experiences with Social Change

Jill M. Adams, Jefferson Community & Technical College

Situated within the dynamic and compelling experiences of (typically) non-traditional college students, engaging in activism is often profoundly liberating and frequently overwhelming. An activism project is embedded in the introductory course and has become the cornerstone of the course, as well as a signature moment for students, a significant majority of whom had not taken part in advocacy work prior to the course. Tracing the evolution of the assignment and student work, this examines the depth of engagement and impact on students as well as the WGS program.

164. America the Beautiful (White Woman): White Female Beauty in the Service of the Nation

Panel

4:00 PM–5:15 PM

Duke Energy Convention Center: 203-AV

□ **Moderator:**

Dharmini Patel, *Purdue University*

□ **Participants:**

'The Strongest Type of Western Womanhood': White Female Beauty at the 1898 Trans-Mississippi Exposition

T.J. Boisseau, Purdue University

Ideas of white "beauty" were centered in the promotional materials produced at the 1898 Omaha Trans-Mississippi Exposition in the form of the fair's supreme official souvenir—a medal that featured a composite image of the "strongest type of white



womanhood” on one side and a “representative” near naked male Indian spearing a buffalo on the other. White women’s exclusions, participation, and reactions to their pictorial representation at the 1898 Omaha Exposition illumines the investments white women had in endorsing or rejecting such notions of beauty, and underscores white women’s symbolic conflation with the westward advancement of the United States.

The Good, the Bad, and the Ugly: Gender, Race, and Ability in Freaks (1932)

Kera N. Lovell, Purdue University

This paper adopts a new angle of vision on the 1932 film, *Freaks*, to focus attention on its racialization of white female beauty. Instead of pitting the normatively beautiful white female against the “freakish” black male beast (a la King Kong, 1933), *Freaks* features three blondes representing three “white” nationalities—Venus “the good” (US), Cleopatra “the bad” (USSR), and Frieda “the ugly” (Germany). Complicating hegemonic notions of white female beauty, the film presents a trio of beautiful white female characters set within an honorable family of “freaks” as metaphor for key international political entanglements of the 1930s.

Race, Gender and the Deadly Logic of Looking: Night of the Living Dead

Adryan Glasgow, Purdue University

In reading *Night of the Living Dead* (1968) as a national allegory with the white female and black male protagonists presenting a counter-narrative to (white male) nationalism, scholars overlook Barbara’s and Ben’s rejection of visual technologies—which privilege visuality and threaten to deny their claims to membership in the nation (literalized by the family residence). The lynch mob in the final scene compounds the external threat (the undead) with the internal violence of oppression that ultimately prevents Barbara’s and Ben’s redirecting of the filmic (white male) gaze to escape their gender- and race-prescribed roles as prisoner and intruder.

“Virgin America: White Girls’ Sexual Purity in the Service of the State”

Jaimalene Hough, Purdue University

As Jessica Valenti notes, United States’ purity culture, which grew aggressively under Bush 43, makes

virginity visible through a quasi-religious symbol system. Deepening Janet Jakobsen’s and Dagmar Herzog’s analysis of “sexual citizenship,” I examine the iconography of purity balls—the rings, roses, crosses, and costumes—to explore recent and current extra-legal attempts to regulate sexuality. Specifically, I demonstrate how whiteness, notions of female beauty and sexual purity have been foundational to the legitimation of US involvement in the Iraq War. The rhetoric of purity, inscribed on girls’ bodies during these ceremonies, has been crucial to establishing the righteousness of US foreign policy.

165. Pedagogical Interventions in US Women’s History: Reconsidering the Historical Feminist Subject

Panel

4:00 PM–5:15 PM

Duke Energy Convention Center: 204-AV

□ **Moderator:**

Kate Drabinski, *University of Maryland, Baltimore County*

□ **Participants:**

Teaching the Conflicts in Feminist History: Re-Decentering White Women

Sharon L. Barnes, University of Toledo

This paper explores ways to help students in a general “women’s movements in American history” course develop a critical examination of the way history is enshrined, by broadening both subjects of inquiry and resources utilized. Starting with Roesch Wagner’s *Sisters In Spirit: Haudenosaunee (Iroquois) Influence on Early American Feminists*, in which Mohawk historian Te-ha-ne-to-rens reminds non-Native writers to “take away the fog that surrounds [our] eyes” (11), the course centers the voices and issues of women outside of dominant class, race, sexuality, and religious traditions, while re-presenting the “other” (here, the mainstream) history that students may already somewhat know.

Teaching Introductory WGSS Concepts through an Online, General Education Women of Color History Course

Jessie Turner, University of South Florida

This presentation shares one way to construct a large enrollment, online, general education US



women's history course in order to subvert traditional expectations regarding "the female experience in America" through introduction of WGSS concepts. Intersectionality is the primary organizing principle that students are asked to apply in units such as Angel Island Immigration. Furthermore, conventional understandings of sex, gender, and sexuality are also challenged through Queering Native America. These are just two examples of providing students with alternate conceptions of who belongs in the category of "women," who belongs in/to "the US," and thus what counts as "US women's history."

"The Birds and the Bees" in U.S. Body History: Teaching Sex Education Guides' Construction of Gender, Sexuality, and Race

Jamie S. Wagman, Saint Mary's College

When teaching history from a feminist perspective, I use sex education guides from women's history and sexuality archives to expose students to the ways in which different interest groups have understood and made assumptions about race, gender, sexuality, and citizenship throughout the 20th century. Close readings of pamphlets' conclusions about minorities as "pagan" or "promiscuous women" lead to class discussion about identity markers and the legacy of sexism and racism. These sources also challenge students to consider the cost of histories about self-control that have promoted "natural" facts about gender, race, and sexuality while simultaneously legitimizing social stratifications and hierarchies.

166. Promoting "Blue" Language in a Red State: Inclusive Sexual Health Education in a Conservative Climate

Workshop

4:00 PM–5:15 PM

Duke Energy Convention Center: 205-AV

Feminist pedagogical practices emphasize the importance of student empowerment, creating community, giving voice to diverse experiences, and challenging traditional learning ideals. These teaching principles lend themselves to creating an ideal environment for open, honest dialogue on issues of sexuality, reproductive health, social pressures, and sexual practices, aimed at improving students' sexual health. This is particularly important in creating safe

and educational environments for LGBTQ students. This workshop examines the successes and challenges of employing principles of feminist pedagogy to develop and structure a broad sexual health education program on a college campus located in a politically, socially, and religiously conservative area.

□ **Presenters:**

Lysa Salsbury, *University of Idaho*

Julia Keleher, *University of Idaho*

Erin N. Chapman, *University of Idaho*

167. Women of Color Caucus Business Meeting

4:00 PM–5:15 PM

Duke Energy Convention Center: 206

168. Language and Trans* Sex(ual) Politics

Panel

4:00 PM–5:15 PM

Duke Energy Convention Center: 207-AV

□ **Moderator:**

Tylir Jadyne McKenzie, *University of Washington*

□ **Participants:**

"There's No Chasing Involved": Cis/Trans Relationships, "Tranny Chasers," and the Future of a Sex-Positive Trans Politics

Avery Tompkins, Transylvania University

This paper adds to a small, but growing, body of work on trans sexualities and partnerships, and provides a much-needed inquiry into the complex and contested politics of desire when we take trans identities, bodies, and sexualities into account. Using digital ethnographic data from YouTube videos along with in-person observational data from LGBTQ and trans conferences in the U.S., this paper argues that a sex-positive trans politics cannot emerge in trans and trans-allied communities if the rhetoric of the "tranny chaser" continues to inform discourses of desire and attraction to trans people.

Sexualized Disclosure: Trans* Bodily Subjectivity in Contemporary Media Moments of Disclosure

Kai Kohlsdorf, University of Washington

What happens in moments of trans* identity disclosure, regardless of the situatedness of the disclosure itself, harkens back to essentialized



connectedness with sexuality. One could say it perverts the moment. Through utilizing media and discourse analysis, this paper interrogates the moment of disclosure. What is it about trans* disclosure that consistently speaks to sex? To genitals? How do histories of film and media productions cater to and pervert the “real” moments of disclosure forced in reality television? Can a show like RuPaul’s Drag Race subvert these ideas? And most importantly, how does this discursive pairing echo and perpetuate the potential for violence?

The Queerest Language of All: Disembodied Identities and Strategic Essentialism Within the Trans* Community

T Vaught, University of Cincinnati

Following the path of “coded” language within literature, the historical implications of the medicalization of trans*, and the current usage of language, this paper shows how the growing possibilities around gender create an infinite number of signifiers that will eventually make gender itself meaningless. If the context of gender is infinite through rapidly evolving language, how does this affect concepts of sexuality? Following the trajectory of this “coded” language, the paper pieces together a historical timeline for emerging trans identities, and follows the impact that the medicalization of transgender/transsexual has had on individuals’ concept of possibilities for gender expression.

169. Negotiating Family Relationships: Gender, Sexuality, and Body Politics

Panel

4:00 PM–5:15 PM

Duke Energy Convention Center: 208-AV

□ Moderator:

Catherine Connell, *Boston University*

□ Participants:

For the Family: Women as Selves-in-Relation and the Influence of Family Members on Decision Making in and around Childbirth

Danielle Bessett, University of Cincinnati

Most research on women’s birthing experiences in the U.S. focuses on the extent to which women exert agency in a medicalized model of childbirth. Drawing from longitudinal interviews with 64 pregnant women

from diverse backgrounds, I demonstrate how women’s choices are influenced—and often constrained—not only by institutional factors, but also by the preferences of family members, especially those of male partners. This influence extends from the location (home, hospital, birthing center) to specific interventions and staffing. These findings complicate the existing literature by demonstrating how women enact gendered caring responsibilities even as they negotiate medicalized birth.

Family Dynamics, Dating, and Disclosure: Negotiating Intimate Relationships as an LGBT Teen

Kelli Chapman, University of Cincinnati

While there is substantial research on the dating practices and sexual decision making of heterosexual teenagers, far less is known about how lesbian, gay, bisexual and transgender (LGBT) teenagers negotiate intimate relationships, including dating and sex, particularly within the context of their families. This qualitative study addresses this gap in the literature and finds that LGBT teens employ a variety of strategies for managing their dating and sexual lives within their families.

Just Two More Bites: Family Food Negotiations, Power Dynamics, and Mother Blame

Sinikka Elliott, North Carolina State University

Mothers, according to popular discourse and much nutrition and health research, are responsible for their children’s weight. This perspective is reflected in controversial anti-obesity campaigns that depict overweight children with messages like “75 percent of Georgia parents with overweight kids don’t recognize the problem.” However, in-depth interviews with 120 low-income mothers and grandmothers caring for young children reveal a complex web of power dynamics around mothers’ food practices. This paper examines how family food negotiations reflect power relations within households between women, their intimate partners, children, and other family members as well as pervasive discourses around food, weight and mothering.



Intergenerational Relationships of Gay and Lesbian Adult Children: Consequences of Support and Strain

Corinne Reczek, The Ohio State University

Despite the importance of intergenerational ties for well-being, few studies examine relationships between gay and lesbian adults and their parents. The present study examines how gay and lesbian adults conceptualize their intergenerational ties. Analysis of in-depth interviews with gay and lesbian adults reveal empirical evidence of how experiences of support, strain, and ambivalence in intergenerational ties are identified by gay and lesbian adults. This study reveals how the experience of embodying a gay or lesbian identity, coupled with embodied stress and strain from parents, are negotiated in the parent-child tie.

170. Feminist Masculinities Interest Group Business Meeting

4:00 PM–5:15 PM

Duke Energy Convention Center: 209

171. Jewish Caucus Business Meeting

4:00 PM–5:15 PM

Duke Energy Convention Center: 210

172. Globalizing Embodiment: Gendered Body Politics in Transnational Perspective

Panel

4:00 PM–5:15 PM

Duke Energy Convention Center: 211-AV

□ **Moderator:**

J.A. Carter, *University of Cincinnati*

□ **Participants:**

Transnational Body Projects: Comparing Media Representations of Cosmetic Surgery Tourism in Argentina and the United States

Barbara Sutton, State University of New York, Albany; Erynn Masi de Casanova, University of Cincinnati

This paper presents a content analysis of media representations of cosmetic surgery tourism (CST) in a major sending country (the U.S.) and a popular receiving country (Argentina). As Americans travel to less affluent countries to surgically modify their bodies, their transnational body projects are influenced by both economic “materialities” and traveling cultural “imaginaries.” Women’s transnational body projects

are symbolically dashed through negative portrayals representing them as ignorant and driven mainly by low prices. Our comparative study examines perspectives at both ends of the CST chain, showing that representations differ according to the position of a country in the world system.

Race, Gender and Body Politics in the West Indian Diaspora

Kamille Alicia Gentles-Peart, Rodger Williams University

This paper examines how diasporic West Indian women in the U.S. negotiate and contend with beauty discourses from both their homelands and their receiving nation. It explores the racial and sociocultural factors that frame their body politics, the discourses they deploy to resist exigencies placed on their bodies by both West Indian and American ideologies, and the subsequent cultural citizenship they claim in the U.S. Using black West Indian immigrant women as its subject, the paper addresses the beauty discourses of a black diasporic population in the U.S., and thus explores the intersection between race, ethnicity, body image, and diaspora.

The Before-And-After Template: Researching and Reflecting on Body Image Concerns in Globalizing India

Jaita Talukdar, Loyola University New Orleans

The before part of this essay traces my anguish over failing to fit into a smaller size jeans (as a young teenager) back to being exposed to Western media that routinely showcased success and attractiveness through women’s very thin bodies. My struggles were exacerbated by the fact that in the Indian context what women wear has important implications for their location on the traditional-modern binary. My after story narrates a realization that I have come to based on my training as a feminist sociologist: that a thin body is very narrowly, and oppressively, used to define a modern woman.

Repairing the Dishonored Body: Women’s Experiences of Virginity Testing and Hymen Reconstruction Surgery in Iran

Elmirasadat Alihosseini, State University of New York, Albany

This paper examines hymenoplasty and virginity testing in Iran, and especially the role of medical science in constituting and constraining women’s



agency over their bodies and sexuality. I draw on: 1) interviews with religious authorities; 2) interviews with doctors performing the test or the surgery; 3) conversations with authorities in legal-medical organizations issuing virginity certificates; and 4) documentary evidence. I argue that these practices have changed expectations related to women's premarital virginity in Iran. With increased migration, the social demand for virginity in many Middle Eastern societies has also provoked heated debates about these medical practices in Western contexts.

173. Feminist Mothering Caucus Sponsored Panel: Negotiating Motherhood Across Various Spaces of Engagement

4:00 PM–5:15 PM

Duke Energy Convention Center: 231

Throughout 2012, motherhood and mothering continued to be front and center in U.S. popular culture and politics and across the transnational geopolitical landscape. Despite the increase of public attention and the passage of the Affordable Care Act in the US, the challenges of mothering remained as stark as ever, as many parents found themselves struggling with structural inequities across the globe. This panel includes papers from scholars, writers, and activists who address or challenge these inequities.

□ **Moderator:**

Marla Jaksch, *The College of New Jersey*

□ **Presenters:**

Olivia Perlow, *Northeastern Illinois University*

Sarah Hampson, *University of Connecticut*

Susan Iverson, *Kent State University*

Layne Craig, *Texas Christian University*

Kate Williams, *University of Tulsa*

174. The De-Monetized, Sovereign, and Eco-Erotic Female Body: Reimagining Sex-Positivity

Panel

4:00 PM–5:15 PM

Duke Energy Convention Center: 232

□ **Moderator:**

Cindy Marie LaCom, *Slippery Rock University*

□ **Participants:**

When Amateur is Professional: Porn and the Monetization of the “Amateur” Market

Gail Dines, Wheelock College

Over the last decade the porn industry has seen a major economic shift from a “mom and pop” model to a more legitimate, mainstream industry characterized by fierce competition and increasing concentration. This paper will explore how one of the biggest porn companies in the world, Manwin, has co-opted the amateur porn market by employing professional porn producers/performers to make porn that follows the codes of amateur. By uploading this “amateur” porn onto Manwin-owned free and paid porn sites, Manwin maintains a high level of control over the regimes of sexual representation that are circulated through highly trafficked porn sites.

Bodily Boundaries: Who Needs Them?

Rebecca Whisnant, University of Dayton

Some post-modern theorists emphasize the increasing irrelevance of “organic bodies” and the permeability and artificiality of bodily boundaries. This contrasts sharply with traditions of feminist thought that regard women's bodily boundaries as organically given, and their abrogation as a core practice by which domination is created and reinscribed in women's daily experience. In this talk, I will analyze the perspectives of selected “sex radical” thinkers and activists on bodily boundaries as experienced, negotiated, and re-interpreted in sexual contexts—including but not limited to those in pornography—and these thinkers' resulting interpretations of what it means to be sex-positive.

The Eco-Eroticism of Everyday Life

Jane Caputi, Florida Atlantic University

Ecopornography is a discourse founded in sex negativity and related elements, many of which mark the complex Anne McClintock calls “porno-tropics” attending European colonizations. The fundamentals of porno-tropics continue to legitimate exploitation of women and all groups branded as “nature,” i.e., as lacking mind, culture, spirit, while embodying “dirt,” sex, and materiality. Ecopornography at the same time enables environmental devastation. I examine



ecopornographic tropes though illustrations from popular culture, current and historic, and draw upon Annie Sprinkle, Elias Farajaje-Jones, Gloria Anzaldøa, Mary Daly and Audre Lorde, as I outline an alternative worldview, one that is non-pornographic, sex positive, and eco-erotic.

175. *Queer Masculinities: Cultural Bodies and Texts*

Panel

4:00 PM–5:15 PM

Duke Energy Convention Center: 233

□ **Moderator:**

Mairead Sullivan, *Emory University*

□ **Participants:**

Elliptical Bodies, Perforated Masculinities; Or, Back-To-Harlem Politics in the Late Twentieth Century

Cody St. Clair, Indiana University

This paper considers how the historical locus of 1920s Harlem operates as a site of cultural and intellectual return for black gay and queer identities in the late 20th century. Within the current neoliberal, homonormative, racist atmosphere of LGBT politics as well as with the re-emergence of ideologies of racial uplift, I argue that some recent black queer cultural texts (i.e. the 2004 film *Brother to Brother*) have used 1920s Harlem as a site for reimagining the sociopolitical legibility of black gay masculinities since Harlem offered an “elliptical” body (in terms of gender, race, and sexuality) as a potent source of agency.

No Retreat, Baby, No Surrender: A Case Study on Woman-Identified, Female-Pronoun Using Butches

Sasha T. Goldberg, Indiana University, Bloomington

Set in the urban area of Oakland, California, this paper documents and explores the personal and political identities (and inhabited bodies) of Butch womanhood today. This discussion reveals that the intentional (and some argue innate) female masculinity of Butch women is a crucial site of resistance and survival as a current and stand-alone identity, whose inhabitants refuse to retreat into historical context, or surrender to a trans and-or male-based spectrum identity.

Destabilizing Desire: Asexuality, Masculinity, and Erotic Capital in Queer Space

Peter Vielehr, Vanderbilt University

This analysis utilizes the sexual fields approach and intersectional feminist theory of the body to situate asexuality, masculinity, and desire within queer spaces. Sexual desire is an important homonormative signifier of masculinity. Having little or no desire for sexual activity alienates asexual bodies from their ability to be interpreted as masculine and to participate in sexual status orders. Further, I draw upon news articles relating to asexuality and queer community to analyze how asexual identities challenge implicit assumptions about masculinity and desire. Avenues for empirical research on asexuality are also addressed.

Queer Health: Everybody's Babies

Michele Meservie-Montecalvo, Columbia University

In this paper I will analyze the heteronormative hierarchy of reproduction and parenting from the healthcare provider perspective. The concept of “natural” conception and parenting aligning with queer politics, legalities and cultural norms is incongruent with the current state of healthcare provider training. How will healthcare providers shift this health disparity in the intersection of gender expression, sexual identity and reproduction? By arguing for particular learning objectives to be incorporated by healthcare providers, I will address shifting assumptions about what it means to be a family. Medical school curriculums, literature, and empirical research will also be reviewed in this paper.

176. *Becoming Junior Faculty: Using Your Women's and Gender Studies Training in Women's and Gender Studies Departments*

Roundtable

4:00 PM–5:15 PM

Duke Energy Convention Center: 234

This roundtable explores the complex positioning of junior faculty trained in women's and gender studies who are now teaching in women's and gender studies departments. In particular, we focus on the relationship between our graduate education and our current positions, what our presence signals for



the borders and futures of the field, and how our identities as interdisciplinary scholars committed to transnational, intersectional, and postcolonial feminism contribute to our departments. We also see this space as a forum for building intellectual, political, and social networks among junior faculty with interdisciplinary degrees and in interdisciplinary departments.

□ **Moderators:**

Laura Foster, *Indiana University, Bloomington*
 Agatha Beins, *Texas Woman's University*

□ **Presenters:**

Amy Bhatt, *University of Maryland, Baltimore County*
 Angela Willey, *University of Massachusetts, Amherst*
 Laura Harrison, *Minnesota State University, Mankato*
 Christina Holmes, *DePauw University*
 Sharmila Lodhia, *Santa Clara University*
 Sonja Thomas, *Colby College*

177. Bodies in Space: Empowerment and Embodiment Across North-American Girlhood(s)

Panel

4:00 PM–5:15 PM

Duke Energy Convention Center: 235

□ **Moderator:**

Michelle Tichy, *University of Northern Iowa*

□ **Participants:**

Depicting Femininity: Conflicting Messages in a “Tween” Magazine

Victoria Velding, Wayne State University

What is the nature of the messages tweens are receiving about femininity from the media? To answer this question I performed a content analysis of advertisements found in *Girls' Life*, a magazine whose target audience is the tween girl. Results revealed the presence of conflicting messages about femininity. Today's tween girl is encouraged to have both feminine and masculine traits, to be empathic and concerned for the well-being of others while at the same time asserting independence and self-control.

Looking Pretty/Being Smart: Girls' Embodiment of Academic Success in the School

Rebecca Raby, Brock University; Shauna Pomerantz, Brock University

What is it like being a smart girl today? We use this question to focus on how girls embody academic success within a post-feminist climate, where gender equality is assumed. We examine how girls “wear” academic success as they negotiate gendered identity in the school, learning to navigate expectations around how a (smart) girl “should” look, ranging from the ‘nerd’ stereotype to emphasized femininity. Based on qualitative interviews with 51 self-proclaimed “smart” girls in Ontario, Canada we explore how girls used embodied techniques to embrace, resist, and transform what a smart girl can be.

“Girls on the Run is So Much Fun!”: A Campaign for Resistance through Teaching Accommodation?

Jennifer Haskin, Wayne State University

“Designed to allow every girl to recognize her inner strength, the Girls on the Run curriculum inspires girls to define their lives on their own terms. “ Through content analysis of GOTR website data, and autoethnography of my experience as a “running buddy” to my 8 year old daughter, a Girls on the Run participant, I argue that although GOTR attempts to equip girls to resist certain gender ideologies through classroom based activities and running, in practice those very gender ideologies are in many ways reinforced.

178. Building without a Foundation: Effecting Co-Curricular Feminist Change on Campuses without Women's Centers

Roundtable

4:00 PM–5:15 PM

Duke Energy Convention Center: 238

Women's Centers function as catalysts for change on campuses, in students' lives, and in surrounding communities, yet many schools lack centers and existing centers face increasing budgetary cuts and ideological attacks. Panelists representing faculty and staff from universities that lack or have recently lost or merged Women's Centers address these issues by sharing their methodologies for engaging campuses in intersectional feminist and gender social justice work.



The panelists focus on and engage the audience in discussion about such strategies as inter-departmental coalition building, bridge-building between classroom and co-curricular experiences, and the creation of partnerships with community organizations.

□ **Moderator:**

Cynthia L. Konrad, *University of Wisconsin, Whitewater*

□ **Presenters:**

Heidi R. Lewis, *Colorado College*

Vivian Deno, *Butler University*

Sarah Carter, *Western Carolina University*

Stephanie Cunningham, *University of Southern Indiana*

179. Real Feminists of Hamilton County: Bridging Theory and Practice in a Leadership Development Program

Roundtable

4:00 PM–5:15 PM

Duke Energy Convention Center: 250

This roundtable focuses on feminist leadership in the context of undergraduate student development. The University of Cincinnati Women in Leadership and Learning program (UC WILL) aims to bridge feminist theory and practice together through action research, framed by the Social Change Model of Leadership Development. In this session, UC WILL participants and facilitators will engage theoretical concepts of the program, and reflect on personal experiences through interactive storytelling. This will provide opportunities for critical reflection on the intersections of feminist theory, leadership, and activism in the context of UC WILL.

□ **Moderator:**

Mercedes Maria Katis, *University of Cincinnati*

□ **Presenters:**

Amy Howton, *University of Cincinnati*

Emily Elizabeth Imhoff, *University of Cincinnati*

Nikole Dorsett, *University of Cincinnati*

Stacey Rose Masur, *University of Cincinnati*

Katie Britt, *University of Cincinnati*

180. Performativity and Complexity in Transgender Studies

Panel

4:00 PM–5:15 PM

Duke Energy Convention Center: 251

□ **Moderator:**

John Erickson, *Claremont Graduate University*

□ **Participants:**

Compulsory Cisgendering and the Denial of Trans* Existence
Liam Oliver Lair, University of Kansas

The existing terminology naming sexual orientation fails to address the complexity of sexed and gendered experiences and embodiments. The terms homosexual, heterosexual, bisexual, gay, lesbian, and straight (as they are currently understood in discursive constructions of sexuality) perform a particular denial of trans* subjectivities. In this paper, I discuss our current terminology and then briefly demonstrate the effects, which I refer to as “compulsory cisgendering.” Discussing the effects of compulsory cisgendering allows us to recognize subjectivities that are being denied and/or erased and to attend to the effects of these erasures.

Drawing the Stare: Performative Strategies of the Textual Body Politic in Contemporary Trans Autobiographies

Susan Cumings, The College of St. Rose

I use contemporary trans autobiographies to explore the conditions and limits of analogy and alliance between transfolk and those with disabilities, particularly through the politics of visibility (Samuels), the projection of persistent and policed binary identity categories that belie the material and social variety of oddbodied lives (Cumings, Shannon), experiences of exclusion through the stare (Clare), and manipulation by starees of the staring relationship as opportunity to be known (Garland-Thomson). At stake is our ability to circumvent neo-liberal desires for a depoliticized, consumerist public sphere and to affirm the shared place of a more transgressive, confrontational and liberatory body/politic.



Informed Consent Policies for Transgender Hormone Replacement Therapy of Three U.S. Gender Clinics

Stef Murawsky, University of Cincinnati

This paper compares informed consent models of treatment for hormone replacement therapies for transgender individuals at three major U.S. transgender health centers: Howard Brown Health Center, Fenway Health and Tom Waddell Health Center. The policies of these clinics are compared to the international Standards of Care (SoC) provided by the World Professional Association for Transgender Health (WPATH) in an effort to demonstrate how WPATH's SoC remain a pathologizing set of clinical guidelines that fail to advocate for widespread, ethical models of transgender primary healthcare. Informed consent models of care are also evaluated for their efficacy in comparison to the SoC.

181. *The Transnational Sacred*

Panel

4:00 PM–5:15 PM

Duke Energy Convention Center: 260

□ Moderator:

Sarah Soanirina Ohmer, *University of Indianapolis*

□ Participants:

Emergent Buddhist Women's Leadership: Competing Feminist Views at the Intersection of the Sacred and the Profane

Carol L. Winkelmann, Xavier University

Traditionally, Buddhist women have encountered obstacles to leadership roles in their sanghas, communities, and organizations. Nevertheless, they are attempting to situate themselves as leaders, both nationally and internationally. Several discourses are used to construct their gendered identity, including anti-feminist, anti-western, second wave, and post-feminist discourses. This paper suggests an alternative based on post-structuralist feminism, secular leadership paradigms, and re-readings of foundational religious virtues. The approach realigns the Buddhist concept of interdependence with secular feminist principles of pluralism and diversity. The supporting methodology is a feminist postmodern discourse analysis of a selection of print media, augmented by workshop-elicited texts and interviews.

Sacred Space and Profane Bodies

Louise Doire, College of Charleston

The non-ordination of women in the Catholic Church is old news. Less known is the history of traditional arguments offered in defense of this sexist practice and the effort by Cardinal Joseph Ratzinger (Pope Benedict XVI) in 1995 to move the teaching into the realm of the infallible. This paper will present these arguments and offer both theological and scriptural counterarguments based in feminist theology and Biblical hermeneutics. The strategies of dissident groups as points of resistance and activism, which seek radical change for women's ordination will also be discussed.

182. *Violence and Vulnerability: Rethinking Feminist Activism*

Panel

4:00 PM–5:15 PM

Duke Energy Convention Center: 261

□ Moderator:

Julianne Guillard, *Virginia Commonwealth University*

□ Participants:

Caribbean Women's Interventions in Empire and Sexual Violence: Practicing Restorative Justice

Barbara Shaw, Allegheny College

By looking specifically at the Caribbean, this work lays the foundation for how rates of sexual violence and its reporting through global governance structures are manifestations of empire. This paper then explores where in the Caribbean women willfully disrupt the maintenance of domestic violence by developing public discourse (over the radio) and community organizing (based on restorative justice models) for confronting intimate and structural violence. Drawing on new media and ethnographic research, it is clear local communities practice effective change and it is important to name how small islands have much to teach the U.S./us and speak back to empire.

Reframing Feminist Activism: Replacing a Preoccupation with (Non)violent Protest with a Devotion to Ontological Tenability

Sara Regina Mitcho, George Mason University

Using several historical case studies of women-centered protest in the U.S., this paper argues that approaches to feminist protest that link feminism



and nonviolence or advocate women's use of violent tactics and rhetoric both miss the larger ontological picture. Advocating a model of human ontology informed by Simone de Beauvoir's ethics of ambiguity, Judith Butler's and Debra Bergoffen's recent work on vulnerability, and Donna Haraway's ontology of the cyborg, I argue that we should build our activism on the foundation of a viable concept of human ontology rather than a preoccupation with violence or nonviolence.

Silenced Experiences Transform Peacebuilding

Umut Ozkaleli, Zirve University

This paper scrutinizes how gender is integrated as a sub-category both in peacebuilding literature and practice and claims that when gender is taken as a separate category, it does not lead to an intersectional and expansive "gendering" of the peacebuilding process, but it merely becomes "increasing number of women" who advises or joins the top level negotiation teams. Gendering peacebuilding, however, is strongly connected to how we approach traumas, histories, and narratives of the silenced populations. This paper surfaces Turkish Cypriot women's war histories and discusses how these voices can shift the overall approach to peacebuilding in war torn societies.

183. (Re)Considering the Future/Past Production of Everyday Girlhood(s)

Panel

4:00 PM–5:15 PM

Duke Energy Convention Center: 262

□ Moderator:

Katja Koehnlein, *Southern Connecticut State University*

□ Participants:

When The Superwoman Has Pink Hair: Fashion Dolls, Third-Wave Nostalgia, and Feminist Narratives in the 1980s

Sarah Whitney, Pennsylvania State Erie, The Behrend College

This paper examines texts from the feminist past and ponders the politics of memorialization via third-wave feminist nostalgia. Analyzing Hasbro's Jem and the Holograms (1985–1988), I suggest reading Jem provides insight into how the legacy of the women's movement was filtered into a cartoon text aimed at 1980s girls. I discuss the series' response to Reagan-era backlash,

interpretations of "the superwoman," "having it all," and dawning multiculturalism, and analyze the targeted disempowerment of Jem by Barbie. It concludes with a discussion of Jem and grown-up girls—that is, third-wave feminists whose nostalgia for the program has led to its renaissance.

Mommy Material?: Representing Girl-Subjects in Neoliberal Times

Amanda Rossie, The Ohio State University

This paper examines popular representations of contemporary girlhood to show how reproduction under neoliberalism is not simply a site of girls' subject formation but also the lynchpin upon which all other kinds of feminine success depend. Using the maternal as a conceptual framework, I examine the ways neoliberalism and post-feminism operationalize the maternal as a regulatory fiction that promises freedom, choice, and success while simultaneously reinscribing conservative narratives about sexuality, femininity, and citizenship. By re-framing images of post-feminist girlhood, I explore a new kind of regulatory femininity that encourages girls to grapple with maternal identities, practices, and desires in the everyday.

Renouncing Zanity: Girlhood and Legible Rage in Second-Wave Life Writing

Valerie Bherer, University of Minnesota

This paper re-reads "life writing" texts (i.e. novels, poems, and autobiographies) produced during the second wave to bring attention to the possibilities of previous girlhoods invigorating current debates on feminism. My contention is that adolescence, as a discourse, can be mobilized through narrated memories of girlhood that invigorate a rage that is now "illegible" (McRobbie 2009). I draw from the political strategies of radical feminists, namely consciousness-raising and ask how we can adapt CR practices to understand contemporary feminisms and girlhoods. What insights can be gained by (re)reading 2nd wave feminist texts as new girlhood subjects?

"We Were in Love": Race, Permissiveness, and Teen Sex in Postwar America

Amanda Littauer, Northern Illinois University

In 1959, the American Social Health Association studied rising VD rates among teens by interviewing more than 600 African American teens about their



sexual lives. This remarkable study raises important methodological questions about the racial colonization of embodied knowledge in the postwar years and today; it further reveals the historical significance of “permissiveness with affection” outside of the white middle-class standard. Based upon the 1950’s study, this paper considers how sexually active youth of different races redefined the sexual norms of the era—leading to the more recognizable sexual and feminist revolution of the late ‘60s and ‘70s.

184. *The US Classroom as a Space of Transnational Feminist Praxis: Critical Anti-Racist, Anti-Imperialist Pedagogies*

Roundtable

4:00 PM–5:15 PM

Duke Energy Convention Center: 263

In an increasingly interconnected but unequal world, what challenges do feminists of color, who are constantly negotiating and living across borders face while “teaching the global” in the US classroom? This roundtable brings together a group of interdisciplinary feminist scholars who see the classroom as a space where racial, gender, and class based power relations (among others) are not only re/constructed and negotiated, but also directly challenged. Specifically, we analyze how to decolonize knowledge given that race based identities are intricately linked to the content taught, instructor who is teaching it and the approaches employed in the process of instruction.

□ **Moderator:**

Sanjukta Mukherjee, *DePaul University*

□ **Presenters:**

Laila Farah, *DePaul University*

Rocio Ferreira, *DePaul University*

Sanjukta Mukherjee, *DePaul University*

Isis Nusair, *Denison University*

185. *Teaching at the Borders: Creating a Space and Place for Women’s Studies at Religiously-Affiliated Universities*

Panel

4:00 PM–5:15 PM

Duke Energy Convention Center: 264

□ **Moderator:**

Michelle Gardner-Morkert, *Concordia University, Chicago*

□ **Participants:**

Women’s and Gender Studies and the “Educational Elite” *Jenn Brandt, High Point University*

High unemployment and crippling student loan debt have caused many students and parents to question the return on investment and value of a college degree. This paper considers the location of WGS programs within this changing landscape of higher education, specifically in private, religiously affiliated schools. Particular consideration is given to WGS’s response to privilege and consumerism with respect to pedagogy and educational reform.

Teaching GWS Guerrilla-Style: Sneaking Feminism into “Intolerant” Spaces

Kirsten Gerdes, Azusa Pacific University

The term “evangelical” carries multiple connotations to people, though most who use the word do so under the assumption that it is a self-evident group of people. There is a growing divide under the umbrella “evangelical” over issues at the heart of GWS—sex, gender, and sexuality. Younger generations of evangelicals find themselves negotiating between increasing socio-political progressiveness on the one hand and theological conservatism on the other. In this paper, I will examine a feminist pedagogical approach to teaching GWS at an evangelical institution, considering the gamut of ethical implications that result from conflicts of belief.

Teaching Critical Intolerance: Teaching GWS in an Environment of Extreme Religious Tolerance

Tracy Hawkins, California Lutheran University

In this paper, I explore some challenges that arise from teaching GWS in the context of a religious studies course where students expect/have been conditioning to “be tolerant” of all religious beliefs. In an environment where students assert that even religious groups that practice human sacrifice should be “tolerated,” it is difficult to encourage students to question religious groups that treat women or LGBT individuals inequitably. By emphasizing Gary Kessler’s phrase “critical tolerance,” which I reframe as “critical intolerance,” I encourage students to apply GWS concerns to religious communities in helpful and respectful ways.



Negotiating Shifting Borders and New Marginalities: Talking about Reproductive Justice in Jesuit WGS classrooms

Sara Diaz, Gonzaga University

The provisions of the Affordable Care Act which mandated contraceptive coverage and simultaneously provided exemptions for religious institutions, added fuel to long standing debates about reproductive justice on Jesuit campuses. In this paper, I explore the complexities of respecting students' religious values while challenging them to think about the intersections of reproductive freedoms with other social justice issues as such debates emerge in WGS classrooms. I reflect on my struggle to avoid an imperialist feminism which strictly demarcates its borders and marginalizes students who identify as feminist but reject the principle of bodily sovereignty.

185a. Ohio State University Sponsored Reception

5:00 PM–6:00 PM

Hilton Netherland Plaza, Salon M

A reception for for Ohio State WGSS students, alumni, and faculty (current and past).

186. Maternal Memoir: Representing Mothers through Age, Illness, and Loss

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 200-AV

□ **Moderator:**

Nancy Caronia, *University of Rhode Island*

□ **Participants:**

Hopes and Dreams: A Visual Memoir

Nancy Macko, Scripps College

In the summer of 2008, I began Hopes & Dreams, a series of large format digital prints that act as a visual memoir and attempt to visually describe the process of memory loss that my mother experienced for nine years as a result of dementia. In this presentation I will present this body of work—the history and the background—as it explores the “arc” of her life and the resulting cognitive decline caused by dementia.

You Remind Me Who I Am: Exploring Feminist Subjectivity in the Unraveling of Dementia

Sheila Hassell Hughes, University of Dayton

This presentation includes creative memoir (poetry and non-fiction) that seeks ethically to represent the experience of a mother's advanced age, physical impairment, and dementia through a daughter's eyes. Playing with voice, memory, and vision, the memoir explores the contingent, inter-generational, and inter-subjective nature of identity. In also presenting a theoretical frame for this creative work, the author argues that aging and/as disability can helpfully challenge and inform a feminist politics of agency.

Bearing the Body in Paradox: An Exploration of Selfhood, Later Motherhood, and Life Threatening Illness

Kelli Zaytoun, Wright State University

This paper engages issues of identity, social location, and embodiment through an autoethnographic, theoretical exploration of the experience of maternal identity—more specifically, “later motherhood”—as it intersects with other intensely bodily identities experienced in mid-life, such as those related to life threatening illnesses. This paper argues that narratives of later motherhood have much to offer feminist theorizing about the body, particularly the philosophy of, in the author's terms, an “embodied relational selfhood.”

187. Seeing, Measuring, Studying People: Feminist Research Methods as Critical Sites of Activism

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 201-AV

□ **Moderator:**

Sara McClelland, *University of Michigan*

□ **Participants:**

What Does This Question Mean? Surveys, Sexual Health, and Feminist Analysis of Quantitative Data

Kathryn Holland, University of Michigan; Sara McClelland, University of Michigan

In this paper we discuss feminist approaches to conducting quantitative research. Building upon



previous work in gender and women's studies on the development of feminist quantitative methods (e.g., Fonow & Cook, 2005), we consider the benefits, difficulties, and important queries that accompany survey methodology. We interrogate the use of a "gold standard" measure of female sexual function, the Female Sexual Function Index (FSFI; Rosen et al., 2000), among a population of women diagnosed with metastatic breast cancer. We interrogate definitions of sexual function, development of the FSFI, and assumptions of heteronormative sex built into how the scale is worded, as well as how participants responded to these limitations.

Pleasure in the Margins: Centering 'Outercourse' in Feminist Sex Research

Sara McClelland, University of Michigan

Feminist methods often try to move the margins to the center (hooks, 1984). Taking this up as a central aim, we use the concept of 'outercourse' (sexual activities other than penis-vagina intercourse) to decenter the assumptions about 'sex' more broadly. We develop an analysis of outercourse in a set of 41 interviews with young adults about their definitions of sexual satisfaction. Specifically, we examine how participants prioritized mental experiences and "headspaces," relational requirements for sexual satisfaction, and how knowledge of oneself related to sexual self-knowledge and satisfaction. These examples of outercourse aim to further develop feminist methods in sexuality research.

Methodological Dumpster Diving: Widening the Circle Of "Legitimate" Feminist Knowledge-Making

Breanne Fahs, Arizona State University

While feminist methods often stress the reclamation of lost (or obscured) knowledges, expansion of traditional disciplinary fields, and serious considerations of the researcher's social location, too often feminists focus on disrupting, unsettling, or queering the content of their work rather than their methods. This piece examines four sites of non-traditional scholarship—self-published zines, first-hand testimonies, marginalia, and activist work—to consider the costs and benefits of widening the circle of "legitimate" feminist knowledge-making. Ultimately, feminists must reinvent notions of "valid" methods and "what

counts" (especially for tenure) in order to reclaim work that is otherwise dismissed within the academy.

188. Scholars/Activists/Students/Communities: Negotiating Encounters in Feminist Civic Engagements

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 202-AV

Moderator:

Kulvinder Arora, *Independent Scholar*

Participants:

Cyberfeminism and/as Critical Civic Engagement: Utilizing and Interrogating Cyberspace as a Site for Feminist Activism and Social Justice

Betsy Eudey, California State University, Stanislaus

I examine the ways in which the internet can be utilized as a valuable tool for civic engagement and feminist social justice activism, and means to critically interrogate how cyberspace reflects and challenges power structures, cultural norms, and institutionalized oppressions. I describe and evaluate the incorporation of cyberfeminism into courses as a precursor to and component of civic engagement in the feminist classroom, considering how this influences activist/service project design and outcomes. Building upon King and Moesch (2012), I argue that social media literacy, grounded in cyberfeminist perspectives, should be a core component of feminist teaching.

The Meaning in the Method: Bringing Feminist Participatory Action Research into Methods Courses

Laura Elder, Saint Mary's College

Reflecting on the use of feminist pedagogies in an ethnographic methods course to subvert the dynamics of "othering" so often replicated in off-campus civic engagements, I explore how students' experimentation with experiential, horizontal methods of engaging communities informs their understanding of civic engagement. Hierarchical methods of enacting civic engagement are explicitly contrasted with feminist pedagogies that require students to analyze their role in the systems of power and privilege that marginalize communities where they live. Building on the work of Ponice et al. (2010), I argue that feminist participatory



action research methods is integral to rigorous methodological training across disciplines.

Blurring Boundaries Between Community and Classroom: Incorporating Critical Civic Engagement in the Women's Studies Classroom Through Service-Learning Initiatives

Erin Christine Tobin, The Ohio State University

This paper reflects on the integration of a service-learning component in a college Women's Studies course. Using service-learning to encourage dialogue, promote critical consciousness, and foster understanding of difference and intersectionality, I consider the teaching philosophies and strategies of Freire, hooks, Orr, Evans, Clark, and Balliet and Heffernan. I suggest that civic engagement opportunities in Women's Studies courses enable students to become active participants in their learning. Blurring boundaries between classroom and community, service-learning initiatives foster a collective investment in learning and encourage students to engage with the local community through a collaborative, multidirectional flow of knowledge, support, and resources.

Where's the Love? Finding the Heart of Feminist Civic Engagement

Sharon Doetsch-Kidder, George Mason University

In oral histories of intersectional feminist and queer activism, I describe some ways in which love manifests as motivation for activism, encouraging all of us to look for the love that underlies civic engagement and the righteous anger of activists. Engaging work by hooks, Lugones, and others, I argue for the necessity of revolutionary love for social transformation. While Nussbaum and others have critiqued the rhetoric of love, particularly as it appears in nationalist contexts, I argue that, in feminist civic engagement, focusing on love helps us find ways to connect across differences and methods that empower.

189. Embracing the Profane: Girls and Young Women Negotiate Deviance, Dirt, and (Dis)embodied Sex

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 203-AV

□ **Moderator:**

Heather Switzer, *Arizona State University*

□ **Participants:**

Performing Self-Pleasure: Female College Students' (Dis)Embodied Experiences of Masturbation Via Telephone, Text, and Video "Sex"

Elena Frank, Arizona State University

Analyzing female college students' embodied (and disembodied) experiences of masturbation as reported in semester-long sexual experience journals and individual interviews, I interrogate how their sexual use of personal communication technologies (i.e. texting, video chat), has increased the visibility, and consequently possibilities for regulation, of this supposedly "invisible" and "unsurveillable" behavior. Examining the consequences of young women "performing" self-pleasure, I also consider how the incorporation of these technologies into girls' and young women's sexual lives poses a challenge to hegemonic gender norms, by facilitating their access to sexual body knowledge often denied to them through other sources.

"The Art of Losing": Girls and Self-Discovery through Relationships

Cantice Greene, Clayton State University

The paper discusses reactions to "The Art of Losing," a production of monologues that chronicles students' self-discovery through relationship challenges. The play was produced on school campuses and at youth and women's conferences in Georgia, where it was warmly received. The play challenges the boundaries of sacred and secular by boldly engaging themes of sex, gender identity, abortion, and HIV openly, from the personae of Christian girls and guys. The presentation will feature excerpts from the monologues and student reactions in order to begin a dialogue with the audience about ways to engage these themes in community settings.

Wrong Kind of Girl: Racialized and Classed Sexuality in Popular American Girls' Series

Kate Harper, Arizona State University

Since the creation of the genre in the early 1900's, writers of girls' series have consistently disavowed or ignored "good" girls' capacity for sexual desire. The series' portrayal of sexuality—as well as the absence of such representations—are both normative



and punitive. In order to reinforce sexual innocence or passivity as appropriate femininity, girls' series explicitly link sexuality with deviance and failure. This paper discusses the ways in which girls' series throughout the 20th century—from Dorothy Dale to Sweet Valley High—have employed racialized and classes stereotypes of girls' sexuality as regulatory fictions to discipline girl readers.

190. *South Asian Women Challenging Boundaries*

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 204-AV

□ Moderator:

Laura Dudley Jenkins, *University of Cincinnati*

□ Participants:

“Building Bridges”: Forging an African-American and Dalit Women’s Coalition

Shailaja Deoram Paik, University of Cincinnati

The new millennium began with a dialogue about caste and race among activists at the UN Durban Conference on Racism. “Building bridges” across histories, continents, societies, and cultures this paper address questions of power and oppression among Dalit (ex-Untouchable) women in India and African-American women in the US. The Indian women’s movement’s omission of Dalit concerns parallels how women of color were erased from certain White feminist accounts and scholarship. What can be gained by a dialogue between African-American and Dalit women? Theorizing a Dalit and African-American women’s alliance using a “margin-to-margin” framework could shift feminist theoretical and political terrains.

Mayawati’s Safarnama: Narrating Gendered Dalitness in “New” India

Madhavi Murty, Virginia Polytechnic Institute and State University

Through an examination of the iconicity of India’s first dalit, female chief minister, Mayawati, I discuss the importance of signifiers of difference—specifically gendered dalitness—for contemporary iterations of Indian modernity. I analyze the manner in which a ‘soft’ dalitness is fetishized to narrate the Indian

modern even as a ‘hard’ dalit identity is seen as its limit. In other words, even as a politics of recognition is affirmed, the politics of redistribution is repudiated. Mayawati’s Hindi-language autobiography reveals her play with this quintessentially modern genre of narrating the self and with conceptions of the public and the private.

Intimacy and Authority: State and Sexuality in Postwar Sri Lanka

Christine (Cricket) Keating, The Ohio State University

What are the current trends in the governance of intimacy in Sri Lanka? In what ways do these trends reflect the reconfiguration of post-war boundaries of authority? What potential openings as well as closures do these reconfigurations present for feminist, peace, and LGBT movements and how do such movements maneuver and negotiate this shifting terrain? In exploring these questions, I focus on three different arenas of contestation and change: contemporary efforts to reform family laws and state-sponsored programs to reintegrate ex-combatants into civilian life, and the burgeoning LGBT movement in Sri Lanka.

Gender and Professional Rivalries: Infant Health in Late Colonial South India

Barbara Nelle Ramusack, University of Cincinnati

In 1917 the Madras Municipal Council began to establish child welfare centers that would provide ante and post-natal care in slum areas to reduce infant and maternal mortality. Although Indian men achieved a majority on the Madras Council from 1920, they could be vociferous critics of the Indian medical women, primarily Christian, who worked in these centers. The negative evaluations of the councilors including some physicians reflected gender, professional and communal biases. Moreover they presaged that the departure of the colonial government and the arrival of independence in 1947 would not erase gender and professional discrimination against Indian women.

191. *One Billion Rising: Encountering & Responding to Global Sexual Violence*

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 205-AV



□ **Moderator:**

Kathryn Hausbeck Korgan, *University of Nevada, Las Vegas*

□ **Participants:**

Enough: The Body Politics of the Contemporary Domestic Violence Film

Diane Shoos, Michigan Technological University

I examine *Enough* (Apted, 2002) as a film that celebrates our social intolerance for abuse while portraying legal protections for abused women as ineffectual and advancing the assumption that it is the abused woman herself who has ultimate responsibility for her own safety. I show how the film fulfills a postfeminist fantasy of female agency by transforming the abused woman into an action heroine. This fantasy is intensified by manipulating iconic star Jennifer Lopez's ambiguous ethnicity to construct not only a prototypical objectifying gaze at a sexualized Latina body but an-other look that potentially engages alternative modes of empowerment.

Honor, Privacy, And 'Naming' The Rape Victim: Reflections on the New Delhi Rape

Santhosh Chandrashekar, University of New Mexico

A controversy emerged after some media reports identified the 23-year-old medical student in New Delhi who was raped and subsequently died of her injuries. In this essay, which is informed by Spivak's *Can the Subaltern Speak?* (2011), I argue that the anxiety associated with the "naming" of the victim indexes the patriarchal and bourgeois values that continue to guide the social, political, and legal norms inherent in the handling of rape. As a result, the need to protect the "honor" and "privacy" of the victim trumped ethical concerns and the structural nature of sexual violence that women have to face.

One Billion Rising: Theorizing Bodies, Resistance, and Artistic Representations across Disciplines

Barbara LeSavoy, State University of New York, College at Brockport

This paper maps a Women and Gender Studies multidisciplinary collaboration in installing a One Billion Rising, Stop Violence Against Women, "Dance," Flash-mob," and "Open-mic" performance.

Using the conference subtheme "body politics," this paper highlights multiple points of encounters to its One Billion Rising project which bridged diverse disciplines and activist platforms to Ensler's (2013) transnational One Billion Rising dance initiative. Cvetkovitch's (2007) "public feelings" project helps interrogate ways activism, academia, and performance construct private bodies as representations of national resistance to public trauma staged in gendered-based violence movements.

Reclaiming Tehran's Demolished Red-Light District

Fatemeh Hosseini, University of Maryland, College Park

During the heyday of the Iranian Revolution in 1979, Tehran's red-light district was burned to the ground rendering the physical space of these "marginal" women invisible. Combining photographs of Tehran's red-light district with recently discovered archival documents, this presentation offers a rare glimpse into the personal and social lives of women engaged in the sex industry in Iran during the 1970s. In addition, it highlights how the concomitant undesired visibility of prostitution and the demand for sex for sale dramatically affected the lives of women engaged in sex work and contributed to shifting paradigms on female sexuality.

192. Decolonial Knowledges and Feminist Engagements

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 207-AV

□ **Moderator:**

Sandra Sgoutas-Emch, *University of San Diego*

□ **Participants:**

Indigenous Women-Centered Religion: Saint Kateri's Contribution to Native Feminism

Michelle M. Jacob, University of San Diego

In 2012, hundreds of indigenous peoples from across the U.S. and Canada traveled to Rome to witness the Catholic canonization of Kateri Tekakwitha, a 17th Century Mohawk/Algonquin woman. My study interrogates the ways that Kateri, as a powerful Native women figure, is embraced by indigenous peoples and allies to disrupt sexist colonialist narratives. At the core



of Kateri devotional practice is the Native Feminist tenet that women are sacred. My paper draws from original qualitative research among Kateri devotees to argue that the work of Kateri's followers represents a social movement that informs a Native feminist theory of decolonizing praxis.

Fragmented Solidarity, Disconnected Politics: The Differences Between Latin American and U.S. Feminisms During 1945 Debates About the United Nations

Sylvanna Falcon, University of California, Santa Cruz

In 1945, only four women signed the United Nations Charter, which serves as the founding document that led to the formation of the UN. Two of these women came from Latin America, with the other two delegates coming from the U.S. and China. This research explores the role of the two Latin American feminist delegates in making certain the structure of the UN did not disadvantage women. I argue that due to their commitment, in contrast to the most powerful woman delegate from the U.S., opportunities for transnational feminist activism today have been emboldened at the UN.

Running through the Streets of Lahore: The Spectacle of the Mixed-Gender Marathon in Pakistan

Khanum Shaikh, California State University, Northridge

This paper analyzes the 2007 mixed-gender marathon organized in Pakistan as a symbolic demonstration of President Musharraf's philosophy of 'Enlightened Moderation.' The marathon featured local/foreign, male/female athletes dressed in sports gear running through sectioned off streets of Lahore—a sight meant to disrupt religio-cultural norms that structure urban spaces and to project a 'progressive' image of the country. Through analyzing the religious, secular and nationalist discourses around this spectacle, I interrogate the work of such 'progressive' initiatives vis-a-vis feminist politics in the context of war.

Seeking Justice for "India's Daughter": The Aftermath of the Delhi Gang Rape

Sharmila Lodhia, Santa Clara University

This paper examines the aftermath of the brutal gang rape of a university student in Delhi, India in

December 2012. Through an analysis of the responses to the horrific crime—ranging from the patriarchal rhetoric of political leaders, to the outpouring of support among the Indian public, to the colonialist gaze by the international media—I assess the ongoing challenge of effecting change in the realm of law and policy with respect to gendered violence. I simultaneously argue that the massive outcry marks an important rupture in the national consciousness and an opening for new dialogues about social justice.

193. Interrogating Cyberactivism

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 208-AV

□ **Moderator:**

Stacia Kock, *The College of Wooster*

□ **Participants:**

Networking Feminist Activism in China: The Case of Women's Voice

Wang Di, University of Wisconsin, Madison

Women's Voice, as a pioneering cyber-newspaper, stands out in feminist activism. In this paper, I focus on why and how online identity development can become a strategy for Chinese feminist movements. Relying on the support of online communication networks, it is the feminist identity developed by people's activist experience that maintains these movements and feminist grassroots networks. Further, in contrast to the Second Wave feminist movements in the U.S., I hope to provide an alternative advocating format for Chinese feminist movements in the digital age,—viz. grassroots cyber-networks formed by activist identity works.

Privacy and Power in Mommy Blogs: A Marxist Feminist Approach

Renee Powers, University of Illinois, Chicago

In January 2013, The Bulldog Reporter, a PR industry newsletter, began selling contact information (including home address) for several mothers who blog, or "mommy bloggers." Many of these women spoke out on their blogs and social media sites about the violation of privacy. The boundaries between private and public are becoming more blurred as more mothers choose to put more of their lives and their families' lives online.



Through Marxist feminist framework, this paper discusses the implications of personal blogging about a woman's family as it implicates privacy. It will also consider the political economy driving the mommy blogging industry.

194. Fat Studies Interest Group Business Meeting

5:25 PM–6:40 PM

Duke Energy Convention Center: 209

195. Librarians Task Force Business Meeting

5:25 PM–6:40 PM

Duke Energy Convention Center: 210

196. Transgressive Female Bodies: Contesting the Neo-Imperialist Gaze

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 211-AV

□ **Moderator:**

Carol A. Gosselink, *Missouri State University*

□ **Participants:**

Embodying the Body Politic: Political Women's Breasts Capture International Attention

Rebecca S. Richards, St. Olaf College

This presentation examines three political women who received international attention for revealing their breasts to different degrees: Natalia Juarez (Mexico) went topless for a billboard, Hillary Clinton participated in "Cleavage Gate" (USA), and Angela Merkel exposed the top half of her breasts during 2008 opera outing. Using the work of Elizabeth Grosz, Elspeth Probyn, Chandra Mohanty, and Inderpal Grewal, this presenter explains how these women's embodied performances provides a networked, transnational public pedagogy for women seeking national political power.

Regressive, Transgressive, or Progressive: The Sexualization and Fetishization of the Intellectual Woman on Television

Emerald L. Christopher, University of Maryland, Baltimore County

Television shows such as Scandal, Body of Evidence, and Bones have lead female characters portrayed as lawyers, doctors, and scientists. However, under the guise of progression, these shows continue to participate in the social construction of gender. In

almost all cases the characters are depicted in pencil skirts and heels and are represented as tragic career women unable to maintain an intimate relationship. These characters contest, negotiate, and transform gender stereotypes while simultaneously perpetuating them. In this paper I will examine how women in lead roles on television embody the visible and invisible reproduction of heterosexism, racism, and classism.

Representations of Arab Women in Western Media and Publication

Miram Abu Daqqa, University of Tulsa

With reference to Edward Said's concept of Orientalism, post-colonial studies and academic feminism relate gender studies to the colonial power and production of knowledge of the 'Other' suggesting the "positional superiority" of the Western female over her inferior orient counterpart. This paper focuses on contexts of representations of Middle Eastern Arab women and their literary creative production in Western publishing markets and mainstream media. The condition of representation is over-determined by Western standards of commodification and consumption of the Arab bodies as submissive, controlled and exotic. To what extent such body politics engages in Western neo-imperialist project of the world?

Sonic Encounters: Re-envisioning the Black Female Artist as Citizen-Sonic (Em)Bodied Narratives as SocioPolitical Desire

Abbygail Dobson, Independent Scholar

The paper explores the intersection between music and politic focusing on the Black female artists' use of voice and body to express subjectivity. It interrogates and contextualizes how the black female voice/body functions in spheres defined by the intersection of race and gender and calls for feminist inquiry. It investigates how these embodied sonic narratives, viewed as expressions of sociopolitical desire, are influenced by racist and sexist desire; and how the knowledge and power they engender are consumed/viewed at various sites of encounter absent empathy for black women's vulnerabilities. It highlights music/cultural works re-imagining black female artists as citizens.



197. *Unlocking the Archive: Privileging Gender Histories of Incarceration*

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 212-AV

□ Moderator:

Koritha Mitchell, *The Ohio State University*

□ Participants:

Gendered Sentences: Chronicling Feminist Thought in Women's Prison Periodicals

Sarita Alami, Emory University

In 1930, an article in the newspaper of the Federal Women's Reformatory in Alderson, West Virginia counseled women on how to fold and iron their laundry, warning that "a woman must retain the right to be a lady, even in prison." In contrast, the women's prison periodicals of the 1970s were often underground publications that privileged the stories of lesbian and minority women, advocating for prisoner unity and resistance in order to achieve reform. This paper uses twentieth-century women's prison periodicals to examine shifting notions of activism and prisoner's rights. Changes in the structure of prisons, I argue, as well as the nascent Prisoner's Rights Movement, caused penal periodicals to become vehicles for a brand of feminism that eschewed notions of the prison as reformatory and embraced cross-class and interracial solidarity.

But Some Of Us Are Dead: Archiving The Execution of Wanda Jean Allen

Courtney Marshall, University of New Hampshire

In 2001, Wanda Jean Allen was executed in Oklahoma for the murder of her partner, Gloria Leathers. I examine the ways that Allen's lesbianism and blackness are deployed in the news coverage of her trial and archived in the 2002 Liz Garbus documentary, *The Execution of Wanda Jean*. By tracing the complicated performance the black lesbian body launches from death row, particularly the ways labels of "manliness" are manipulated by attorneys, family members, and filmmakers, I argue for a more nuanced way of theorizing gender and capital punishment.

The Women's Department in the West Virginia State Penitentiary, 1900–1940

Katy Ryan, West Virginia University

Located in Moundsville, West Virginia, from 1867 until 1995, the West Virginia State Penitentiary had a long violent history. Built to hold 800 people in 5 X 7 cells, the prison at times held more than 2000. Women were always an afterthought, confined in worse conditions than men and with fewer resources. The monthly prison magazine, *Work & Hope*, was heavily censored but contains useful information and a column called "The Women's Department." Together with state biennial reports, the magazine provides a sketch of the women who wrote, worked, and supported one another in a prison described in a 1935 report as "a menace to the state."

198. *Feminist Cripistemologies*

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 231

□ Moderator:

Merri Lisa Johnson, *University of South Carolina, Upstate*

□ Participants:

Beyond Representation and Intersectionality: The Disabled Body as Machinic Assemblage

Linda Edwards, University of Rochester

This paper will draw on Deleuze's philosophy of the body to explore what happens when disability is rethought, not as a problem of representation, but as a machinic assemblage. Because intersectional models of subjectivity place an emphasis on the categories of difference as simply entities that are given meaning only through signification and language, "feminist cripistemologies," insofar as they remain locked in intersectional frames of analysis, are limited to representational politics based on what the disabled body is rather than what it can do or become. The concept of assemblage is introduced as a means of emphasizing ontology and becoming.



Read My Lips: A Feminist Rhetorical Analysis of Mabel Bell's 1895 'Subtle Art of Speechreading'

Brenda Jo Brueggemann, University of Louisville

Blending creative non-fiction (in epistolary form), disability and deaf studies approaches, with feminist rhetorical analysis, I examine the four appeals (logical, ethical, pathological, and feminist) in Mabel Hubbard Bell's famous article printed in an 1895 issue of *Atlantic Monthly*. As the deaf wife of famous inventor, Alexander Graham Bell, "Ma Bell's" self-professed skills at lipreading, during a time in U.S. and international history that the "oral versus manual" debates regarding deaf education were paramount, illustrates well the principle of "the will to speech" that I have written about elsewhere. This "will to speech" imbues both the theory and practice of rhetoric and much of modernity's conceptualization of the aw(e) fullness of deafness, especially as written on the "deaf-mute" female body.

Crippling Inequality & Difference

Beth A. Ferri, Syracuse University

Economic inequality, gender, sexuality, and race share an ongoing and vexed, although rarely acknowledged, relationship with dis/ability. In this paper I explore the limits of framing of equality and diversity within rights-based discourses (Gedalof, 2011, p. 2). In particular, I consider how neoliberal discourses often inadvertently "reinstate sameness as a necessary ground for belonging" (Gedalof, p. 3) either by eliding a more intersectional analysis and/or by calling for a "return" to a more materialist analysis as a way to transcend the need to account for complicated and conflicted sites of difference (e.g., Giminez 2005; Erevelles, 2011).

199. Disciplining Maternal Bodies

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 232

□ Moderator:

Hope Jennings, *Wright State University*

□ Participants:

Epigenetics and the Body Politic: Exposure and the Maternal Body

Natalie Turrin, Emory University

What can epigenetics tell us about women's bodies? Epigenetics is a field of scientific inquiry that examines the relationship between DNA and the social, behavioral, and environmental bodies and contexts in which genes are said to operate. This paper takes the promises and perils of epigenetic research as its primary focus, asking what epigenetic research tells us about the female body, particularly mothers. Through the case study of research on nurturing, it will examine how maternal bodies are figured in primary scientific research and describe how epigenetic lines of inquiry have altered shared cultural and scientific conceptions of women's bodies.

Fast Mamas: Considering Gestation and Athletic Success in the Context of Gender Politics

Katie Snyder, Michigan Technological University

Sport is a reflection of culture, as much as it is an influencing factor. The fact that sport remains a masculine domain is problematic. A theorization of post-birth athletic performance provides a way to rethink masculinity and femininity as such, and so move us further along the road toward gender equity and respect—in sport and in culture more broadly.

Fertility Intentions and Importance of Motherhood among U.S. Lesbians

Emily Kazyak, University of Nebraska, Lincoln

The purpose of this paper is to explore the fertility intentions and importance of motherhood of self-identified lesbian women in the United States. Specifically, we ask the following two questions: 1) How important are having and raising children for lesbian women? 2) Are all lesbian women without children voluntarily childfree? To answer these questions, we analyze survey responses from a small (N=44) but random sample of self-identified lesbians in the National Survey of Fertility Barriers.



He Ain't (Just) Heavy, He's an Anchor Baby: Anti-Fat and Anti-Immigrant Rhetoric and the Production of the Immigrant Threat

Ellen Griff, University of Maryland, College Park

This paper examines how First Lady Michelle Obama's "Let's Move!" campaign intersects with anti-immigrant rhetoric to construct the Latina mother and her child as not only non-citizens but anti-citizens who threaten American national security. Focusing specifically on the Public Service Announcements (PSAs) targeted toward the Latina/o community for preventing or "fighting" la obesidad (obesity), this paper argues that while the campaign is arguably well-intentioned, its characterization of "obesity" in militarized language such as a "threat" or an "enemy" which must be "fought" reproduces nationalistic, anti-immigration rhetoric of Latina mothers and their children as threats to the nation-state.

Transnational Adoption and Immigration From China in Wendy Lee's Happy Family

Emily Cheng, Montclair State University

Alongside the emergence of adoptees from China since the early 1990s, I address the increase in the numbers and public prominence of another group from China: undocumented immigrant workers, largely from Fujian province. This paper explores the connections between these two groups through an analysis of Wendy Lee's 2008 novel, *Happy Family*, which portrays adoption from China from the perspective of a Fujianese immigrant woman hired to provide domestic, affective, and cultural labor as a nanny for the adopted child.

200. Does Feminist Historiography Need a New Agent?

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 233

□ Moderator:

Suzanne Thompson Clemenz, *Purdue University*

□ Participants:

Power, Agency and Ambivalence in Anglo-American Witchcraft

Erika Gasser, University of Cincinnati

In seventeenth-century witchcraft cases, both accusers and accused witches established credibility by invoking culturally recognizable scripts about witches' malice. Many marginal accusers gained influence by naming witches, but lost it again as communities resolved the crises by recommitting themselves to patriarchal order. Confessing witches gained a degree of agency by shaping their own stories, while simultaneously making it easier for others to execute them. This paper interrogates the ambivalence of power and agency in witchcraft trials and weighs the meaning of historical subjects' experiences alongside the broader implications of those experiences for feminist history.

Women and Meeting Disorders

Colin R. Johnson, Indiana University, Bloomington

Virginia Woolf famously argued that women first needed to be able to close a door behind them before they could possibly be expected to leave a discernible mark on Western history. It is probably safe to assume that she would not have advocated closing those doors permanently, however. And yet, some women have chosen to withdraw more or less completely from regular contact with others. This paper explores the phenomenon of female reclusiveness in late-nineteenth and early twentieth-century America. It also contemplates the pseudo-agentive status of women who self-isolate in the context of societies that hate them.

American Child Marriage, Women's Rights Activists and the Limits of Agency

Nicholas L. Syrett, University of Northern Colorado

Historians have written the history of American child marriage as exploitation: girls coerced or sold into marriage with older men, sometimes by their parents. Feminists derided it as the legal infantilization of women. The archives reveal, however, that most minor brides actually chose marriage for their own reasons (legal emancipation, economic stability, and legitimizing children). This paper examines the issue



of agency in American child marriage, weighing the benefits that girls saw in marriage against the overall disadvantages of young marriage for women's autonomy. In so doing, I explore the limits of our longstanding reliance upon "agency" in feminist scholarship.

201. Next Generation Feminist Science Studies: Technoscience Futures and Historical Residues

Roundtable

5:25 PM–6:40 PM

Duke Energy Convention Center: 234

This roundtable introduces and interrogates new directions in feminist sciences studies as futures of a feminist past that continue to shape its course. Bringing together both established and emerging scholars, this roundtable asks participants to reflect on more recent feminist science studies scholarship, including their own work, and consider how it has begun to theorize, historicize, and challenge the borders of science and society in new ways through a variety of conceptual and socio-political frames.

□ **Moderator:**

Angela Willey, *University of Massachusetts, Amherst*

□ **Presenters:**

Laura Foster, *Indiana University, Bloomington*

Jennifer Kasi Jackson, *West Virginia University*

Melissa Latimer, *West Virginia University*

Evangeline (Vange) Heiliger, *Oberlin College*

Sara Giordano, *San Diego State University*

Clare Jen, *Denison University*

202. Peaceful Encounters: Women's Sacred Hybrid Spaces

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 235

□ **Moderator:**

Iveta Jusova, *Antioch University*

□ **Participants:**

Sacred Encounters: A Theoretical Roadmap of Intersections

May Elawar, California Institute of Integral Studies

This paper is situated in post-colonial and transnational contexts that recognize and seek to transform the inequalities of power fragmenting feminist alliances on both the local and global levels. It draws upon the theories of Indigenous scholars (Andrea Smith; Tuhiwai Smith; LaDuke) and will explore insights to support the emergence of feminist sacred interdependence in sacred hybrid spaces that do not reproduce hierarchical and colonizing relationships of power. What could feminism look like if oppositional and divisive political and power differentials dissipated in sacred spaces?

Dargha and Gurudwara Encounters: Sharing the Sacred in Polarizing Contexts

Anshu Nagpal Chatterjee, Naval Postgraduate School

Darghas and Gurudwaras in South Asia have historically attracted female worshippers from varied religious traditions who often enter these sacred spaces in order to make appeals that transcend political relations in their communities. This paper examines two religious locations situated in Delhi and Mumbai that have historical significance for Hindu, Sikh and Muslim worshippers. Both the cities in their post-colonial histories have experienced violent clashes between members of religious communities that worship together in these spaces. What allows these civil encounters to continue amid political clashes in these cities is the focus of this study?

Chicana Artevistas Inspiring Points of Convergence

Sara H. Salazar, California Institute of Integral Studies

This paper contends that the sacred and the profane are present and in relationship at all times. Using this approach, it argues that a possible point of convergence between the two is the use of nonviolent action, namely, through art that seeks to transform. Drawing from the work of Laura Perez and Theresa Delgadillo,



this paper will examine several Chicana artevistas for whom art is a spiritual practice and who are committed to social justice, peaceful encounter, and connection through spirituality.

Engaging African American and Native Root Practices of Spirituality to Foster Transformational Dialogues in the Classroom

Monique LeSarre, California Institute of Integral Studies

This paper will bring a spiritual component to the engaged pedagogical lineages of hooks and Friere. Utilizing African American and Native root practices it explores the possibilities for creating a spiritual container in the classroom to foster empathy, compassion, and transformation during difficult secularized dialogues around intersectional identities: gender(s), sexual orientation and expression, class, religion, race and ethnicity, and so on. Drawing upon the theories of Nieto who juxtaposes the paradox of spiritual oneness and social inequity, this paper will hold both individual and structural experiences of

oppression in order to address the multiple challenges to creating sacred hybrid spaces.

203. Queering Transnational Points of Encounter Panel

5:25 PM-6:40 PM

Duke Energy Convention Center: 237

□ **Moderator:**

Julia Mason, *Grand Valley State University*

□ **Participants:**

Making Queer Life: Post-Earthquake LGBTQ Biopolitics in Haiti

Erin Leigh Durban-Albrecht, University of Arizona

This paper argues that the LGBTQ biopolitical projects that emerged after the 2010 earthquake are the newest manifestation of U.S. imperialism in Haiti. These biopolitical projects arose from the efforts of the “gay international,” foreign-led and -funded LGBTQ nongovernmental organizations, in the wake of the disaster, and they dramatically reorganized queer politics in the country. The paper documents

A mother's story. An artist's story. An Asian American story.

DAN KWONG honors the life of his late mother Momo Nagano, an eccentric Japanese American woman who prevailed over sexism and racism as a single mother & artist during the transformative 1960s & 70s.

Master storyteller Kwong takes the audience on the wild ride that was Momo's life: from All-American girlhood to WWII internment camp; from defiant marriage to a Chinese immigrant to single mother with four young kids; from urban housewife to Venice Beach hippie artist.

Rich with personal stories, documentary video, archival photos, home movies, physical movement, puppetry, poetry and live music, "WHAT?" is funny, enlightening, engaging and deeply moving. An inspiring story of self-determination and motherly devotion that re-defines the meaning of "family".

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this shift using feminist ethnographic research with queer-identified Haitians and their allies in order to discuss the stakes for those who have been marked out for “rescue” amongst the rubble and how everyone negotiates these transnational points of encounter.

Neoliberalizing Queerness: Homonormativity as the Linkage of Cultural, Social and Economic Capital

Charlie (Yi) Zhang, Arizona State University

Building on the concept of homonormativity, I will focus on the shifting Chinese queer landscape as another example to illustrate how the contour of queerness has been reshaped in the service of neoliberal economics and ideology. Centering on sexuality as a site of intersectional and transnational analysis, I have found that an imagery of muscular male homosexuals with effusive consumption power has been valorized as the new norm for Chinese homosexuals. This small group has also successfully translated this cultural capital into a profitable social network for economic returns.

Queer Attachment: Dis/figuring Anti-Sociality through Feminist Critique

Corie J. Hammers, Macalester College

Informed by feminist theory and feminist critiques of deconstruction, this paper illuminates the underlying masculinism undergirding the “anti-social turn” in queer theory. Starting with Leo Bersani’s essay “Is the Rectum a Grave?,” this paper traces anti-social theory, which takes at its foundation the sex-as-negation view. As this paper will show, anti-sociality is the latest instantiation of masculinism that relies on disembodiment and the erasure of difference. I conclude by discussing my own work on lesbian/queer public sexual cultures in order to show how vital bodies and moreover, the positivity of difference is, to the future of queer theory.

204. Women’s/Gender Centers and Women’s/Gender Studies: Shifting Margins and Realigning Centers

Roundtable

5:25 PM–6:40 PM

Duke Energy Convention Center: 238

This roundtable will bring together university agents within student affairs and the academy. We will

highlight the academic/activist partnerships and programs already working, as well as the challenges faced by units attempting to create such synergies. The roundtable format invites practitioners and academics to frankly exchange information and sentiments. Hopefully, the field of women’s and gender studies will be enriched by bringing women’s centers from the margins into full alliance with academia.

□ **Presenters:**

Stephanie Milton, *University of California, Santa Cruz*
Jasmine Syedullah, *University of California, Santa Cruz*

Christine Ambrosio, *Berkeley University of California*
Leilani Kupo, *University of California, Davis*

205. Sexual Politics in Eastern Europe: Locating Postsocialism in Transnational Sexuality/Feminist Studies

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 250

□ **Moderator:**

Jill Bystydzienski, *The Ohio State University*

□ **Participants:**

Polish Exceptionalism in the European Union: The Politicization of Women’s Bodies in Postsocialist Poland

Meagan Genevieve Chandler, The Ohio State University

During the 2004 Polish accession process into the European Union (EU), a discourse of “Polish exceptionalism” emerged. Claims against women’s reproductive rights and for conservative gender norms were central to this discourse of Polish exceptionalism. This paper analyzes how political elites constructed a cultural argument for valuing the rights of the fetus over women’s reproductive choice within the larger context of postsocialist democratization. I link the internal contradictions of Polish exceptionalism to key debates in transnational feminist theorizing of body politics, looking specifically at the connection between cultural claims, democracy and women’s sexual freedom.



Sex Trafficking as Neoliberal Discourse after the Cold War. †

Jennifer Suchland, The Ohio State University

Sex trafficking is an important transnational feminist issue and since the end of the Cold War has garnered considerable global attention. Within dominant feminist discourses there is an emphasis on the tension between abolitionist and sex worker's rights approaches to anti-trafficking. Indeed, the concepts of agency/choice dominate juridical understandings of sex trafficking and how to combat it. This paper problematizes the centrality of agency/choice for conceptualizing sex trafficking by critically assessing how the rise of post-state socialist trafficking in the 1990s enabled that focus. I link the primacy of agency/choice to a neoliberal economism of trafficking and the deprioritization of critical economic approaches.

206. *Shifting the Borders in the Fight Against Rape*

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 251

□ Moderator:

Erin Hurt, *West Chester University*

□ Participants:

Global Feminism and New Delhi Gang-Rape: Working Against the Cultural Binary System

Rujuta Mandelia, West Chester University

In this paper, I seek to analyze various responses within the national and international feminist community to the gang-rape of 23-year old college student in New Delhi, that galvanized Indian women and men alike to protest against patriarchal and political systems that support violence against women. In analyzing responses, I conclude that we, as Western feminists, have either: a. Adopted a culturally relativist position in responding to the gang-rape, or b. Categorized the gang-rape as evidence of cultural misogyny in which all Indian women at some point have been sexually harassed.

The Role of Men in the Fight Against Rape Culture: Working Against the Binary System

Elizabeth Ruchti, West Chester University

In this paper, I argue that, as feminist scholars and activists in the fight against rape culture, our

hesitance to see men as potential and even powerful allies in this struggle stands in the way of real and lasting change. The myth that most men maliciously participate in rape culture and enjoy its benefits is not only counterproductive but also leads us back to other essentialist traps at the intersections of race, gender, and ethnocentrism. I suggest, as a means to avoid such traps, feminists openly hold men responsible for rape culture while simultaneously empowering them to change that culture.

Transnational and Anti-Essentialist Approaches to Sexual Violence

Rujuta Mandelia, West Chester University

If rape culture, including gang rape, permeates countries like the U.S., without a history of honor and dowry killings and female infanticide, why is it so easy for Western feminists to dismiss gang rapes in India as an Indian problem? In this paper, we consider the need for a transnational approach to the issue of sexual violence that rejects ethnic and gender essentialism. Our goal is to articulate why we must pursue this work and explore patterns and practices that bridge local and global activism in ways that reveals commonalities between sexual violence from the global North to the South.

207. *Affecting Change: Queering Feeling and Rethinking Kinship as Political Organizing*

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 260

□ Moderator:

Julie Kubala, *Georgia State University*

□ Participants:

Sisterhood Would (or Could) Be Powerful: The Role of Nostalgia in Flashmob Activism

Julie Kubala, Georgia State University

Despite a variety of transnational critiques of Eve Ensler's V-day project in terms of its tendency to attribute notions of violence, especially gendered violence, to the global south, the appeal of such events as One Billion Rising is undeniable. I am particularly interested in the motivations of those participants who ordinarily criticize such projects for their elision of the cultural specificity of violence. Here, I analyze the



affective enticements of these happenings, focusing on the guilty pleasures and nostalgic investments in the promise of international solidarity, a promise dependent on the notion of the shared victimization of women.

The “Productive Ambivalence” of Muslim Masculinity: Re-thinking the Space of Affect

Andrea Miller, Georgia State University

Through a close reading of Pakistani-American performance artist Naveed Mir’s webisode “Mohammed the Plumber,” I explore ambivalence as a productive and transformative affective response. Building on Bhabha’s theorization of the “productive ambivalence of the object of colonial discourse” (1994), this paper will examine Mir’s performance as a strategic political act that disrupts colonial narratives of otherness inscribed on the brown male body through a consideration of the spatial implications of this productive ambivalence. Ambivalence here works on and through space, reorganizing and reorienting bodies, revealing its political potential as we begin to imagine new possibilities of affect-based activism and resistance.

Black + Queer: The Affective Spiral of Love and Rage

Taryn Danielle Jordan, Georgia State University

Love and rage move in a spiral. I explore the political emotions of love and rage in the case of Chreshuan “CeCe” McDonald who was convicted on June 5, 2011 of second-degree manslaughter for killing one of her white male attackers. CeCe defended herself against the violence as they walked past a south Minneapolis, Minnesota bar. CeCe used the affective tool of rage to disrupt the historical narratives connected to her multiple marginality; the love that spiraled with that rage simultaneously kept her alive and gathered people from various groups to fight for racial and transgender justice.

Rethinking Cynicism as a Catalyst for Radical Kinship

Lucas Power, Georgia State University

This paper will interrogate the political efficacy of cynicism as an affective state. Building on Mu-oz and Duggan’s reconfiguration of hopelessness as a productive affect (2009), I will similarly explore cynicism as a means of generating political affinity-

based communities. Constructing cynicism as a binding agent using Arun Saldanha’s discussion of viscosity, wherein like bodies are drawn to into collective formations, this paper will posit the ways in which cynicism, through its distinct potential for thickening, resists recuperation as a political emotion (2006).

208. Asexualities: Pathways of Transgression and Progress

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 261

□ Moderator:

Heather Montes Ireland, *Indiana University, Bloomington*

□ Participants:

Asexy Reading: Asexuality and Literary Criticism

Nathan Erro, Louisiana State University

As a marginal and often unknown identity, asexuality has seen little application in literary criticism. Its implications, however, are great. In this talk I outline the ways asexuality challenges literary critics to rethink the conventions of sex, sexuality, and human nature by disentangling sexual attraction from intimacy, physicality, pleasure, aesthetic attraction, love, sensuality, and companionship—those concepts, motivations, drives, and desires often overshadowed by the presence of lust and sexual attraction. In this way asexual literary criticism moves beyond simply the study of asexual characters and offers a fruitful deconstructive tool to interrogate all sexual identities and acts in literature, thus challenging and reshaping traditional readings along the way.

Asexuality as Erotic Presence: Exposing the Limits of Sexual Desire and “Lack”

Mark Alan Smith, Emory University

Asexuality is often described as a lack or absence of sexual attraction/desire rather than as the presence of something existing in its own right. The discursive elaboration of asexuality is scantily intelligible as anything other than an asymmetrical response to sexuality. Lack and negation bind asexuality to the limits of sexual logic. In order to expose the limits of sexuality, this paper invokes Eros as an asexual



transgression of desire. In turn, thinking beyond the confines of sexuality shall enable a reformulation of asexuality as presence rather than lack. The paper will explore poststructuralist theory by Foucault, Butler, and Lacan.

Asexual Austen

David Hennessee, California Polytechnic State University

In Jane Austen's novels, heterosexual marriage seems "universally acknowledged" as the most desirable state. However, each novel presents characters who do not marry or re-marry, and who seem content outside the marriage market. Can they be read as 19th century examples of asexuality? I think that they can, and I will explore how doing so can enrich our understanding of gender and sexuality in Austen's works. On one hand, Austen's protagonists must find a middle ground between asexuality and hypersexuality. At a certain point in several of the novels, the protagonist risks falling into asexuality due to a dearth of worthy men, or disillusionment with the "marriage market." However, asexuality is also portrayed as a viable state of existence in itself—not merely the sad result of disappointment in love—through each protagonist's rational attraction to it, and also through other characters who seem not to feel and express sexual desire, ones who have cathected other, non-sexual activities and concerns. Reading Austen's novels against the grain shows them to present forms of asexual embodiment that complicate our understanding of spinsterhood and bachelorhood, as well as presumptive heterosexuality.

209. *Bite Me: Food, Power, Politics*

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 262

□ Moderator:

Jennifer L. Airey, *University of Tulsa*

□ Participants:

Amen to Fatness?: Understanding Intersections of Christianity and Fat Positive Feminism

Katherine Anne Phelps, Simmons College

This paper explores the intersection(s) of fat studies/fat politics and the theologies of contemporary

Christianity in the context of cultural constraints against notions of "fatness." Because language surrounding the body in the United States is widely recognized as inherently moral in nature, and because the fat body is overwhelmingly considered a "profane" body, is there space for Christian interpretations of fat positive feminism, or must this strain of feminism operate from a purely secular vantage point? Is a fundamental belief in the "thin is good" mandate inherently anti-feminist?

Eat Me: An Application of Womanism to Diet from a Raw Food Perspective

Kamilah Denise Hasan, Texas Woman's University

Womanism incorporates several links between the environment, the self and spirituality. Yet a clear distinct example of how this link is manifested is not included. In particular, the example that seems most obvious is that of the relationship between diet, self, spirit and Womanism. An exploration of eating practices in relation to spirituality is necessary to extend the theory of Womanism to the burgeoning field of food studies. Thus diet, a raw food diet to be specific, will be examined from a Womanist perspective to determine the relation between food, spirituality and the environment for four female identified bloggers.

Effecting Change—Whiteness in the Food Justice Movement

Kari Lynn Szakal, San Diego State University

I am interested in examining how ideologies about race, class, immigration status, ability, and gender manifest themselves within food justice movements and what this might mean for the people participating in these movements and those who are implicitly left out. In using an "education first" strategy, these movements attempt to justify consumer non-involvement as indifference or bad consumption, a phenomenon that blames women first. Since women are often responsible for feeding their families, non-compliance with the goals of these movements may appear to be irresponsibility or bad parenting and blames the individual rather than the social or political circumstances responsible.



210. *A Classroom of One's Own: Feminist Pedagogies as Activism in the General Education Classroom*

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 263

□ **Moderator:**

Ashley M. Currier, *University of Cincinnati*

□ **Participants:**

Feminist Media, Rhetorical Analysis, and the First Year Writing Classroom

Rebecca L. Harris, Edison State College, Charlotte

This paper emphasizes the use of online resources such as Feministing and Bitch Magazine in the rhetoric classroom as tools for teaching argumentation, evidence, and persuasion, and to expose students to feminist methodologies and activism. By introducing students to these types of resources that also explore popular political and cultural themes, my students are able to understand how their own assumptions about gender and sexuality influence their writing process. Because the subject matter of these texts feels affectively familiar, my students, especially young women, begin to incorporate feminist methodologies in their own rhetorical appeals and in their writing.

Feminist Reasoning in the Writing Classroom

Anne-Marie Womack, Tulane University

This presentation frames reasoning and evidence as inherently feminist activities; pedagogically, they demand a view of texts as open to multiple and conflicting interpretations, dependent on individual subjectivity, challenging to naturalized assumptions, and reliant on logic that does not ignore emotion. As students evaluate the rhetorical success and failure of attempts at logic and persuasion, I emphasize how they come to understand texts through their own internalized assumptions. In my classes, I often guide these assumptions to turn on questions of gender, “sneaking” gender studies into a possibly resistant student population.

Blame the Duchess!: Context and Gender in the Composition Classroom

Shannon Wilson, Pierce College

The classroom exercise that I will share in this presentation is an example of how I incorporate elements of Gender Studies in the Composition classroom. The exercise begins with a short story about the murder of a duchess. The students are asked to identify which character from the story is responsible for the duchess's death. How the students vote is influenced by cultural context including preconceived notions of gender. Through this exercise and the discussion that follows, students begin to understand the concept of context, subtle modes of persuasion, and the power of insidious gender narratives.

211. *Teaching About Sex Trafficking*

Workshop

5:25 PM–6:40 PM

Duke Energy Convention Center: 264

This teaching workshop is led by faculty who teach sex trafficking as a whole course or part of a course and at different levels (introductory and seminar). The facilitators will discuss strategies for effectively teaching sex trafficking. We will share syllabi, discuss recommended texts, films, and online resources, and demonstrate sample activities, providing hands-on ideas about how to teach the material. We will also discuss the challenges and rewards of teaching this controversial topic.

□ **Presenters:**

Carrie N. Baker, *Smith College*

Lorena Reynolds, *Oregon State University*

212. *Women of Color Caucus Awards and Networking Reception*

Reception

5:30 PM–6:30 PM

Duke Energy Convention Center: 206



213. *Women of Color Open Mic Night*

Reception

6:30 PM–8:30 PM

Duke Energy Convention Center: 206

The Women of Color Caucus, the South Asian Women's Caucus and the Lesbian Caucus are co-hosting a Women of Color Open Mic at the NWSA Annual Conference in Cincinnati, following the Women of Color Caucus Awards Reception! This evening is a collaborative effort to harness the creativity of women of color from the US and around the globe to entertain and enlighten ALL NWSA participants at what promises to be the best conference yet! If you are a woman of color with a talent to share, bring it to the open mic! The event, to which all NWSA conference attendees are invited and welcome, will feature food and feminist fun, with stand-up routines, poetry, dance and song performed by our multi-caucus members. We are excited by our Coalition for Creativity—and hope you will join us in celebrating unity in diversity.

214. *NWSA Early Joiner Reception*

Reception

7:00 PM–8:00 PM

Hilton Netherland Plaza, Continental Ballroom

NWSA recognizes our loyal members who joined between October 1, 2012—December 31, 2012 for the 2013 membership year. Mingle with other early joiners, NWSA staff and leadership. Early joiners for the 2014 membership year are also welcome. To be included, complete your 2014 membership at the NWSA registration booth. NWSA celebrates the commitment of our members.

215. *Shabbat*

7:00 PM–9:00 PM

Hilton Netherland Plaza: Salon FG

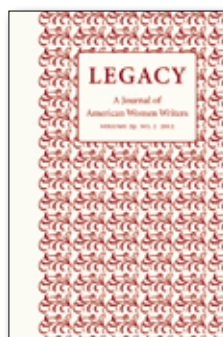


Frontiers

A multicultural and interdisciplinary feminist journal presenting a broad mix of scholarly work, personal essays, and the arts.

Women in German Yearbook

A journal presenting a wide range of feminist approaches to all aspects of German literature, culture, and language, including pedagogy.



Legacy

The only journal to focus specifically on American women's writings from the seventeenth through the mid-twentieth century.

Women & Music

A journal of scholarship seeking to further the understanding of the relationships among gender, music and culture, with special attention being given to the concerns of women.



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EDUCATION that **WORKS**

SATURDAY, NOVEMBER, 9

216. NWSA Registration Saturday

7:00 AM–6:00 PM

Duke Energy Convention Center: Main Lobby

Registration will be open from 7 AM–6 PM on Saturday, November 9, 2013.

217. Yoga for Every Body

Workshop

7:00 AM–8:00 AM

Hilton Netherland Plaza: Salon M

Please join us for a smooth and flowing yoga practice with music. Every body welcome, no experience needed. Promise to calm and energize. See you from 7 to 8, Saturday morning in Salon M at the Hilton Netherland Plaza Hotel on the fourth floor.

218. Futures of the Queer Archive

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 200-AV

□ **Moderator:**

Lisa King, *Edgewood College*

□ **Participants:**

Queer and Now?: The Radical Futurity of Queer Punk (sub)Cultural Production

Elizabeth Canfield, Virginia Commonwealth University

This paper looks at the intersecting histories of Riot Grrrl, Homocore, and Queercore music, protest art, zines, and live performance as a way to critique how the “present” is constructed under late capitalism. In addition, this paper examines how the cultural production of queer punk movements disrupts linear time and proposes a radical futurity that disrupts dominant conceptions of “success,” “love,” and “politics.”

Radical Queer Art: The Active Politics of the Digital Counterarchive

Jessica Ziegenfuss, University of California, Irvine

The Smithsonian’s Hide/Seek: Difference and Desire in American Portraiture and Tacoma Art Museum’s forthcoming Art AIDS America are examples of a growing museum interest in exhibitions exploring

queer sexualities. This paper examines how two queer art communities, The Pop-Up Museum of Queer History and TESTIMONY, utilize new media to critique mainstream exhibitions’ definition of non-normative sexualities. Social media platforms are viewed by these initiatives as radical exhibition forms that create “living” digital counterarchives of queer art. These digital counterarchives allow for curatorial narrative power to reside in multivalent understandings of sexuality by queer individuals less privileged by the art world.

The Crypt and the Archive: Queer History as Affective Biotechnology

Sean Jarvis, University of Washington, Seattle

In “The Crypt and the Archive,” I put queer theory following Achilles Mbembe’s necropolitics into conversation with feminist epistemological research that deals with the body as a site of knowledge. I seek to query circulations between the “crypt” as a space that mobilizes knowledges of death, kinship, and property, and the “crypt” of legibility (e.g., through deployments of “encryption” and the “cryptic”). Through this metaphor, I engage with historical narrative as a site in which history becomes a technology of negotiating be/longing, shedding light on the ephemeral and the marginal, that which cannot be captured in the archive.

219. Re-Imagining Black Women Through Representations, Memory, and Identity

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 201-AV

□ **Moderator:**

Cecilia Herles, *The University of Georgia*

□ **Participants:**

Black Women in Cuba & America: Reconsidering Nation, Race, and Gender

Jamie Lynn Palmer, The University of Georgia

Scholars argue that “othering” is an essential element to the construction of nationhood. From the ways in which nations are constructed as “others” in relation to other nations to the way in which constructs of nationhood are often white supremacist and masculinist in their domestic context. This work illustrates the complexity often overlooked around



nationhood through focusing on how black women view and experience nationhood and perceived “others” given the particular case of Cuba in the American context.

Sounding Slavery in St. Louis: Women's Opposition to Civil War Sesquicentennial Commemorations

Elizabeth Whittenburg Ozment, The University of Georgia

In January 2011, a slave auction reenactment in downtown St. Louis protested sesquicentennial commemorations that celebrated White male Civil War history. Black women's screams echoed across the city, demanding public attention to the trauma of slave auctions. This presentation will explain how the St. Louis slave auction rejected a systematic whitewashing of Civil War memory. I will draw on Lisa Woolfork's theory of bodily epistemology and Daphne Brooks' theory of liberatory alienation in Black performance to demonstrate how women's scripting and voicing functioned in this reenactment as representational strategies to confront Black history censorship.

“To preserve for future reference”: Hallie Q. Brown and The Making of Black Woman's History

Daleah Goodwin, The University of Georgia

This essay examines how Hallie Quinn Brown, an early twentieth century professional elocutionist, educator, and a founding member of the Black women's club movement, spearheaded efforts to correct ahistorical imaginings of Black women that emphasized white benevolence and black dependency while narrowly defining black women's labor potential to domesticity. Brown reconciled the realities of Black women's past and present lives and constructed an acceptable model of black womanhood consisting of spiritual purpose, academic preparation, domestic training, and political consciousness.

“I am Interested in How to Help People Today”: Black Women Faculty Re/ constructing the Academic Career Development Narrative

Nichole Ray, The University of Georgia

Traditional theories and models of career development are predominately based on the experiences of white, heterosexual, middle-class men. More specifically, this work often neglects to consider how race, gender and

class can impact the career development trajectories of women. Using Black feminist thought as a relevant framework, the purpose of this paper is to critically examine the career development paths of Black women faculty working in a historically White university in the U.S. Significant themes explored include socio-cultural influences on the career, institutional challenges and barriers along the career path, and negotiating academic career success.

220. Kind Hearted Woman: Using Film to Confront Domestic Violence Crisis in Indian Country

Workshop

8:00 AM–9:15 AM

Duke Energy Convention Center: 202-AV

This workshop will use the PBS documentary *Kind Hearted Woman* to critically examine the issues of colonization, tribal sovereignty, and the biopolitics of violence against women and children on Native American lands. The film follows Robin Charboneau, an Oglala Sioux woman living on North Dakota's Spirit Lake reservation, over three years as she struggles to raise her two children, further her education, and heal herself and her daughter from the wounds of child sexual abuse. The workshop will also consider the ability of documentary film and personal narratives to facilitate feminist pedagogy and social justice scholarship.

□ **Moderator:**

Annelise Wunderlich, *Independent Television Service*

□ **Presenter:**

Robin Poor Bear, *Independent Scholar*

221. Feminist Media Studies

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 203-AV

□ **Moderator:**

Kimberly McKee, *Grinnell College*

□ **Participants:**

Audience Negotiations of LBG-parent identities in US media *Julia Erhart, Flinders University*

How adding children and parenting themes to pop culture storylines precipitates the movement of gay men from margin to centre within commercial



television, and what of LGB identity remains in the margins—unrepresentable and repressed—will be explored in this presentation, that looks at broadcast TV sitcoms such as *Modern Family* and *The Normal Heart*. Issuing from projects of liberal democratic inclusivity, shows in which these new LGB identities figure recycle well-worn themes of desexualisation and heteronormativity. How audiences skirt the boundaries of commercially-produced imagery (as made available by the shows), producing their own DIY responses, is key.

Decolonizing Masculinity: The Political Economy of Post-Colonial Hong Kong Martial Arts Movies

Charlie (Yi) Zhang, Arizona State University

Centering on the representations of masculinities in post-colonial Hong Kong martial arts movies as a site of ideological contestations, this paper will investigate the symbolic economy invested in different forms of masculinities as a decolonizing initiative. Moreover, it will illustrate how the cultural criticism against the extremist Communist ideology of violent class struggle is couched through a celebratory narrative of Chinese tradition of martial arts. This signifying paradox is thus indexical of the conundrum that Hong Kong confronts with—while struggling with the colonial legacy, it also has to carefully tackle a nationalist imposition.

In Between Borders: Docudramas, Trauma, and Inter-Disciplinary Practices

Gohar Siddiqui, Syracuse University

This paper will explore the feminist potential of docudramas by looking at films like *Bawandar* and *Monster*. Docudramas often tell real life stories of trauma by interspersing texts like news footage along with re-enactments of events and thus exist at the intersection of various borders: documentary and melodrama, truth and fiction, objective and subjective, masculine and feminine form. I argue that this in-betweenness of the mode pushes at the boundaries of understood feminist counter-cinema, questions authority and patriarchy in objective modes, is often mired in controversies, and is a powerful pedagogical tool in film and women's studies classrooms.

Erratic Erotics and the Margins of Feminist Subjectivity in Bruno Dumont's *Twentynine Palms*

Yetta Howard, San Diego State University

This paper uses Bruno Dumont's *Twentynine Palms* (2003) as a way to reveal oppositional feminist approaches to agency and violence via the sexual-physical geographies of the film's desert setting. Focusing on both sexual and verbal miscommunication, I use "erratic erotics" to describe forms of encounter that expose the margins of feminist subjectivity and the limits of acceptable political and cultural practices.

222. *It's More than Just Add Feminism: The Complexity of Hybrid Methodologies*

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 204-AV

□ Moderator:

Susan Iverson, *Kent State University*

□ Participants:

Standing on Both Sides: The Role of Participant-Researcher in Participatory, Feminist Action-oriented Projects

Felicia Black, Kent State University

This paper examines "the role of participant-researcher" within a feminist case study within a study. The author explores her own standpoint and positionality (Tackacs, 2003), and her role as facilitator within a case study that examined the action oriented research process of Collaborative Inquiry (CI) as a form of professional development for five preschool practitioners. The author discusses the ethical tensions and dilemmas (Kirsch, 1999) that confronted her as she engaged in a participatory research project with women, while studying the CI process over time in an effort to effect professional change within a local child care center.

Unavoidable Collisions: Interpretive Authority in Feminist Oral History Research

Rhonda Filipan, Kent State University

This paper will focus on conflicts in interpretive authority which may occur during feminist oral history research (Borland, 1991; Cancian, 1996). Using personal examples from a dissertation in progress, the author will explore the tension that arises when the



subjectivity of the researcher clashes in uncomfortable ways with the subjectivities of the participants. The author will reflect on how to negotiate the interpretive conflict that manifests during the co-construction of meaning. Ultimately, the goal of feminist oral history is to amplify the voices of the women in one's study without muting one's own, but that's not always easy.

(Un)Becoming Hybrid: Working the Tensions at Improper Intersections

Casey Myers, Kent State University

What emerges when research exists at the nexus of post-human feminist onto-epistemologies and methodologies that are grounded in humanist, rights-based discourses? Although the "future of childhood" (Prout, 2005) is located within post-human terrain, the prospect of de-centering the human in order to research "child" as but one territory within emergent naturecultures (Haraway, 2003; Taylor, 2011), or as but one actor within the material-discursive plane (Barad, 2007, 2008; Lenz Taguchi, 2010), is met with both resistance and contradiction. Drawing on examples from her own doctoral research, the author examines the constraints and possibilities inherent in attempting a material feminism-childhood studies hybrid.

223. New Concepts and Archives for Feminist Pedagogy

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 205-AV

□ **Moderator:**

Stephanie Santos, *University of California, Los Angeles*

□ **Participants:**

From Fashion Shows to Historical Expos: Project-Based Service Learning and Public Humanities Partnerships

Shealeen Meaney, Russell Sage College

Situated at the intersection of feminist theory, the public humanities, and service learning, this presentation explores the potential for and value of service learning partnerships with public humanities organizations. In this presentation I will explore two recent WST/Public Humanities collaborations including a historical fashion show and an event

called "Expo 1920s," both designed as WST capstone projects and fundraisers for a local historical society. I discuss practical strategies for community partnership development and course/project design as well as some of the surprises, challenges, and lessons learned.

Gender in the Archive: Online Periodicals as Point of Encounter

Marie Drews, Georgia Regents University

This pedagogy-based presentation will examine the use of Google's online archive of mid-20th-century periodicals as a site for feminist analysis, a strategy that is particularly useful to promote critical thinking in an introductory gender studies classroom. Special attention will be given to examination of Life magazine as a text where students are able to explore pervasive ideologies that establish a context for feminist activism; conversely, students' examination of online feminist periodicals serve as illustrative counter texts. Attention will also be paid to exercises that encourage students to analyze how perceptions of feminist activism have been shaped by mainstream media culture.

Getting Intersectional in Museums

Nicole Robert, University of Washington

Why have mainstream museums failed, despite massive efforts, to become sites that more accurately represent the diversity of peoples, communities and histories that populate the U.S.? This paper responds to Valerie Smith's proposal that intersectionality can be used "as a mode of cultural or textual analysis" (1998) by applying intersectional theory to the challenges of inclusion in U.S. history museums. Drawing from the work of women of color feminists and queer theorists, I advocate for museum practices that recognize the overlapping structures of power which discipline identities.

224. Imperial Queer: Southern Responses to the LGBT Discourses of the North

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 206

□ **Moderator:**

Kyla Pasha, *Arizona State University*



□ **Participants:**

Imperialismus Interruptus: Confronting Gay Imperialism in Mexico

A De La Maza Perez Tamayo, Arizona State University

As the recent (neo)liberalization of LGB (and sometimes T) policy in Mexico, aligned with gay imperial discourses, 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, able-bodied, and increasingly neoliberal national imaginary are pushed further into the peripheries of national belonging. This paper will interrogate discourses surrounding Mexico City's 2008 Ley de Concordancia Sexo-Genérica (Sex-Gender Concordance Law)—which inaugurated a medico-judicial avenue through which trans*-identified individuals are now able to change their legal names and sexes/genders-, focusing on the spaces of conviviality between the internationalist LGBT movement in Mexico and the Mexican nation-state.

Decriminalizing Homosexuality, Legitimizing Homonormativity: The Story of the Queer Movement in India

Sarah Suhail, Arizona State University

This paper will tell the story of the period between 2000 to the present vis-à-vis the engagements between expressions of the nation state, 'human rights' and movements for social change. This story will be told through two markers: First, the queer movement and its particular engagement with the legal battle against Section 377 of the Indian Penal Code that criminalizes adult consensual same sex sexual activity. The second will be from case studies of struggles that foreground the "rights" of various other marginalized communities in the country. The contrast between these struggles will be used to tease out the theory and praxis of neoliberalism and the resultant homonormativity/nationalism. The paper will also propose directions of thought towards a non-normative radical queerness that is rooted within the local histories of the South Asian region while also being inspired by articulations of queerness across the world. The paper then is a rendition that hopes to intervene in ways of thinking through social change and international solidarity

that goes beyond the default paradigms that are made available to us by national and international institutions of power.

Islam/normativity and LGBT/Queer Muslim Discourse

Kyla Pasha, Arizona State University

This paper will provide an analysis of current LGBT Muslim discourses emanating from various points around the world, particularly the United States and Canada on the one hand, and points in the Global South on the other. It will engage particularly the questions: What are the main concerns of this discourse vis a vis textual sources, Islamic history, law and national belonging? What do the scholars and activists engaged in these discourses advocate for as they question the sources regarding homosexuality and transgenderism? And what is their ultimate goal? This paper will trace the different strands of theorizing around queerness in current Muslim discourse, and set them against current imperatives towards homonormativity, homonationalism and homogeneity emanating from the Global North.

Forging Queer Ontologies Between National and Imperial Heteropatriarchies

Sarah Suhail, Arizona State University

In 2011, the US embassy in Islamabad held a gay pride event and published a press release about it. The news was carried in the local papers and protests erupted all over the country. This paper will explore the discourse on homosexuality emanating from the political right in Pakistan which represents itself as a resistance to U.S. imperialism while simultaneously buttressing heteropatriarchal notions of normalcy and oppressing non-conforming sexualities using religion and tradition. International LGBT rights discourse is linked to U.S. sexual exceptionalism and does in fact buttress U.S. imperialism. These clashing discourses complicate the lives of Pakistani queer communities on the ground, who must marshal a criticality to resist state, family and societal violences, while at the same time evading the imperatives of the international LGBT normativizing discourse. While the violence that underpins the normative ideal is often masked by the brightness of neo-liberal and neo-imperial gloss, a different ontological understanding of Queer, that takes an accounting of the socio-cultural and



geopolitical terrain of knowledge production and representation, is possible and necessary. The potential of such a collective project is what this paper will try to excavate.

225. Motherhood on the Margins

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 207-AV

□ **Moderator:**

Nadia Brown, *Purdue University*

□ **Participants:**

“U.S. Immigrant Mothers’ Narratives of the Past: Temporality, Motherhood, and Memory, 1920–1940.”

Mary K. Trigg, Rutgers University

Immigrant mothers recite narratives of the past as a way to convey “nativeness,” to keep the past alive for their children, and as a strategy to negotiate a marginal position in an alien society. As they negotiated assimilating their children into American culture with trying to preserve the ethos of their home countries, early twentieth-century immigrant mothers used storytelling to recollect memories and keep past and present engaged in dialogue. This paper will compare Chinese immigrant mothers and Mexican immigrant mothers in the early twentieth century United States, and their narratives of the past.

In a Maternal Time and Place: Geographies of Motherhood Revised

Corinne Schwarz, University of Kansas

Western societies privilege the image of mother both as a site of feminine power and a biological imperative. This construction does not reflect the changing reality of motherhood in a postmodern world with advanced reproductive technologies and alternative family structures. Rather than relying upon an essentialized definition, I argue the category of mother must be radically expanded on a continuum to honor this new reality of mothering, one that includes non-normative bodies performing maternal care. Placing mothering on a continuum acknowledges the performance of care over intersectional privilege, expanding this powerful image to encompass all forms of valid caretaking.

Motherhood, Margins, Mayhem and Motorcycles: Interrogating Sons of Anarchy

Julia Mason, Grand Valley State University

This paper analyzes the representation of motherhood in *Sons of Anarchy*, a television series about an outlaw motorcycle club. Feminists criticize narrow messages about mothers that confine women’s options and opportunities. *Sons of Anarchy* presents mothers on the margins by virtue of their outlaw status. The complex portrayal of matriarchs Gemma Teller and Tara Knowles-Teller provides alternative representations of women’s power and agency while challenging dominant narratives of motherhood. A critical analysis of these characters provides a means to understand and challenge traditional messages about mothering while simultaneously deconstructing the structures that regulate and police motherhood boundaries and ideologies.

226. Race, New Media, and Collaborative Feminist Scholarship

Workshop

8:00 AM–9:15 AM

Duke Energy Convention Center: 208-AV

Feminist critiques and projects addressing diversity in regards to race/ethnicity and class in science and technology have addressed an array of issues, such as barriers to access to these fields; the ways in which technologies reinforce racialized patriarchal ideals; and the function of technology and as both a tool and impediment to change and agency. This workshop, by members of the Fembot Collective, seeks to examine the borders and margins around scholarly feminist new media projects for women of color, to discuss strategies for generating inclusive goals and a plurality of participation that includes diverse representations of race and class.

□ **Moderator:**

Ariella Rotramel, *Connecticut College*

□ **Presenters:**

Margaret Rhee, *University of California, Berkeley*

Radhika Gajjala, *Bowling Green State University*

Staci Tucker, *University of Oregon*



227. *Third Wave Feminisms Interest Group Business Meeting*

8:00 AM–9:15 AM

Duke Energy Convention Center: 209

228. *Distance Education Task Force Business Meeting*

8:00 AM–9:15 AM

Duke Energy Convention Center: 210

229. *Queer Mobilizations*

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 211-AV

□ Moderator:

Karen Alexander, *Rutgers University*

□ Participants:

1980s Gay Anti-Racism and the Continuing Significance of Intersectional Practice

Kendal Broad, University of Florida

I begin by discussing my research about how a group of gay men in the 1980s wrote themselves into being by finding points of intersection among multiple movement discourses to produce a utopian vision of a beloved gay community and articulate their sense of anti-racist gay sex. I then outline the group's current questions about how to keep relevant and assert that they already have answers based on the strengths of their past intersectional work. This presentation contributes to the consideration of how important social change work of the past can teach us about effecting change in the present.

From Kaibigan to Kaibigan: Relationships, Love, and Struggle in the NYC Filipino Movement

Karen Buenavista Hanna, University of California, Santa Barbara

This paper honors the potentials of loving relationships that emerge from shared political work. It also illuminates conflicts and compromises that activists negotiate to build successful romantic relationships while organizing together. Further, it interrogates what happens when activists break up, querying the role of collectives in facilitating “private” conflicts and (re) solutions. The presenter draws upon interviews with current and former activists/organizers from the New York City Filipino community. Utilizing Barvosa’s

(2008) theoretical contributions on agency and mestiza consciousness and Sandoval’s (2000) hermeneutics of love, the presenter unpacks stories of kasamas (comrades) who have shifted from kaibigan (friends) to kaibigan (lovers).

“Poetry is Not A Luxury”: Queer Poetry as a Grassroots Activist Medium in South Africa

Cristina Dominguez, Independent Scholar

“Poetry is Not A Luxury”: Queer Poetry as a Grassroots Activist Medium in South Africa

examines the contemporary use of poetry by non-white, young queer South African women. Through an intersectional historical investigation of queer mobilization during and post-apartheid and an in-depth analysis of qualitative interviews and poems by ten poet-activists this paper reveals the complex ways young, non-white, queer South African women are using poetry as a grassroots activist medium. Centering on younger and more racially and ethnically diverse lesbian, bisexual and otherwise identified young women, this paper contributes new and largely unheard voices to LGBTQ scholarship.

230. *Recipes in The Making: Toward a Critical Feminist Food Studies*

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 212-AV

□ Moderator:

Maria Bevacqua, *Minnesota State University*

□ Participants:

Cast Iron Skillets: Reading Black Female Subjectivity in Popular Representations of Black Women and Food

Jessica Kenyatta Walker, University of Maryland, College Park

This paper investigates food as a discursive cultural production within popular media representations of Black womanhood. From a down home mother figure a la mammy, or a sharp tongued server who makes tips cursing at customers, there are a provocative array of images that force us to reconsider stereotypical associations of Black women and food. Although female subjectivity exists at the heart of these images few have considered the discursive nature of their formation within feminist theories and practices. This



paper uses Black feminist theory and material culture analysis to reveal how discourses of Black womanhood get mapped onto certain foods.

Crossing Culinary Borders: Food as a Migratory Subject in Gullah Culture

Katie White, University of Maryland, College Park

The connection between gender and rice production in West Africa and the Sea Islands of the southeastern United States has been studied in detail by scholars such as Judith Carney (2002), Jennifer Morgan (2004), and Etta Fields-Black (2008). Through an analysis of cookbooks and migratory patterns, qualitative interviews, and participant observation, this paper moves beyond rice, using notions of travels to investigate the ways in which Gullah foodways have moved across time and geographic space, and most importantly, how women have played a role in Gullah culinary history.

Feminist Food Studies, Food Allergies, and the Field of WGS

Heather Hewett, State University of New York, New Paltz

What does the explosion of food allergy cookbooks and blogs, mostly authored by white, middle-class mothers, reveal about gender, class, race, and food? What narratives do they tell about the preparation, consumption, and meanings of food? Should we understand these texts as presenting career opportunities for privileged mothers, and/or as communities built around food allergies and food/maternal activism? Who is included in these communities? Who is left out? How does the study of food allergies challenge existing borders of academic study in WGS and require the development of innovative methodologies to understand the changing landscape of food, gender, and family?

Queer(y)ing Food

Gwendolyn Beetham, Independent Scholar

This paper will explore queer understandings of, and relationships with, food. Through an analysis of texts, including cookbooks and food blogs written from queer perspectives, and the gathering of empirical data from queer-identified members of alternative food organizations, I will consider the following questions:

whether and in what ways queer identity impacts understandings of food politics; whether and to what extent queer perspectives rely on communal and affective understandings of food; and whether and in what ways those understandings and experiences of food differ from those in the mainstream food movement. Ultimately, I am interested in generating discussion both about what it might mean for feminist studies to take food and sexuality seriously, as well as what the mainstream food movement might gain from thinking about sexuality in a critical way.

231. Empire and Transnational Borderlands Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 231

□ **Moderator:**

Keisha Lindsay, *University of Wisconsin, Madison*

□ **Participants:**

Creating Transnational "Borderlands" through Literature: A Comparative Study of the Fiction of Eilís Ní Dhuibhne and Mahashweta Devi

Sreya Chatterjee, West Virginia University

The term 'post-colonial' resonates with an almost sacrosanct significance in the historical memory of the metropolitan nation-state. This paper closely examines two short stories from Ireland and India—"Summer Pudding" by Eilís Ní Dhuibhne and "Douloti the Bountiful" by Mahashweta Devi, to reconfigure the concept of the nation as it is used in the writings of these authors and argues that such a comparative study can offer alternatives to the colonial/postcolonial binary and provide parallel fields for the interrogation of concepts such as post-coloniality, decolonization and nation building.

Maintaining Patriarchy at Home and Abroad

Taylor Wondergem, San Diego State University

This paper examines the intersections of current US imperialist policies in Iraq and Afghanistan and patriarchal regulation of reproductive healthcare. Through an analysis of the political rhetoric surrounding both reproductive healthcare domestically and US foreign policy abroad, I demonstrate the intersections of militarism, heteronormativity and



patriarchal power and articulate its impact on feminism. Within my analysis of political rhetoric, I discuss the United States as embedded within a hypermasculine national style. As a result, I argue that those social justice issues which threaten masculinity can also be understood as threatening the current construction of the United States.

Re-Negotiating Points of Power: Neo-colonization in the Caribbean

Courtney Reynolds, University of Cincinnati

Sustainability movements have been a driving force in the agri-/eco-tourism trend in the Caribbean islands, specifically in the US Virgin Islands. I intend to capture the struggle women have had to face as native Virgin Islanders as their resources are re-colonized in the name of “sustainability.” The present Western paradigm has neglected to truly empower the women of these islands and instead, has instituted further boundaries in their new “reclamation.” I follow Kemala Kempadoo’s work while using Angela Davis’ theory and incorporate Adrian Parr’s sustainability research.

“The Hijab and Freedom: Kurdish American Women and the Ruptures of U.S. Empire.”

Stanley Thangaraj, Vanderbilt University

By complicating U.S. empire by looking at refugee Kurdish American communities, this paper looks at how the category of “refugee” is a site where U.S. seeks refuge through the image of the disempowered Muslim woman. Through ethnographic research, this paper highlights how head-scarf wearing Kurdish American Muslim women take up, challenge, manage U.S. Empire thereby showing the multiple contradictions and ruptures.

232. Embodying Asexuality

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 234

□ Moderator:

Kristina Gupta, *Emory University*

□ Participants:

(A)sexy Cyborgs: Affinity and Embodiment in the Asexual Community

Stephanie Marie Metzger, University of Kansas

In her now classic formulation of cyborg theory, Donna Haraway asks why our bodies must end at the skin. In my paper, I respond to Haraway by investigating the ways in which the asexual community explores gender and sexuality independent of what is physically inscribed on the body. The community’s predominantly online interactions offer a fluidity of gender and sexual embodiment that helps its members move past the dualisms so often encountered in “real life.” These online interactions do not necessitate a complete detachment from the body, however, and this flexibility allows the creation of the asexual cyborg.

Defining Asexuality Into (Or Out Of) Its Radical Potential

CJ DeLuzio Chasin, University of Windsor

Academic work has largely defined asexuality as lifelong lack of sexual attraction. Considering the psychiatric diagnosis of Hypoactive Sexual Desire Disorder (HSDD), this definition is politically safe. It clearly distinguishes between a) “real” asexuals whose embodied experiences should be respected and left intact), and b) “real” HSDD sufferers who should be “fixed” through clinical intervention. However, this distinction conceals other normatively unacknowledged embodied asexualities, and avoids questioning why people (especially women) are distressed about not wanting sex, in a context of compulsory sexuality. Social change challenges HSDD’s claim on the bodies and minds of asexuals and women.

Deferred Desire: The Asexuality of Chronic Genital Pain

Christine Mary Labuski, Virginia Polytechnic Institute and State University

Most women diagnosed with chronic and unexplained genital pain go years without engaging in sexual activity. Though symptoms often make a range of behaviors possible, including anal and oral sex, most patients defer all sexual activity until they can begin or return to vaginal-penile intercourse. This paper discusses the complicated realities surrounding this choice, and proposes that the narratives of vulvar



pain patients offer unique insights into a feminist investigation of asexuality. Based on thirteen months of ethnographic fieldwork, the paper explores the bodily and sociocultural experiences of a group of women who take comfort in the fact that their marriages and intimate relationships are “not about sex.”

233. Productive Encounters: The Negotiation of Knowledge, Power, and Space across Borders

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 235

□ **Moderator:**

Barbara F. Kessel, *University of Utah*

□ **Participants:**

(Re)Negotiating Theories of Space: Feminist Theory Encounters Pacific Thought

Belinda Otukolo Saltiban, University of Utah

From an “Oceanian” (“Pacific”) perspective, space is never empty; it is always related, holding things together, and giving meaning to context (Ka’ili, 2012; Mahina, 2001; Wendt, 1996). The shared understanding that we are interconnected is implicated in Oceanian worldviews which emphasize that space is relational, mutual, and reciprocal. Space operates to transcend borders and challenges different, alienating, and marginalizing ideologies that have historically erected boundaries. Like the oceans that connect regions and peoples in time and space, Oceanian notions of space can be utilized to inform and complement understandings about gender contributing to feminist theorizing through Oceanian ways of knowing.

Negotiating Hybrid Identities: Young Refugee Women’s Encounters With(in) Global Digital Spaces

Delila Omerbasic, University of Utah

Forced migration is rooted in complex social, political, and historical contexts in which physical, imagined, or discursive borders impose divisions in everyday lives and future possibilities. Drawing on feminist postcolonial theory (Brah, 2003; Mohanty, 2003; Trinh, 2010), this paper problematizes dominant academic discourses about what it means to be a woman with refugee status by considering the intersections

of gender with race, class, religion, age, ethnicity, nationality, and language. Specifically, it focuses on the creative possibilities that exist in hybrid digital spaces in which young refugee women negotiate identities and interrupt the deficit-oriented discourses through which they are discursively colonized.

Apartheid of Knowledge in Higher Education: Testimonios of Mujeres Negotiating Academia

Rufina Cortez, University of Illinois

From two distinct locations, we weave together testimonios of survival and accomplishments in higher education as women of color in academia. One of us describes how her undergraduate experiences at a predominantly white campus have shaped her as an emerging scholar. The other shares graduate experiences elucidating how, overtly and covertly, graduate students of color are expected to contribute to academia in ways that don’t necessarily align with a social justice vision. Bridging these experiences, we reflect on our transition into the professoriate. Our conclusion offers consejos to mujeres in higher education, illustrating how experience informs our teaching and praxis.

234. Early Modern Women Interest Group Business Meeting

8:00 AM–9:15 AM

Duke Energy Convention Center: 237

235. Gendered Nationalism and Transnationalisms

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 238

□ **Moderator:**

Nick Franco, *University of San Diego*

□ **Participants:**

Gendering Democracy: Expanding the Reign of Women in Mali

Mahamadou Lamine Bagayoko, State University of New York, Albany

In 1992 Mali became a democratic nation after a violent revolution that overthrew a dictatorship. Twenty-one years later, this democracy is still shaped by male domination of the political arena. Subsequently, this proposal questions how democracy can be used to



renegotiate women's access to leadership positions. Examining theories of such postcolonial feminist theorists as Andrea Smith and Chandra Mohanty, I examine policies and laws that can be reshaped by fixing equal quotas and equal rights between women and men to build toward a fair social justice system in Mali

Gendering Tahrir Square: Negotiating Boundaries of a Public Revolutionary Space

Aisha Khalil Nasser, Oregon State University

Tahrir Square has been carved as a gender inclusive space during the Egyptian revolution. Yet, not long after the revolution, Tahrir Square has become the site of contestation and negotiation. In an attempt to reestablish patriarchal power structures, systematic assaults on women bodies have started. The national discourses that have been generated as a result of such incidents signified renegotiation of gendered boundaries. Feminists, in particular, are fighting back and are negotiating Tahrir Square as a public gender inclusive revolutionary space. After all, 'revolution is feminine,' as one sign reminds us of the etymological of the Arabic word for revolution.

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

Katie Oliviero, University of Colorado, Boulder

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

Transnational Feminist Dialogue as Transformative Practice

Barbara Fultner, Denison University

Dialogue is a transformative practice and thus capable of effecting change. Transnational feminists such as Chandra Mohanty and Lila Abu-Lughod have argued that there is an increasing need for meaningful dialogue across borders and boundaries. For feminist political practice, the goal of such dialogue ought to be not only transformation of each dialogue partner, but also solidarity among them. Building solidarity requires the ability to articulate and preserve differences without silencing any of the interlocutors. This paper examines what constitutes such meaningful, transformative, and feminist dialogue and the conditions under which it can be realized.

236. Child Care

8:00 AM–6:40 PM

Duke Energy Convention Center: 252

237. What Do Black Girls Need?

RoundTable

8:00 AM–9:15 AM

Duke Energy Convention Center: 261

This panel is composed of activists, educators, and scholars whose work attends to the social, political, economic, and historical plights of black girls in the U.S. Panelists will discuss how the invisibility of black girls in the "crisis" rhetoric dedicated to black boys, and how limited attention to health and wellness, educational quality and experiences, and general support systems negatively impacts the success and outlook for black girls in the U.S. Our goal is to facilitate a dialogue that will produce a frank discussion about gender inequalities, as well as how to expand the means by which we effect change.

□ **Moderator:**

Simone Drake, *The Ohio State University*

□ **Presenters:**

Marcia Chatelain, *Georgetown University*

Elaine Richardson, *The Ohio State University*

Frances Frazier, *Rise Sister Rise*

Monique Williams Morris, *St. Mary's College of California*



238. *Sites of Collision: Negotiating Violence, Bodies, and Empire Through Chicana Feminist Theory*

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 262

□ **Moderator:**

Sonia Saldivar-Hull, *University of Texas, San Antonio*

□ **Participants:**

“Theorizing Mundane Violence: The Body Counts in and through a Feminist, Queer Critique of Neoliberalism”

Megan Sibbett, University of Oklahoma

Neoliberal practices collide with bodies through violences that are often unmarked. Through a theorization of mundane violence, which I elaborate through Anzaldúa’s “intimate terrorism,” Mary Pratt Brady’s the “horrible,” and Gayatri Gopinath’s “intimate,” I articulate possible interventions of bodily encounters with power, knowledge, and violence.

“Decolonizing Fitness: The Cultural Production of ‘Fit’ Latina Bodies”

Larissa Mercado-Lopez, University of Texas, San Antonio

Recent data indicates that San Antonio is the most economically segregated city in the United States, a reality that is evident in the (un)availability of grocery stores, safe spaces for exercise, and gyms in historically minority neighborhoods. This paper explores how the production of “fit” Latina bodies is constrained by environmental colonization and the rhetoric of liberalism within fitness; this neoliberal policing is enabled by the symbolic colonization of Latinas and “fit” women in the media, the latter of which are largely constructed as white, upper-class, and hypermuscular.

“Reconceptualizing U.S. Third World Feminism within Twenty-First Century Empire”

Magda Garcia, University of California, Santa Barbara

I undertake Grace Hong’s central argument in *The Ruptures of American Capital* that 1970s/80s U.S. women of color feminism does not address the political/economic conditions that create the subsequent formation of “racialized immigrant women’s labor.” I examine the concept of U.S.

Third World feminism in Chela Sandoval’s *The Methodology of the Oppressed* as a response to Hong’s call to re-theorize sites and forms of contestation in response to twenty-first century Empire. I argue that U.S. Third World feminism allows us to understand and navigate the complexity of globalization and its formations.

239. *When Dissent Has Value: Rescue Narratives of Woman From Violence*

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 263

□ **Moderator:**

Soniya Munshi, *City University of New York, Borough of Manhattan Community College*

□ **Participants:**

Innocence as Legal Fiction in the Settler Colonial Nation-State: Immigration Law, the War on Terror, and the Protection of Immigrant Women from Violence

LeeAnn S. Wang, University of Hawaii

This paper will discuss how the legal figure of immigrant woman becomes the subject of American humanitarianism and the object through which the racial violence of counter-terrorism programs and the criminalization of borders is unfurled. Existing legal protections for immigrant women produce “cooperation” between law enforcement and women in order to rescue women from violence. I argue that the narrative of rescue relies on the legal fiction of innocence, a fiction that disavows the law’s violence of shuttling women between innocence and culpability as non-citizen racial Others.

Freedom as Rights: Thai Mobilization Against Moral Crusaders in the Global Human Trafficking Movement

Elena Shih, University of California, Los Angeles

The global concern around human trafficking has provoked a transnational justice movement, which has divergent opinions of what constitutes dignified work and labor exploitation. This paper explores two contrasting views of morality, sexuality, agency and choice for sex workers in Thailand’s commercial sex industry. Based on five years of ethnographic fieldwork at 1) an international Christian anti-trafficking vocational rescue project and 2) a Thai sex worker



rights organization, I illustrate how the politics of rescue are actively constructed and contested vis-à-vis the transnational anti-trafficking movement.

From Exception to Center: Security Discourses, Immigration Enforcement, and the Figure of Immigrant Domestic Violence Survivor

Soniya Munshi, City University of New York, Borough of Manhattan Community College

This paper examines the role that immigrant domestic violence survivors play in discourses about Secure Communities, 287 (g), and other contemporary policy initiatives that formalize relationships between law enforcement and immigration enforcement. I show that figure of survivor has been deployed to resist policies that increase community risk to state violence, and argue that this political maneuver marks a discursive shift from advocacy for protective mechanisms of exception to a centering of survivor vulnerabilities but that this turn is ultimately still produced through narratives of rescue.

240. When Rights Don't Fix the Wrongs: Perspectives in Reproductive Justice

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 264

□ Moderator:

Patti L. Duncan, *Oregon State University*

□ Participants:

Epistemic Injustice Resulting From the Social Construction of the “Teen Mom”

Laura Christine Tanner, University of California, Santa Barbara

Teenage childbearing is considered a “social problem” with significant social and monetary costs to teenage mothers, their children, and society. According to Cherrington and Breheny (2005), although the discourse of teenage childbearing has been multiple, overlapping, and contested, the historical contexts and processes by which this social problem emerged have been elided, and particular meanings naturalized in the singular identity of “teen mom.” The presenter argues that this identity qualifies as Mirand Fricker’s (2009) conception of a “negative identity prejudicial stereotype” and results in epistemic injustice, in the

form of testimonial quieting or smothering, against young women who are mothers.

Choice in Childbirth: The Irish Home-Birth Movement

Leah S. Houtman, Oregon State University

This paper investigates the socio-cultural factors that influence women’s birthing choices in Ireland, particularly where to give birth and what type of birth attendant to hire. Factors may include race, class, educational attainment, and religion. Using an intersectional approach, the presenter identifies possible explanations for the rate of home-birth in Ireland, a rate that is surprising low considering that the Royal College of Obstetricians and Gynaecologists supports home-birth, and the health care system covers midwifery costs. She hypothesizes that the cultural hegemony that pathologizes childbirth and medicalizes female bodies upholds the patriarchal standard of hospital birth in Ireland.

Trading the Ivory Tower for Juvenile Detention: A Radical Postmodern Approach to Reproductive Justice for Exploited Girls

Rachel Ulrich, Independent Scholar

This paper represents the experiences the presenter has gained through participant observation as the facilitator of a support group for female victims of lifelong sexual and reproductive trauma currently serving sentences in a rural Oregon juvenile detention facility. She shows how real-world application of radical and postmodern feminist theories have helped develop the emotional intelligence of these young women, and has helped them create language for processing their experiences with childhood sexual abuse, trafficking, forced abortions, forced births, genital mutilations, and birthrape.

241. Quiet Space Saturday

8:00 AM–6:40 PM

Hilton Netherland Plaza: Salon A

242. Graduate Student Resume Review and Mentoring

8:00 AM–6:00 PM

Hilton Netherland Plaza: Salon FG

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.

243. Employment Services

9:00 AM–7:00 PM
Duke Energy Convention Center: 236

244. Exhibit Hall Saturday

9:00 AM–6:00 PM
Duke Energy Convention Center: Junior Ballroom

245. Beauty in Truth: On Alice Walker and Feminisms

Panel

9:25 AM–10:40 AM
Duke Energy Convention Center: 200-AV

□ **Moderator:**

Aishah Shahidah Simmons, *Temple University*

□ **Participants:**

Filming Alice Walker

Pratibha Parmar, Independent Filmmaker

Narrating Alice Walker

Beverly Guy-Sheftall, Spelman College

Hearing Alice Walker

Aishah Shahidah Simmons, Temple University

Reading Alice Walker

Monica J. Casper, University of Arizona

246. Writing Black Women's History: Toward a New Methodology of Political Change

RoundTable

9:25 AM–10:40 AM
Duke Energy Convention Center: 201-AV

This roundtable will reflect on the limits and possibilities of the use of black feminist thought and praxis in transnational ethnographic engagement as a tool for analyzing and affection social change. The scholars participating in this session have centered their research and writing on black women's political struggles in Latin America by engaging with work in African Diaspora Studies and Black Feminist Studies. This session will raise the following questions: How can we pursue transnational dialogue while remaining

sensitive to questions of power, nationality and imperialism? The panelists will discuss how to craft political solidarities and effect lasting social change.

□ **Moderator:**

Tanya Shields, *University of North Carolina*

□ **Presenters:**

Kia Lilly Caldwell, *University of North Carolina, Chapel Hill*

Keisha-Khan Perry, *Brown University*

Christen A. Smith, *University of Texas, Austin*

Erica Lorraine Williams, *Spelman College*

247. Have We Come a Long Way, Baby? Women's Advancement in the Trades and Technical Fields

Panel

9:25 AM–10:40 AM
Duke Energy Convention Center: 202-AV

□ **Moderator:**

Deanna Mihaly, *Eastern Michigan University*

□ **Participants:**

How Sweet the Sound—Engineering Women's Music

Carol J. Haddad, Eastern Michigan University

The US women's music movement that erupted in the 1970s reflected and inspired women's political activism and woman-identified culture. While performers and record producers like Olivia were well known to appreciative audiences, feminist sound engineers were vital to the quality of live and recorded music. They mastered complex technologies that had been (and continue to be) the domain of men. This presentation will discuss the ways in which 5 pioneer women sound engineers learned their trade, and affected and were affected by the women's movement. This case study is part of the author's forthcoming book on women and technology.

From Maintenance Technician to Women's Studies Professor: (Dis)connections in the Trades and the Academy

Suzanne Gray, Eastern Michigan University

Recent research by Cotter, Hermsen, and Vanneman on occupational gender segregation in careers indicates that little progress has been made since the 1990's towards women's advancement in a number of trades



and technical fields. This raises the question of what interpersonal, contextual and ideological factors may have contributed to this lack of progress. The author will weave these findings with a personal narrative of her experience in the trades, and in pink collar professions.

The Forgotten Sisters: Tradeswomen and Third Wave Feminism

Caiden Droscha, Eastern Michigan University

Second wave feminism pushed to advance women in non-traditional careers, particularly tradeswomen, whose presence in male dominated fields was a powerful representation of feminist progress and action. Today's feminist movement's limited focus on this agenda inhibits opportunities for further connection among intersectional identities within the movement, specifically working class women who are ethnic minorities and/or identify as LGBTQ. This paper examines the impact of second wave feminism on tradeswomen, as well as their impact on the women's movement, and explores what the current wave of feminism can do to advance women in the trades.

248. Universal Design for Learning and Feminist Pedagogies

Workshop

9:25 AM–10:40 AM

Duke Energy Convention Center: 203-AV

This workshop is designed to introduce participants to the principles of Universal Design for Learning (UDL) which increases access for all types of learners, including those with disabilities. The presenters frame UDL as a key component to inclusive feminist pedagogy and lead a discussion about why UDL is often overlooked in feminist pedagogy. Participants will walk away with skills to implement UDL in their own classrooms.

□ Presenters:

Sarah Rainey, *Bowling Green State University*

Val Erwin, *Southern Methodist University*

249. Gendering Transnational Movements and Meanings: Analyzing Politics of Change Making

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 204-AV

□ Moderator:

Debjani Chakravarty, *Grand Valley State University*

□ Participants:

Transnational Feminist-Queer Common Fronts: Who is the 99%?

Basuli Deb, University of Nebraska, Lincoln

Drawing on a transnational feminist and queer critique of global and local patriarchy, this paper will forge a cross-border examination of sexual assaults on women and queer activists in the Occupy movement and the “girl in the blue bra” stripped by the Egyptian police in the Arab uprising of 2011. It will examine if it is at all possible to imagine the 99% as embodying the vision of a futuristic world of liberation. Such a liberationist ideal refuses to acknowledge that the experiences of the 99% within social justice movements are dependent on, among others, racial and gendered social locations of individuals within the collective.

Forced Disappearances and Motherhood: Claiming Visibility of Migrants in Transit

Dulce Abigail Perez Aguilera, Arizona State University

In this paper, I analyze the Caravan of Central American Mothers as an activist movement that claims for justice and most important, visibility of migrants that have forcibly disappeared on their transit through Mexican territory. I address this movement as a transnational effort to question the legitimacy of the patriarchal state, the invisibility of certain populations and the lack of interest on the claims of Central American women and activists to put in evidence the state violence and the indifference from the Mexican population. Is the Caravan's use of motherhood effective in a transnational movement against state violence or is it not?



**"I Never Ask for It!" Street Harassment
as a Transnational Feminist Issue**

*Debjani Chakravarty, Grand Valley State
University*

This paper analyzes resistance to street harassment as a feminist issue, a form of gender violence that interferes with women's access to public spaces, and ability and need to use and inhabit streets, public transport, parks, shops and other areas of recreation and livelihood. Studying and comparing the crowdsourced resistance models of Blank Noise in India, Harrassmap in Egypt and Hollaback worldwide, a new form of transnational feminism is imagined, based on shared strategies and collective resistance.

**250. South Asian Women's Caucus : Rape and
the Brown, Classed Body**

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 205-AV

□ **Moderator:**

Elora Halim Chowdhury, *University of Massachusetts,
Boston*

□ **Participants:**

The Dream to be Human

*Pramila Venkateswaran, State University of New
York, Nassau Community College*

Poems rendered in the voices of women expose their paradoxical position between goddess and whore. The dream to be human is at once the dream of goddesses, whores, and daughters.

Fictional Rendering of a Rapist

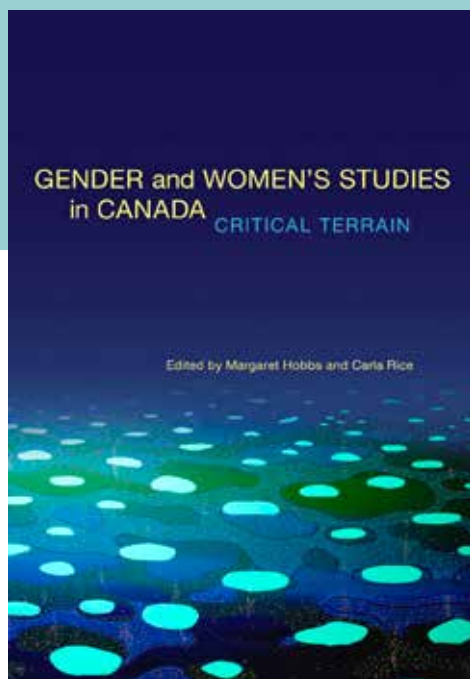
Alka Kurian, University of Washington, Bothell

In this panelist's fictional rendering of a rapist, the audience will bear witness to the psychology of class and patriarchy

Sexte of Saudade: O Mullah Mine!

Fawzia Afzal-Khan, Montclair State University

Making use of elliptical poetic references to the intertwined discourses of radical feminist theory, mystical religious thought in Islam, popular western culture's depictions of rape and war and female subversions of patriarchal myths, the (im)possibilities of ending rape is dramatized.



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Carol Williams, Associate Professor and chair of Women and Gender Studies Department, University of Lethbridge, Alberta

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251. *Professional Practices, Intersecting Identities, and Social Change*

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 206

□ Moderator:

Claire L. Sahlin, *Texas Woman's University*

□ Participants:

Male-On-Male Sexual Assault: Recognizing Our Interconnectedness and Affecting Change through the Law

Lindsey Bartgis, Texas Woman's University

Focusing attention on male identified people, this paper examines an issue that is relatively unexplored in Women's and Gender Studies. Using elements of feminist, womanist, and masculinities theories, the paper examines how a consideration of human interconnectedness helps us see how the issue of male sexual assault affects all communities. The paper examines the gendered legal construction of sexual assault in law and the constraints as well as opportunities for social change provided by critical legal theories and practices. The paper concludes with an examination of legal practice as a site of intervention for WGS scholars concerned with social change.

Womanist Leadership: A Value-Driven Perspective toward Social Sustainability

Angela Johnson, Texas Woman's University

Research in business and organizational management practices are directed toward the primary goal of increasing profits. However, as more women rise to positions of leadership in traditionally male dominated organizations, business management scholars have begun exploring the extent to which women leaders' management styles, professional identities, and practices are similar to or different from those of men. The field of WGS provides important resources for this exploration. This paper employs one of these resources, womanist theory as developed by Layli Maparyan, to examine women's leadership styles, professional identities, and management practices committed to social change.

What's Law Got to Do with It? Law in Transdisciplinary Women's and Gender Studies

Mark Kessler, Texas Woman's University

In the context of calls for transdisciplinary scholarship in WGS, this paper foregrounds the role that legal practice may play in synergistic, integrative research drawing from a variety of disciplines and critical theoretical movements, including feminist legal theories, critical race theory, law and society research, and critical legal geography. The paper emphasizes some of the ways in which a scholarly focus on legal practices permit researchers to usefully explore significant concerns in WGS, including the operation of power and privilege, possible interventions in dominant cultural discourses, and legal constructions of intersecting roles of race, gender, class, and sexuality.

Womanist Approaches to Teaching the "T" in "LGBT": Why Students' Everyday Legal Consciousness Matters in the Women's and Gender Studies Classroom

Susan Rachel Schmitt, Texas Woman's University

This paper examines how students' every day legal consciousness shapes their understanding of social justice in the WGS classroom. Contemporary rights-based litigation, such as recent advancements in marriage equality, may eclipse other struggles in the Queer community such as trans*gender legal equity in housing, employment, and health care. Students bring to the classroom rights-based legal consciousness that may limit their social justice vision to existing legal paradigms. "Rights"—while worthy aims—can be framed as tools rather than the goals for social justice. Therefore, Womanist pedagogies can help students envision social change that both embraces and exceeds litigation.

252. *Black Women as Objects of Policy, Subjects of Change*

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 207-AV



□ **Participants:**

Hip Hop Tell-All Memoirs as Family Values Counter-narrative
Beauty Bragg, Georgia College and State University

This paper examines hip hop memoirs as sites which generate an important analysis of the discourse of family values which emerges in the late twentieth century. Focusing on the experiences of young black women coming of age in post-industrial, urban environments and their relationships with successful hip hop industry figures, these narratives centralize these women's attempts to form traditional nuclear families. In narrating the obstacles they encounter, they complicate the easy assumption that the presence of a strong male partner and policies which promote coupling as the most viable route to social and economic stability among black youth.

Effecting Change for Whom? Feminists, Invisibility, and HIV-Orphaned Children

Julia Jordan-Zachery, Providence College

This paper considers the socio-political marginalization of Black women and their off-spring in feminist research and public policies. I explore how feminist narratives of HIV/AIDS and orphaned children tend to privilege the Global South while ignoring those orphaned in the U.S. Demonstrating that black women are marginalized by the intersection of their health status with race, class, and gender positions, I make a case for feminist scholarship to recognize and challenge how it is influenced by intersectional stigma so that we can move into praxis of effecting change.

253. Collective Action For Nonviolence: Using Personal Narratives for Change on College Campuses

RoundTable

9:25 AM–10:40 AM

Duke Energy Convention Center: 208-AV

Using a feminist anti-violence lens, graduate students at a Midwest university were able to create a safe space for survivors of violence to tell their stories as a form of empowerment and healing. These stories were used to create an educational video which was used during a workshop aimed at raising awareness of the prevalence of many types of violence on campus. The video and

workshop aimed to put faces in front of statistics, without objectifying the people who have faced violence. The workshop effects change by enhancing participants' awareness of interlocking forms of gender-based violence.

□ **Moderator:**

Jocelyn Fenton Stitt, *Minnesota State University*

□ **Presenters:**

Abigail Barefoot, *Minnesota State University, Mankato*
Abby Haak, *Minnesota State University, Mankato*
Quenter Ramogi, *Minnesota State University, Mankato*

254. Graduate Student Caucus Business Meeting

9:25 AM–10:40 AM

Duke Energy Convention Center: 209

255. Science & Technology Task Force Business Meeting

9:25 AM–10:40 AM

Duke Energy Convention Center: 210

256. Crossing Borders of Genre, Gender, and Nation in World War II Resistance

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 211-AV

□ **Moderator:**

Amy Levin, *Northern Illinois University*

□ **Participants:**

'Christopher wasn't satisfied with either ending': Connecting Christopher Isherwood's The World in the Evening to E. M. Forster's Maurice

Joshua Adair, Murray State University

This essay seeks to re-evaluate Christopher Isherwood's *The World in the Evening* as an innovative narrative written as a response to E. M. Forster's *Maurice* and as a product of Isherwood's experiences of disenfranchisement and loss preceding and during WW II. This argument hinges upon the premise that we must attempt to read *The World in the Evening* as a text apart from Isherwood's oeuvre: as a unique narrative exploring the possibility of forming spaces within society's borders amenable to gay men that radically shifts the trajectory of gay men's fiction written beforehand.



Indeterminate Spaces: Cahun and Moore's Resistance to National, Gender, and Political Boundaries

Amy Levin, Northern Illinois University

In their photography, Claude Cahun and Marcel Moore emphasize the artificiality of a medium vaunted for realism. French citizens on the isle of Jersey during the Nazi occupation, these women created images that disrupt boundaries governing gender and sexuality, as well as those separating professionalism and amateurism, citizen and exile. When they encouraged mutiny among German soldiers, the women added political resistance to their challenges to society. The women's surrealist images also challenge art and heritage institutions that exhibit their work, because the act of selection implies an interpretation, and their art constantly plays with its viewer, deferring meaning.

257. This Bridge Called My Classroom: Points of Encounter Between Feminist K-12, University, and Activist Spaces

RoundTable

9:25 AM-10:40 AM

Duke Energy Convention Center: 212-AV

This roundtable will open up a conversation on the promise of building bridges between feminist high school teachers and students, their counterparts in college and university women's studies departments, and feminist activists promoting social justice.

□ Moderator:

Patti Provance, *National Women's Studies Association*

□ Presenters:

Ileana Jimenez, *feministteacher.com*

Stephanie Troutman, *Berea College*

Rachel Seidman, *University of North Carolina, Chapel Hill*

258. It's in the Breath, This Strength

Workshop

9:25 AM-10:40 AM

Duke Energy Convention Center: 231

With over 20 million people practicing yoga in the US alone, an increasing number of scholars and yogis are recognizing its influence on people's healing and activism. Yoga has transformed from being primarily understood as a spiritual practice to a health

and wellness practice. Additionally, yoga in the US is a female based and led practice. Still the white (and female) face of yoga in the US runs the risk of rendering invisible the uses of yoga in Black, Latino, and Caribbean communities as a source of healing and solidarity

□ Presenters:

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

Diane Harriford, *Vassar College*

Becky Thompson, *Simmons College*

259. Gender, Religious Identity, and Political Engagement in Colonial, Postcolonial, and Neoimperial Contexts

Panel

9:25 AM-10:40 AM

Duke Energy Convention Center: 232

□ Moderator:

Sonja Thomas, *Colby College*

□ Participants:

Collusion or Strategic Appropriation? Pandita Ramabai and American Discourses of Women's Work in India

Sharleen Mondal, Ashland University

Feminist scholars' suspicion of Christian missionary imperialism usefully foregrounds power inequalities attending colonized subjects' conversions. Yet as Uma Chakravarti argues, dismissing Christianity as "handmaiden of colonialism" forecloses understanding of colonized Christian converts' experiences. Indeed, some converts refashioned (not unproblematically) Christian narratives towards feminist, anti-imperialist ends. Focusing on Pandita Ramabai, late nineteenth-century Hindu convert to Christianity, I complicate readings of her collaboration with American Christian women (like Frances Willard) as mere imperial collusion; rather, I argue that Ramabai strategically appropriated American discourses of women's work to counter the devaluation of Hindu widows' labor under colonial British and Brahmin patriarchy in India.



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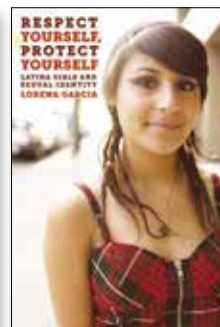
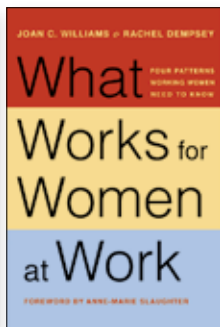
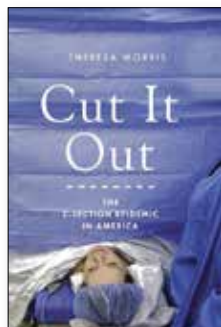
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Gender, Prostitution, and the Making of Dalit Literature in Mumbai, 1950–77

Juned Shaikh, University of California, Santa Cruz

Dalit literature aspired to fashion a Dalit consciousness and revolt against caste dominance, class hierarchies, and the State—structures that produced indignities among the former untouchable castes. The city as social space—where relationships between writers, critics, readers, and publishers were forged—and as representational space played an important role in the making and recognition of Dalit literature. This paper argues that gender, the depiction of the red light district of Mumbai, and the representation of prostitutes also played a seminal role in the making of Dalit literature by male writers, their male interlocutors, and critics who were enchanted with the call for an “armed rebellion inside and outside the field of literature” and titillated by their depiction of life in the red light district. The paper draws on the works of Philippa Levine, Durba Ghosh, and Ashwini Tambe and relies on newspapers, pamphlets, literature, and census reports to highlight the role of caste, gender, class, urban space, and the State in the making of a literary field.

Sacred and Profane Identities in a Postcolonial Feminist Framework: Re-shaping the Self-images of Girls Rescued from the Sex Trade in Southeast Asia

Sue Rodelius Dickson, Ashland University

Remember Nhu “rescues” girls involved in the sex trade, offering them new identities: profane/secular/material and sacred/religious/spiritual. These identities emerge from neoimperial Christian theology and yet, they enable the re-formulation of that theology in light of concerns that are central to postcolonial feminism such as social class, ethnicity, sexuality, non-violence, choice, diversity, equality, and celebration. Drawing on the insights of Kwok Pui-Lan, Chung Hyun Kyung, Susan Frank Parsons, Alison Jaggar, Rita M. Gross, and others, this paper explores the transnational feminism at work in the girls’ development of secular and religious identities. It illustrates how a postcolonial feminist paradigm interacts with a neoimperial paradigm to afford ‘key

insights into religious beliefs, affects, and practices that go beyond secular versions of insight and knowledge’ in this particular context.

260. Marriage Migrants and Queer Care Workers

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 233

□ Moderator:

Maureen M. Kentoff, *The George Washington University*

□ Participants:

Elusive Belonging: Women Marriage Migrants in “Multicultural” South Korea

Minjeong Kim, Virginia Polytechnic Institute and State University

Based on the idea of politics of belonging, this paper examines how Filipina marriage migrants in rural South Korea weave a tapestry of citizenship with a particular attention to how their sense of belonging is interrupted in their interactions and relationships with Korean communities. I will show how multicultural initiatives are led by Koreans and Korean community leaders become active gatekeepers of the imagined contour of Korean national border, thus contradicting and undermining the principle of multiculturalism. Othering of marriage migrants based on their gender, economic position and racial and ethnic identities are prevalent, marginalizing marriage migrants.

Baklang Bayani: Overseas Contract Divas on the Global Stage

Robert Diaz, Wilfrid Laurier University

This presentation examines the musical *Care Divas*, which was staged in the Philippines between December 2010 to December 2011. *Care Divas* follows the lives of five queer Filipino care givers as they navigate life in Israel after the Second Intifada. I suggest that the work’s complex depiction of humor, queerness, and belonging articulate a narrative of transnational labor beyond limited understandings of Overseas Filipino Workers (OFW) according to the West. Moreover, the musical also offers a glimpse



of the quotidian lives of queer subjects who, in their unique brand of campiness, create alternative kinship structures that allow them to be.

Chinese Migrant Brides in Taiwan: Facing the Paradoxes of Marginalization, Integration, and Citizenship

Shan-Jan Sarah Liu, The Pennsylvania State University

A considerable number of Chinese women migrate to Taiwan through commercial marriage agencies every year. Although Chinese migrant brides come from just across the strait, I argue that they face intersecting oppressions not only because they are “purchased” brides but also because they are expected to bear sons to continue the family name. I discuss where they are situated politically in facing the challenges of Confucius hierarchical values, constructed differences, and socioeconomic class distinction. Meanwhile, because of the increasing population of migrant brides and their children who are born/raised in Taiwan, a new ethnic Taiwanese identity is continuously negotiated.

261. *Converging Change: Tracing Social Justice Activism Past, Present, and Future*

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 234

□ Moderator:

AnaLouise Keating, *Texas Woman's University*

□ Participants:

Femme Fest! : Practicing What We Teach

Darci Chantel McFarland, Texas Woman's University

The gap between theory and practice is continually a topic of conversation within the academy, especially among feminist scholars. I believe in the importance of connecting theory and praxis as well as drawing from theories and activist events of the past to shape the social change work we create today. In this paper, I explore my experience creating an art activist event as an attempt to bridge that divide. I discuss the theoretical and previous art activist events that inspired Femme Fest, the challenges we faced in creating it,

and the end result of our event along with some of the responses we received in reaction to it. I hope that by exploring the process I underwent in creating a feminist activist event, I can emphasize how powerful previous activists and theorists can be in influencing our social change events of today.

Meme Girls: Culture Craze or Crazy Culture

Jessie Valadez, Texas Woman's University

The Internet makes publishing content and access to information easier than ever before. Online social networks have created new communities; these communities can provide a space and a source of empowerment for marginalized and isolated groups. Social networks such as Twitter, Facebook, Pinterest, and Tumblr allow information and ideas to be exchanged rapidly and globally. Internet memes are the latest online trend, and they can be found on most social networking websites. One way feminist and political activist groups spread their message to contemporary culture is through the use of memes. I will investigate the Tumblr blogs and memes “Hey Girl” and Binders full of Women,” in their role in cyberfeminist activism. Memes enable activist groups to spread their messages, which are also the newest form of activism, and a cyberspace extension of the Pop art genre.

Anti-Lynching to Cease Fire: Ida B. Wells, Activism, and Gun Violence

Michelle Slaughter, Texas Woman's University

“Our country’s national crime is lynching.” When Ida B. Wells spoke these words lynching was a routine occurrence in the American South. Wells’ writing and activism illustrate a keen analysis that addressed the intersectional nature of the causes and ramifications of lynching for the Black community. Wells’ use of the media to distribute information and opinion was key in her anti-lynching efforts. In 2012, 438 people died as a result of gun violence in Chicago, IL. This paper analyzes how Ida B. Wells’ use of the media can be applied to the current gun violence crisis devastating the city of Chicago.



Transformative Storytelling: 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’ storytelling, which is grounded in a worldview of interrelatedness, I demonstrate how they transform, heal, and contribute to what Gregory Cajete describes as a “planetary consciousness shift.” I examine The Grandmothers’ storytelling through the theoretical lens of AnaLouise Keating’s threshold theorizing focusing on her belief that “threshold theories facilitate and enable connections among distinct (and sometimes contradictory) perspectives, realities, peoples, theories, texts, and/or worldviews.” I contend that The Grandmothers’ transformative storytelling draws from their rich reservoir of spiritual epistemologies.

262. Social Justice and the Politics of Care Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 235

□ **Moderator:**

Florence Dee Boodakian, *Nassau Community College*

□ **Participants:**

Mentoring Student Mothers: Narratives of Connection at a Community College

Diana M. Milillo, State University of New York, Nassau Community College

Student mothers juggle the demands of school, work, childcare, and financial pressures, and are at particular risk for leaving college. One study finds that less than 2% of young mothers will attain a college degree by age 30 (Hoffman, 2006). For community college mothers, leaving school reinforces the cycle of poverty and limits future work options. The Mentoring Moms program was created to provide emotional support through mentorship, access to a social worker, and emergency financial support. Qualitative interviews with students

and mentors will explore the needs and effectiveness of the program, as well as larger social implications.

The Giving Tree: Community Building at The Children's Greenhouse

Stella Apostolidis, State University of New York, Nassau Community College

In the composition classroom, community building not only aids student writers in finding voice, agency, and confidence in their writing, but it also creates a safe learning space that ultimately leads to improved writing and higher retention. I see the community building efforts at the Children’s Greenhouse as having similar outcomes for student and faculty parents, their children, and the campus at large. The Greenhouse’s efforts to increase interaction within the college community help to promote growth in children, positive parenting, increased faculty and student retention, and most importantly, create a forum in which to address the politics of care.

The Children's Greenhouse, The Mommy Memoir, and the Promotion of Middle-Class Motherhood

Sara Hosey, State University of New York, Nassau Community College

In this presentation, I argue that the success of recent bestselling “mommy memoirs,” including *Bringing Up Bebe*, *The Battle Hymn of the Tiger Mother*, and *Confessions of a Scary Mommy*, is predicated on their ultimate reassertion of the superiority of a mainstream middle-class mothering; their inclusion of “diverse” perspectives serves primarily to normalize mainstream practices. These memoirs are symptomatic of a general promotion of a narrowing definition of appropriate parenting, found in reality television, in parenting classes and mothering initiatives and in the social services system.

263. Celibacies and Asexualities: Rethinking Sex, Religion, and Desire

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 237

□ **Moderator:**

Karli June Cerankowski, *Stanford University*



□ **Participants:**

Sacred Sex, Profane Lack: The Intersection and Divergence of Asexuality, Celibacy, and Platonic Love in a 'Go Forth and Multiply,' 'Sex Sells' Society

Nathan Erro, Louisiana State University

Unlike celibacy and Platonic Love, asexuality does not presuppose the existence of sexual attraction in an individual. I argue this key distinction creates a problem not only for religious institutions that wish to increase their numbers through reproduction—while holding up and revering certain chaste individuals who do so only to express a greater devotion to God—but as well a consumer-based society where sex and eroticism are quite profitable. This lack of profitability means asexuality is challenged and resisted: not only profane in a religious sense, asexuality is socially profane and unprofitable as well.

The Celibate Asexual: Sacred Assumptions of Identity vs. Choice

LaChelle Elisabeth Marie Schilling, Claremont Graduate University

The question of asexuality as an inherent orientation has been debated in sexuality studies, with entities such as AVEN and Anthony Bogaert arguing a distinction between celibacy as choice and asexuality as inherent. My paper addresses the issue of celibacy and asexuality with special attention to the religious/moral/spiritual connotations that celibacy may have but asexuality is seemingly protected against. I show that being able to realize, come out, and express one's identity has a spiritual component that can be articulated by religious metaphors which make asexuality a queer bedfellow to celibacy in terms of sexual and relational agency.

Asexuality / Neutrality / Relationality

Benjamin Kahan, Louisiana State University

This paper theorizes asexuality in relation to several adjacent sexual formations with particular attention to celibacy. The author reads asexuality as an exemplary instance of what Roland Barthes calls "The Neutral," seeing asexuality as momentarily enacting a cessation of the homo / hetero binary. This temporary bafflement, what the author argues is a Neutralization

of object based systems of sexuality, opens a new set of sexed and gender relational possibilities and demands a wholesale rethinking of many of our most fundamental ideas about sexuality and asexuality.

264. Schooled: Gendered and Raced Bodies on Campus

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 238

□ **Moderator:**

Lisa Martin, *University of Michigan, Dearborn*

□ **Participants:**

"You Better not Get Pregnant!": Latina College Students' Identity Formation in a Male-, Middle-Class- and White-Privileged College Campus

Juan Ramon Portillo-Soto, University of Texas, Austin

In this presentation, I look at the identity formation practices of 6, undergraduate, Mexican American students in a Texas college campus to center the Latina body as a site of contestation of power and knowledge. Using Anzaldúa's "mestiza consciousness," I look at their negotiations of different ideologies to understand why and how they take up or drop different competing, contradictory discourses (such as liberal notions of education, meritocracy, and color-blindness), and combine them with epistemologies of the brown body and experiential knowledge (as well as cultural wealth) to navigate and survive a campus shaped by heterosexism and middle-class whiteness.

Black Women in College: Addressing Hair & Body Politics to Bridge the Theory Gap

Latasha Eley, University of Maryland, Baltimore County

This paper addresses college student development theories in relation to the experiences of Black women in college. The paper considers hair and body politics, body image, self-esteem, identity, conformity, and the ways these developmental issues affect Black women's decision-making and success in college. Blending feminist and sociological identity theories with college student development theories yields a



unique framework for understanding the Black, female college student experience. This work will aid in the acknowledgement of the Black female college student experience as a point of encounter and knowledge production that is crucial to ensuring these students' uninhibited access to higher education.

Encountering 'Girl' in (Cyber)Space: A Semiotics of School Websites

Lamea Shaaban-Magana, University of Alabama

School websites are cultural artifacts within cyber space, using a semiotics of "school girl" representations, in which girl bodies are encountered and pushed against constructions of "normality." What is being situated as "information" and what is being promoted? How are girls constituted and situated as educational subjects with and through this practice? These websites can be "read" for information on ideals held by these educational institutions about "appropriate" gendered forms of being and becoming. Critical visual inquiry work is taken up to disentangle the engendered visual iconography and educational practice, and challenge a dialectical understanding of virtual/real and material/discursive.

"Fatherlessness and African American Female College Students: A Phenomenological Study of their Dating Experiences."

Mariam Konate, Western Michigan University; Glinda Rawls Western Michigan University

Building and sustaining healthy and long lasting relationships between black men and women is influenced by several psychological and societal factors. Many psychologists and student development theorists have identified late adolescence and early adulthood as the time when, developmentally, young men and women are establishing romantic relationships that may lead to long term commitment. However, many African American women face the frequent occurrence of being raised without a father has a debilitating effect upon the family structure and therefore weakens the probability of building and sustaining healthy and strong black relationships.

265. *Investigating Gender and Health from a Feminist Perspective Within a Women's Studies Department*

RoundTable

9:25 AM–10:40 AM

Duke Energy Convention Center: 251

At the University of Michigan, our Women's Studies minor in Gender and Health is a vital and extremely popular cornerstone of our department's interdisciplinary excellence and our unique approach to training professionally oriented undergraduates. Health is a social justice concern and an attractive career field for many undergraduates, and they are looking for ways to enrich STEM field training with feminist, transnational, global, and critical perspectives. In this Roundtable, five faculty members from the program, representing a range of disciplines, will discuss the curriculum, course development, and evaluation of the Gender and Health minor's impact on students proceeding to feminist-inflected careers.

□ Presenters:

Lisa Kane Low, *University of Michigan*
Sara McClelland, *University of Michigan*
Anna Kirkland, *University of Michigan*
Elizabeth Ruth Cole, *University of Michigan*

266. *Re-naming Feminist Pasts in a Transnational Present*

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 260

□ Moderator:

Kerith Woodyard, *Northern Illinois University*

□ Participants:

Feminist Naming Practices: Resistance, Innovation, and Irreverence

Melissa Meade, Colby-Sawyer College; Christine (Cricket) Keating, The Ohio State University

Our paper explores feminist naming practices in both historical and contemporary contexts. We look closely



at the innovative and often wonderfully irreverent self-signifying practices feminists have developed to challenge gendered naming customs, paying particular attention to ways that feminist and queer activists in different contexts have worked to disrupt masculinist marital and familial naming practices. We argue for a reinvigorated practice of feminist self-signification and suggest new directions for intervention and innovation.

Word Warriors

Sharon L. Barnes, University of Toledo

In "Womyn Before," Alix Olson invites her audience to invoke women in their lives and asserts that she "Takes her legacy seriously." After Staceyane Chin bellows that what happened to her was NOT her fault, she incites her audience to "Go out and change the world; it is the only one you have." Alixa and Naima of Climbing PoeTree assert that "ART is our WEAPON, .. our Vision." This paper explores the poetry of these artists, whose agendas of building a future that rejects globalization's dehumanized oppression offers a powerful feminist counter to the popular queer rejection of "reproductive futurism."

267. Origin Stories, Places, and Possibilities Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 261

□ **Moderator:**

Erin Leigh Durban-Albrecht, *University of Arizona*

□ **Participants:**

Origins of Belonging: Contemporary Stories of the Miami Nation and Native Intelligibility

Ashley Glassburn Falzetti, Rutgers University

The Miami Nation of Indians were never removed from their homelands in Indiana. Their history stands in contrast to the many more that faced removal to reservations west of the Mississippi. Within Indiana the story of Frances Slocum, a white woman who lived out her life among the Miami, comes to be an origin story about the Nation in public history. In many tellings of her story her whiteness is used to erase the presence of the Miami Nation that still lives there today. This paper draws on feminist epistemology and

theories of power to think through popular historical narratives as gendered origin stories of settler-colonialism that bound how Indigeneity and belonging are imagined in Indiana today.

From Marching on Washington to Gardening in the South: the Circulation of a Community's Origin Story

Stina Soderling, Rutgers University

This paper analyzes the "creation myth" of an intentional queer community in the US South, looking at the various versions of the story, and the ways that they circulate. This creation myth narrates an LGBT rights march as the starting point of the community, thus entering it into a history of the fight for gay rights. Further, this telling erases other possible starting points for the community, such as a long history of homesteading in the region. It also hides the history of previous residents of the land, inscribing it as empty space to be settled.

Memory, Place and Generations in Queer Mexico City

Anahi Russo Garrido, Brandeis University

In past decades queer spaces of community gathering have moved around in Mexico City, rarely leaving physical traces of the passage of queer lives. In Diana Taylor's (2003) use of the term, lesbian culture in Mexico City relies on a thin archive, but also on a thin repertoire (bodily performances). This lead questions about the possibilities for intergenerational knowledge transmission. What does having scarce spaces for intergenerational interaction mean for a community? What does operating without an archive mean for the constitution of a community and its memory? This paper is based on fieldwork conducted in Mexico City in 2009–2010.

268. Embodying Reproductive Health: Babies, Borders & Migrants

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 263

□ **Moderator:**

Allyson Day, *The Ohio State University*



□ **Participants:**

Speaking to Women: The Left-Behind Wives of Migrant Workers' Role in HIV/STI Prevention in Tajikistan

Dilofarid Miskinzod, Arizona State University

This paper contributes to the sparse literature about the impact of migration on the reproductive health of the migrant workers' left-behind wives in sending regions. I argue that the situation of left-behind wives is more complex, there is evidence that women in patriarchal society find ways how to negotiate safe sex and asks their husbands to have tests and have sexual conversations with their husbands to protect themselves until they receive required information, and they are not powerless individuals who are not able to do anything as the previous studies argued.

The Ultimate Cure: Undermining Women's Reproductive Rights to End The Childhood "Obesity Epidemic"

April Herndon, Winona State University

Concerns about childhood obesity produce swift, dynamic discussions—and even healthcare recommendations and policies—that may not be based on evidence that they foster well-being. Some of these discussions and policies are now leading to what many consider the ultimate “treatment” for childhood obesity by seeking to prevent pregnancies that even have the potential to produce fat children. These strategies necessarily undermine women's reproductive rights, routinely represent certain women as bad mothers, and call forth visions of the eugenics movement, as the conversation suggests that thin people are worthy of reproducing (or being reproduced) while fat people are not.

Race, Social Networks and Navigating Reproductive Health

Betsy Erbaugh, Richard Stockton College

We investigate how women of color gather information and make decisions about non-obstetric reproductive surgeries. Fibroids are the leading diagnosis leading to hysterectomy. African American women experience both at higher rates and younger ages than white women, yet their low rates of inclusion in clinical studies limit appropriate diagnosis and treatment options. Based on the hypothesis that women of color

may collect more input from family and friends than from medical professionals when making health care decisions, our paper reports results from interviews with women of color about their processes for learning and deciding about reproductive health problems and treatments.

269. Erasure, Contestation, & Reclamation: Femme Politics In and Outside of the Academy

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 264

□ **Moderator:**

Reese C. Kelly, *Dartmouth College*

□ **Participants:**

Erotic Capital and Queer Hierarchies: Femme Erasure at New England Women's Colleges

Shannon Weber, University of California, Santa Barbara

This paper draws on the experiences of LGBTQ students and recent graduates of two New England women's colleges. I find that while the campuses are overwhelmingly pro-LGBTQ, the queer student cultures uphold the elevation of masculinity as most desirable. I explore how cisgender interviewees identifying as femme or more feminine cope with being read as heterosexual and experience a resultant denial of erotic capital and queer authenticity. I argue that attempts to recuperate queer femininity as intelligible, valid, and desirable must be an ongoing project to challenge the hegemony of masculinity and androgyny found within contemporary queer, female-bodied spaces.

Pedagogical Femme: Teaching Gender and Sexuality Studies Through "Feminine" Embodiments

Mel Michelle Lewis, Goucher College

Identity informs and constructs the classroom; this is intensified for pedagogues whose textual bodies highlight the nexus of race, gender, and sexuality—the very subject matter of gender and sexuality studies. With an emphasis on women of color, this paper grapples with the ways in which femme identified faculty translate and trouble feminist interrogations of



femininity and beauty, issues of passing and cisgender privilege in queer communities, and articulating femme as a “sustained gender identity” in the context of teaching about gender identity and expression.

On Black Lesbian Femme Invisibility

Stephanie A. Allen, Purdue University

This paper seeks to trouble the notion of femme identity and invisibility as it relates to self-identified Black lesbian cis-femmes. Using my own personal experience as well as recently published Black lesbian fiction as sites of interrogation, I will analyze representations of “femme” in literary, popular, and scholarly discourses, arguing that they mirror the marginalization and exclusion Black lesbian femmes face in our everyday lives, and especially in “queer” communities. I will also discuss how Black lesbian femmes are writing themselves back into these conversations, expanding current iterations of “femme” in literary, popular, and scholarly discourses.

Femmephobia, Transmisogyny and the Fictions of Queer Arrival

Savannah Kilner, University of California, Los Angeles

This paper examines the sexual and gender politics of neoliberal spatial restructuring in Oakland, California. How have the San Francisco Bay Area and other geographic spaces been constructed as experimental temporal zones around gender, sexuality and political organizing in ways that privilege queer masculinities? How do dominant narratives around queer spatiality, migration, and gender pedestalize white (trans)masculinity, perpetuate femmephobia and mediate visibilities around race, class, gender and mobility? How are femmes situating challenges to masculinism within broader feminist, anti-colonial, anti-racist struggles?

270. How to Talk to Your Dean and Chair: Negotiating Your First Contract and More

10:50 AM–12:05 PM

Duke Energy Convention Center: 200-AV

What is a fair and competitive salary in my field? How do I negotiate my first academic contract, ask for a reduced teaching load, a research assistant, and/or for travel monies from my Department Chair or Dean?

These are the kinds of questions that newly minted scholars and junior faculty members wonder about as they enter into and navigate themselves through the field of academia. In this roundtable, a Dean, a Department Chair, and an Assistant Professor will seek to answer these questions and prepare you with the language you need to negotiate for the contract that you want.

□ Moderator:

Kaye Wise Whitehead, *Loyola University Maryland*

□ Presenters:

Bonnie Thornton Dill, *University of Maryland, College Park*

Carole McCann, *University of Maryland, Baltimore County*

Kaye Wise Whitehead, *Loyola University Maryland*

271. Lesbian Caucus Session: Making Visible Lesbian Roles in Past, Present, and Ongoing Women's Studies Research Cosponsored by The Committee on LGBT History

Panel

10:50 AM–12:05 PM

Duke Energy Convention Center: 201-AV

□ Moderator:

Julie Enszer, *University of Maryland, College Park*

□ Participants:

Lesbian-Feminist Theory as a Resource for Contemporary Debates in Feminist and Queer Theory

Kelly H. Ball, Emory University

“Lesbian-Feminist Theory as a Resource for Contemporary Debates in Feminist and Queer Theory” addresses how lesbian-feminist writing from the 2nd wave frequently goes unmentioned in contemporary debates in feminist and queer theory. Drawing on lesbian-feminist print materials, the paper argues that lesbian-feminist thought from the 2nd Wave provides an under-utilized resource for theorizing the concepts that drive much contemporary scholarship in queer and feminist theory. This paper addresses one set of these concepts: fluidity, embodiment, and temporality, in order to add insight to contemporary queer-feminist theoretical debates



about families and children, sex and sexuality, and political organizing.

Straight Author Encounters with Lesbian Characters: A Case Study of Ann Patchett's *The Magician's Assistant* *Penelope Dane, Louisiana State University*

Marketed to mainstream audiences, Ann Patchett's bestselling novel *The Magician's Assistant* (1997) is filled with queer characters and relationships. When Sabine, the protagonist, kisses her sister-in-law, then invites her to move in with her as a lover, Patchett uses narrative voice to label them as interested only in each other, writing that "they were not women naturally inclined towards other women" (313). Although the lesbian relationship fills the hole left in the narrator's life after her gay husband dies, not a single review of *The Magician's Assistant* explicitly mentions it. I argue that the reviewers' omissions, alongside Patchett's narrative voice, and her own sexual identity, work to elide the lesbian aspects of the novel, even as the characters thrive in a same-sex relationship.

Food, Sex, and Region in Dorothy Allison's *The Women Who Hate Me*

Jaime Cantrell, Louisiana State University

Food and sex are nothing if not intimately linked. Both evidence hunger—cravings for satiation, nourishment, and fulfillment. Both convey a sense of pleasurable sustenance; food is often paired with explorative sex, sex is sometimes prefaced or concluded by the act of eating, and with regard to preference, each suggests a great deal about who we are. Here I am centrally concerned with the intersections between food, foodways, and sex in southern lesbian poetry. These dynamics are obvious in their importance not solely because they appear in southern literary works regardless of genre, but why they are overwhelmingly emphasized in poetics and how southern food and lesbian sex are connected remains less obvious. This work explores how the southern region—emphasized by its foodways—works as both a marker of identity and metaphor for lesbian sex. Moreover, I assert that food as a means of sociality formation—spinning outward from sexually specific meanings—illuminates the boundaries and borders surrounding class, race, gender, and regional discourses even as it complicates them.

273. *Engaging Men in Gender Justice Activism and Masculinities Studies*

10:50 AM–12:05 PM

Duke Energy Convention Center: 203-AV

As more men become involved in feminism, new challenges and questions arise that must be addressed. This panel broadens previous conversations on men's role at NWSA and men's place in feminism more generally. While many men are still working within traditional women and gender studies spaces and frameworks, this panel considers some new possibilities, such as peer education models, intersectional male feminist groups, and activist-scholar spaces that stretch our previous definitions of feminist praxis. These new points of encounter hold the potential to create positive and lasting changes to social, sexual, and gendered inequalities.

□ **Moderator:**

Brian R. Jara, *West Virginia University*

□ **Presenters:**

Tal Peretz, *University of Southern California*

Terry Glenn Lilley, *University of Wisconsin, La Crosse*

John Erickson, *Claremont Graduate University*

274. *Bitch on Campus: A Teachable Resource of Feminist Responses to Popular Culture*

RoundTable

10:50 AM–12:05 PM

Duke Energy Convention Center: 204-AV

For 16+ years, *Bitch Magazine's* feminist responses to mainstream media and popular culture which have been used in women's studies classrooms as both models of feminist criticism and articulations of feminist perspectives. Representatives from *Bitch* and women's studies instructors who have used resources from the magazine will briefly discuss available resources and how to access them, along with examples of how students have used articles from *Bitch* to advance their analytic skills and feminist learning. At least half of the session will be devoted to group discussion of best practices for maintaining and accessing digitized resources on popular culture.

□ **Moderator:**

Beth Hutchison, *Portland State University*



□ **Presenters:**

Beth Hutchison, *Portland State University*
Julie Falk, *Bitch Media*
Kryn Freehling-Burton, *Oregon State University*
Andi Zeisler, *Bitch Media*

275. Teaching Civic Engagement: Feminist Pedagogies of Service Learning

Panel

10:50 AM–12:05 PM
Duke Energy Convention Center: 205-AV

□ **Moderator:**

Viviana MacManus, *University of Maryland, Baltimore County*

□ **Participants:**

“This Is What An Activist Looks Like”: Scaffolding Activism In Middle School Girls Coalition Groups

Lyn Mikel Brown, Colby College

For the past decade, my students and I have been working in partnership with my community nonprofit, Hardy Girls Healthy Women, to facilitate Girls Coalition Groups with predominantly low-income rural white girls (grades 6–8). Students are trained in feminist approaches that encourage coalition-building, in problem-posing pedagogy that encourages critical thinking, and how to scaffold girl-led activism projects. In this paper I describe our work, consider the complexity of moving middle school girls from discussion to activism, and explore the impact this has on the girls, the facilitators, and the schools within which the groups are situated.

Civically Engaged Practice and Research: The Rhetoric of Marginalized Communities

Jill McCracken, University of South Florida, St. Petersburg

Critical, feminist, civic engagements must be situated within the communities in which they contribute. In my Rhetoric of Marginalized Communities course, my students and I work with those in the community to better understand questions that are important to them. We then share these projects with the community at large, revealing not only how practices of rhetoric shape individuals and society, but how

engaging and learning with those on the “margins” educates society and contributes to academic and civic discourse. I include student samples and hope to bring a student co-presenter.

New Dogs, Old Tricks: Digital Storytelling as Civic Engagement

Kate Drabinski, University of Maryland, Baltimore County

Women’s Studies has a long history of both civic engagement and storytelling as praxis, but this legacy has largely been silenced in recent calls for digital humanities and service learning on college campuses. This presentation theorizes this silence and then examines the integration of digital storytelling technologies in a course on feminist activism to ask: Is storytelling political? Do new technologies of social media change the sense in which storytelling is political? How can we use digital storytelling technologies to expand both our sense of “the civic” and what it means to engage communities from the personal to the global scale. This presentation will feature examples of student work to concretize the theoretical engagement.

276. Authors Meet Critics: Feminist, Queer, Crip

Authors Meet Critics Session
10:50 AM–12:05 PM
Duke Energy Convention Center: 206

Feminist, Queer, Crip argues for a coalitional politics that thinks disability—and disabled bodies/minds—differently. Deconstructing the ways in which ideas of futurity and temporality have been deployed in the service of compulsory able-bodiedness and able-mindedness, Alison Kafer uncovers and challenges the representation of disability as the agreed-upon limit of our projected futures. *Feminist, Queer, Crip* brings together theories, movements, and identities that are typically discussed separately—environmental justice activists, movements for reproductive justice, cyborg theory, transgender politics, and disabled people—and imagines new possibilities for crip futurities and feminist, queer, crip alliances. What *Feminist, Queer, Crip* offers is a politics of crip futurity, an insistence on thinking these imagined futures—and hence, these lived presents—differently.



□ **Author:**

Alison Kafer, *Southwestern University*

□ **Critics:**

Mel Chen, *University of California, Berkeley*
 Sarah Rainey, *Bowling Green State University*
 Shannon Winnubst, *The Ohio State University*
 Nirmala Erevelles, *University of Alabama*

277. Feminist Campus-Community Partnerships: Intersections and Interruptions in the Practices of Effecting Social Change

Panel

10:50 AM–12:05 PM

Duke Energy Convention Center: 207-AV

□ **Moderator:**

Mary P. Sheridan, *University of Louisville*

□ **Participants:**

Technofeminist Community Outreach as Political Action

Kristine Blair, Bowling Green State University

Speaker one highlights the role of technofeminist (Wacjman) theory, method, and pedagogy in fostering sustainable, recursive relationships between the academy and the community. Through a variety of projects aligned with the goals of our Feminist Teacher special issue, Speaker one asserts that these relationships are necessary to counter continuing cultural assumptions about technology as male-dominated, assumptions that impact women's lived experiences with technology and disenfranchise them from professional and economic advancement. Speaker one concludes that such technofeminist outreach has the potential to shift women's and girl's aptitudes and attitudes from passive consumers to active producers and change agents within technological spaces.

Overcoming Obstacles to Effect Change within Community-Academic Partnerships

Mary P. Sheridan, University of Louisville

Speaker two argues that feminists need candid conversations about the obstacles, particularly the interpersonal and institutional obstacles, that constrain our desire to effect change within our community-academic partnerships. She grounds this conclusion in her analysis of the innovate work interdisciplinary

scholars submitted for a special edition of *Feminist Teacher*, an edition that examines feminist community-engagement projects, which members of this panel are co-editing. Speaker two concludes her presentation with strategies for how to address these obstacles, often by making our solidarity-based stances with our community partners explicit from the outset of our work.

Teaching 'Ways of Knowing' By Doing Together: Collaborative Review as Participatory Action Research

Lee Nickoson, Bowling Green State University

Speaker three will present a recent experience introducing blind peer review in a graduate seminar as a method of enacting small-scale, collaborative participatory action research. Speaker three will detail the process her community literacy graduate seminar engaged when they set about the work of reviewing proposal submissions for a special issue of *Feminist Teacher* dedicated to campus-community partnerships she (along with her fellow co-panelists) was editing at the time. The presentation will investigate ways in which such hands-on editorial work puts in-process feminist community-based research in conversation with key concepts of documenting, contextualizing, representing, and teaching change.

278. Futures of the Chicana Feminist Past

Panel

10:50 AM–12:05 PM

Duke Energy Convention Center: 208-AV

□ **Moderator:**

Lilia Fernandez, *The Ohio State University*

□ **Participants:**

Between or Beyond Loyalists and Feminists in Accounts of Chicana Feminist Emergence

Dionne Espinoza, California State University, Los Angeles

One of the lasting and powerful paradigms developed by pioneering Chicana feminist Anna Nieto-Gómez proposes a dichotomy between the loyalist women who supported and identified with masculinist nationalism and the feminist women who challenged masculinist nationalism and reformulated a feminist nationalism. This paper explores the this paradigm and its uses



and limitations in constructing an archive of Chicana feminism. More specifically, the paper considers how to engage these dynamics when conducting research interviews and constructing Chicana feminist histories.

Feminism(s) Reunified: The Somos Latinas Oral History Project, Eloisa Gomez and The Women of Color Newsletter

Linda Garcia Merchant, Voces Primeras

From June 1983 to October 1984, Frances Miranda Watkins and Cheryl Williams produced the 'Women of Color Newsletter', a voice for Milwaukee Wisconsin feminists of color to speak on local issues including the issue of exclusion from the national women's movement. In an interview for the Somos Latinas Oral History Project, contributing editor Eloisa Gomez, recalls the exclusionary space that was white feminism and the resulting actions documented in the Newsletter. This presentation demonstrates the importance of state based digital archiving projects in the collection of artifacts and experiences of marginalized communities and movements.

Accessing the Past—Transforming the Present: Archiving Local Memory through Distributive Pedagogical Networks

Maria Coteria, University of Michigan

How can working directly with archives and oral histories, both as artifacts, and as methodological tools, transform the feminist classroom? In this presentation, I will discuss an effort to develop a class around the Chicana por mi Raza Digital Archive, in which students use the CPMR archive for historical research and contribute to it through their own regionally-specific research projects. On the one hand, this model challenges the hermetic vision of the archive—by crowdsourcing its production. On the other, it challenges the hierarchies of knowledge production by offering students the opportunity to contribute to the archive.

279. Feminist Mothering Caucus Business Meeting

10:50 AM–12:05 PM
Duke Energy Convention Center: 209

280. Aging and Ageism Caucus Business Meeting

10:50 AM–12:05 PM
Duke Energy Convention Center: 210

281. Beyond Nature/Culture: Perspectives on the Past, Present, and Future

Panel

10:50 AM–12:05 PM
Duke Energy Convention Center: 211-AV

□ **Participants:**

Before Science, before Feminism: Contesting Nature vs. Culture

Jacob Clayton, North Carolina State University

Drawing from the philosophy of Descartes and the earlier scientific work of Francis Bacon, England's Royal Society exemplified the seventeenth-century rhetoric of separation from and domination over nature. By contrast, Margaret Cavendish's material vitalism emphasized that the scientific process was limited by the way that scientists themselves were part of nature. Indeed, Cavendish's perspectives prefigure contemporary feminist suspicions about the value of the nature/culture divide. By locating the scientific culture of her day within a larger natural schema, Cavendish interrogates assertions of objectivity and emphasizes the markedly situated nature of scientific knowledge.

Embodied, Embedded, Emerging: Feminist Psychology in Transition

Mary Wyer, North Carolina State University

Psychology has deep roots in the androcentric paternalism of 19th century science, with a theoretical and methodological legacy that continues to trouble the advancement of feminist research in the discipline. The struggle to overturn the "male as norm" model, coupled with the shortcomings of the "difference model," have led to several provocative questions: How can traditional psychological research methods be useful in understanding gender as socially produced? If gender is emergent in specific moments, times, and places, and as a negotiated performance of multiple intersecting identities, then what do patterned behaviors reveal precisely? How do we study the meaning-making processes that individuals deploy as necessarily socially embedded but individually engaged? This paper will review perspectives on these challenging questions in making the argument that the nature/culture analytic divide is emerging with new energy in psychological theory and methods, restoring



problematic and hegemonic ideas about sex differences and gender relations.

Beyond Infinite Loop: Un-debating Nature versus Nurture

Banu Subramaniam, University of Massachusetts, Amherst

The debate about nature versus nurture is a long enduring one in evolutionary biology as well as western political culture. The debate re-inscribes the binary of the biological and political, natural versus social. Feminists have well documented the high burden that this debate has placed on the bodies of women. Drawing on the history of evolutionary biology and contemporary work in genetics, I argue that feminists need to re-theorize the body and re-imagine the relationship of feminism to science and science to feminism.

What's Political about Plantarflexion Muscles? A Feminist Investigation into the Boundaries of Muscles

Sara Giordano, San Diego State University

In this paper, I consider the naturecultural construction of muscles. Motor control research is performed at the interface of our complex biological systems and the world in which we move. To make sense of our biological complexities scientists have broken down our bodies into systems, and separated these systems into component parts. Through experimentation, we find the functions of these systems and parts are not as discrete as their classifications suggest. I argue that tracing this reductionist history and acknowledging continuing scientific debates over the boundaries of muscles can affect motor control research and ultimately clinical practice.

Critique and the Naturecultural: Making Way for the Body to Which We Long to Return

Angela Willey, University of Massachusetts, Amherst

Across science and non-science disciplines, the utility and accuracy of the conceptual distinction between “nature” and “culture” as discrete spheres or phenomena has been profoundly challenged. In recent years, a “new materialism” has emerged that seeks to bridge this divide. This new materialism is often staged as an intervention in critical theory in

general and in feminist theory in particular, rather than as part of those traditions. This paper argues that the critical epistemological interventions of feminist science studies have been vital to the articulation of new materialism and remain essential to attempts to understand the world “natureculturally.”

282. Sex Work in Industry and Academe RoundTable

10:50 AM–12:05 PM

Duke Energy Convention Center: 212-AV

This roundtable brings together feminists who use pornography to explore new sexualities in representation. Academics converse with sex industry workers to bridge the divide between scholarship and real world challenges and interventions. We explore together the multiple definitions of feminist porn, using theory, history, criticism, and experiential knowledge, so as to refuse to fix its boundaries. Because pornography is both theory and practice, we engage it as both: by reading and analyzing its cultural texts and examining the ideals, intentions and experiences of its producers. In doing so, we acknowledge pornographies’ potential to transform sexual representations, identities and lives.

□ **Moderator:**

Judy Tzu-Chun Wu, *The Ohio State University*

□ **Presenters:**

Ariane Cruz, *The Pennsylvania State University*

Tristan Taormino, *Tristan Taormino Enterprises, Inc.*

Constance Penley, *University of California, Santa Barbara*

Celine Parrenas Shimizu, *University of California, Santa Barbara*

283. Methods, Means and Mores: A Roundtable on “Doing” Global and Transnational Women and Gender Research

RoundTable

10:50 AM–12:05 PM

Duke Energy Convention Center: 231

As feminist researchers increasingly cross borders to conduct global/transnational research, what happens—both productive and problematic—at such points of encounter? How do the borders and margins of women/gender studies transform as feminist



research crosses (and destabilizes) geographical, national, religious, linguistic, cultural, and other boundaries? How does such research affect the objects and subjects of study? This roundtable gathers renowned experts to engage audience members in discussion about problems and prospects of global/transnational feminist research. Their expertise covers political science, literature, history, and law, and geographical regions from Latin America and the Caribbean to South Asia, Europe and Francophone Africa.

□ **Moderator:**

Karen W. Tice, *University of Kentucky*

□ **Presenters:**

Therese Migraine-George, *University of Cincinnati*
Barbara Nelle Ramusack, *University of Cincinnati*
Anne Sisson Runyan, *University of Cincinnati*
Olga Sanmiguel-Valderrama, *University of Cincinnati*

284. *If You are Ratchet and You Know it... : The Politics of Policing Black Women's Identities in Contemporary Popular Culture*

RoundTable

10:50 AM–12:05 PM

Duke Energy Convention Center: 232

This roundtable builds upon the growing conversations about ratchet, black women, and popular culture. We will discuss the ways in which ratchet challenges and reinforces the many ontological dilemmas black women face particularly as it relates to in/visibility as they navigate historical and contemporary racial, gender, and sexuality politics. In considering Patricia Hill Collins' "controlling images of black women" theory, Hazel Carby's "policing of black women's bodies" theory, and Darlene Clark Hine's "culture of dissemblance" theory during our discussion, we hope to mitigate some of the conflicts and tensions black women are facing regarding these issues.

□ **Moderator:**

Stephany Rose Spaulding, *University of Colorado, Colorado Springs*

□ **Presenters:**

Stephany Rose Spaulding, *University of Colorado, Colorado Springs*

Heidi R. Lewis, *Colorado College*

Breea Willingham, *State University of New York, Buffalo*

285. *Critical Pedagogies for Teaching North American Asian Feminist Multidisciplinary Studies*

RoundTable

10:50 AM–12:05 PM

Duke Energy Convention Center: 233

This roundtable articulates and examines the diverse philosophies of teaching and pedagogical practices in the dynamic North American Asian Feminist multidisciplinary studies, which have often been seen as being institutionally marginalized.

□ **Moderators:**

Lingyan Yang, *Indiana University of Pennsylvania*

Yi-Chun Tricia Lin, *Southern Connecticut State University*

□ **Presenters:**

Cecilia Herles, *The University of Georgia*

Jo-Anne Lee, *University of Victoria*

Vivien Ng, *State University of New York, Albany*

Sel J. Hwahng, *Columbia University*

Mignonette Chiu, *University of Missouri*

Lingyan Yang, *Indiana University of Pennsylvania*

286. *The Problematics of Gift Giving*

Panel

10:50 AM–12:05 PM

Duke Energy Convention Center: 234

□ **Moderator:**

Ariella Rotramel, *Connecticut College*

□ **Participants:**

The H4 Visa and the West

Parmita Kapadia, Northern Kentucky University

Through postcolonial literature and films this paper explores the tensions between the "gift" of the visa bequeathed by Western nations and the crippling



dependency that results from it. Although the H4 visa (the vast majority of visa holders are women) allows immigration to the West, it prohibits the holder from enjoying independent, legal status in the West. Marriage under the H4 visa necessitates a vast change in the lives of these women. The gifts of equality and opportunity that the West touts are here inverted as these women—most are highly educated and professional—face personal and cultural imprisonment.

The Gift of Home Cooking and Authenticity

Madhudaya Sinha, Miami University

I have been moonlighting as an Indian cooking instructor in northern Cincinnati. What I seem to be offering students is the “gift” of intimate home cooking practices while at the same time subverting the practice of passively consuming cultural otherness in a restaurant. In my paper I will consider discuss the politics of the traditionally domestic space that is awarded to the act of “home cooking,” problematized further by the seemingly cosmopolitan nature of the “gift” that I am offering. Although appearing to transcend borders, my “gift” continues to reiterate notions of domestic cooking anchored to an ethnic identity.

Teacher Authority and the Mimic Response

Anu Chatterjee, University of Cincinnati

As a south-Asian female academic teaching a largely white, working class, non-traditional student community, I inhabit the center and the margin as the bearer of ethnic difference as well a marker of authority in the classroom. My compulsion to diffuse teacher authority and resist being the native informant is problematized when my students resist the “gift” of knowledge by offering a mimic response. My experiences compel me to think about our complicity as third world scholar in maintain power hierarchies in the academy.

287. Asexuality and the Archive

Panel

10:50 AM–12:05 PM

Duke Energy Convention Center: 235

Moderator:

Milo Rhodes, *Indiana University, Bloomington*

Participants:

Aggressive Asexuality, “Anti-sex,” and Militant Snubs: Up Your Ass with/by Valerie Solanas

Breanne Fahs, Arizona State University

The sexual politics of Valerie Solanas—author of SCUM Manifesto, homeless New York City prostitute, and would-be assassin of Andy Warhol—have typically advocated for arriving at a place of “anti-sex” after engaging in a lifetime of sex. This paper examines the “aggressive asexuality” of SCUM Manifesto (1967) alongside the more playful rendering of her character, Bongi, in her long-lost play, *Up Your Ass* (1966). By imagining asexuality in the context of more broad sexual “snubs” or refusals rather than a fixed identity-based practice, Solanas reveals the queer and feminist power of the “anti-sex” persona even while still engaging in sex for money, pleasure, or necessity.

Archiving, Asexually: Notes on Writing Asexual Histories

Ela (Elzbieta) Przybylo, York University; Danielle Miriam Cooper, York University

This paper argues that the concept of the archive, metaphorically and queerly understood, is an effective starting point for a creative, feminist, and queer telling of asexual pasts and presents. We demonstrate that asexuality productively manipulates the terms of the archive and of feminist history, asking what counts as erotic ephemera and re-qualifying what is “archivable.” Archiving asexually thus emerges as a new method for rethinking queer and feminist histories from a distinctly asexual perspective, making it possible to explore asexuality in unexpected places historically.

Tumblr as Archive, Tumblr as Counterpublic Sphere: Technological Affordances and Asexual Genealogies

Bryce Renninger, Rutgers University

In many instances, The Asexual Visibility and Education Network (AVEN) and the PR work of its founder, David Jay, are seen as the dominating forces in creating a genealogy for asexuality. Drawing from interviews with Jay and other producers of media



representations of asexuality, as well as from textual analyses of asexual/“ace” Tumblrs and AVEN forums, I will look at the ways that information and communication technologies are harnessed to create new genealogies of asexuality. Either mining the pre-existing (and often pre-AVEN) archive or otherwise creating new possibilities, new genealogies of asexuality take form. Significantly, these genealogies complicate stories of asexuality, creating alternative possibilities for understanding asexuality than are present in media representations.

288. Centering Spiritual Experience in Trans* and Transnational Politics

Panel

10:50 AM–12:05 PM

Duke Energy Convention Center: 237

□ **Moderator:**

Beth Ritter-Conn, *Graduate Theological Union*

□ **Participants:**

“Standing at the Threshold”: Dissolving Cisgender Gaze in Religious Studies

Joel Layton, Graduate Theological Union

This paper will focus on how the cisgender gaze functions in religious studies and will explore possibilities for using ritual theories that center trans experience. Through consideration of Victor Turner’s idea of liminality and the ways this perspective is not based on trans reality/experience, this paper will explore how Turner’s liminality misgenders trans people, keeps them in the liminal state of the ritual structure and trades on cultural perception of trans people as trickster liars. Finally this paper will discuss whether it is possible to look at transgender people’s lives through ritual while respecting trans* subjectivity.

An Archive of Queer Secularity: Expanding Gaga Feminism

Ste Kinney-Fields, Graduate Theological Union

Halberstam argues that “Gaga Feminists” must be antireligious nonbelievers. I argue that this has largely negative effects, running counter to Gaga Feminism’s other principles. It limits the queer “archive of feelings” and thus queer political imaginary. It also (re)produces secular transnormativities of transgender and gender variant (TG/GV) people in trans-national spaces who understand their gender to have spiritual dimensions.

I propose a Gaga Feminism which creatively engages with religious studies and queer people’s spiritual experiences in order to produce an archive in line with queer politics, encouraging alliance and understanding with—rather than appropriation of—TG/GV people across national lines.

Kinky Canon of Saints

Nikodemus Rapier, Marylhurst University

This photo project documents the intersections of the sacred and non-normative gender and sexual identities and practices. When perceived as non-normative to a group, individuals may suppress or seek to forget parts of themselves, resulting in sundered identities where a person becomes either kinky or religious, either trans or spiritual, either queer or Christian—but rarely both at the same time. This project seeks to document the complexity of non-normative identity through looking at the moments where sex and spirituality meet, where perversity is beatified, and the spaces where, through seeking connection, we come home to ourselves.

289. Caught in a Bad Romance: Best Practices and Dating Violence Prevention Curriculum Development

Workshop

10:50 AM–12:05 PM

Duke Energy Convention Center: 238

Research shows that dating violence is an issue that affects a significant portion of the adolescent population negatively and needs to be addressed. Although neither promising practices nor best practices have been established on this topic there is an emphasis on building and implementing prevention curriculum to address this problem. This workshop identifies strategies for curriculum development that effectively address and prevent dating violence.

□ **Moderator:**

Lorena Reynolds, *Oregon State University*

□ **Presenters:**

Stephanie McClure, *Oregon State University*

Nancy J. O’Mara, *Oregon State University*

Janet Lee, *Oregon State University*



290. *Effecting Change in Our Own Backyards: Re-envisioning Feminist Process in Women's/Gender Studies Contexts*

Workshop

10:50 AM–12:05 PM

Duke Energy Convention Center: 250

As feminisms have evolved and embraced new paradigms (e.g., transnational feminism, queer studies, transgender), reenvisioning feminist processes within women's studies and gender studies programs is necessary. What needs to happen to our understanding of feminist processes such as shared decision-making and negotiating differences within our programs? Our processes must also engage what these new paradigms offer.

□ **Presenters:**

Judith Parker, *University of Mary Washington*

Deborah Mahlstedt, *West Chester University*

291. *Negotiating Points of Paradox: A University—Community Pathway Program*

Panel

10:50 AM–12:05 PM

Duke Energy Convention Center: 251

□ **Moderator:**

Kim Hackford-Peer, *University of Utah*

□ **Participants:**

Paradoxes of Effecting Change Through Student Affairs Work in a Women's Resource Center

Jennifer Netto, University of Utah

As a student affairs professional charged with recruiting, retaining, and graduating students, particularly women, the university has identified as at risk of not succeeding in college, I will explore paradoxes between creating and implementing pathway programs designed to target such students. I am concerned with how my positionality within the institution affects program development and institutional buy-in. I grapple with questions like: How does someone with inherent privilege create programs to serve marginalized/ underserved students, without further marginalizing? How do systems simultaneously

support and oppress students? How can I, as a student affairs professional in an underfunded area, effect change?

Paradoxes of Effecting Change Through Pedagogy of the Moment in a Gender Studies Classroom

Kim Hackford-Peer, University of Utah

As the instructor for the class where each area of this partnership first comes together for the university students, I will consider the pedagogy of this particular class. I employ what I call "pedagogy of the moment," and will discuss this pedagogy by sharing examples from the course and unpacking the kinds of work I think this pedagogy is doing for/to students. I will discuss the ways that this pedagogy is similar to/ distinct from Freire's problem-posing pedagogy. Finally, I will discuss paradoxical moments the students and I encountered because of this pedagogy and its role within the larger partnership.

Paradoxes of Effecting Change Through Community Engaged Learning in a Local Public Middle School

Cathleen Power, University of Utah

I will explore paradoxes that emerge from teaching a mandatory community engaged (service) learning (CEL) course for women students in a college pathway program. Research has found many benefits of CEL, though this research has primarily been conducted with students from relatively privileged groups. I will discuss paradoxes that emerge from the "forced" CEL of women college students from marginalized groups who provide afterschool programming to middle-school students from marginalized groups. Some questions I will explore are: What benefits hold for college students in my course? What problems emerge? Are these outcomes contradictions or are the benefits and problems inseparable?

292. *Sex Work and Sexual Politics*

Panel

10:50 AM–12:05 PM

Duke Energy Convention Center: 260

□ **Moderator:**

Stacia Kock, *The College of Wooster*



□ **Participants:**

Feminist Pornography and the Promotion of Sexual Subjectivity

Rachael Liberman, University of Colorado, Boulder

Over the last thirty years, feminist pornography has steadily grown as a filmic genre that stands in opposition to the formulaic sexual discourse produced by the mainstream industry. This emergent genre, known for its resistive interest in constructing diverse portrayals of female sexuality, operates at various controversial intersections—including feminism and pornography—and is slowly beginning to penetrate popular culture. Using the voices of producers, performers, and audience members, this paper argues that in the absence of female “discourses of desire” in mainstream media and sexual education, feminist pornography uniquely offers an alternative space for sexual exploration, negotiation, and agency.

Queer Spaces, Feminist Histories: Revisiting Times Square Red, Times Square Blue

Cynthia Barounis, Washington University

In Times Square Red, Times Square Blue, Samuel Delany chronicles his experiences with public sex during the heyday of New York City’s porn theater district, lamenting the eventual erasure of these spaces during the 1980s “clean up” of Times Square. Delany’s vibrant portrait of queer sexual community, however, is troubled by his dismissal of one of his male partners’ misogyny. Drawing too neat an opposition between the public and the private, I argue, Delany often leaves the gender and sexual politics of his model undertheorized.

Slut Shaming, Sexual Agency and SlutWalks

Joetta Carr, Western Michigan University

In 2011 a police officer told students at York University that to avoid rape they should not dress like sluts, sparking a new form of social activism called “SlutWalks” which spread throughout the world. This incident exposes the misogyny and victim-blaming that characterize the patriarchal culture. In the wake of the SlutWalks, this session will address how Slutwalkers refuse to be blamed and shamed for sexual violence, how they are challenging rape cultures while

strengthening sexual agency and whether they reflect the aspirations of women of color who face different historical and cultural realities without the cushion of white privilege.

Strengthening a Movement: Unpacking Privilege Within U.S. Based Queer Sex Worker Activism

Meg Panichelli, Portland State University

This paper weaves our personal accounts of queer sex worker activism with specific attention to the dangers of white privilege within the movement, and we affirm strategies for dismantling racism in queer sex worker activism. We will also draw on interviews with key advocates in the movement(s) for sex worker rights; key advocates who organize for the rights of people in the sex trade who choose not to frame their actions under the rubric of “sex worker rights” per se, and key people involved in “queering sex work” from multiple communities and perspectives.

293. New Histories of Feminist Social Movements

Panel

10:50 AM–12:05 PM

Duke Energy Convention Center: 261

□ **Moderator:**

Elizabeth Groeneveld, *McGill University*

□ **Participants:**

Academia, Activism, and Apologetics: A New History of Feminist Social Movements

Elizabeth Dake, Simmons College; Afton Ojuri, Simmons College

This paper will explore manifestations of white supremacy in academic feminism through an historiographical analysis of texts narrating feminist social movements, specifically the Modern Black Freedom Struggle. Histories of feminism written by white women routinely employ racist apologetics and render invisible the theoretical and political contributions of women of color. We will employ a close reading of recently published feminist histories written by white women to reveal the apologetic work they do, in comparison to recent texts which illuminate the feminist dynamics of the Modern Black Freedom Struggle.



Affinity Without Affection?: Wives, Workers, and the Play of Self-Interest in the Montgomery Bus Boycott

Sophie Smith, Duke University

This paper examines the case of white middle-class housewives aiding the Montgomery Bus Boycott by transporting black maids to and from work. In presenting the tactical feminist affinities elicited between employers and workers in the case of Montgomery, this study challenges commonsense formulations of cross-class cross-race feminist alliance that rely on the production of affection, empathy, or critical self-consciousness in its agents. This study instead locates modes of feminist solidarity that emerge from structural affinities produced within hierarchical relations of self-interest—affinities that become effectively animated when pressed within a given field of political contestation.

Anarcha-Feminist Road Trip: A Brief Jaunt Through an Under-Recognized Movement

E. Ornelas, University of Wisconsin, Madison

Though anarcha-feminism is largely invisible within feminist academia, I provide a background or “map” of key concepts and figures, theoretical “signposts” throughout literature, and future “destinations” for its inclusion. I briefly contextualize the anarcha-feminist movement as an introduction to my review and synthesis of anarcha-feminism’s core concepts. In laying this groundwork, I demonstrate the need for further research into the place of anarcha-feminism within feminist academia as well as its meaningful consideration, inclusion, and celebration.

Rethinking Blackness, Feminisms, and Transracial Solidarities

Tracy Fisher, Independent Scholar

In 1970s Britain, blackness reflected for many a transracial political imaginary constitutive of Africans, South Asians, and Caribbeans. In this paper, I argue that during these years black women in Britain understood their experiences, identities, and social activism in relation to other black women throughout the African diaspora and to other women of color within and outside of Britain. By extension they created new solidarities and engaged in an active

political struggle—one grounded in the material reality of entrenched forms of discrimination and exclusion.

294. Activism at the Margins: Poverty, Waste, and Empowerment

Panel

10:50 AM–12:05 PM

Duke Energy Convention Center: 262

□ **Moderator:**

Natalie Havlin, *LaGuardia Community College*

□ **Participants:**

Are we Listening Yet? Reconceptualizing “Feminist Engagement” from Critical (Non) Feminist Praxis in the Global South

Risa Whitson, Ohio University

In this paper, I examine the trajectory of El Ceibo, a cooperative of garbage scavengers in Buenos Aires, which developed from a grassroots organization of women to become an important player in the politics of urban waste. I argue that El Ceibo, while not self-identifying as an organization focused on gender or women, is successfully implementing many of the most radical components feminist development theory. The results of this research suggest that feminist scholars should more seriously engage “non-feminist” grassroots organizations, as they may provide models from which we can further understand and enact critical, feminist civic engagement.

The Poverty of Inquiry: Considering the Initial Encounter to Empower Communities

Khahlia Brown Sanders, University of Cincinnati

In the overarching framework of action research, collaboration, emancipation, and non-hierarchical interactions are principles action researchers should uphold. However, few action researchers consider how the first encounter may convey where power lies. This paper proposes how the feminist action researcher can ensure “inquiry equilibrium” through first-person action research. I therefore propose a new practice of feminist action research to ensure the “poverty of inquiry” is eliminated in future action research projects and feminist action research practitioners are attentive to how the initial researcher and participant encounter effects change and community empowerment.



“We Were not Poor; We Were Made Poor”: Neoliberal Development and Dispossession in Metro Manila

Stephanie Santos, University of California, Los Angeles

This paper studies how residents of Sitio Mapalad, an urban poor community in the Philippines, resist the state-sanctioned, violent demolition of their homes. Through interviews with women residents of the sitio, this research argues that government narratives of criminality and lack of “trabaho” (joblessness) in the community render invisible what women call “kabuhayan”—the myriad gendered ways of making a living that sustain the community’s 7,000 families. By centering the critiques of low-income women, I examine how state-sanctioned, corporatized “poverty alleviate programs” further dispossess those in Sitio Mapalad and other communities “made poor” by neoliberal development.

295. Critical Narratives: How and Why to Historicize the Stories of Feminism’s Past

Panel

10:50 AM–12:05 PM

Duke Energy Convention Center: 263

□ **Moderator:**

Madelyn Detloff, *Miami University*

□ **Participants:**

Reframing the Suffrage “Split”: Harper, Historiography, and the Race/Gender Opposition in Feminism

Jen McDaniel, University of North Carolina, Chapel Hill

Why is Frances Ellen Watkins Harper not a legendary figure within U.S. feminism in the same way that Sojourner Truth is? This paper suggests that Harper’s feminist standing has been eclipsed by her historiographical construction as a black woman who “chose” her race over her sex in the face of the “split” within the woman’s suffrage movement over the Fifteenth Amendment. Retelling this history through Harper’s work demonstrates how 20th- and 21st-century narratives of the 1869 suffrage “split” maintain a feminist critical attachment to gender by maintaining the race/gender opposition in feminist historiography.

Feminist Stories: The Past and Present of Feminist Literary Criticism

Leah Allen, Duke University

The story usually told about feminist literary criticism’s past begins with Kate Millett’s *Sexual Politics* (1970). Yet, while it is often cited as the inaugural work of feminist literary criticism, it was not in fact understood that way when it was published: it departed so radically from prevailing notions of literary scholarship that it was not legible as such. Nonetheless, contemporary feminist literary scholars consistently trace the field’s origins to Millett. This paper argues that the history of feminist literary criticism is far more complicated than it appears, and involves contemporary feminist theory’s present turn away from the literary object.

Narrating “French Feminism”: The Rise of Feminist Theory in the U.S

Katherine Ann Costello, Duke University

“French Feminism” is widely acknowledged to have curiously little to do with feminism in France yet few scholars have attempted to understand its emergence in U.S. academic feminism of the late 1970s and early 1980s. This paper argues that the U.S. narrative about “French Feminism” not only produced this body of work but also secured literary theory’s centrality to feminist thought and the importance of academic feminism to feminist struggle, thereby enabling the emergence of feminist theory. Historicizing the narrative of “French Feminism” opens up the possibility for a critical reassessment of feminist theory’s foundation.

296. Theorizing and Practicing Critical Feminist Civic Engagement

Panel

10:50 AM–12:05 PM

Duke Energy Convention Center: 264

□ **Participants:**

Meaningful, Lived Feminism: Theoretical Approaches for Practicing Feminism and Performing Change

Virginia McCarver, Metropolitan State University, Denver

In part defined as a movement working toward social change, contemporary feminism contains little inherent direction regarding how to pursue



such change, leaving room to interpret and exercise feminism in a variety of ways. Although this freedom may be useful, its interaction with neoliberal cultural values means feminist behaviors reflect a rhetoric of empowerment focused on the individual, rather than a rhetoric of liberation working toward systemic change. This paper offers two theoretical approaches—political meaningfulness and beneficence—for encouraging self-identifying feminists to interrogate their everyday actions and consider how to live feminism directed at social change.

Bringing Feminism to a Campus Democracy Organization

Heather Grace Charles, Eastern Michigan University

In this paper, undergraduate students Charles and Seng describe their experiences organizing with a campus democracy organization, Students for an Ethical and Participatory Education, at Eastern Michigan University. They discuss difficulties that appear when patriarchal norms dominate a group's culture and all forms of oppression are not understood by all group members. They then describe tactics used to address these dynamics including the creation of a LGBTQ and Women's caucus within the organization.

Bridging Feminist Pedagogy and Participatory Democracy: A Consideration of Organizational Dynamics in Occupy Ypsilanti

Elizabeth Currans, Eastern Michigan University

Using the Ypsilanti, Michigan Occupy group as a case study, this paper considers the limits to realizing ideals of participatory democracy in the absence of feminist analysis of risk-taking and community-building. Drawing from bell hooks's insights in *Teaching Community*, Currans examines how lack of attention to group dynamics and limited opportunities for emotional risk-taking created an unsustainable organizational culture that couldn't model the participatory democracy Occupy Ypsilanti envisioned as a method for transforming society.

What's Feminism Doing in a Nice Field like Civic Engagement?

Susan Iverson, Kent State University

Above the din of the collective praise for civic engagement (CE), Butin (2006) expresses uncertainty

about the "institutional footprint" being left (or not) on campuses and communities (p. 474). While CE efforts, such as incorporating service-learning into curriculum, are cited as transformative, developing students as agents of social change, others question the outcomes and impact of the CE movement. This paper argues that feminism, with its emphasis on consciousness-raising, power structures, and activism, is strategically necessary if we want a paradigmatic shift (Novek, 1999). I will also share pedagogical examples for merging feminist theory with CE (Bubriski & Semaan, 2009).

297. Poster Presentations

Poster Session

12:00 PM–1:30 PM

Duke Energy Convention Center: Junior Ballroom Lobby

□ Participants:

African American Congresswomen: An Intersectional Analysis of Issue Priorities

Nadia Brown, Purdue University; Amy Susan Knutsen, Saint Louis University

Theories of descriptive and substantive representation have yet to produce an accurate portrayal of how Black women legislators represent both their gendered and racial constituents. This study aims at providing an intersectional analysis to African American congresswomen's top policy priority issues. We use data from the 110th Congress members' to examine Black women's bill sponsorship to show that African American female legislators have issues that are typically viewed as both racial and gendered issues as their top policy priorities, more so than issues that are traditionally deemed as solely a race issue or a women's issue.

Asexual (Non)reproduction: Childfree Discourses in Online Asexual Communities

Gretchen Panzer, St. Norbert College

This project uses quantitative and discourse analyses to examine discussions of pregnancy, childbirth, and parenting in online asexual communities. While a broad range of views are articulated in these spaces, I focus on the most vocal subgroup: asexuals who align themselves, implicitly or explicitly, with the childfree and voluntary human extinction movements. Specifically, these individuals assert a desire to become



sterile, a fear of pregnancy and birth, and an antipathy towards children. Their articulations suggest that asexual subjects, like queer subjects, hold particular stakes in the discourses surrounding reproduction, family formation, gendered embodiment, sexual identity, and (anti)normativity.

Becoming American: Shifting Possibilities for Race and Nation on the Eve of Hawaiian Statehood

Jeannette Soon-Ludes, University of Maryland, College Park

On the eve of Hawaiian statehood, between 1940 and 1960, Asian immigrants and their Hawai'i-born children framed themselves as normatively "American" in resistance to U.S. racialized discourses that insisted otherwise. However, Asian ethnic claims of U.S. national belonging also silenced discussion of indigenous Hawaiian sovereignty and nationhood. Drawing on archival records, this poster explores the ways in which feminist histories reveal social and political actions as claims of belonging that are embedded in a web of relations, creating both constraint and possibility for variously positioned communities. In so doing, feminist histories re-create visions of social justice that were once foreclosed.

Black Bisexuality: Intersections of Invisibility

M. Shelly Conner, University of Illinois, Chicago

June Jordan writes of a new, bisexual politics of sexuality that "politicizes the so-called middle ground...invalid[ating] either/or formulation [and] analysis." There are many subjects that inhabit the middle ground, and my project contends that none exemplify it more than black, female bisexuals. Part of my inquiry examines relationships that rely on binary extremes like stud/femme, and explores whether "middle ground" identities such as bisexuality become problematic in them. In populations where certain groups are rendered invisible—people of color, bisexuals, poor, disabled—what occurs at the intersections of these invisibilities?

Body Politics under the War on Terror: Considering Subaltern Women in Iraq and Afghanistan

Joe Parker, Pitzer College

The gendered character of U.S. interventions in Afghanistan and Iraq under the War on Terror produces a certain "real" through INGO work, national policies of the U.S. and Britain, mass media representations, and transnational feminist solidarity work. I draw on subaltern studies and class-based critiques of the state and INGO/mass media complicity to explore how to provide transnational traction for subaltern women's resistances under the War on Terror. What ethical forms might social change work take around the War on Terror if shaped by terms other than those laid down by mass media "speaking for" or INGO belittling benevolence?

Communication for Development on Street Harassment in Egypt

Nihal Hatem Said, Ohio University

This research project will investigate the use of communication tools to tackle social problems in Egypt. Street and sexual harassment are among the social problems that are tolerated in Egyptian society. The focuses of this study, are three Nongovernmental Organizations (NGOs) that worked to decrease the occurrence of street harassment in public places. In-depth analysis of their communication campaigns: "Tahrir Square as a Safe Place for Women", "Eid Free of Harassment", and "Street Harassment Experiments" is conducted to develop a communication model that might be useful for other social problems.

Deconstructing Body Politics: The Evolution of Sexuality and Gender through Animals and Humans

Leah Davidson, Eastern Michigan University

Bodies have always been a source of power and knowledge and in return created disciplinary units of analysis; specifically in terms of sex and gender. Within this unit of analysis relation to animals has become a crucial and influential focus in gender and sexuality studies. This paper will examine how evolutionary studies within the animal kingdom can



further social equality for transgender, queer, and other bodies who have long resisted the traditional norm of the disciplined body.

Developing a Non-Sexist/Non-Gendered Language Policy in a University Setting

Theresa Kemp, University of Wisconsin, Eau Claire

Through a multidisciplinary effort (Women's Studies and English Linguistics), faculty-student collaboration, administrative partnership with Affirmative Action, and support from our Commission on the Status of Women, we drafted a language policy eliminating language that renders unmarked genders invisible or subordinate for the University of Wisconsin-Eau Claire. We present our investigation into uses of gendered and sexist language in public, university documents, our data on language attitudes and experiences with sexist and gendered language (collected via surveys and interviews), and the process undertaken in preparing this policy proposal. Our procedures for effecting policy change can provide a model for other campuses.

Effecting Social Change in Brazil: The Battles of President Dilma Rousseff

Tania Ramalho, State University of New York, Oswego

As the first female president, Dilma Rousseff has both continued and brought innovations to the platform of the Worker's Party now in power for ten years. The presenter summarizes how Rousseff has managed to interact with, deflect, and change internal and external neoliberal forces as she aims to shape a more democratic and just government and society. In particular, I examine gender and race policy as Brazil makes a commitment to raise standards for millions of at risk women.

Engagement of Women of Color Who Do Not Self-identify as Feminists through Social Media

Cherise Amber Charleswell, Capella University

Social media platforms may be effective means of directly engaging audiences who do not necessarily self-identify as feminists, particularly women of color, and ultimately effecting change in the practice of

feminist thought, through the process of identifying and reaching women who may feel marginalized and underrepresented. These platforms are primarily used by younger audiences, and their benefit is that they are ubiquitous and easily accessible. Social media would help to engage these audiences and increase awareness about global women's issues, help to further an understanding of socialist feminism and womanism, and may likely help to increase grassroots advocacy.

Experiencing Visibility and Invisibility within Heteronormative and Racially Homogeneous Public Settings

Anne Bubriski-McKenzie, University of Central Florida

This poster presents one of my dissertation findings' chapters; "Experiencing Visibility and Invisibility within Heteronormative and Racially Homogeneous Public Settings." Through in-depth interviews grounded in feminist methodology, 19 individuals in black/white lesbian and gay relationships shared their experiences with me. Critical race theory and intersectional feminism were the guiding theoretical frameworks for this research. From my participants stories four sub-themes emerged in this chapter; 1) intersectional visibility, 2) intersectional invisibility, 3) racial tension in LGBTQ community, and 4) coping strategies.

Fair Trade Porn?: Utilizing Feminist Theory to Enact Change in the Pornography Industry

Jaqueline Gonzalez, Arizona State University

The feminist sex wars have paralyzed conversation about possible advances within the field of pornography. The structure of the current fair trade movement provides a model to normalize a better treatment of "commodities." As women also often function as commodities in pornography, much to the dismay of feminists, this poster, drawing from qualitative and quantitative research on pornography, argues that creating a certification for ethically sourced pornography will positively impact society's consumption of women. Potentially normalizing a more humane type of pornography, consequently making sex work much safer while also making women less apt to abuse and unwilling performance.



Feminist Activism Across the Women's and Gender Studies Curriculum

Deanna Mihaly, Eastern Michigan University

The Women's and Gender Studies Department recently revised its curriculum to incorporate activism, first as a student learning outcome, then as core course assignments and experiences that position feminist civic engagement as a process and as knowledge that is gained incrementally. The poster shows how students move through the strategically-designed curriculum, acquiring a political consciousness and gaining the skills to activate their feminist ideology.

Forcefully Raw: An Analysis of the Raw Food Movement

Kamilah Denise Hasan, Texas Woman's University

What should one eat and why? Participants in the raw food diet promote that only foods that have not been cooked should be consumed because they contain life providing means to reach a holistic self-actualization. The Raw Food movement presents a lifestyle that is highly situated in particular ideologies pertaining to eating practices, food consumption and preparation, exercise and health. This research looks to assess possible hegemonic patriarchal, gender, racial, spiritual and colonial or first world narratives that persist within the Raw Food Movement that may have been unexamined due to the view of Raw Food as an outlier subculture.

Masculinity, Title IX, and Body Politics in the American Liberal State

Nancy Chi Cantalupo, Georgetown University

This presentation looks at the body politics of boy-on-boy and boy-on-girl gender-based violence in American liberal education by examining and comparing two recent "hot topics" related to Title IX of the Educational Amendments of 1972: sex-segregated schooling and gender-based violence in schools. It examines these developments through the lens of masculinities studies and radical feminist explanations of gender-based violence as sex discrimination and compulsory heterosexuality. It concludes that, in light of evidence that sex segregation feeds into sexual harassment, the Department of Education should strengthen Title IX's sexual harassment prohibition rather than sex segregating K-12 public schools.

My Vagina is Not a Sheath: Reimagining the Body through Vagina Activism

Brenda Anderson, Arizona State University; Adrielle Karen Munger, Arizona State University

Vagina activism is needed to empower women in order to remove patriarchy from our bodies. This poster demonstrates this need by decolonizing the word vagina as well as making visible the way the vagina has become a product through sexual pleasure, pubic hair removal, and female genital cosmetic surgery. The poster will document areas of vagina activism undertaken and will offer information and inspiration for others to strategize their own avenues of activism.

The Economy of Recognition

Victoria Isabelle Burke, University of Guelph

Feminists tend to disagree with Axel Honneth's claim in Redistribution and Recognition that there is an inherent normativity and therefore rationality in the market processes that mediate recognition in civil society. Feminists also dislike Honneth's suggestion that the feminization of poverty and the poverty of feminization have a rational basis. My argument in this essay is that we may concede that market process and distribution outcomes are a function of recognition, but should also argue that this is what denaturalizes the distribution. However, what the feminist economists call an "interpersonal utility comparison" does not denaturalize the object of recognition.

"What I Mean Is..." A Mixed Methods Approach to Studying Sexual Health

Susan Bess Robinson, University of Michigan; Sara McClelland, University of Michigan

Forty three women diagnosed with metastatic breast cancer evaluated their sexual health on a 10-point scale that asked them to provide interpretations of the low, middle, and high points. This mixed methods approach illustrates the benefit of incorporating questions into survey research to assess how individuals organize thoughts that might otherwise remain concealed in survey questions. Analysis revealed various definitions of sexual health, including frequency, quality, and embodied levels of desire. Because sexual health has several distinct definitions,



it is essential to incorporate this diversity into research to better reflect women's embodied experiences across the life span.

298. Making Lasting Change through Research, Theory, and Action: Showcasing Successes from the Wellesley Centers for Women

Panel

12:55 PM–2:10 PM

Duke Energy Convention Center: 200-AV

□ **Moderator:**

Layli Maparyan, *Wellesley College*

□ **Participants:**

Sexual Harassment and Sexual Violence in K–12 Schools: Bringing the Focus Back from Bullying to Violence against Women and Girls

Nan Stein, Wellesley College

Since the school shootings of the mid-1990's began to monopolize the school safety discourse, the acknowledgement by school personnel of the existence of sexual harassment and gendered school violence has been displaced by a focus on the more generic construct of bullying, thus re-normalizing and re-trivializing "mundane" acts of violence against girls. The public performance of gendered violence against girls in school remains an impediment to their rights under federal civil rights in education laws. Evidence-based strategies to change school culture and to locate and identify gender violence and sexual harassment in schools will be discussed.

How 'Critical Mass' Became a Buzzword

Sumru Erkut, Wellesley College

How many women does it take to change the dynamics of a corporate board of directors? Based on research with Vicki Kramer and Alison Tracy on Fortune 1000 companies, we identified the "magic number": 3 out of 10, or 30%. Since then, terms such as "critical mass of women," "three women or more," and the need for "30% female members" have been widely discussed in the media, sometimes with and sometimes without attribution. This presentation will include a discussion of our media strategy to get the word out and thus influence change for women and the larger society.

Longing to Belong: Relational Risks and Resilience in U.S. Commercially Sexually Exploited Children

Kate Price, Wellesley College

Commercially sexually exploited children (CSEC), like all people, require nurturing relationships and belonging, yet they are vulnerable to re-victimization because of their lack of secure relationships and histories of betrayal. This presentation explores the necessity of broadening the current focus of CSEC services and policies from children already trapped in CSEC to a focus on how common histories of sexual abuse and neglect make children vulnerable to CSEC. By understanding the wide scope of services necessary to prevent children from being lured into CSEC, we can also more fully respond to the needs of current victims and survivors.

Feminist Reading and Writing: The Women's Review of Books

Amy Hoffman, Wellesley College

Through the ages and across cultures, women's reading has been subversive: that even when encountering books that uplifted traditional femininity, women have read against the grain to discover information and ideas that enabled them to create their own, liberatory messages. Indeed, one of the first activities of the modern women's movement was writing and publishing. In the 1970s and 1980s, feminist book publishers, newspapers, and magazines proliferated. Women's Review of Books (founded 1983) was part of this outpouring, spreading the research and theorizing of women's studies scholars beyond the academy to inform activism and policy making and inspire women's imaginations.

299. SPARKing Change & Encouraging Activism: Where to Start & How to Begin

Workshop

12:55 PM–2:10 PM

Duke Energy Convention Center: 201-AV

Girls' today are bombarded by sexualized images and narrow cultural expectations of what it means to be sexy. People working with girls' often see the affects of marketing strategies and how they co-opt activism, but do not know how to collaborate with youth to push back. In this workshop, the presenters will critically



examine ad campaigns and describe marketing strategies as they explore the co-option of girl power and the sexualization of girls in media. Participants will walk away with media activism kits and strategies to scaffold girls' activism and media literacy.

□ **Presenters:**

Amy Castro Baker, *Hunter College*
Lyn Mikel Brown, *Colby College*

300. Fat Studies in the Women's and Gender Studies Classroom

Workshop

12:55 PM–2:10 PM

Duke Energy Convention Center: 202-AV

The workshop will 1) identify steps for making the classroom more inclusive and friendly for all body sizes and 2) cover key concepts, useful texts and media, and pedagogical tools for addressing body size and fatness in the gender and women's studies classroom. Workshop leaders will draw on the research of Amy Farrell, Patti Lou Watkins, and Andrea Doyle Hugmeyer and Patricia Boling, as well as their own experiences. Our goal is to explain how fat studies fits in the feminist classroom, talk about classroom tensions, potential positive and negative consequences, and provide resources for participants.

□ **Presenters:**

Michaela A. Nowell, *University of Wisconsin, Fond du Lac*
Candice Buss, *The University of North Carolina, Greensboro*

301. The Black Sacred: Redetermined, Redefined

Panel

12:55 PM–2:10 PM

Duke Energy Convention Center: 204-AV

□ **Moderator:**

Lynne Ann Byall Benson, *University of Massachusetts, Boston*

□ **Participants:**

Unheard and Unimagined: Black Women Agnostics and Atheists

Shondrah Tarrezz Nash, Morehead State University

Black women who reject or challenge religious-based claims or disfavor the prominence of religion in Black life defy common assumptions surrounding Black identity formation and cultural production. It is not surprising, then, that Black women identifying as agnostic or atheist comprise a group seldom seen, heard or, perhaps, imagined. Taken from interviews with 10 Black women atheists and agnostics, I share preliminary findings on the respondents' onset of freethinking and their (re)negotiation of racial and gender identity due to religious disbelief or skepticism. The sample's observations on how religion limits Black churchwomen's social, intellectual, and medical opportunities are also explored.

Conquering the Black Girl Blues: Revisiting the Black Feminist Perspective in Therapy

Lani Jones, State University of New York, Albany; Beverly Guy-Sheftall, Spelman College

Empowerment based approaches that are women centered may be more appropriate than "secular" mental health services for Black women experiencing complex psychosocial difficulties. Feminist therapy has been identified as one such therapy. While feminist therapy has become increasingly a viable treatment option, of concern is the lack of attention to the integrated realities of Black women in the practice/research of feminist therapy. With few connections present in the current literature, we suggest that the Black feminist perspective in therapy must be revisited and renewed as a viable framework for assisting Black women to recover from personal and societal oppressive conditions.

The Black Madonna

Michelle Wolff, Duke University

The political significance of "The Black Madonna," an icon also known as Soweto's Mother and Child, underscores competing and racialized masculinities



in South Africa during the 1970s. Examining the history of this icon's funding and exhibition reveals even 'new' white South African man as both paternally magnanimous and furtively driven to preserve the exploitation of black flesh for the purpose of white financial gain and global prestige. Moreover, the theological force of representing black flesh as holy and divine, via Mary and Jesus, prompted South African blacks to refuse subjugation by subversively repositioning themselves as "death-bound-subjects"—JanMohamed's term.

Not Born but Constructed as a Womanist: Lesbicas Negras' Contestations from Candomble into Gynecology

Nessette Falu, Rice University

This paper argues that many black lesbians, or lesbicas negras, in Salvador-Bahia, Brazil negotiate their religiosities as Candomble members to legitimate their sexual subjectivities and desires. This anthropological study focuses upon how these women redefine sexual health in ways that fuse normative and non-normative ideas about their sexual lives and in turn forge their attitudes to disrupt the silencing of their sexual subjectivities with their gynecologists. The theoretical goal is to rethink notions of Womanism as praxis and analytically interrogate the complex and entangled dynamics that cross the domains of Candomble and Gynecology as both shared sacred and profane spaces.

302. Authors Meet Critics: Out in Africa: LGBT Organizing in Namibia and South Africa

Authors Meet Critics Session

12:55 PM–2:10 PM

Duke Energy Convention Center: 205-AV

Visibility matters to activists—to their social and political relevance, their credibility, their influence. But invisibility matters, too, in times of political hostility or internal crisis. *Out in Africa* presents an intimate look at how Namibian and South African LGBT organizations cultivated visibility and invisibility as strategies over time. Different sociopolitical conditions in Namibia and South Africa affected how activists in each country campaigned for LGBT rights between 1995 and 2006. Ashley Carrier shows how, in Namibia, LGBT activists struggled against ruling party leaders'

homophobic rhetoric and how, at the same time, black LGBT South Africans, though enjoying constitutional protections, greater visibility, and heightened activism, nonetheless confronted homophobic violence because of their gender and sexual nonconformity. *Out in Africa* situates these countries' movements in relation to developments in pan-African LGBT organizing and offers broader insights into visibility as a social movement strategy rather than simply as a static accomplishment or outcome of political organizing.

Author:

Ashley M. Carrier, *University of Cincinnati*

Critics:

Bernadette Barton, *Morehead State University*

Joelle Cruz, *Clemson University*

Tanya L. Saunders, *The Ohio State University*

303. Academic Publishing in Women's Studies: Journals

Workshop

12:55 PM–2:10 PM

Duke Energy Convention Center: 206

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*

Mary E. Hawkesworth, *Rutgers University*

Sandra Soto, *University of Arizona*

Gail Cohee, *Brown University*

304. Feminist App-tivism: Women's & Gender Studies in the Palm of Your Hand

Workshop

12:55 PM–2:10 PM

Duke Energy Convention Center: 207-AV

This interactive workshop will explore the integration of smartphone and tablet applications specifically designed for/in women's and gender studies. Our work focuses on three different categories of smartphone



applications: first we will discuss using smartphone applications for particular curriculum content areas within women's and gender studies; next we will explore a comprehensive application designed to supplement the introductory course in women's and gender studies; and finally we will share our work in applying smartphone and tablet technologies in the context of civic engagement and activist projects.

□ **Presenters:**

Brian R. Jara, *West Virginia University*

Jennifer Seifert, *Ohio University*

305. *Feminist Encounters of Neoliberalism in the Context of Reproduction*

Panel

12:55 PM–2:10 PM

Duke Energy Convention Center: 208-AV

□ **Moderator:**

Amy Rebecca Peloff, *University of Washington*

□ **Participants:**

Expanded Carrier Screening and Gendered Genetic Accountability in Neoliberalism

Michelle McGowan, Case Western Reserve University

This presentation explores how the commercial expansion of preconception and prenatal carrier screening to assess a couple's risk of having a child with a genetic disorder may heighten the call for "genetic accountability" in the neoliberal context. Marked by an uptake of public health justifications for carrier screening through commercial marketing of gendered personal responsibility for reproductive risks, I argue that expanded carrier screening may exacerbate the onus on women to seek and manage reproductive risk information before and/or during pregnancy even when genetic risk is equally contributed by paternal and maternal carriers of recessive genetic mutations.

From "Egg Donors" to "Human Subjects": Egg Donation, Regulation, and Reproductive Labor in the US

Erin Heidt-Forsythe, The Pennsylvania State University

This presentation analyzes how state-level regulation of egg donation compensation promotes a neoliberal bioeconomy of human eggs in the US. I explore issue

definition and policy formulation in the regulation of egg donation compensation in California and New York. Unlike comparative regulation of egg donation internationally, I argue that these cases define egg donation as a form of labor that can help the state achieve instrumental scientific and economic goals to compete in neoliberal bioeconomies domestically and internationally. I examine the implications of these state policies for stratification of reproductive labor and the role of democratic deliberation over donor compensation.

Transnational Migration, American Citizens and the Indian Family

Amy Bhatt, University of Maryland, Baltimore County

I examine how family formation, marriage and reproduction allow temporary Indian migrants to make claims on the US even though they are classified as "non-immigrant" workers who are expected to return to their home country. By creating transnational ties through the birth of children with U.S. citizenship and sponsoring family members, workers' reproductive practices both align with technology corporations' temporary labor needs and diverge from the state's goals to curb immigration. Using ethnographic and blog evidence, I examine how reproduction becomes a strategy for renegotiating the value of national citizenship in the face of neoliberal immigration and labor policies.

306. *Law & Public Policy Interest Group Business Meeting*

12:55 PM–2:10 PM

Duke Energy Convention Center: 209

307. *Trans/Gender-Variant Caucus Business Meeting*

12:55 PM–2:10 PM

Duke Energy Convention Center: 210

308. *In Time and Space: How Embodied Knowledge Makes and Sustains Feminist Projects*

Panel

12:55 PM–2:10 PM

Duke Energy Convention Center: 211-AV

□ **Moderator:**

Qwo-Li Driskill, *Oregon State University*



□ **Participants:**

(re)Living the History: Sistrum, Lansing Women's Chorus, Sings Out

Trixie G. Smith, Michigan State University

Sistrum was started in 1985 with a vision of musical excellence, feminism, and the power of women singing together for social justice. We have seen singers come and go; changes in directorship, organizational structure, and goals; and redefinitions of musical excellence and feminism. Such growth is both celebrated and feared. Collecting members' and supporters' stories, archiving their histories, has become important for negotiating the changes, sustaining Sistrum's sense of feminist community and activism, and still passing on rhetorical tools for social justice through musical performance.

Stacking the Bones: Looking Beyond Genealogy and Material Archives to Connect the Past and Present

Daisy E. Levy, Southern Vermont College

Mabel Todd and Lulu Sweigard, two movement theorists from the early 1900s, are still considered foundational practitioners/educators in fields as wide-ranging as dance, physical therapy, acting, singing, and athletics. While some textual/material artifacts documenting Todd's and Sweigard's work do exist, the primary mode of preservation and adaptation of their theories largely relies on passing this knowledge through practicing bodies. This presenter draws on her interviews with contemporary movement educators to articulate a theory for embodied knowledge, historiography at the cellular level, in muscles and bones, and which conducts a continuous and relational circuit with the world.

Taking Up Space: Indigenous Feminist Storying Practices as Historiography

Andrea M. Riley-Mukavetz, Bowling Green State University

Indigenous feminists such as Paula Gunn Allen and Andrea Smith have critiqued a linear, singular history of feminism that is told as the "three waves of feminist" history. Both scholars call for a reorientation to American feminist history, one beginning with first contact between euro-immigrants and indigenous peoples. By intervening on a linear imagining of

feminism, indigenous feminists provide us with storying practices to theorize feminist histories as relational. This presenter will examine how these practices can be used as rhetorical strategies for all feminist scholars as we struggle to make ourselves visible within dominant and marginalized discourses.

Rooted in the Land: Re-imagining Digital Spaces to Account for Indigenous Women's Histories

Malea Powell, Michigan State University

As one of the lead collaborators in the creation of a Native-focused digital archive, this presenter will work through some of the big-picture practical considerations of constructing a digital space rooted in indigenous, feminist and decolonial principles like understanding the connection between bodies and land-bases, planning for sustainability, creating pathways for community access, honoring relationality, maintaining responsibility to our ancestors, and delinking from the imperial project of colonial archives. Additionally, she will offer strategies through which those working on other kinds of digital archives projects can engage in the same indigenous and feminist structuring practices to create decolonial spaces in which to collect, share, and practice our histories.

309. Embodied Subjects

Panel

12:55 PM–2:10 PM

Duke Energy Convention Center: 212-AV

□ **Participants:**

"Jai Ho": Indian Youth in Diaspora, Bollywood and Politics of Embodied Nation, the Racial and the Feminine Other

Pallavi Banerjee, Vanderbilt University; Soulit Chacko, Loyola University, Chicago

The first paper discusses the construction of a pan-Indian identity through the embodiment of Bollywood musicals among Indian youth in diaspora. In a diasporic context, South Asian masculinities and femininities gain different meanings as men engage the feminine and the romantic in opposition momentarily to the expectations of American hyper masculinity. The women negotiate hyper-orientalized femininities/sexualities and heterosexual "filmy" fantasies of love and partnership through their racialized bodies. The spatiality of the performances in American college



campuses legitimize South Asian young diaspora through Bollywood, an emerging player of the orient in the neoliberal structure of global entertainment.

Their Bodies, Their Voices: Children with Intersex Traits
Georgiann Davis, Southern Illinois University, Edwardsville

Medical intervention at birth has left many adults and children with intersex traits feeling mutilated and angry about how they were treated as babies. They had little or no voice in consenting (or not) to the medical procedures. This paper examines these issues by presenting preliminary findings from a self-administered questionnaire that children with intersex traits in from 11 to 25 years old completed at an annual intersex support group meeting. More specifically, it describes how children with intersex traits experience their condition, understand their diagnosis, and describe their relationships with parents.

The Female Body as a Terrifying Super-Object
Reshmi Mukherjee, Boise State University

The suicide? bombing of an Israeli grocery store by Wafa Idris on 27 January 2002 created media frenzy over the image of Palestinian women as terrifying super objects. This paper will focus on two documentaries, *Female Suicide Bombers: Dying to Kill* (2004) and *To Die in Jerusalem* (2007), which claim that the female suicide bombers are motivated by personal rather than political reasons. It argues that these women politicize their position in a patriarchal society by inflicting violence and pain on their bodies. Moreover, such actions subverts European feminist perspectives of veiled Arab women as docile bodies by representing them as active agents of History.

310. Exploring Unintended Consequences
RoundTable

12:55 PM–2:10 PM

Duke Energy Convention Center: 231

Recently, some theorists have argued that the academic institutionalization of “diversity” has ironically worked against the intentions this move initially sought, instead containing “difference” precisely through an apparent institutional attention to it. Programs such as WGS certainly desire to embody “difference”—and yet, these critiques suggest, they may be failing this project. Discussants ask: what are the unintended

consequences of attempts to institutionalize diversity in/through WGS, looking at naming programs (beyond just adding “gender” or “sexuality”), “intercultural literacy” (as also a larger institutional goal), (dis?)connecting curriculum from the “subjects of diversity,” and centering decolonization in the WGS project.

□ **Presenters:**

Ann Braithwaite, *University of Prince Edward Island*

Catherine Orr, *Beloit College*

Karlyn Crowley, *Saint Norbert College*

Annalee Lepp, *University of Victoria*

311. Past, Present, Future of Black Feminist Thought

Panel

12:55 PM–2:10 PM

Duke Energy Convention Center: 232

□ **Moderator:**

Marie Cartier, *California State University, Northridge*

□ **Participants:**

**“I know I’m Wrong And Right...I’m the Dark and Light”:
Using Hip Hop to Explore the Contradictory Past,
Present, and Future of Black Feminist Thought**

Nicole April Carter, Eastern Michigan University

Using hip-hop and the lives of female emcees, the author seeks to demonstrate that hip-hop feminism is a continuation of Black feminist thought, and should be theorized as such. The author demonstrates this by problematizing wave metaphors and generational dichotomies that are often used to historicize feminism in general, and Black feminism specifically. The author wishes to show that like the lives of many female emcees, Black feminism is paradoxical and fluid. Finally, the author will demonstrate that Black feminist thought has existed throughout Western feminist history and will continue to exist and evolve.

**Kindred Spirits: Alice and Rebecca Walker on “Truth,”
“Truth-Telling,” and the Black Feminist Status Quo**

Cheryl R. Hopson, Georgia Regents University

This essay critically explores the concept of “truth” as it is articulated, refined, and redefined in the nonfiction writings of Alice and Rebecca Walker. It doubles as a critical exploration of two Black feminist



generations. I ask and attempt to provide answer to the question of what is the relationship between Alice Walker's womanist conception and Rebecca Walker's Third Wave feminist conception of "truth," and what is the influence of their individual notions of "truth" and "truth telling" on their respective ideas about motherhood, women's creativity and autonomy, and intergenerational Black feminist dialogue?

The Problem that Has No Name: Black Women and Marital Gender Roles

Emerald L. Christopher, University of Maryland, Baltimore County

After Michelle Obama's speech at the Democratic National Convention she was criticized by the feminist community for calling herself "Mom-In-Chief." Arguments were made about why women should not have to identify themselves as mothers or wives. Without consideration of class, race, ethnicity, etc., Black women are often criticized for their identification with their families. In this paper, I examine how past universalisms in the feminist community impress themselves upon current feminist ideology and how Black women in heterosexual marriages are often held to these universalisms without an examination of the cultural, social and political aspects that shape their lived experiences.

Walking Out of Abjection: Erykah Badu's Performance of Embodied Memory and Monstrosity in "Window Seat"

Aleksandra Szaniawska, State University of New York, Buffalo

This paper will focus on Erykah Badu's performance of embodied memory in order to analyze how she disrupts the site of a widely recognized public memorial (the site of JFK's assassination) by reinserting the black woman's body back into public memory. Such historical public space is an absented space for black bodies—a geography she shamelessly transforms by fashioning her nakedness. Following Joseph Roach's theory of "places" versus "environments" of memory, I will read her monstrous performance as an embodied "text," and an "act of history" that challenges the existence of historical archives and gestures to a differently embodied memory.

"Her Culture with Rhythm and in the Day-to-Day Concrete" The Poetry and Everyday Liberation of Black Lesbian Feminist Pat Parker

David B. Green, University of Michigan

This paper closely reads black lesbian feminist Pat Parker's most definitive collection of poetry, *Movement in Black*, (1978) against the civil rights declension narrative posited by many historians. Whereas historians argue that the assassinations of notable iconic leaders in the late 1960s signal this decline, I argue that such a position is anti-feminist, anti-erotic, and homophobic and negates black lesbian feminists uses of the expressive arts as political instruments for freedom. Thus, black lesbian poetry represents a unique "point of encounter" that revises a particular past that perpetually disavow them as agents of freedom and liberation.

312. Iranian Muslim Women Between Two Worlds

Panel

12:55 PM–2:10 PM

Duke Energy Convention Center: 233

□ Moderator:

Janell Hobson, *State University of New York, Albany*

□ Participants:

Iranian Islamic Feminism: Between Two Worlds

Yalda Hamidi, State University of New York, Albany

After the Islamic Revolution of 1979 in Iran, different types of Islamic ideologies have emerged, Islamic feminism among them. Islamic feminists believe in Islam as the basic source of their faith, as well as Islamic jurisprudence as an instruction for life. Nevertheless they have tried to tie these two apparently opposite theoretical worldviews and advocate for women's rights through an Islamic framework. In this paper, I try to draw a picture of their integration of Islam and feminism, as well as point to the problematic of their arrangement and its consequences for Iranian Muslim women.



Islam and the Politics of Reproduction in Post-Revolutionary Iran

Elmirasadat Alihosseini, State University of New York, Albany

Iran's family planning program is one of the most successful programs among developing countries. Interestingly, this program is sponsored by an Islamic state, widely recognized for being conservative. Based on interviews with religious and medical authorities as well as on archival evidence, I challenge essentialist views of Islam. I show how the religious institute has flexibly bended itself so that the state can extract rules that are needed for supporting its population control policies. These policies, I reveal, can be in favor of women's health and their reproductive choices.

Women's Studies Program in Iran

Elahe Imanian, State University of New York, Albany

Women's Studies founded in 2001 in Iran in four universities at the Master of Arts level. In this article, I will describe how Womens' Studies program in Iran has been developed and how gender issues are studied in an Islamic country. The concept of feminism is the main concept of Women's Studies programs. The Clergies in Iran believe that feminism destroys identity of Muslim women. There is a discourse that has been overused by backlash scholars against feminism that try to move students away from the non-islamic approach to women. I will describe how does Islamic government approach feminism.

313. Transformative Collaborations for Research and Action

12:55 PM–2:10 PM

Duke Energy Convention Center: 234

This roundtable will explore ways in which women's and gender studies faculty and librarians can partner to support feminist pedagogical projects in the classroom and beyond. In this session, faculty and librarians will discuss established and emerging modes of collaboration that enable us to guide students through feminist research projects, support campus diversity initiatives, and enrich students' activist endeavors. Roundtable facilitators will share examples of successful librarian-faculty and librarian-student

collaborations, and will invite participants to share their experiences with collaborations in academic, activist, and administrative contexts.

□ **Moderator:**

Janet Lois Freedman, *Brandeis University*

□ **Presenter:**

Cindy Ingold, *University of Illinois Library*

314. Dissident Friendships: Imperialism, Feminism and the Possibility of Transnational Solidarities

RoundTable

12:55 PM–2:10 PM

Duke Energy Convention Center: 235

This roundtable examines the role of friendship between women as a resource for transnational collaborations, and the often conflictual contexts in which they emerge. We take our cue from Leela Gandhi (2006) who describes friendship as a collaboration between the "most unlikely of associates" within a 19th century colonial context. Minor yet significant, these relationships offer an alternative reading of the colonial encounter. Similarly, we argue that in the current neocolonial imperial context, where global divides are at once intractable yet more diffuse, the idea of dissident cross-cultural friendship might provide a transformative vision of transnational solidarity and praxis.

□ **Moderator:**

Elora Halim Chowdhury, *University of Massachusetts, Boston*

□ **Presenters:**

Azza Basarudin, *University of California, Los Angeles*

Alka Kurian, *University of Washington, Bothell*

Himika Bhattacharya, *Syracuse University*

315. Women's Rights and Global Justice

Panel

12:55 PM–2:10 PM

Duke Energy Convention Center: 237

□ **Moderator:**

Darryl Hill, *College of Staten Island*



□ **Participants:**

Challenges and Opportunities for a Human Rights Frame in South Korea: Context and Strategizing in the Anti-domestic Violence Movement

Cathy A. Rakowski, The Ohio State University

Korean feminists are keenly aware that transnational feminists emphasize a human rights framework to eradicate violence against women. But in the 1990s they used a “preservation of the family frame” more culturally resonant than human rights at the time. This led to passage of two laws, failure to implement as intended, and a search for a more effective frame. In 2013, the human rights frame has re-emerged as a possible solution. The paper discusses factors that explain this change.

Global Women’s Empowerment and Discourses of Individualized Justice

Michelle Hughes Miller, University of South Florida

In this paper I analyze discourses used within and by global entities designed to facilitate justice for victims of violence against women cross-nationally, including international courts, truth commissions and UN conventions. I consider how such discourses privilege individual narratives as opportunities for women’s empowerment while they are simultaneously utilized to construct generalizable images of women’s victimization. While these global entities create and manage opportunities for victimization response, they do so through a lens of empowerment that privileges an individualized, autonomous neoliberal actor. As a perceived route to women’s empowerment, then, personal victimization discourses serve a multi-faceted role in justice.

How CEDAW Sparks Change: Documenting Improvements in Women’s Rights Through Domestic Legal and Institutional Structures

Melissa K. Miller, Bowling Green State University

Evidence of demonstrable, positive effects for the United Nations’ international human rights treaties has generally eluded researchers. Yet this is not the case for the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW). It has statistically significant, positive effects on women’s

rights, even when other key factors are controlled. We document those effects on women’s rights around the world and test a legal-institutional theory to explain them. Using detailed, content-coded data from individual country reports submitted to the CEDAW Committee, we trace CEDAW’s positive effects to specific legal and institutional changes made within states.

Why Hasn’t the US Ratified CEDAW? US “Exceptionalism” and Gender Equality in a Transnational World

Solange Simoes, Eastern Michigan University

CEDAW has been rightfully dubbed the “Women’s Bill of Rights”. By ratifying the Convention, countries commit to end de jure as well as de facto discrimination against Women. However, the United States is one of the few countries yet to ratify CEDAW. I contend that the US lack of ratification is in agreement with the ideology of American “exceptionalism” and the US historical hostility to international treaties. The benefits of ratifying CEDAW will be illustrated with the Brazilian feminist movement successful use of the Convention to legitimize demands for state institution building and policy making to fight discrimination against women.

316. Women of Color at Women’s Centers: A Roundtable Discussion

RoundTable

12:55 PM–2:10 PM

Duke Energy Convention Center: 238

This roundtable will highlight the participation of women of color as Directors, Program staff, students, and faculty involved in campus Women’s Centers in order to advance the conversation around racial justice and equity within NWSA and at campus Women’s Centers. Participants from the Women of Color Caucus, Anti-Racism/Anti-White Supremacy Working Group of the Women’s Center Committee, and Women of Color Leadership Project will share their stories and invite audience members to contribute their expertise to an honest conversation about racial diversity and equity at campus Women’s Centers.

□ **Moderator:**

Kaye Wise Whitehead, *Loyola University Maryland*



□ **Presenters:**

Kathleen Holgerson, *University of Connecticut*
Susannah Bartlow, *Marquette University*
Lydia Kelow-Bennett, *Brown University*
Chimi L. Boyd-Keyes, *North Carolina Central University*

317. Queer Feminist Science Studies

Panel

12:55 PM–2:10 PM

Duke Energy Convention Center: 250

□ **Moderator:**

Evangeline (Vange) Heiliger, *Oberlin College*

□ **Participants:**

Queering/Crippling Hypoactive Sexual Desire Disorder

Kristina Gupta, Emory University

Scholars have usefully challenged the medicalization of certain types of bodies. However, a wholesale rejection of medicalization leads to a number of problems. In this paper, I describe efforts by asexual activists to develop a more nuanced critique of medical approaches to 'low sexual desire.' Asexual activists have both challenged the definition of Hypoactive Sexual Desire Disorder (HSDD) and proposed alternatives that still leave room for medical approaches to sexual disinterest. These efforts are promising; in figuring HSDD and asexuality as tools to be taken up when needed, asexual activists have offered a queercrip intervention into sexual disinterest.

Beyond Non/Monogamy: Lessons from Audre Lorde's Biology of the Erotic

Angela Willey, University of Massachusetts, Amherst

Sexuality is an interpretive grid imposed on human bodies in scientific stories about both monogamy and non-monogamy. In this paper, I read Lorde's theory of "the erotic" as a set of claims about human nature and capacities that sets the stage for a feminist intervention into gene-brain-behavior research on monogamy. Lorde's biology of the erotic puts sexuality into a larger frame that links its biological "purpose" to that of other, non-genital, activities. Exploring sex as but one manifestation of a "need" for creative, embodied

expression offers resources for a queer feminist analysis of the science of monogamy.

Community Protection: Controlling [Dangerous] Sexuality
Cyd Cipolla, Emory University

The other papers on this panel all explore areas where, despite the efforts of queer and feminist theorists to liberate sexuality, it is acceptable to collapse non-standard sexual behavior, non-monogamy, asexuality, and non-binary sex/gender into perversity. This paper shows that the control of deviant sexualities within the law, largely linked to the protection of families and communities, carries over into scientific studies of sexual behavior. Ultimately, the fear of deviance, fear of sexual predators and violent sexual offenders, influences the treatment of all non-standard sexualities, and vice versa.

Queer Feminist Science Studies: Rethinking Embodiment at the Nexus of Biomedicine and Activism

David Rubin, Vanderbilt University

This paper fleshes out a queer feminist science studies approach for analyzing the dynamic co-constitution of biology and culture in the formation of human embodiment. Using intersex as its primary example of an object that at once troubles and exceeds medico-scientific and sociocultural paradigms, this paper argues for the need to destabilize disciplinary and epistemic borders in order to conceptualize emergent forms of embodiment at the nexus of biomedicine and activism.

318. Deciphering the (Im)Pure Body: (De)sexualization, Objectification, and Body Politics under Neoliberal Capitalism

Panel

12:55 PM–2:10 PM

Duke Energy Convention Center: 251

□ **Moderator:**

Deborah T. Meem, *University of Cincinnati*

□ **Participants:**

Virginity for Sale: Commodifying "Traditional" Values of Purity in the United States

Mercedes Maria Katis, University of Cincinnati

The "market for purity" is a capitalist enterprise that maintains antiquated patriarchal ideologies in



the contemporary United States. An increase in the demand for “vaginal rejuvenation” surgeries, the federal funding of abstinence-only sexual education programs, and the enduring advancement of the nuclear family all serve patriarchal capitalist interests, promoting men’s control over women’s bodies through the seemingly-desired status of “Pure Woman.” Taking a materialist feminist approach, this paper investigates the commodification of virginity and purity in the United States, with a particular focus on the medical, educational, and familial institutions.

The Politics of Sexual Objectification: Rethinking Material Bodies in Building a Feminist Disability Studies

Rachael Shockey, University of Cincinnati

Two major tensions between disabled and nondisabled feminists in the U.S. stem from nondisabled feminists failing to address that the perceived sexual purity of disabled women is socially imposed, and from disabled feminists illuminating their exclusion from notions of femininity by problematically positioning objectification of (able) feminine bodies as a sort of privilege that they are denied. This paper surveys work by six feminist disability scholars on the roles of capitalism and ableism on able and disabled womanhoods, in an effort to posit more thoughtful, dis/ability-conscious ways of theorizing and relating to bodily femininity.

Consuming the (M)other: Breastfeeding, Feminism, and the Politics of Representation

Annabelle Arbogast, University of Cincinnati

Representations of breastfeeding that theoretically have the potential to dissolve the boundary between sexuality and motherhood are all-too-readily appropriated in the service of neoliberal capitalism. The transgression of that boundary, not its dissolution, functions to elicit consumer desire via processes of resignification that intersect with the processes bell hooks critiques in “Eating the Other.” Citing the relationship between purity and transgression as a point of encounter, this paper places cultural critics bell hooks and Stuart Hall in conversation with feminist theorists on breastfeeding and calls for a more robust politics of representation of maternal sexuality and the erotics of breastfeeding.

319. SacredSecular: Inspiration for New Feminist / Womanist Pedagogies

RoundTable

12:55 PM–2:10 PM

Duke Energy Convention Center: 260

In her book *SacredSecular*, Lata Mani writes of the need to explore “the inextricability of the sacred and the secular realms of existence. [...] *SacredSecular* is an extended invitation to contemplate the possibility that the ethical and liberatory dimensions of sacred and secular frameworks can fruitfully invigorate each other and, in turn, strengthen our ability to address the pressing issues of our time” (1). Participants in this roundtable share Mani’s belief. In this session, we discuss some of the ways we invite students to explore sacred-secular interconnections in the service of forging new forms of knowledge and activism.

□ **Presenters:**

AnaLouise Keating, *Texas Woman’s University*

Frances Reanae McNeal, *Texas Woman’s University*

May Elawar, *California Institute of Integral Studies*

Rebecca Aanerud, *University of Washington*

Sara H. Salazar, *California Institute of Integral Studies*

320. Non-Profit Leadership and Management: Pragmatic Praxis

Workshop

12:55 PM–2:10 PM

Duke Energy Convention Center: 261

Many students of Women’s and Gender Studies are drawn to the field of non-profit management, particularly to leadership positions within those non-profits that address issues of violence against women. This workshop explores how well a feminist academic framework prepares graduates for putting theory into practice; the workshop also discusses feminist non-profit leadership and management and explores academic strategies that provide graduates with experiences in the non-profit sector.

□ **Presenters:**

Lorena Reynolds, *Oregon State University*

Nancy J. O’Mara, *Oregon State University*

O’Dessa Monnier, *Oregon State University*



321. *Beyond Race and Gender: Creating Pedagogies of Difference Across the Curriculum*

RoundTable

12:55 PM–2:10 PM

Duke Energy Convention Center: 262

Intersectionality is important to feminist thinking, transforming the conceptualization of gender. It has the potential to advance pedagogy that embraces multidimensionality, difference, and interdisciplinarity. But the promise of intersectionality has yet to be realized. This roundtable will discuss “the best approaches and resources” that can be used to reveal when and how intersectionality can be incorporated into the curriculum across disciplines. We seek to explore how understandings of both oppressions and opportunities can be clarified by thinking and teaching with intersectionality. Our primary purpose is to discuss the creation of curriculums that push our understandings of diversity into the 21st century.

□ **Moderator:**

Seung-Kyung Kim, *University of Maryland, College Park*

□ **Presenters:**

Jane Dusselier, *Iowa State University*

Clare Jen, *Denison University*

Gloria Jones-Johnson, *Iowa State University*

Tobie Ann Matava, *Iowa State University*

322. *Recruiting Women of Color in WGSS Graduate Programs: An Open Discussion*

RoundTable

12:55 PM–2:10 PM

Duke Energy Convention Center: 263

This roundtable is sponsored by the Ohio State University Department of Women’s, Gender, and Sexuality Studies. We are concerned about the waning numbers of women of color in our graduate program and want to initiate an open discussion about recruiting women of color in WGSS programs across the US. The roundtable will feature OSU faculty who will discuss their interests in recruiting women of color by highlighting their research interests, mentoring strategies, and offering advice about how to apply for

graduate school. In addition, the roundtable invites other WGSS departments to share best practices for recruiting and retaining students of color.

□ **Presenters:**

Judy Tzu-Chun Wu, *The Ohio State University*

Shannon Winnubst, *The Ohio State University*

Wendy Smooth, *The Ohio State University*

Mary Thomas, *The Ohio State University*

323. *Teaching Transformation: A Dialogue About Empowering Feminist Change-Makers*

Panel

12:55 PM–2:10 PM

Duke Energy Convention Center: 264

□ **Moderator:**

Jennifer Martin, *University of Mount Union*

□ **Participants:**

Reconceptualizing Leadership: Feminist Perspectives

Susan Iverson, Kent State University

This paper will share findings from a multi-phase study of images of leaders in *The Chronicle of Higher Education*, providing evidence that (taken-for-granted) assumptions about masculinity and femininity are embedded within the descriptions about leadership and produce gendered images of leaders. The dominance of the discourse of masculinity in shaping “a myth of solo, all-powerful leadership” (Bensimon & Neumann, 1993, p. 162) reveals implications for women occupying leadership roles; however, feminist perspectives on leadership (Chin, 2004) offer possibilities for interrupting dominant constructions of leadership and facilitate change (Blackmore, 1999).

Leading Feminism: The Pedagogy of Developing Women’s Studies Student Capacity for Cross-Sector Feminist Leadership

Leseliey Rose Welch, University of Michigan

Supported by a Center for Research on Learning and Teaching, Investigating Student Learning Grant, *Leading Feminism* focuses on an exploration of feminist practice and individual-level organizational leadership in the context of action-learning-mentorship partnerships across public, private, and



corporate sectors. Leading Feminism aims to bring feminist practice from the margin to the center by demonstrating, through action-learning and facilitated mentorship by local leaders, the applicability of feminist practice across all sectors. This paper explores the theoretical underpinnings of Leading Feminism course development, as well as the process of action learning course creation and the facilitation of cross-sector community partnerships.

WILL: Culturally Responsive Leadership Training that Connects Classroom Learning with Application in the Community

Tiffany Marra, University of Michigan, Dearborn
Women in Learning and Leadership (WILL) encourages students to integrate their learning from WGST coursework with application on campus and in the larger community. As students apply their learning, they reflect on their strengths as leaders and change agents. WILL students represent a diverse mix of traditional and non-traditional students from varied cultural, educational and socioeconomic backgrounds. Tiffany Marra, Director of WILL, and Imani Byrd, Undergraduate Leader of WILL, will present components of WILL that help students identify and develop their leadership skills and how culture and age intersect with the work.

Redesigning (Women's) Student Leadership Development: A Feminist Perspective

Brenda McKenzie, Kent State University
As women continue to expand their access to higher education, they remain under-represented in leadership. Leadership development efforts abound; yet, too often they align with stereotypical views of leadership as hierarchical, authoritarian, autonomous, and competitive. Consequently, women (and students of color) may be less likely to self-identify as leaders, if their behaviors are relationship-oriented, collaborative, and collective. This paper will describe findings from a feminist study designed to understand the leadership journey of female college students, and share the process of developing a student leadership program grounded in feminist theorizing about leadership (Chin, 2004).

324. Changing the Subjects: Remaking the Futures of the Feminist Past

2:20 PM–3:50 PM

Duke Energy Convention Center: Grand Ballroom A

This plenary asks how we renegotiate the subjects of feminist histories. What assumptions about the past has women's and gender studies relied upon? What are the new histories of women's and gender studies? Going forward, who and what subjects should be the focus of the field's pasts? Who or what comes into view as we rethink the feminist archive? How do these archives converge or diverge from other communities' official or unofficial collections, documentations, and repositories of knowledge?

□ **Moderator:**

Victoria Hesford, *State University of New York, Stony Brook*

□ **Presenters:**

Nan Alamilla Boyd, *San Francisco State University*
Alexis Pauline Gumbs, *Mobile Homecoming*
Kelly Wooten, *Duke University*

325. Centering Poverty-Class Women of Color: Trans* / Gender-Variant and Sexual Minority Perspectives

4:00 PM–5:15 PM

Duke Energy Convention Center: 200-AV

This session will focus on the lives/perspectives of poverty-class trans women of color and sexual minority women of color as productive contributions to the overall examination of poverty-class women of color (WOC) as contextualized within feminist of color/womanist studies. How do the integration/incorporation of minoritarian sexual orientations and gender identities broaden, deepen, and further galvanize the already sophisticated (race/class/gender) intersectional analyses within feminist of color/womanist studies? Conversely, how can studies on poverty-class trans/sexual minority WOC (often examined within applied fields such as public health, social work, and criminology) greatly benefit from feminist of color/womanist theoretical and methodological frameworks/interventions?



□ **Moderators:**

Mel Michelle Lewis, *Goucher College*
Lydia Kelow-Bennett, *Brown University*
Nana Osei-Kofi, *Iowa State University*

□ **Presenters:**

Eve Lorane Brown, *University of California, Santa Cruz*
Sel J. Hwahng, *Columbia University*

**326. From Grad School to the Professoriate:
Feminist Academic Career Trajectories**

Panel

4:00 PM–5:15 PM
Duke Energy Convention Center: 201-AV

□ **Moderator:**

Nikole Dorsett, *University of Cincinnati*

□ **Participants:**

**Lessons from Crazy Ladies and Women's
Studies on Social Change**

Susan Freeman, Western Michigan University

My encounter with Crazy Ladies Bookstore and the Ohio Lesbian Archives in the mid-1990s led me to develop a research agenda centered on social change. Graduate coursework in women's studies nurtured this interest in history, collective action, and social transformation from multidisciplinary perspectives. Community building, social movements, and institutional change have remained at the center of my historical scholarship on lesbian feminism, sex education, and gay and lesbian studies. The framework also provides guidance for teaching and administrative work that is ethical and effective.

**Growing a Feminist Scholarship, Praxis, and
Pedagogy from an Intersectional Foundation**

Lisa Ruchti, West Chester University

In this paper I trace the genealogy of my relationship to intersectionality theory and how I have applied it to various types of academic and professional work. I first discovered, studied, and used Kimberle Crenshaw's work in my master's thesis on sexual harassment in waitressing as a graduate student in Women's Studies at the University of Cincinnati. Soon after graduation, I applied this important theory to my

work with survivors of domestic violence. Later, as a Ph.D. student, intersectionality informed my research design and inspired my work on the social meanings of intimate care. Today, twenty years since my days at the University of Cincinnati, I am still inspired by this powerful theory. I have published on how to use intersectionality in feminist scholarship and I teach it to my students as it relates to their own personal and professional lives.

The Roads That Lead to Critical Thinking

Ahoo Tabatabai, Columbia College

For decades, Women's Studies has been at the forefront of the interdisciplinary approach to thinking, teaching and learning. The critical lens provided by Women's Studies continues to guide my research and teaching. I received an MA in Women's Studies and a PhD in Sociology. In this presentation, I show how this combination allows me to both be critical of the traditional social science model of inquiry and consider multiple standpoints and subjectivities.

Discussant

Laura Foster, Indiana University, Bloomington

The discussant will reflect on her experience becoming a feminist academic.

**327. Migrants, Media Campaigns, and Scholarly
Merit: Civic Engagement as Practicing
Change**

Panel

4:00 PM–5:15 PM
Duke Energy Convention Center: 202-AV

□ **Moderator:**

Vanessa Ann Bentley, *State University of New York, Stony Brook*

□ **Participants:**

**Bridging the Academic and the Activist
to Challenge Social Injustice**

Tracy Woodard-Meyers, Valdosta State University

This paper examines the author's use of feminist civic engagement to educate and involve Women's and Gender Studies students in the plight of undocumented immigrants in a rural, conservative southern community. A variety of intentional and thoughtful activities used to engage students in the



critical analysis of oppressive systems and move activism and politics to the center of the learning experience are discussed. The author concludes by reflecting on how past social change work continues to inform and influence social justice work today.

Gendering the Team Based Learning Classroom

Coral Wayland, University of North Carolina, Charlotte; Lisa Slattery Walker, University of North Carolina, Charlotte

This research explores the impact of gender and race/ethnicity on team formation, leadership, and individual experiences in a class that uses team based learning. Team based learning (TBL) is a student centered learning strategy where students work in permanent teams throughout the semester. Our research finds important differences in the way that women and racial/ethnic minorities contribute to team efforts and how these contributions are evaluated by their team members. These differences have implications for students' learning experiences.

Give Them The Tools: Teaching the Tactics of Advocacy Work

Aidan Smith, Tulane University

This paper will detail the development of an undergraduate communications course designed to provide students with tools to actively address women's issues on campus and in their community. Students learned the strategies and tactics behind successful advocacy campaigns, including website design, coalition building, social media constituency development, op-ed writing and persuasive public speaking.

328. *Women and Work: An Undergraduate Roundtable on Policy and Equality at Work*

RoundTable

4:00 PM–5:15 PM

Duke Energy Convention Center: 203-AV

In this roundtable, four undergraduate students will discuss both their research and internship experiences to explore ways to build more equitable workplace experiences for women. Students will analyze specific policies at a number of levels—individual, institutional, and governmental—that would help better support women at work. The presenters will discuss various policies related to women and work for the first half of the session, then audience members will be asked to

engage with the presenters on a broader conversation around women's economic equity for the second half.

□ Moderator:

Melissa Ooten, *University of Richmond*

□ Presenters:

Dana McLachlin, *University of Richmond*

Danielle LaHee, *University of Richmond*

Samantha Gogol Lint, *University of Richmond*

Jennyfer Hernandez Austria, *University of Richmond*

Holly Blake, *University of Richmond*

329. *The Politics of Family and Care Work in Neoliberal Times*

Panel

4:00 PM–5:15 PM

Duke Energy Convention Center: 204-AV

□ Moderator:

Lesia Lockford, *Bowling Green State University*

□ Participants:

All Politics are Reproductive Politics

Laura Briggs, University of Massachusetts, Amherst

This paper argues that the care crisis has driven nearly every other significant policy debate in the United States since the 1990s: not just abortion and daycare, but welfare, immigration, and gay marriage. Welfare reform was a “who cares for the children” fight; gay marriage cases have been decided in terms of “the children”; the majority of immigrants to the US are women, disproportionately doing care work. Furthermore, both the care crunch and the need to work longer and longer days for shrinking wages have disproportionately affected working-class people, people of color, and a growing segments of the Third World.

Maternal Flexible Citizenship: Tiger Mothers as Neoliberal Transnational Actors

Miliann Kang, University of Massachusetts, Amherst

I build on Aihwa Ong's work to develop the concept of “maternal flexible citizenship” as a strategy of mothers to situate their children as competitive actors in the context of neoliberalism and globalization. Using Amy



Chua's "tiger mothering" as a case study, I argue that this form of pressurized, resource-intensive parenting enforces the neoliberal doctrine that children and childrearing are the private responsibility of families rather than the collective responsibility of societies and states. This paper asks how families, and mothers in particular, respond to the politics of neoliberalism by inculcating ideologies of mobility and self-preservation in their children.

The Power of Love: Appeals to the Heart in a Neo-Liberal Age

Eileen Boris, University of California, Santa Barbara

The most interesting movement of our time is the one organized by immigrant careworkers themselves. In launching "Caring Across the Generations" in 2011, organized domestic workers took a significant step "to build a more caring economy." This presentation explores the implications of a politics of love in countering the fear and scarcity central to neoliberal regimes. Can these organizations built disproportionately by women of color resignify the association of love with mammy? Can an appeal to a larger social good bypass individual self-interest? Or is the rhetoric of love a term for solidarity to build a stronger coalition politics?

330. Sparking Change Through Intergenerational Girl-Driven Activism

RoundTable

4:00 PM–5:15 PM

Duke Energy Convention Center: 205-AV

Recent literature on youth activism stresses the need to conceptualize democracy as a joint project between generations. Yet there has been little attention to how adult-girl partnerships work. This roundtable will present four different intergenerational projects designed to provide young women with the tools, experience, resources and support to challenge the sexualization of girls. The panelists will problematize intergenerational activist work and share the challenges inherent in collaborating with girls. The roundtable will conclude with open discussion among the panelists and audience.

Presenters:

Lyn Mikel Brown, *Colby College*

Amy Castro Baker, *Hunter College*

Bailey Shoemaker Richards, *SPARK Movement*

Dana Edell, *SPARK Movement*

331. Negotiating the Margins of Body Politic: Toward a Theory of Feminist Disability Studies Methodology

Panel

4:00 PM–5:15 PM

Duke Energy Convention Center: 206

Moderator:

Alison Kafer, *Southwestern University*

Participants:

Dyadic Interviewing: Valuing Interdependence in Intellectual Disability Research

Kate Caldwell, University of Illinois, Chicago

Dyadic interviewing is a qualitative approach that recognizes there exists an interdependent relationship between individuals, embracing this phenomenon as a source of information rather than attempting to control for it. Informed by a Critical Disability Studies ideology and feminist standpoint theory, this dyadic interview technique has been developed to negotiate some of the difficulties that present in research interactions with individuals with intellectual disabilities (ID). The background for the discussion of this methodology is field research in Chicago working with social entrepreneurs with ID.

Disability Consciousness and the Development of a Feminist Reading Group Methodology

Allyson Day, The Ohio State University

Reading Chela Sandoval through feminist disability studies, this project centers the movement in and out of disability consciousness for women living with HIV, similar to Sandoval's differential consciousness. Theorizing the Ability Contract, an original intervention in social contract theory that explores the relationship between the racial contract, the social/sexual contract, and disability, this project proposes the need for new feminist methodologies that capture the process of negotiating identity among women living



with HIV. This project reflects on the development of a reading group methodology that emphasizes negotiations of identity through discussions of HIV memoir in a three-tiered, feminist disability investigation.

Historical Epistemology as a Feminist Disability Methodology

Aimi Hamraie, Emory University

The historical and epistemological models of disability, such as the moral, medical, and social models, are foundational to critical disability studies. Likewise, in feminist theories of science and embodiment, historical contingency and epistemic location are crucial foci of standpoint theories and critiques of biomedical objectivity. In this paper, I argue that historical epistemology, a methodology from the history and philosophy of science, offers tools for feminist disability studies that go beyond tracing historical agents and ideas alone. I also show that bringing feminist and disability analyses to historical epistemology adds needed nuance to its approaches to situated knowledge and marginalized knowers.

“Feminist Disability Literary Criticism”

Sami Schalk, Indiana University, Bloomington

Following Rosemarie Garland-Thomson, Lennard Davis and others, this paper proposes feminist disability theory as a method of literary criticism which closely considers the intersectional and mutually constitutive nature of disability/ability and gender as well as race, class, and sexuality. Feminist disability literary criticism refuses the simplistic binary of good versus bad representations, acknowledging how adherence to norms of one system may defy norms of another. Using Octavia Butler’s work as a case study, this paper will offer examples of feminist disability literary reading strategies and insist that literary criticism is a vital and necessary methodology of feminist disability studies today.

332. Archiving Un-Archived Feminist Knowledge Panel

4:00 PM–5:15 PM

Duke Energy Convention Center: 207-AV

□ Participants:

Reclaiming Feminist Epistemologies of Our African Foremothers

Bertrade B. Ngo-Ngijol Banoum, Lehman College

As I reviewed the theme “Futures of the Feminist past, the question “What are the archives of feminism?” triggered in my mind new questions: “What does the term ‘Archives’ mean for feminists?”, “Whose archives?”, “My non-literate African foremothers’ archives?” In this paper, I want to argue for a re-configuration of archives to capture the critical knowledge base contained in African women’s oral traditions. They point to useful conceptual frameworks that derive from the women’s own practices and from the core of their living-learning experiences within their communities. Their indigenous epistemologies may well contribute to the growing body of literature on feminism gone global and transnational.

African Women’s Literary Activism: Recording the Undocumented Lives of African Sex Workers in Europe

Anne Rice, Lehman College

My paper looks at the ways in which African women’s fiction creates an affective record of the lives of undocumented sex workers in Europe. Through their short stories and novels, Moroccan writer Laila Lalami and Nigerian writer Chika Unigwe complicate sometimes reductionist feminist discourses about the global sex industry by invoking the power of African storytelling. Their stories of hope and disillusionment, agency and exploitation, anonymity and disclosure produce knowledge unavailable through journalism, health and crime statistics and other official data.

Ericka Huggins: Rediscovering an Intellectual Catalyst in the Evolution of Gender Politics in the Black Panther Party

Mary Phillips, Lehman College

My presentation reconsiders women’s experiences during the Black Power era by focusing on how Ericka Huggins influenced and transformed evolving gender conventions in the Black Panther Party (BPP). More than a participant, Huggins was an intellectual whose thoughts and actions were critical in broadening gender politics in the BPP and supporting a distinguishable and unique black feminist politics. What forces led



to her exclusion from archives of feminist activism as well as Black nationalism? How does her restoration to these archives point to new and exciting interpretive directions?

333. Abortion Politics: Transnational Encounters Panel

4:00 PM–5:15 PM

Duke Energy Convention Center: 208-AV

□ **Participants:**

Global Abortion Policies: Existing Barriers to Access

Rachel Walker, Purdue University

In this paper I ask what barriers exist to the access to reproductive technologies, specifically abortion. I conduct a global analysis of abortion policies and implementation barriers with a differing focus on countries depending on their development. In OECD countries, where there is little variation in the policies themselves, I focus on barriers that serve to obstruct women's access. What do these variations reveal about women's reproductive rights and the state's position on women's autonomy in their reproductive decisions? In developing countries, where abortion laws themselves vary, from rather permissive to very restrictive, I focus on what factors lead to the development or hindrance of women-friendly abortion policies.

Transnational Encounters in Irish Abortion Politics

Katherine Side, Memorial University of Newfoundland

Although some of the most recent and dramatic politics surrounding legal access to abortion has unfolded on the island of Ireland, I argue that their significance is facilitated by transnational networks, alliances and institutions. In this paper, I identify and analyze three recent transnational encounters related to legal abortion access in the Republic of Ireland and Northern Ireland. These include: (1) the 2010 judicial decision, and dissenting judicial opinions, at the European Court of Human Rights in *A. B. & C. v Ireland* [ECHR 25579/05]; (2) the October 2012 death of Dr. Savita Halpannavar in the Republic of Ireland; and, (3) the opening of the private Marie Stopes Northern Ireland Clinic, in Belfast, Northern Ireland, also in October 2012 (Side, 2011).

334. Asexuality Studies Interest Group Business Meeting

4:00 PM–5:15 PM

Duke Energy Convention Center: 209

335. International Task Force Business Meeting

4:00 PM–5:15 PM

Duke Energy Convention Center: 210

336. Encountering the Past: Mad Men, Feminism and the Future

RoundTable

4:00 PM–5:15 PM

Duke Energy Convention Center: 211-AV

In a year that marks the 50th anniversary of *The Feminine Mystique*, feminists in the U.S. continue to look back to the recent past for narratives of the movement's success that demarcate a clear ascensionist path out of a repressive gender-bound wilderness. This roundtable will explore the narrative of feminist transformation offered by the television series *Mad Men*. While the show commodifies feminist history as aspects of plot, its reliance on particular universalisms of this history draws critics to watch and discuss the show as a new narrative about a feminist past that predicts and produces a feminist future.

□ **Moderator:**

Billy Korinko, *University of Kentucky*

□ **Presenters:**

Karlyn Crowley, *Saint Norbert College*

Astrid Henry, *Grinnell College*

Gloria-Jean Masciarotte, *Rhode Island School of Design*

Denise Witzig, *Saint Mary's College of California*

337. Appalachia Wrong: Borderline Representations of the Mountain South

Panel

4:00 PM–5:15 PM

Duke Energy Convention Center: 212-AV

□ **Moderator:**

Ann E. Kingsolver, *University of Kentucky*



□ **Participants:**

Framing Appalachia: The Class, Race, and Gender of a New Drug in an Old Story

Mary K. Anglin, University of Kentucky

Drawing upon ethnographic research as well as cultural analyses of Diane Sawyer's recent documentary, "A Hidden America: Children of the Mountains," and a collaboratively written play titled "Higher Ground," this paper explores the ways in which an American epidemic of drug use has been seamlessly linked, through popular representation and scientific studies, to the rural mountain region known as Appalachia. The purported linkage consists of cultural and behavioral pathologies presumed to be distinctively Appalachian, with the sobriquet "hillbilly heroin," applied to the prescription medication Oxycontin, and decades—even centuries—of gendered and ethnic stereotyping summoned forth as justification.

"Redneckonizing" Neoliberal Representations of Southern Rural Women and Girls

Karen W. Tice, University of Kentucky; Rachael Brown Deel, University of Kentucky

Distorted representations of Appalachian and southern rural women as declassed "rednecks," "hillbillies," and bad mothers have long been integral parts of the cultural imaginary including, most recently, the Reality TV series, *Here Comes Honey Boo Boo* (HCHBB), a spin-off of TLC's popular child beauty pageant series, *Toddlers & Tiaras*. This presentation compares and contrasts these shows with the lived experience of beauty pageant rituals in the South, examining the contradictory ways that both types of spectacles perform and conceal neoliberal discourses for proper womanhood and gendered responsibility.

Frack and Back: Resourcing White Masculinity from Promised Land to Buffalo Creek

Carol Mason, University of Kentucky

This presentation considers gendered representations of "the hillbilly" in literary and filmic depictions of resource extraction in Appalachia, beginning with the recent Hollywood film, *Promised Land*, and ending

with Mimi Pickering's 1975 documentary, *Buffalo Creek: An Act of Man*. This genealogy of depictions of imminent environmental devastation due to resource extraction reveals the (often) male tragic foil against which today's (often) comic female hillbillies—the women of *Here Comes Honey Boo Boo*, the youthful West Virginian girls in *BuckWild*, to name but a few—are defined.

338. *Indigenous v. Dominant Cultural Elderwomen's Negotiated Points of Encounter*

Panel

4:00 PM–5:15 PM

Duke Energy Convention Center: 231

□ **Moderator:**

Carol A. Gosselink, *Missouri State University*

□ **Participants:**

Inside Out: The Power of Sexual Ageism

Kay Heath

Juska's *A Round-Heeled Woman: My Late Life Adventures in Sex and Romance* and Schwartz' *Prime: Adventures and Advice on Sex, Love, and The Sensual Years* recount two women's sex lives in their fifties and sixties. Memoirist Juska and sociologist Schwartz each present sexuality challenged by ageist societal and personal norms. Schwartz celebrates the aging female body's sexuality, while Juska frequently recounts discouraging, humiliating aspects of her experience, suggesting women are limited by external and internal ageism. Can we defy limiting stereotypes, continuing to nurture and express our desiring selves? In their differing approaches, these authors offer fertile ground for consideration.

Old is Beautiful. Indigenous Acceptance of the Aged Body

Heidrun Moertl, University of Graz

Indian cultures' positive regard for elders brings them to the forefront of their societies rather than sidelining them because they are no longer young and wrinkle-free. Age is considered beautiful and honorable. In native societies, Western beauty hierarchies cannot confer status and power. Appearance determines identity in favor of the aged. Not a symbol of decay,



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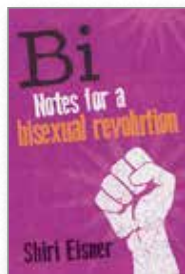


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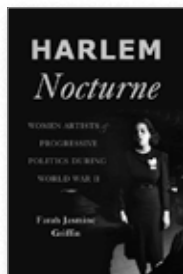


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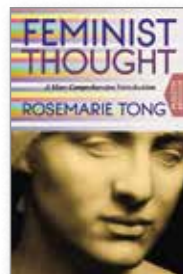
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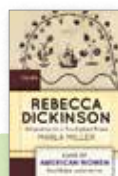


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aging bodies are celebrated. Photographs depict Ojibwe elders as proud of their old age, accepting their embodied selves. Seeing and embracing the beauty of the aged body can move a culture towards the disentanglement of the binary oppositions of young/beautiful to old/unattractive.

Elder Indigenous Women Renegotiating Points of Encounter

R. Saya Bobick, West Virginia University

While Native American/Alaskan Native cultures' respect for and acknowledgement of matrilineal clan systems or spirit animals have dwindled in modernity, recently tribal nations are reinstituting elder females' oral teachings to reacquaint members with native traditions. Simultaneously, Canadian indigenous elderwomen are proactively resisting marginalization of the environment and its inhabitants through the Idle No More movement. As they strive to maintain their homelands and histories, elderwomen struggle with political stakes that pit tribal identities against capitalistic expansionism. Undaunted, older activist women protest the disenfranchisement of aboriginal inhabitants in their own environments and injustices wrought by exploitative outsiders in their native territories.

339. *Beyond Betty and Veronica: Gender, Politics, and Comic Books*

Panel

4:00 PM–5:15 PM

Duke Energy Convention Center: 232

□ Moderator:

Heidi R. Lewis, *Colorado College*

□ Participants:

Amazons, Supermen, and War: Militarization in Wonder Woman #25 and the Comic Book Industry

Mauricio Fernando Castro, Purdue University

This paper utilizes an issue of the DC Comics magazine Wonder Woman as the entryway into the larger militarization of comic books and comic book culture. Departing from the work of Cynthia Enloe, this paper analyzes how the content of superhero comics and the advertising within can serve to reinforce the processes of militarization found in masculine-dominated societies. It suggests that by embracing male power fantasies the military

industrial complex has sought young men primed for a masculinist discourse of national defense by a hobby that has none-the-less left them feeling marginalized, vulnerable, and open to recruitment.

Twisted Sisters: Women's Comix and Cultural Action

Samantha Meier, Independent Scholar

My thesis examines the experiences of artists involved in two seminal all-women underground comix anthologies, *Wimmen's Comix* (1972–1992) and *Tits & Clits* (1972–1987) to illuminate how and when artists perceive themselves to be participating in what I term “cultural action.” Drawing on the work of “new social movement scholars” and sociological theories of art production, I critique theories which maintain a rigid division between cultural and political or organization action, suggesting they are better imagined as interwoven social processes and calling attention to the difficulties of reconciling individual artistic and political motivations with collective frameworks for action.

Wonder Women and Power Girls: Comic Books, Politics, and Female Aggression

Kara M. Kvaran, The University of Akron

Wonder Woman was first conceived during World War II and served as a literal fantasy of female empowerment. In many ways Wonder Woman was more diplomatic than her male cohorts, this reinforced the belief that women are inherently less violent, more diplomatic, cooperative, and more caring than their male counterparts. In recent years, however, Wonder Woman is more likely to use her fists than her words. This paper argues that Wonder Woman's change represents a new understanding of female political might the increasingly normative view that women in authority should conform to hegemonic masculine understandings of power and politics.

340. *Women of Color Revisiting the Gender Equity Framework*

RoundTable

4:00 PM–5:15 PM

Duke Energy Convention Center: 233

This panel focuses on the evolution of the gender equity framework through the lens of women of color. This year, commemorates the 40th anniversary of the



1974 Women's Educational Equity Act, which provided funds for Title IX and codified women's equality under the law in the U.S. setting forth a foundation for anti-discrimination policies and remedies as well as cultivating a language and rhetoric for gender equity. Our discussion will explore how gender equity both expands and challenges notions of women's equality in formal and informal politics across educational, political and legal institutions.

□ **Moderator:**

Judy Tzu-Chun Wu, *The Ohio State University*

□ **Presenters:**

Judy Tzu-Chun Wu, *The Ohio State University*
Wendy Smooth, *The Ohio State University*

341. Re-imagining the Sacred, the Secular, and the Profane in Jewish Feminism

4:00 PM–5:15 PM

Duke Energy Convention Center: 234

Sponsored and organized by the Jewish Caucus, the papers in this panel address the tensions or borders between the sacred and the secular in Judaism, and hope to provoke, define and critique that which we as feminists consecrate or shun. We ask, can feminist frameworks provide key insights into religious beliefs, affects, and practices that go beyond secular versions of insight and knowledge? Likewise, how might intersectional Jewish perspectives broaden feminist borders to include spirituality and religion as categories for consideration and analysis?

□ **Moderator:**

Laini Kavaloski, *University of Wisconsin, Madison*

□ **Presenters:**

Lois E. Rubin, *The Pennsylvania State University*
Batyá Weinbaum, *State University of New York, The Empire State College*
Janet Lois Freedman, *Brandeis University*
Sharon Leder, *Feminists Against Academic Discrimination*
Arlette Poland, *University of California, San Bernardino*

342. Between Past and Present: Exploring the Uses of Memory in Recovering Women's Histories

Panel

4:00 PM–5:15 PM

Duke Energy Convention Center: 235

□ **Participants:**

A Theater of Healing: Humberto Robles's Women of Sand: Testimonies of Women in Ciudad Juárez

Yu-Chen Tai, The Ohio State University

This paper reads Mexican dramaturg Humberto Robles's play, *Women of Sand: Testimonies of Women in Ciudad Juárez* (2002) as a theatrical altar to highlight its feminist politics. The characteristics of alterity, active remembrance and the life-death mixture in the Mexican altar tradition preserved mainly by women resonate with the theatrical deployment of the play. This paper argues that the play successfully creates a coalitional community conducive to collective healing by deploying the strategies of active remembering, coalescence of heterogeneous voices and the practice of spiritual activism.

"Tell Our Stories before Going to Heaven": Remembering Impossible Love through Social Media

Dong Isbister, The Ohio State University

This paper is informed by theories of cultural memory studies that focus on the interplay of past and present in socio-cultural contexts. It aims to bring Chinese social media into scholarly dialogues about gender and sexuality during the Chinese Cultural Revolution (1966–1976). The paper selects blog entries by previous urban youths, who labored in villages or on farms during their formative years (sina.com.cn and ifeng.com), and uses examples to discuss how abstinence subdues desire, abuse impairs the female body, and apprehension suppresses resistance. It hopes to use a non-conventional platform to further study reconstruction of gender and sexuality in a traumatic historical moment in China.

Examining the Cultural and Political Limitations of the Women's History Month

Skylar Bre'z, Western Michigan University

The cooperative actions of women's historians, feminists, and equitable education supporters in



the late 1970s used an agenda of equal rights to increase awareness of women's history through the establishment of Women's History Month. This paper questions whether a separate commemoration of women's history serves as an important celebration of the reclamation of lost voices and/or places cultural and political limitations that archive women at the margins of history.

History, Memory and Narrative: Recovering the Writings of Anandibai Jayawant

Varsha Chitnis, The Ohio State University

In 1975 Anandibai Jayawant of Baroda was listed in Famous India: Who's Who as a writer and an artist par excellence with more than two dozen novel and several short stories to her credit. In 2011, her work had virtually disappeared from the local libraries and archives in Baroda. What are the conditions under which women's writing is remembered, preserved and passed on? What is the role of the family in preserving women's histories? What counts as an archive? In answering these questions, this paper examines the role of memory and narrative in recovering the early feminist writings of Anandibai.

343. Coming into Gender from the Feminist Fringe

Panel

4:00 PM–5:15 PM

Duke Energy Convention Center: 237

□ Moderator:

Lisa King, *Edgewood College*

□ Participants:

What's in a Name... Change? Re-centering Feminist Intersectional Analytics in the Shift from "Women" to "Gender" Studies

Lina Chhun, University of California, Los Angeles

In this paper, I position "paradigm intersectionality" and the various intersectional analytics it enables, as the focal point in which to begin querying what the shift from "Women" to "Gender" might signify. In my engagement, I aim to understand what happens to "feminism" when Gender Studies enfolds Masculinities Studies into its constitution. Coincidentally, I ask—how might a shift from "sexism" to "masculinism" be useful as an analytic if we refract this shift through an intersectional lens?

The Error, The Wish, and of Color Feminist Critique

Freda Fair, University of California, Los Angeles

I engage Robyn Wiegman's assertion in *Object Lessons* that intersectionality theory is invested in "the error" of women as an analytic, more so than "the wish" to center a desire for a shared political project called "we." I draw on trans and queer of color feminist intellectual and activist traditions, taking as a starting point Marsha P. Johnson's understanding of her body in relation to the category of woman, gendered labor, and violence to think about how intersectionality might hold space for both the error and the wish.

The Trans- Feminist Body in Production: Changing Names, Subjects and Analytics

Jacob Roberts Lau, University of California, Los Angeles

In this paper I revisit my initial qualifying examination for our department, which expressed frustration at the absence of the curriculum's engagement with transfeminism when teaching affect and phenomenology. My depth exam asks for a consideration of how and who the subject of feminism is constructed pedagogically in a then Women's Studies Department, especially if that subject has been excluded and contested legally, medically, or historically, from the category of woman. Revisiting my desire to "not do away with Women's Studies" I demonstrate how women of color feminist affect, embodiment and phenomenology informed my understanding of transfeminism.

344. Bad Medicine?: Gendering Bodies Through Medical and Public Health Discourses

Panel

4:00 PM–5:15 PM

Duke Energy Convention Center: 238

□ Participants:

Genderventions: Gendering Genitalia

Brandon J. Hill, Obstetrics and Gynecology, The University of Chicago

TIME magazine (2010) first reported on the treatment of Congenital Adrenal Hyperplasia (CAH), an intersex/Disorder of Sex Development



condition, pregnancies with dexamethasone, a potent glucocorticosteroid. The key issue surrounding this medical treatment is that it attempts to circumvent not only genital morphology, but prevent “atypical” gender behavior and same-sex attraction in CAH girls/women. This paper examines the risks physicians and parents are willing to take in their gender panic—a state in which the unknown regarding sex/gender leads to risky medical interventions. Further, this paper highlights the ways in which the fetus can be medically customized to gender binaries.

Identity, Behavior, Risk: Public Health Surveillance and Sexual Minority Women

Aleta Baldwin, Indiana University, Bloomington

According to recent CDC surveillance data, it is estimated that nearly quarter of adults and adolescents living with HIV in the United States are female. The CDC claims that the most common method for women to acquire HIV is “heterosexual” sex. The CDC surveillance categories for determining risk utilize men’s sexual behavior (MSM), but women’s sexual behavior is subsumed by identity. The language of heterosexual risk illustrates a tendency within public health initiatives to conflate women’s sexual behavior with sexual identity. This paper explores the attempts of public health programs to regulate hetero-femininity and normalize women’s bodies and behaviors.

Circumventing Consent to Heal the Body: Anorexia Nervosa, a Paradigm

Lindsey Breitwieser, Indiana University

Medical praxis is fundamentally linked to ableist and sexist social structures. Though observable in many instances, this project aims to reveal ways in which the ideology of the cure, “an aggressive intent to fix, regulate, or eradicate ostensibly deviant bodies,” negates the necessity of informed consent by rendering particular individuals mentally incompetent. The subsequent medical interventions performed on the body feminize individuals by positioning them as passive, dependent, and penetrable. Using anorexia nervosa as a paradigm, this paper questions the ability to “do no harm” and locates the commitment to healing at all costs within the larger culture of non-consent.

345. Feminist Culture Jamming as Activism and Pedagogy

RoundTable

4:00 PM–5:15 PM

Duke Energy Convention Center: 250

This roundtable is designed to explore feminist resistance to culture and the ways in which it informs both methods of effecting change and action-oriented learning experiences. Topics to be addressed include:
* Culture jamming as an experiential pedagogical tool
* Creative activist resources for student agitators
* Feminist guerrilla “artivism”
* Third wave feminist readings of popular culture

□ **Moderator:**

Sarah Tucker Jenkins, *Ohio University*

□ **Presenters:**

Jamie L. Huber, *Utah State University*

Robin Parent, *Utah State University*

Elizabeth Hope Finnegan, *D’Youville College*

Wendy Burns-Ardolino, *Grand Valley State University*

346. Negotiating with Women’s Bodies: Repetitions in Historical and Contemporary Cultural Representations of Women’s Bodies

Panel

4:00 PM–5:15 PM

Duke Energy Convention Center: 251

□ **Participants:**

“Rape is a four letter word”: Sexual Violence as Religio-Political Propaganda in Historical Context

Jennifer L. Airey, University of Tulsa

At a GOP retreat, Republican strategists encouraged candidates to stop discussing rape; according to one pollster, “rape is a four letter word.” Modern sensibilities notwithstanding, propaganda authors have long employed rape to press their political positions; in texts like *A Bloody Tragedie, Or Romish Maske* (1607) and *The Bloody Persecution of the Protestants in Ireland* (1641), authors used tropes of rape to condemn Roman Catholicism or the English Civil Wars. The bodies of raped women function, now as then—most recently in Todd Aikin and Richard Mourdock’s contentions about “legitimate rape” and divine intention—as sites for competing political ideologies.



Negotiating with Bodies? Emily Davison as Martyr, Femen Activists as Exhibitionists

Holly Laird, University of Tulsa

The women's suffrage movement was long viewed as "silly"—including the voluntary death of British suffragist Emily Davison at Epsom Downs—though that view has now changed. The term "silly" conflates women with infant and animal bodies, reflecting historic legal definitions of women. When in February 2013 Femen activists stripped, on the occasion of the Pope's retirement announcement, the American broadcast of RT (Russian Television) milked the event for its sexual humor by deploying a "pretty" announcer to ask the man on the street his opinion. How do we negotiate change when feminist body politics are so readily rendered silly?

Black Bodies at Stake: From Wollstonecraft to Beyonce

Althea Tait, Old Dominion University

In Huff Post, Keli Goff comments, "when the most influential black woman in the world, ... names Beyonce, ... best known for a song called 'Bootylicious,' as someone she aspires to be, how can we expect young black girls who didn't go to Princeton to aspire to more than that?" From Wollstonecraft's *Vindication of Women* to contemporary protests like Goff's, the subjection of beauty to patriarchal control has been exposed. But race complicates matters.

Representations of Arab Women in Western Media and Publication: Al Shaykh, Soueif and Contemporary TV

Miram Abu Daqqa, University of Tulsa

With reference to Said's concept of Orientalism, postcolonial studies and academic feminism relate gender studies to colonial power and production of knowledge of the "Other" suggesting the "positional superiority" of the Western female over her inferior orient counterpart. This paper focuses on parallel representations of Middle Eastern Arab women and their literary production in 1996, 2000, 2007, and 2012–13 in Western publishing markets and mainstream media. Conditions of representation are overdetermined by Western standards of commodification and consumption of the Arab bodies as submissive, controlled and exotic. To what extent do such body politics engage in the Western neo-imperialist project?

347. SisterSong Reproductive Anthology Workshop

4:00 PM–5:15 PM

Duke Energy Convention Center: 260

The SisterSong Women of Color Reproductive Health Collective is finalizing its creation of a special anthology dedicated to reproductive justice/health/sexuality. The struggle for reproductive justice and well-being for women of color, young women, LGBTQQI women, women of the diaspora, poor women, and women with a range of abilities is a multi-varied issue/engagement (Ross). We are addressing the multiplicity of this struggle by bringing together works from across the board produced by women working on the ground level as well as the academic level in order to build this anthology.

□ Presenters:

Lynn Roberts, *City University of New York, Hunter College*

Erika Derkas, *New Mexico Highlands University*

348. Pedagogical Excavations: The Pleasures and Perils of Enacting Social Change in the Women's Studies Classroom

RoundTable

4:00 PM–5:15 PM

Duke Energy Convention Center: 261

How do we "teach" social change? This is the main discussion point of this Roundtable. Through a discussion of various teaching tools, use of technology, and creative assignments we will talk about the ways each scholar has engendered a "call to action" in their students. By examining a range of topics such as globalization, race & ethnicity, sexualities, and online learning communities we hope to broaden the conversation about "affecting change" both ideologically and tangibly with our students. Each of the participants will speak from their own personal, institutional, and pedagogical perspectives.

□ Moderator:

Adrianna L. Ernstberger, *Purdue University*

□ Presenters:

Jaimalene Hough, *Purdue University*

Marta Suzanne McClintock-Comeaux, *California University of Pennsylvania*



Namrata Mitra, *John Carroll University*
Dharmini Patel, *Purdue University*
Jessie Turner, *University of South Florida*
Amber L. Vlasnik, *Wright State University*

**349. On Orientations and Encounters:
Interrogating “New” Materialisms and
Subjectivity in a Flat World**

Panel

4:00 PM–5:15 PM

Duke Energy Convention Center: 262

□ **Moderator:**

Lindsey Bartgis, *Texas Woman’s University*

□ **Participants:**

**“It’s Lonely At The Center”: The Prison
of Anthropocentric Privilege**

*Kimberly Christine Merenda, Texas Woman’s
University*

Prevalent western epistemology is predicated upon ontological paradigms that center and separate humans from nonhuman beings, things, and objects. My paper presents anthropocentrism as both a privilege and a prison, and I examine the ways in which anthropocentrism elevates humankind to justify the human rampancy of planetary consumption while concurrently excommunicating humanity to a solitary, centrist confinement. Exiled in superiorized isolation, I posit that humanity senses the need for reconciliation, reunion, and redemption. My research critically focuses upon the affinity between human and nonhuman animals, theorizing this communion as catalyzing a shift towards the ethos and praxis of posthumanism.

**“Methodologies of Detection: Articulating Nonhuman
Contributions to ‘Frackivism’ in North Texas.”**

Jessica Spain Sadr, Texas Woman’s University

Extending “new” materialisms scholarship that interrogates matter’s inevitable passivity, my research considers the possibility of gleaning activist strategies from nonhumans to curb ecological degradation associated with hydraulic-fracturing in North Texas. I pivot anthropocentric trends in environmentalism and incorporate concepts like “thing power” and

“distributive agency” to map methodological approaches for detecting a fuller range of nonhuman effectivity and to reveal activist modalities toward more sustainable futures (Bennett 2011). What can we learn about sustainability by consulting nonhuman actants? How do we tune into what things are enunciating about more inclusive activist praxes? My paper will explore these and related questions.

“Towards a Queer Ecophenomenology.”

L. Vancil Robertson, Texas Woman’s University

This paper explores and extends the material-semiotic formulations of “Nature” and sexuality as they are understood by phenomenological subjects. More specifically, I interrogate how one, as an embodied queer agent, might theorize orientations to the “Natural”—itself a rather strange social actant. In so doing, I develop a theory of “queer ecophenomenology” attuned to the production, circulation, enactment, and regulation of queer subjects and environmental ethics. My research presents direct challenges to ecophenomenological accounts of subjectivity by queering the givenness of agents and agentic capacities while taking seriously the orientations and trajectories of those engaged in social and environmental justice projects.

**“Listening to ‘[t]hat Voice At The Edge Of Things’:
Womanist Speculations Into the Not-So-New Materialisms.”**

AnaLouise Keating, Texas Woman’s University

Drawing on indigenous thought and Gloria Anzaldúa’s queer theory, this paper explores recent developments in new materialisms and other forms of speculative realism, focusing especially on the following questions: What happens when we put feminist new materialisms into dialogue with women-of-colors’ theories? What might agency, subject/object divisions, and social-justice issues look like when reframed in dialogue with womanist-informed versions of speculative realism?

350. Fashioning Fat Fashions

RoundTable

4:00 PM–5:15 PM

Duke Energy Convention Center: 263

Hegemonic femininity and the fat female body have an adversarial relationship. Many fat women have found both power and empowerment within the beauty and



fashion industries, despite feminist critiques of the industry as “a tool of the patriarchy (LeBesco, 2008). The panelists seek to critique the multiple discourses surrounding fat female involvement in capitalist and neoliberal body project endeavors.

□ **Moderator:**

Amanda Levitt, *Wayne State University*

□ **Presenters:**

Christine Spinetta, *University of Texas-Pan American*
 Michaela Nowell, *University of Wisconsin-Fond du Lac*
 Katie Manthey, *Michigan State University*

351. Effecting Change in the Classroom: “Outness” as a Pedagogical Tool

RoundTable

4:00 PM–5:15 PM

Duke Energy Convention Center: 264

Each semester we present LGBTQ panels in our feminist classrooms, using our subjectivities as pedagogical tools to disrupt normative discourses that render intersectional identities invisible. In this roundtable, five interdisciplinary feminist scholars will engage in a dialogue with one another and the audience members regarding visibility and “outness” as a tool of transformative pedagogy. Our goal is to create a community of scholars that engage in this work of effecting change for our students, as well as to establish an ongoing conversation that will continue beyond the conference.

□ **Moderator:**

Catherine Jacquet, *University of Illinois, Chicago*

□ **Presenters:**

Liam Oliver Lair, *University of Kansas*
 Stephanie Krehbiel, *University of Kansas*
 Crystal Boson, *University of Kansas*
 Megan Deann Lease, *University of Kansas*
 Ashley Mog, *University of Kansas*
 Ellie Vainker, *Rice University*

352. NWSA Member Book Signing and Reception

Reception

5:00 PM–6:00 PM

Duke Energy Convention Center: Junior Ballroom

Please join NWSA in celebrating the recent published work of NWSA members whose presses are not represented in the Exhibit Hall. Books will be available for purchase and signing. NWSA will sponsor a light reception for the event.

353. MA / PhD Sponsored Reception

Reception

5:00 PM–6:30 PM

Duke Energy Convention Center: West Lobby

Representatives of the following graduate programs invite all conference participants to attend a sponsored reception: The Applied Women’s Studies Program at Claremont Graduate University; Department of Women’s, Gender, and Sexuality Studies, University of Cincinnati; Department of Gender and Women’s Studies, University of Kentucky; Department of Gender Studies, Indiana University, Bloomington; Emory University, Department of Women’s, Gender, and Sexuality Studies; Penn State Women’s Studies; Rutgers, Department of Women’s & Gender Studies; Texas Woman’s University, Department of Women’s Studies; The Ohio State University, Women’s, Gender and Sexuality Studies; UCLA, Gender Studies; Union Institute & University Ph.D. in Interdisciplinary Studies; University of Arizona, Department of Gender and Women’s Studies; University of California Santa Barbara, Department of Feminist Studies; University of Colorado Boulder, Women and Gender Studies Program; University of Kansas, Women Gender & Sexuality Studies Department; University of Michigan Women’s Studies Department; University of Minnesota, Gender, Women, and Sexuality Studies; University of Washington, Department of Gender, Women & Sexuality Studies; Women and Gender Studies, Arizona State University; Women’s Spirituality Program, The California Institute of Integral Studies, MA & PhD in Women’s Spirituality



354. *Writing, Riding, and Abstaining: Locating Resistance in Women's Lives*

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 200-AV

□ **Moderator:**

Sarah Rainey, *Bowling Green State University*

□ **Participants:**

Lena Dunham's Generational Voice: Girls, Identity Politics, and Consumption

Melinda Lewis, Bowling Green State University

Lena Dunham's recent success as a television auteur has been marked with debate and criticism. Though critics have praised her bravery in dealing with Generation Y's economic frustrations and identity crises, Dunham's literary and physical body has been under review and publicly dissected. Dunham's literary and physical body becomes a public site for discourse and struggle. Her pseudo-autobiographical narrative provides ways to consider the program as a means of consciousness raising and forming bonds through shared experiences.

'You Kept Up Pretty Well, Cutie:' Empowerment and Transgression within the Hoka Hey Motorcycle Challenge

Abigail L. Van Vlerah, Bowling Green State University

The culture of endurance motorcycle racing is a masculine environment. Women entering hegemonically masculine spaces pose challenges to the culture and its participants. By competing equally with men, women change the (mis)interpretation that women are not expert motorcycle riders. Through ethnographic research (including participant observation, semi-structured interviews, and narratives of self) this paper explores the experiences of women who participate in the Hoka Hey Motorcycle Challenge, a multi-thousand mile endurance motorcycle race. Major themes that emerged in the analysis reveal that women riders find empowerment and they effect change by challenging hegemonic gender norms within motorcycle culture.

Praised and Condemned: How Representations of Spinsters Contained Alternatives to Domesticity

Katie Sullivan Barak, Bowling Green State University

Progressive Era and Victorian spinsters took great strides in securing gender equality in the public sphere. More women sought college educations, pursued careers, lived on their own, and chose to remain single than ever before. Spinster iconography ranged from depicting single women as heroes sacrificing their lives for all of womankind to frigid, unappealing enemies of motherhood and domesticity. This presentation uses critical discourse analysis to examine negative representations of spinsters alongside real spinsters' attempts to resist restrictive discourses, and examine the cultural impact these contested representations have had on depictions of single women today.

355. *Renegotiating Inclusion: High Impact Practices and Feminist Pedagogies that Retain Minority Students*

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 201-AV

□ **Participants:**

Why View High Impact Practices Through a Feminist Framework?

Glenda Jones, University of Wisconsin, Stout

Feminist practices are High Impact Practices. Feminism is still relevant, and working at the intersections of race/class/ethnicity and education. Feminist practices are important to the success of individual students and sustainability of educational institutions. Research shows that race still matters in education. Minority students at our institution are on average 12% less likely to be retained than their white majority counterparts. Our study shows that High Impact Practices (Kuh, 2010) are important for engagement and retention of all students, but certain High Impact Practices are more important to minority students. Education and social justice are seen as pillars of sustainability, but education can only be an equalizer if all students have access to practices that keep them engaged and retained. The WGS program at the University of Wisconsin-Stout is an example of



a program that uses High Impact Practices. The WGS program and more specifically the introductory course not only prepares students to think critically about issues related to sex and gender, it also helps students take a deeper look at what causes oppression, and how they can become activists/advocates rather than people who replicate systemic oppression.

Intersection of Feminist Pedagogy & Teaching Undergraduate Research Methods

Susan Wolfram, University of Wisconsin, Stout

Undergraduate research is a high impact practice that I teach within a feminist context. A major pedagogical benefit to a feminist research approach is mentoring and instruction in constructive collaboration; these two elements are central to my teaching. This pedagogy is consistent with six principles of feminist pedagogy deduced from a meta-analysis of the extant US literature of feminist pedagogy by Webb, Walker, and Bollis in 2004. These six principles are: reformation of the relationship between teacher and student, empowerment, building community, privileging voice, respecting diversity of personal experience, challenging traditional views. My primary interests and research agenda are grounded in the retention and graduation of all students, but particularly first-generation, women, and ethnic minority students who often do not have access to high-impact practices and most often, undergraduate research experiences.

Diversity/Global Learning as a Feminist Pedagogy

Suejung Han, University of Wisconsin, Stout

Diversity/Global Learning is one of the ten High Impact Practices (AAPU, n.d.) that enhance student engagement and therefore graduate/retention rates (Kuh, 2010) in all students. Diversity/global issues can be difficult to discuss because they could potentially provoke negative emotional reactions (e.g., shame, guilt, resentment) and defensiveness. Therefore, Diversity/Global Learning that is taught ineffectively may rather undermine students learning and lower openness to diversity, which is the opposite of the intended learning outcomes. The feminist pedagogy is particularly relevant in effectively addressing those normative reactions and defensiveness, and

help students approach diversity/ global issues as a stakeholder and a social activist. Understanding dynamics/intersections between professor/student power differentials and majority/minority power differentials through a feminist pedagogy would be an empowering learning experience for students. For example, the feminist pedagogies could be tailored differentially for historically privileged and under-privileged groups of student, or for professors from a privileged group vs. under-privileged group, to maximize student learning in diversity/global issues.

356. What is School for?

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 202-AV

□ Moderator:

Danielle M. Currier, *Randolph College*

□ Participants:

Ideological Erasure: Black Girls and the School to Prison Pipeline

Deana Lewis, University of Illinois, Chicago

Current school disciplinary practices and the punitive policies that undergird them have the damaging effect of criminalizing youth and pushing them toward incarceration; this phenomena is known as the school to prison pipeline. The discourse on the school to prison pipeline focuses on Black and Latino boys; however, this focus has the unintended effect of erasing Black and Latina girls' experiences with school disciplinary practices and subsequent contact with the juvenile legal system. In this paper, I explore the girls' stories and experiences with the school to prison pipeline, youth incarceration, and their effects on the girls' lives.

Pre-Bullying Interventions with Teachers, School Counselors, and Administrators to Interrupt Gender-Based Teasing

Kerrita Mayfield, University of Massachusetts, Amherst

Anyon (1981) notes that schools are inevitably places that reproduce with alacrity whatever is going on in the community. I would like to add that whatever goes on in a community also goes on in a home, unless



there is a counternarrative in one of those places: school, home, or community. There are many stories of gendered performance, relationship aspiration or optimal gendered behavior, that adolescents construct and which are reinforced in schools. Schools and their adults need to be better prepared to interrupt negative and destructive patterns of student behaviors that are precursors to gender based bullying.

Up for Debate: Feminist Principles and Sexist Practices in the High School Debate Community

Adriane Brown, Augsburg College

This paper considers the uneasy relationship between feminism and high school debate: while both coaches and debaters espouse feminist and anti-racist principles, sexist practices abound among debaters. Utilizing interviews with coaches and girl debaters, analyses of online debate forums, and ethnographic observations of tournaments, I contend that girls in the activity feel empowered by developing advocacy and research skills and by using feminist theory in debate rounds but also tightly constrained by sexist practices within the debate community.

Who are we Protecting? Feminism and the School to Prison Pipeline

Sarah Tyson, University of Colorado, Denver

This paper looks at how feminist theory and activism have supported the development of the school to prison pipeline and in doing so has not only worked against feminist goals of ending violence against women and children, but has actually helped to perpetuate such violence. In this paper, I argue that largely marginalized feminist theorists and activists using non-police and noncarceral solutions to redress violence can help us dismantle the pipeline and thereby create safer schools and communities.

357. When Body Politics "Go Viral": Examining Continuous and Changing Body Politics in New Media Spaces

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 203-AV

□ Moderator:

Candice Haddad, *University of Michigan, Ann Arbor*

□ Participants:

Sex(t)ing the Revolution, Negotiating Desire: Sexuality, Cyberspace, & Transnational Feminist Body Politics

Karina Astrid Eileraas, University of California, Los Angeles

In this paper I examine the activism of Aliaa Mahdy, an Egyptian blogger whose nude self-portrait went viral in 2012. I evaluate Mahdy's act relative to feminist debates about nationalism and sexuality; religiosity and secularism; and the politics of solidarity. I situate it relative to the historical role of sexuality in revolution, including in the "Arab Spring". Finally, I will examine Mahdy's collaboration with global feminist organizations which incorporate Islamophobic politics, asking how the circulation of Mahdy's body in cyberspace and on the streets invites new definitions of the "transnational," "desire," and "resistance."

"Citizens" Going Viral: Mother Soldiers Inigorating the New Body Politics

Amanda Danielle Watson, University of Ottawa

In May 2012, a grassroots breastfeeding support group sparked international controversy when a photo of two uniformed military women breastfeeding their children on a park bench of a US Air Force base "went viral." Critics condemned the images as disgraceful, likening the act to urinating and defecating in public while in uniform. The image, propelling Senior Airman Terran Echegoyen-McCabe and Staff Sergeant Christina Luna into the limelight, became a crisis point wherein debates around the contributions of women as mothers and soldiers continue to circulate. This paper interrogates new representations of military motherhood as a site of reinvigorated body politics.

Sex-Selective Abortions: New Media and the Feminist Politics of "Going Viral"

Corinne Lysandra Mason, Brandon University

In 2012, the Canadian Broadcasting Corporation produced a hidden-camera video showing immigrant women seeking sex-selective abortions. Entitled "Unnatural Selection," the video was shared over 2500 times on social media sites, and led to numerous articles, columns, opinion editorials, and blog posts on the issue. When the Canadian Minister for the Status of Women tweeted her support for the criminalization



of sex-selective abortions, the issue had officially “gone viral.” This presentation will grapple with the ways in which mediated sites that rely on quick facts and spectacle employ old gender and racial logics to make sense of “new” body politics.

358. “Screening the Body:” *New Directions for Feminist Health Scholarship and Activism Through Engaging Popular Media.*

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 204-AV

□ Moderator:

Whitney A. Peoples, *Emory University*

□ Participants:

Bodies on Screen: Feminist Health Science Studies in Trans* and Queer Youth of Color Internet Narratives

Moya Zakia Bailey, Emory University

This paper explores how marginalized groups use existing social media platforms to create new and alternate representations of themselves as a practice of health promotion, self-care, and wellness. These activities include trans* people of color creating YouTube videos of their transitions, masculine of center people creating their own health zine, and Black women using social media to organize for reproductive justice. Central to this activism are images that challenge mainstream depictions of marginalized groups. My scholarship explores the ways that controlling images and language impact the collective survival and health of people who are multiply marginalized.

Rethinking the Origin Story of Modern Gynecology: Alternative Memorializing Practices and Feminist Health Activism

Rachel Dudley, Emory University

This paper explores the use of enslaved women as experimental subjects in the history of modern gynecology. I also analyze the ways in which performance art media rooted in feminist health activism has circulated as counter-narrative to the official medical archives and memorializing practices dedicated to James Marion Sims. In mainstream medical histories, Sims is considered the “father of modern gynecology.” The magnitude of his legacy

is evident through many state-sanctioned, medical, artistic and culturally institutionalized ways in which Sims is still celebrated and remembered. This presentation presents research findings on how enslaved women’s legacies are maintained within the work of contemporary progressive artists and feminist medical activists; it will also examine how these efforts link the enslaved women’s legacies to the continuing exploitation of women of color in biomedical innovation.

Critical Media Literacy as a Gender Imperative: Women’s Health and Popular Media in the US

Whitney A. Peoples, Emory University

This paper links the pedagogical structures and strategies of popular media to the commodification of women’s health through gendered product promotion and consumption. I argue that women’s health has seen increased popular visibility as a result of changes to the US Food and Drug Administration’s guidelines that allowed for direct to consumer marketing of prescription drugs. This visibility, however, has raised a number of red flags, including warnings from the FDA regarding misleading advertising and concerns from women’s health activists. The paper ultimately argues for the importance of critical media literacy skills for women in this new media environment and draws on reproductive justice approaches in order to articulate a feminist- and health-conscious media literacy framework.

Critical Race Feminist Media Praxis: Methods for Reading Black Girls Bodies Within, Across, and Beyond Health Marketing Frames

Sheri Davis-Faulkner, Georgia Institute of Technology

This paper advances a Critical Race Feminist approach to Media Studies. Through issue-focused and intersectional subject-driven research on childhood obesity I discuss how media organizations impact audiences beyond the point of media reception. CRF media praxis is necessary because simply critiquing media representations and institutions for social change is limited. I demonstrate an oppositional method of inquiry within, across, and beyond media texts that pushes the boundaries of media epistemology to address the ethical engagement of



actual bodies depicted in reality media and insist that media entities be made visible and accountable for ideologies they produce and circulate for profit.

359. *Porn and Bodily Limits*

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 205-AV

□ **Moderator:**

Rebecca Whisnant, *University of Dayton*

□ **Participants:**

Matter Out of Place: Agency and Anal Sex in Mainstream Porn

Cindy Marie LaCom, Slippery Rock University

Control of feces is one mark of psychosexual maturity, and leaky bodies are understood as “lack,” especially in ableist cultures. Historically stigmatized as matter out of place, shit is the site of complex cultural meanings, and the increasing prevalence of anal sex and practices like ass-to-mouth in mainstream porn mark a woman as a shitty body—through loss of control over her anus and through disintegration of corporeal and cultural boundaries. One potential consequence is the compromise of girls’ and women’s agency and their inability to reject or negotiate anal sex, as conversations with my women students suggest increasingly occurs.

Racially Marking the Body: Interracial Porn and the Blackening of the Black Body

Gail Dines, Wheelock College

One of the best selling sub-genres of porn is called Interracial by the industry. Referring only to those movies that feature multiple Black men having sex with white women, the men are usually very dark skinned, and the woman is not only very white, but her hair is dyed extra blonde, similar to the whitening of natural brunette Fay Wray in King Kong. It is argued in this paper that Interracial porn appeals to a mainly white male market because it articulates reactionary racist narratives that affirm hegemonic white masculinity as intellectually superior to the “animalistic” masculinity of black men.

Erasure of Female Sexuality: Issues of Intimacy and Agency in a Rape Culture

Kayla Marie Hersperger, Slippery Rock University

Rape culture thrives because rape myths control the cultural perception of rape and function as traditional assumptions that rely on antiquated gender roles. Rape culture objectifies women and rewards them for their passivity; likewise, it praises aggressive and violent men for conforming to the hypermasculine ideal. The results of a 2010 survey of nearly 800 undergraduate students strengthens the cultural acceptance of rape myth—the most prominent being stranger rape and victim blame. Critical analysis of rape culture begins to do the necessary work in ending violence against women, granting women sexual agency, and opening a space for sexual intimacy.

360. *Member Assembly Meeting*

5:25 PM–6:40 PM

Duke Energy Convention Center: 206

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

361. *A Fevered and Frenzied Pitch: Contemporary Considerations of Feminist Archives*

5:25 PM–6:40 PM

Duke Energy Convention Center: 207-AV

Postcards. Spiral bound notebooks. Hot pink carbon copies. Newspaper clippings. Nipple clamps. Dildos. Located in a variety of authorized and unauthorized spaces, archives tell stories—about feminism, gender, and queerness. Some stories are fully formed, others are partial. These four papers explore how researchers construct stories from archives, particularly interrogating the physical and affective experiences of research in traditional and non-traditional feminist archives.

□ **Moderator:**

Kelly H. Ball, *Emory University*



□ **Participants:**

To Queer Community Archives

Agatha Beins, Texas Woman's University

In this paper I argue that community archives are queer archives because they expose the conventions and norms of formal archives and can lead us to rethink these norms. I elaborate the queerness of community archives through the frames of affect and access, attending to and also moving beyond the contents of an archive as a signal of its queerness. To this end, I draw from my work as a volunteer archivist at the Lesbian Herstory Archives and my time researching at the Southern California Library for Social Studies and Research.

Feverishly Lesbian-Feminist: Cognitive and Affective Dissonance in the Archives

Julie Enszer, University of Maryland, College Park

This paper explores five dissonances while working with archives of lesbian-feminism during the 1970s and 1980s. Beginning with a story about three archival collections of lesbian-feminist publishers—one at the community-based Mazer archive, one at the Schlesinger, and one destroyed by its creators—I consider how the location where researchers encounter archives shapes narratives about lesbian-feminism. Four other stories are deeply personal—a passionate romance, a lost job, leaving feminist activism, and intimate nude photographs. Each story provides a space for imagination and wonder. A space to manage the many dissonances experienced as a researcher in the archives.

Preserving Forgotten Memories

Ashley Glassburn Falzetti, Rutgers University

The Miami Indians are barely present in the archives of the state of Indiana where they still live today. That is except for the files on one woman, Frances Slocum (1773–1848), the most popular Miami historical figure. What is archived about her life can be misleading. The papers over-represent the first four and last ten years of her life, leaving the central sixty almost entirely unrepresented. Looking closely at what is and is not

preserved of her memory raises crucial questions about the gendered and colonial structures of these archival collections.

362. *Becoming the Sacred: The Rituals of Spirit, Story, and Song*

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 208-AV

□ **Moderator:**

Madelyn Detloff, *Miami University*

□ **Participants:**

“Sister Warrior: Black Women Musicians and the “Voicing” of the Civil Rights Movement.”

Tammy Lynn Kernodle, Miami University

Black female songleaders served as “bridges” between movement organizations and the communities with whom they engaged. Rituals of communal music-making, musical transformation and composition became essential strategies of the southern campaigns of 1961 to 1963. This presentation focuses on the activities of the SNCC Freedom singers who established sacred congregational traditions as the foundation of the early freedom song. It will also explore how the secularization of the movement marked a shift in the context and content of the “freedom song” as evidenced in the songs of Nina Simone. Lastly, the “freedom song” created and mediated a space whereby black women’s voices became central to defining Movement rhetoric.

Performing Freedom Summer 1964–2014: Leveraging Locative Media, Civil Rights history and Civic Dialogue to Cultivate Activists for the 21st Century”

Ann Elizabeth Armstrong, Miami University

In 1964, SNCC activists and volunteers convened at Western College for Women to train for activism in Mississippi. Engaging the site of this orientation (now part of Miami University’s campus) opens up a space for reflection across several divides: then (1964) and now (2014); activists/allies and black Mississippians; white and black; young and old; national and local. This presentation will explore a walking tour and locative media project that utilizes an embodied



pedagogy to leverage site-specific history, creating a liminal space to position future activists. Discourses engaged include feminist pedagogy, theatre of the oppressed, game theory, public humanities, civic dialogue, and Service-Learning.

“Pleasing Jesus: Flexing the Sacred in Chicana Fiction.”

Helene Adams Androne, Miami University

How does one create change in what has become sacred? Ritual is a bridge that connects the sacred to the secular, provides opportunity for personal, spiritual and communal transformation, and promotes trans-cultural interest and understanding. Chicana authors are developing the Mestiza identity Gloria Anzaldúa relates as a walk through borderlands that cross gender, ethnicity, and spirituality. I demonstrate how ritual helps us read the activist sentiment in Chicana fiction and leads us to a deeper discussion of the complex freedom of spiritual revisionism and its relationship to service and storytelling for women of color.

363. Community College Caucus Business Meeting

5:25 PM–6:40 PM

Duke Energy Convention Center: 209

364. South Asian Women Caucus Business Meeting

5:25 PM–6:40 PM

Duke Energy Convention Center: 210

365. Feminist Archival Sensibility

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 211-AV

□ **Moderator:**

Jennifer Wagner-Lawlor, *The Pennsylvania State University*

□ **Participants:**

Bridging Feminist Archives for Future Arts-based Collaborative Activism

Karen T. Keifer-Boyd, The Pennsylvania State University

Judy Chicago is recognized as a founder of the feminist art movement; who (against the odds) shattered art world barriers and challenged societal expectations of art, artists, education, and women. In 2011, Judy Chicago donated materials from her teaching projects

(1970–2005) to Penn State. Additionally, an archive of personal journals, correspondence, and documentation of the processes that Judy Chicago used to create her collaborative art projects is at the Schlesinger Library at Harvard University. From archival study and interviews, this presentation focuses on the relationship between Judy Chicago’s pedagogy and her four major collaborative artworks, including *The Dinner Party*.

Building a Virtual House for Archival Interconnectivity

Yen-Ju Lin, The Pennsylvania State University

The Judy Chicago Art Education Collection website is conceptualized as a virtual house. The house metaphor signifies its ecological interconnectivity among the Collection artifacts, the people, and multiple institutions. The focal point of this talk concerns the design and the visual presentation of the website; how active participation can be facilitated; how the conversation can be extended within and beyond the physical Collection; and how the integration of Web 2.0 technologies may optimize the accessibility of the Collection.

Sewing Circle Metaphors of Pedagogy

Laura Elizabeth Sapelly, The Pennsylvania State University

Using the sewing circle as metaphor and pedagogy, this presentation negotiates points of encounter toward “Building Group Dynamics,” an important aspect of Judy Chicago’s content-based participatory feminist art pedagogy. The sewing circle metaphor/pedagogy manifests as collaboration and as support structure, as well as a site of vulnerability and resistance.

Constructing Frames of Reference Situated in Reflexive Praxis

Wanda Bridges Knight, The Pennsylvania State University

How do we know what we know? We make assumptions based on our positionality. Reflexive praxis using concepts regarding positionality allow us to interrogate how our biases and cultural assumptions affect what we see, hear, know, and document as teacher-researchers using the Judy Chicago Art Education Collection. This presentation concerns positionality and epistemological bias as issues of power, privilege, and location pervade teaching and research.



Archival Experiences in Teaching Conversations

Ann Holt, The Pennsylvania State University

Is feminist archival sensibility more than curation and preservation of feminist work? This case study of three feminist professors, involved in Teaching Conversations, explores their archival experiences of integrating the Judy Chicago Art Education Collection into their courses. Teaching Conversations embraces feminist principles of equity and eco-social justice, and sets into motion participatory, self-knowledge, and critical inquiry. Curricular projects are intended to empower, teach respect, and work toward eco-social justice. Teaching Conversations opens possibilities for dialogue in the user/archive relationship.

366. Women and Print Activism

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 212-AV

□ Moderator:

Elizabeth Groeneveld, *McGill University*

□ Participants:

Containment Culture: The Cold War in the Ladies' Home Journal, 1946 to 1958

Diana Cucuz, York University

During the early Cold War, the seemingly traditional women's magazine, the Ladies' Home Journal, encouraged its readers to take political action in order to combat communism. The magazine called on women to be good wives, mothers and citizens. Women responded by advocating for education and health reform, voting for all-American candidates, running in local elections and creating friendships with women in countries threatened by communism. This paper redefines the political, reevaluates the discourse of women's magazines and the activities of women, and complicates the image of the "happy housewife" that is associated with the time period.

Crafting Public Cultures in Feminist Periodicals

Elizabeth Groeneveld, McGill University

This paper will analyze the ways in which 1990s zine publications encouraged young women to embrace the DIY culture of the third wave and create community based, feminist-oriented crafting circles.

This paper historicizes the promotion of craft within feminist periodicals by situating these publications within this long history, as well as within their more immediate contexts of contemporary women's culture and DIY punk and zine culture. By examining these different lineages, this essay demonstrates the ways in which feminisms do not follow easy, linear progress narratives, but are rather shaped by, and feed back into, multiple contexts.

Changing Feelings: Fallen Women, Sentimentality, and the Activist Press

María Carla Sánchez, University of North Carolina at Greensboro

This paper examines the changing forms of sentimental discourse at the turn-of-the-century, reading social reform media as engines for rethinking and reevaluating the place of the "fallen woman" within larger bodies politic. By looking at a selection of stories from the Advocate, I suggest ways in which the reform press, exemplified in moral reform, can track the metamorphosis of narrative styles and strategies responding to the "fallen woman."

367. New Thinking in Sexual Violence Prevention

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 231

□ Moderator:

Molly Marie Arenberg, *University of Oxford*

□ Participants:

Female Sexual Violence Prevention-Response Advocates in Higher Education Institutions: Experiences, Perceptions and Power Dynamics

Molly Marie Arenberg, University of Oxford

This study examined the experiences of female change agents in an institutional context. More specifically, this study analyzed the perceptions, the life and career experiences and the institutional power dynamics of female sexual violence prevention-response advocates in higher education institutions. Fifty-two recorded, semi-structured life story interviews were completed in person across 39 higher education institutions. The study reached 19 states across the West, Midwest,



Northeast and South Regions. A discourse analysis resulted in these emergent themes: Checking Boxes or Change Agents? The Misunderstood Dinner Downer, “[Administration] didn’t want to play the game.” versus “I’m lucky.”

Queering Safe Dates: Bridging Public Health and Feminist Theory in Dating Violence Prevention Curriculum

Stephanie McClure, Oregon State University

While the roots of the movement to address intimate partner and sexual violence were firmly planted in feminism and feminist activism, recent developments around prevention are branching away from the feminist model. This paper presents the public health theoretical foundations of dating violence prevention curricula, including evidence based Safe Dates curriculum. Queer theory is used to critique these foundations. Finally, with insights of postpositivist realism this paper moves toward bridging public health and queer theory in order to more effectively address dating violence prevention curriculum development.

Survivors Seeking Justice: The Impact of Campus Conduct Process Participation on Sexual Assault Survivors

Deirdre Rosenfeld, The Ohio State University; Brianne Billman, The Ohio State University

This session explores sexual violence survivors’ experiences participating in campus student-conduct systems. While one out of four women experience completed or attempted rape during their college years, few students disclose their experiences, and fewer still participate in on-campus student-conduct proceedings. Our narrative study explores connections between students’ rights through Title IX, campus conduct system structure, and the impact of conduct processes on survivors. After introducing theoretical foundations guiding our research questions and acknowledging methodology we will discuss our findings in depth, before concluding with implications for institutional policy and best practices for campus professionals along with suggestions for further research.

We’ll Take it From Here: How the Professionalization of Victim Services and Advocacy Closets Victims

Terry Glenn Lilley, University of Wisconsin, La Crosse

This study utilizes semi-structured, depth interviews with individuals (N=34) engaged in a variety of paid and unpaid work in the field of victim services and advocacy. While there have been positive outcomes from professionalization, there are also unintended negative consequences that have adversely affected outreach, services provided, and participation. Chief among these is that the shift in what counts as expertise has worked to closet victims within organizations in the field and has, in many respects, separated them from the work. This paper will explore this shift and offer strategies for more inclusive definitions of knowledge, service provision, and advocacy.

368. Critical Pleasures

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 232

□ **Moderator:**

Jina Kim, *University of Michigan, Ann Arbor*

□ **Participants:**

To Girls with Burning Hinder Parts: Re-Thinking Sexual Knowledge Paradigms in Marie Stopes’s Married Love and Djuna Barnes’s Ladies Almanac

Kate Schnur, University of Michigan

In her paper, “To Girls with Burning Hinder Parts: Re-Thinking Sexual Knowledge Paradigms in Marie Stopes’s Married Love and Djuna Barnes’s Ladies Almanac,” Kate Schnur interrogates the history of interwar sexology through her analysis of nontraditional approaches to female sexuality. She will argue that at the historical height of sexology, Stopes and Barnes appropriate previously rejected methods and language in order to reimagine the discipline for the sake of recuperating female sexual pleasure. This reconceptualization of sexological discourses ultimately problematizes the boundaries between



expert and lay publics; the transition between outdated and modern knowledge; and the assumed intersections between knowledge, ignorance, and power in medicalized sexual epistemology.

Intimate Histories: Genealogies of Miscegenation, 1842–1905

Amanda Healy, University of Michigan

Amanda Healy's paper, "Intimate Histories: Genealogies of Miscegenation, 1842–1905," situates the caricatured "tragic mulatto" as an embodied site of convergence between two ostensibly distinct nineteenth century U.S. populations: whites and blacks. The paper maps the individual genealogies of this literary trope in nineteenth century novels and plays, not to study and critique the trope itself but to foreground its embodiment of forbidden desires and "perverse" interracial pleasures. The literary works under examination foreground a history of mutual romantic relations between white men and black women, obfuscating that of systemic white patriarchal coercive appropriation of pleasure serve in these texts. How does the intimate history of the tragic mulatto resist the sanctions on sex across the color line, and how does it reify them?

Love Squirts: The Story of Female Ejaculation

Tiffany Ball, University of Michigan

Tiffany Ball's paper, "Love Squirts: The Story of Female Ejaculation," traces discourses surrounding the sexual practice of female ejaculation in the United States from the 1950s to the present moment. This paper argues that many textual representations of female ejaculation—from feminist criticism and erotica to scientific studies and popular self-help—aim to normalize this bodily act through assertions of authenticity, naturalness, and heterosexual pleasure. While the paper historicizes this discursive normalization across a series of disparate sites of knowledge production, it also aims to locate aspects of female ejaculation that contest the divisions between identity and embodiment; visibility and invisibility; pride and shame.

Future Scars, Pretty Eyes, and Dickless Wonders

Cassius Adair, University of Michigan

Finally, Cass Adair's paper, "Future Scars, Pretty Eyes, and Dickless Wonders," considers the transgender and disability poetics within the work of poets Eli Clare, Mark O'Brien, and Jim Ferris. How are the potential pleasures of "repurposing" institutional power-knowledge foreclosed upon, troubled, or transformed by people whose material bodies are deeply inscribed by medicalization? This paper argues that these poets employ images of nudity to represent the painful vulnerability caused by the intertwined legacies of invasive hospitalization and transphobic disgust. Conversely, nakedness also allows the poets to envision the creation of new, perverse textual bodies and to imagine how trans and disabled pleasures of the body might emerge from histories of institutional pain.

369. Diagnosis Human: Medicine Norms, Bodies Resist

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 233

□ **Participants:**

Self-Diagnosis as Agency in Trans Health

Jessica Winck, University of Louisville

Judith Butler observes that trans people's ability to obtain hormone therapy and sex change surgery rests in their knowledge of official medical texts and discourses. While this is a commonplace assumption in trans communities, feminist theorists have not formally analyzed these texts and discourses. Through a discourse analysis of the DSM-IV and the WPATH's Standards of Care for the Health of Transsexual, Transgender, and Gender Nonconforming People, I argue that the medical community has had longstanding power to define gender dysphoria and to determine trans people's resulting medical care.

Narrating the "Silent Disorder": How Mother Warriors Battled Dominant Autism Discourse

Elizabeth Chamberlain, University of Louisville

Comedian and former Playmate Jenny McCarthy has become a central voice in public autism discourse,



successfully challenging dominant medical notions of autism etiology and treatment through two autism mothering memoirs. I will conduct discourse analysis of her memoirs to demonstrate how—by co-opting biomedical topoi, devaluing mainstream doctors, and valorizing alternative bodily and spiritual ways of knowing—McCarthy has managed to get heard. Yet that victory comes at a cost: in suggesting that a mother can cure her child's autism, McCarthy ultimately recapitulates the dominant mother-blaming structures she claims to resist.

The (Re)Legislation of Women as (Re)Productive Citizens

Brittany Kelley, University of Louisville

With the passing of the Affordable Care Act in 2010, and the flurry of political backlash against it, the environment surrounding women's access to reproductive healthcare remains fraught. Through a discourse analysis of the CDC and Center for Reproductive Rights (CRR) websites, I argue that women are veritably legislated into embodied, reproductive positions where "good health," meaning "good family-planning," becomes "good citizenship." Furthermore, these legislations have real force not only because of legal limitations upon women, but because websites such as the CDC and the CRR exert a panoptic power through which women are not merely legislated but legislate themselves.

370. *Beyond Silence and Impossibility: Transgender Epistemologies and Archives*

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 234

□ Moderator:

Cael Keegan, *Hobart and William Smith Colleges*

□ Participants:

"Atalanta In The Wilderness: Searching for Gender beyond the Binary in British Imperial History"

Onni Gust, University of Illinois, Urbana-Champaign

Historical narratives have the potential to affect greater liveability and personhood for those whose identities are rendered impossible by normative conceptions of gender. In this paper I explore the possibilities and difficulties of looking to the past to give legitimacy

and meaning to non-binary genders in the present. Focusing on the archives of British imperial history, this paper asks how we both acknowledge the oppressiveness of the gender binary and disrupt it. I argue that in order to create the possibilities for the existence of non-binary gendered people, without tokenism or exoticism, we need to interrogate the silences and slippages that occur in the archives and historiography of empire.

Thinking Trans Politics Through Speech and Silence

Michelle Powell, The University of North Carolina, Greensboro

The trope of "giving voice" is often employed in Western, feminist discourses aimed at "liberating" marginalized subjects. These models implicitly produce the "silent" or "oppressed" subject as a necessary precursor to the manufacture of the "liberated" subject. The speech act, therefore, is not necessarily a sign of liberation, but a byproduct of phonocentric regimes that demand "presence" in order to secure visibility, agency, longing, and rights for marginalized groups. This paper looks at trans politics and the relationship of the trans subject to silence in order to examine the ways deconstructive readings of visual and written texts can offer productive possibilities for emerging trans politics.

Between Text and Context: Epistemological Collisions Between Feminisms and Trans Knowledges

Sonny Nordmarken, University of Massachusetts, Amherst

In this paper I assemble an argument for trans epistemologies and subjugated knowledges and I elaborate a critique of feminist epistemological practice. Trans epistemologies incorporate strategic essentialism, medicalization narratives, and liberal humanist-individualist narratives of the self with poststructuralist-feminist and queer approaches to gender and reality. Like feminist epistemologies, trans epistemologies apply ideas of multiple truths, self-definition, experience, collective and dialogical knowledge, emotion, standpoint-shaped knowledge, and knowledge-validation processes to the idea of gender identity. Yet, trans standpoints challenge some feminists' and positivists' "truths" and at times, feminists ignore or discredit them.



371. *Bodies and Space: Affect and Avatars*

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 235

□ Moderator:

Courtney Marshall, *University of New Hampshire*

□ Participants:

Eco-sensoriums and Geographies of Risk:

Detroit, Michigan's Affective Circuitry

Sara Perryman, Rutgers University

This paper seeks to theorize race and sexuality as affective experience in the context of postindustrial Detroit, Michigan. Many of Detroit's current large-scale revitalization projects often mimic longstanding geo/biopolitical efforts to manage 'unruly' elements (be they water, weeds, or workers) and end up reproducing entrenched racial/sexual spatial orders. By putting feminist scholarship in conversation with recent work in geophilosophy, new materialisms, affect theory, and the posthumanities, I argue that asymmetrical encounters with the earth over time shape urban topographies and actually produce the experience of identity as events.

Imperial Sensations: Border Anxiety & Bodily Transgression in "A Thrilling and Exciting Account of the Sufferings and Horrible Tortures Inflicted on Mortimer Bowers and Miss Sophia Delaplain"

Lindsey Whitmore, Rutgers University

Taking the production and maintenance of racialized, sexualized, and classed boundaries in the mid-nineteenth century U.S. as a departure point, this project reads a sensationalist pamphlet from the period through feminist interventions into U.S. empire studies to parse the bodily and cultural anxieties, border transgressions, and ambivalent public and private sentiments that arise from within practices of U.S. imperialism. Working in bodily/affective and social/political registers, I engage with the ways in which textuality and corporeality are co-constitutive in the cultural production of empire, re-aligning raced, classed, and gendered bodies towards and away from each other as geographic boundaries become untenable.

Incarcerated Native Youth and Embodied Practices

Tria Andrews, University of California, Berkeley

At the intersection of Native American, Education, and Critical Prison studies, this paper investigates how colonial education paradigms like that employed at Carlisle Indian Industrial School (1879–1918) have influenced the culturally relevant curriculum at tribally-run juvenile detention facilities in present day. This paper argues that the body is an important lens for understanding how officials have used athletics and vocational activities as a method to socialize Native youth and how students have resisted these methods.

372. *Embodying Sacred and Profane*

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 237

□ Moderator:

Julie A. Mavity Maddalena, *Southern Methodist University*

□ Participants:

Timing the Sacred and Profane: Queer Bodies and Rac(ializ)ing Union with God

Sarah Bloesch, Southern Methodist University

Neoliberal time is racially, sexually, and gender normative; it shapes bodies into immediately productive individuals. It forms, Robert Hassan argues, an empire of its own. Neoliberal time assumes the role of the sacred by dictating and privileging specific trajectories: correct bodies attend college, work at corporations, get married. While profane in the eyes of neoliberal time, the Christian concept of union with God contests the former's hegemonic grip by making sacred the bodies currently deemed profane. In contemporary union with God, the divine manifests on earth to intermingle with racial, queer, economically marginal bodies providing a counter-narrative of embodied time.

Feminist Enablings of Jesus

Meredith Minister, Kentucky Wesleyan College

While disabled bodies are often assumed to be profane, disabled bodies can be sacralized through narratives of overcoming (e.g. Supercrip). This presentation explores the sacralization of the crucified



body of Jesus in Christian traditions as well as the feminist critique of women's identification with the suffering of Jesus and emphasis on the life of Jesus as an alternative to the crucified Jesus. This move by feminist theologians negatively enforces the invisibility of disability by shifting attention toward ability. Simultaneously, however, the move to reject the sacralization of the crucified body of Jesus positively challenges Supercrip narratives which sacralize disability.

The Sacred, the Natural, and the Technological

Jennifer Jeanine Thweatt-Bates, The College of New Jersey

The familiarity and ubiquity of images of the natural world as sacred is mirrored in the proliferation of technological imagery as the ultimately profane. The feminist cyborg functions as an icon challenging this binary split between natural and technological, sacred and profane, by embodying hybridity in a specific category-defying mode. When natural is also technological, the technological is as sacred as it is profane.

373. *Girls and Their Allies Caucus / Interest Group Business Meeting*

5:25 PM–6:40 PM

Duke Energy Convention Center: 238

374. *Permeating the Borders of Feminist Science and Technology Studies: Intersectional, Postcolonial, and Transnational Feminist Conversations*

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 250

□ Moderator:

Carole McCann, *University of Maryland, Baltimore County*

□ Participants:

"Cringeworthy" Moments: Cultivating Differential Consciousness in Scientific Practice and Pedagogy

Clare Jen, Denison University

The classroom bioscientific laboratory seems an unlikely site to cultivate Sandoval's "differential

consciousness," Anzaldúa's "border consciousness," and Collins' "outsider within." However, this paper positions the laboratory as a feminist location at the borders of scientific and socio-cultural epistemologies and methodologies. Specifically, I analyze my laboratory modules that cultivate "cringeworthy" moments or "border anxieties." Cringeworthy moments prompt students to examine normalized discomforts with "messy" bodily fluids, human/non-human animal divides, and "blurry" boundaries between medical pedagogy and pornography. I draw from feminist theorists in science, including Harding, Spanier, and Roy, along with feminist works in oppositional consciousness in intersectionality, transnationalism, and postcolonialism.

Interdisciplinary Troubles: Feminist Scholars Working at the Cross-Sites of STS and WGS

Rajani Bhatia, State University of New York, Albany

This paper draws on perspectives of feminist scholars working at the interface of Science and Technology Studies and Women's and Gender Studies to explore what Nancy Campbell calls the different "political and conceptual universes" of these sites. What kinds of theoretical and methodological incongruences do they face? How do they define, grapple with, and deal with interdisciplinary challenges?

Like a Tumbleweed in Eden: Indigeneity, Colonialism and the Ontology of "Science"

Banu Subramaniam, University of Massachusetts, Amherst

Science, despite its mantle of being exclusively "western" in fact developed alongside and was thus co-constituted with colonialism. Historians of science argue that science should always be understood as science in a "colonial context." Likewise, feminist historians have documented the complex role of gender in the development of western science; women persisted in the margins of scientific knowledge production even while they were denied the capacity to be "modest witnesses." In light of these two bodies of work, this essay traces a different ontology of "science" grounded in its gendered and colonial histories.



Disease Discourse as a Site of Gendered and Raced Governmentality

Gwen D’Arcangelis, California State Polytechnic University, Pomona

This paper applies postcolonial and transnational feminist theories of governmentality to the study of disease discourse—in order to examine how domains of science operate alongside the State and mass media apparatus to effect the reproduction of gendered and raced systems of oppression. In this presentation I draw on my current research on gendered and raced constructions of disease risk and causality during the 2009 H1N1 “swine flu” scare. I discuss how disease discourse, constituted across the domains of epidemiology, news media, and government, regulates citizen-subjects in the U.S. through the logics of gendered governance and racialized border control.

375. *Queer Religious: From Church to Bar Panel*

5:25 PM–6:40 PM

Duke Energy Convention Center: 251

□ **Moderator:**

Leandra Hernandez, *Texas A&M University*

□ **Participants:**

An Intersectional Analysis of the Experiences of LGB, Christian, and Christian/LGB Students in Intergroup Dialogue

Jessica Yvonne Joslin, University of Michigan

Through an intersectional analysis, this paper discusses the results of a qualitative study of the experiences of LGB, Christian, and Christian/LGB social work students in intergroup dialogue. Each of the three groups of students developed different strategies for negotiating their various identities throughout the dialogue. We locate the experiences of the members of the group within the larger feminist discourse regarding how to treat religion in intersectional analysis, and advocate for the increased consideration of religion in intersectional study.

The Socioreligious Significance of Gay Older Women’s Experiences of Women’s Bars Before Stonewall

Marie Cartier, California State University, Northridge

This paper examines the narratives of fifty-seven (57) older gay women about their experiences in gay women’s bars in the U.S. during the pre-Stonewall era (1945–1969). The concept of “theology” is used to develop two parallel theories that illustrate the meaning of the bars for these women. Christian rituals are used to outline the socioreligious significance of the bars, while achieving self-acceptance is expressed through language that illustrates interconnectedness (including “to see each other” and “to have each other”). The paper closes by addressing the significance of these theories and this approach to spirituality for the field of gerontology.

Spanning the Decades: Generational Differences among Members of the Butch/Femme Society of New York City

Arlene Holpp Scala, William Paterson University

This paper includes interviews with members of BFS about their lesbian gender identities. The study includes women in their twenties to women in their seventies. The participants in my study are women from diverse racial and ethnic backgrounds. I have noticed that the gender identities of members in BFS have evolved over the past decade. The paper will also explore other generational differences, such as attitudes toward marriage and parenting options, relationships with family members, and the place of religion in members’ lives.

376. *Danger! Academic Activism May Be Hazardous to Your Health!*

RoundTable

5:25 PM–6:40 PM

Duke Energy Convention Center: 260

The bodies of feminist scholar/activists faced with discrimination often have been inscribed with their confrontations and struggles. Their impaired bodies, psyches, and spirits have been used to further marginalize and exclude them. The scholar/teacher/activist may endure not only isolation and years of



litigation, but illness, injury, and even death. This round table will explore how discriminatory practices based on sex, gender, sexuality, race, ability, and nation have been applied to silence the voices and restrain or eliminate the bodies of feminists in academia, and how such “collateral damage” can be overcome/ prevented/ resisted in the future.

□ **Moderator:**

Paula Ressler, *Illinois State University*

□ **Presenters:**

Sharon Leder, *Feminists Against Academic Discrimination*

Ann Burnett, *North Dakota State University*

Pramila Venkateswaran, *State University of New York, Nassau Community College*

Becca Chase, *Independent Scholar*

377. Town & Gown: Moving (Academic) Feminism into Appalachia and Doing Women's Studies in Cyberspace

RoundTable

5:25 PM–6:40 PM

Duke Energy Convention Center: 261

This roundtable explores the possibilities of translating classic texts in women's and gender studies into feminist activism. We describe our experiences of taking a classic texts course that emphasized the doing of feminism in online/social media spaces and within our local community, through work with an Appalachia-based, non-profit organization. Our discussion focuses on the relevance and benefits of doing women's and gender studies (academic) work in multiple, interrelated contexts and sites- global and local.

□ **Presenters:**

Stephanie Troutman, *Appalachian State University*

Emily Denham, *Berea College*

Janice D'Souza, *Berea College*

Waylon McDonald, *Berea College*

Naomi Burke, *Berea College*

378. Feminism in Translation: Bringing Translation from the Margins to the Center of Transnational Feminisms

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 262

□ **Moderator:**

Lois Rita Helmbold, *Independent Scholar*

□ **Participants:**

Synthesizing and Transforming: Western Feminist Theory and the Study of Women's Lives in Contemporary China
Xin Huang, University of Wisconsin, Milwaukee

Using a case study of how shame is experienced by rural immigrant women workers in China, the presenter reflects on the process of adopting and revising Western feminist theories, in particular the notion of “abjection” in relation to shame. She explores how the abjection of the “other” women and femininities is partly accomplished through projecting shame. The paper argues that gender construction in China today is the result of Chinese-Western interaction and local-global interplay, and the study of Chinese women's lives involves the use of a wide range of theoretical discussions, and a process of synthesizing and transforming theories.

Rethinking the Bridge Metaphor at the Intersections of Feminist Translation and Transnational Feminisms

Emek Ergun, University of Maryland, Baltimore County

This paper rethinks the bridge metaphor, which is commonly used in both transnational feminist theories and translation theories, in order to discuss the key role that translation plays in the cross-border circulation of feminist discourses, formation of imagined transnational feminist communities, and activation of crosscultural political dialogues. By drawing on the local receptions of her Turkish translation of Hanne Blank's *Virgin*, the presenter argues that feminist translation builds a discursive bridge between unevenly situated localities and constituencies of women and thus, has immense power to facilitate transnational feminist politics despite existing geopolitical ruptures forged by intersecting structures of inequality.



Workaround: Translation of the Unspoken at Human Rights Film Festivals

Ryan Noelle Bowles, California State University, Dominguez Hills

This paper considers strategies of transnational “translation” for words and phrases that cannot be spoken— forbidden ideas that put their speaker at risk. Drawing on my research at international human rights film festivals, I analyze efforts of festival organizers in contexts that prohibit the phrase “human rights,” paying particular attention to the varied “work-around” strategies they use to reframe/ rename their work locally, while also maintaining connections with transnational activism. I argue that the “unspoken” articulation of “human rights” at these film festivals provides valuable insight into the pathways by which theories and practice of social justice and human dignity travel.

379. Fat Positivity and Embodied Experiences Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 263

□ **Moderator:**

Candice Buss, *The University of North Carolina, Greensboro*

□ **Participants:**

The Deconstruction of Health in Fat Positive Spaces

Amanda Levitt, Wayne State University

As fat positive spaces grow the moralization of health and pushing of “healthy” as an identity has become entangled with the language within fat positive spaces. In this paper I explore how fat positive spaces deconstruct how fat bodies and standards of health. The implication from these findings creates a dialogue around the validity of health as an identity and could provide new tactics for fat activists to better understand the inaccessibility of our societies standard of health. By discussing health as a system of oppression that often ignores how inaccessible those standards are and targets fat people specifically.

Exploring Fat Positive, Queer Women’s Sexual Experiences and Bodily Perceptions

Johnanna Ganz, Bowling Green State University

Recent fat studies work has importantly expanded scholarship to include the discussion of fat sexuality; research has only begun to address the unique issues faced by LGBTQ populations within fat communities, and this work seeks to add to that body of knowledge. Specifically, I explore the personal narratives of fat-positive, queer women’s sexual experiences and examine their relationship to their bodies as well as the bodies of their partners. This paper illuminates gaps within theory and practice as well as highlight the points of encounter with various forms of oppression within the embodied experiences of fat, queer women.

Wait, Weight, You Broke Your Back? A Fat-Embodied Tale of Spine Surgery

Candice Buss, The University of North Carolina, Greensboro

Connections between the fat body and disability are sometimes presumed to be an expected outcome via a Western neoliberal healthist discourse. Popular media sources describe a pandemic of fatness, with fat bodies waiting to be victims of disease and disability, unable to bear the physical burden of “obesity.” Fat positive spaces have allowed people of a variety of disabilities to push back against notions of compulsory health behaviors and ableism. With this in mind, I seek to analyze my experiences as a fat spinal fusion patient to complicate a variety of embodied relationships.

380. Imaginary Lines Caught in the Webs of Privacy, Property, and Blackness

Panel

5:25 PM–6:40 PM

Duke Energy Convention Center: 264

□ **Moderator:**

Heather M. Turcotte, *University of Connecticut*



□ **Participants:**

Corporate Social Responsibility: Encounters of Development and Economic Rights Discourses

Shaznene Hussain, University of Connecticut

This paper uses transnational and postcolonial feminist lenses to examine the ways in which emerging encounters between development and economic rights discourses in international politics perpetuates or disrupts historical/neocolonial geographies of First and Third Worlds. In doing so, the paper looks specifically at contestation over agricultural land and international attempts to regulate market-driven efforts to (re)draw boundaries and relationships to the land in question.

Property and the Private Sphere in Two Acts: Margaret Garner and Edith Maxwell

Jamie Huff, University of Connecticut

This paper compares two historical legal cases, Margaret Garner (1856) and Edith Maxwell (1935), with attention to the importance of imagined borders. I argue that the cases are connected by the theoretically and politically meaningful borders between the public and private. I discuss how the sexual violence that Garner experienced while enslaved can be conceptualized as a type of private violence, related to her legal and social status as property. Maxwell's case fits more neatly into the narrative of private violence, but can be used to highlight the continued legal importance of the imaginary private sphere, where violence was naturalized.

You Want to Talk About Violence? Let's Talk About Violence: Engaging Christopher Dorner's Actions as an Analytic of Redefinition

Vanessa Lovelace, University of Connecticut

This paper thinks through the social and legal implications of the distributions of justice by those who possess blackness. Focusing on Christopher Dorner's latest acts of rebellion as a response to the exhibitions of physical and legal violence enacted by his former colleagues as a member of the LAPD, this paper

theorizes about black violence as corrective violence as opposed to deviant violence. This paper transgresses the "talk" about violence, which positions state violence as positive, necessary and outside the realm of harm. Dorner's resistance forces a repositioning and rearranging of our constructed imaginary binary of boundaries and bodies that are innocent and guilty, corrective and deviant, harmful and protective.

The Refugee Monster Doesn't Stand a Chance: Privacy, Protection, and the Pursuit of Heteronationalism

Caryl Nunez, University of Connecticut

This paper is theoretically focused on a Foucauldian understanding of particular bodies perceived as deviant or abnormal as regulatory by the state. LGBTI persons that are not protected by their home country seek refuge to another state where they imagine different borders will erect protection. Evidenced by the decisions and language used in asylum cases in the UK, Australia, and the US, I make the claim that the repeated denial of asylum (1) is fraught with heteronormative tendencies, or the tendency to assume that heterosexuality is the norm and should remain as such, motivating the state to regulate 'deviant' sexuality, (2) is a tool the state uses to pursue a heterosexual nation, or heteronationalism, (3) is a method that must be used in order to fulfill a duty as a docile citizen that protects the imagine society that is 'proper'.

381. University of Cincinnati Women's, Gender, and Sexuality Studies Reception

Reception

7:00 PM-8:00 PM

Hilton Netherland Plaza, Salon H+I

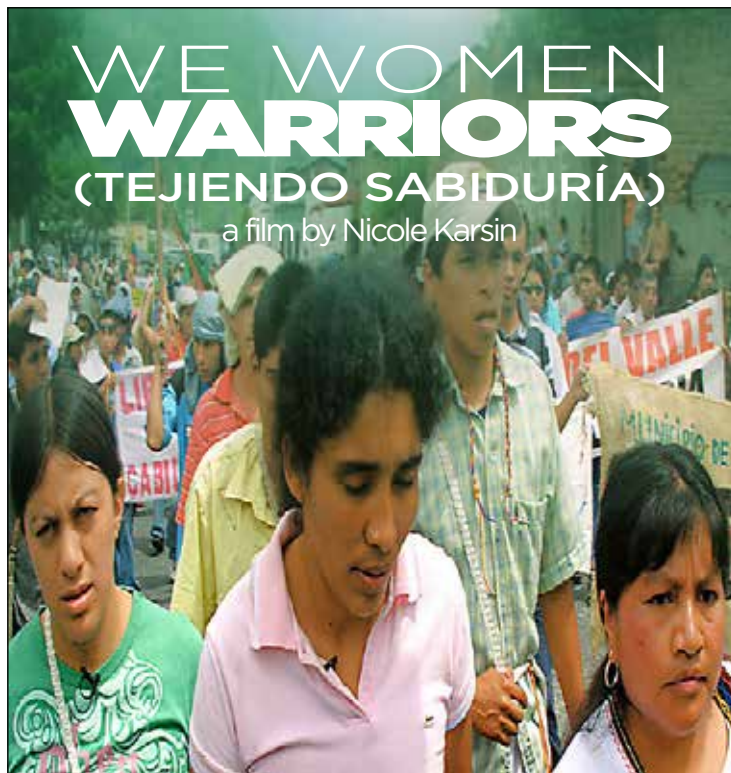
381a. Ageing and Ageism Caucus Event

7:00 PM-9:00 PM

Duke Energy Convention Center:208

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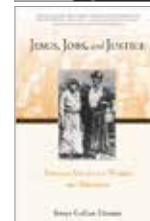
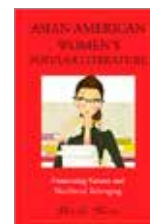
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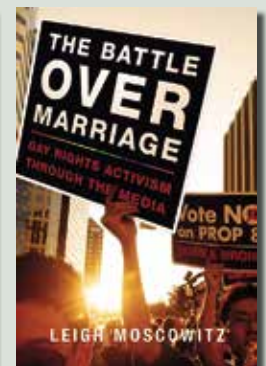
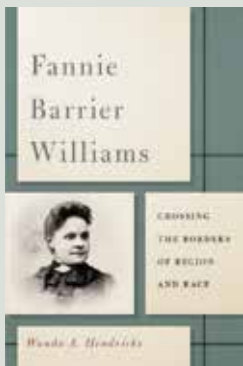
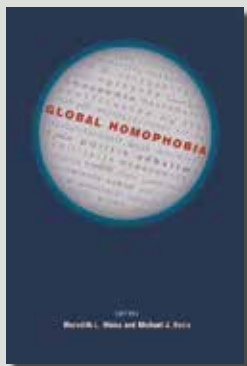
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SUNDAY, NOVEMBER, 10

382. *Trans* Representations and Performers*

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 201-AV

□ **Moderator:**

Holly Laird, *University of Tulsa*

□ **Participants:**

Trans*forming Identity Politics: Cross-Dressing Rags, Queer Youth, and Coalitions of Difference

Katie Horowitz, John Carroll University

This talk proposes a theory of omniperformance, a relational metaphysics of identity performance, which accounts for both the theory that we do our identities and the feeling that we are our identities. I use omniperformance to understand 1970s cross-dressing magazines' political investment in representing drag, transvestism, and transsexuality as indivisible, indeed interchangeable, modes of gender expression, in direct contrast to the sex/gender/sexuality system articulated contemporaneously by Gayle Rubin. Finally, I argue that contemporary queer youth are reclaiming that discourse in order to resist the dominant queer/feminist paradigm that distinguishes biological sex from socially-constructed gender from sexual attraction.

“She’s a [N-word] but she’s Trapped inside a Woman’s Body” Representations of Black Lesbian and Transgendered Masculinities

Tiffany Lee, University of Wisconsin, Madison

My project is an exploration of how the cultural representations of black bodies, genders, and sexualities influences the construction, erasure, and legibility of representations of embodiments of black lesbian and transgendered masculine identities. I analyze dominant media representations such as Cleo from Set It Off and the hip hop group Freik Mobb’s song Her/She Kiss, as well as cultural productions created from within the queer of color community such as the web series Between Women and the organization Bklyn Boihood. My project teases out the very complex and interconnected interplay of race, gender, and sexuality in the (re)productions of these identities.

Beyond Tokenism: Art History and the Transgendered Space

William James Simmons, Harvard University

This paper offers a reading of Piero Manzoni’s *Achrome with Bread Rolls* (1961) that stands alone in its appraisal of a short, yet bountiful, career. This analysis proposes a “queer” understanding of Manzoni’s work that refutes the heteronormative trajectory constructed around artistic modernism, for in *Achrome with Bread Rolls*, masculinist privilege is, in fact, dismantled, and replaced by a space that defies traditional understandings of subjecthood and artistic expression, as well as interpretations that hinge upon a totalizing reading of a work of art that deny the possibility of interdisciplinary understandings of the aesthetic process.

Toward a Discipline of Black Feminist Transgender Studies

Eve Lorane Brown, University of California, Santa Cruz

The disciplines of women’s/gender studies, transgender studies, and sexuality studies are collectively exploring the transgender experience and the transgender spectrum, however, salient discussions of race and class are largely missing from these literatures. Consequently, the identities and experiences of African American transgender women are overwhelmingly under-examined. This paper will explore this divide and substantiate a claim for a new transformative area of research entitled Black Feminist Transgender studies.

383. *Neoliberalizing Medicine & Feminist Science*

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 202-AV

□ **Moderator:**

Lisa Martin, *University of Michigan, Dearborn*

□ **Participants:**

Coding Bodies: Feminist Science, Social Genomics and the Genetic Revolution

Kathryn Hausbeck Korgan, University of Nevada, Las Vegas

There is a new body politics afoot, deeply embedded in our DNA, and the narrative coding is steeped in the military/industrial/research complex. For over 20



years, the U.S. government and international scientists studied and mapped the human genome. In 2003 they accomplished their Sisophean goal; along the way, they enacted science in ways that have fundamentally altered the course of human society, and our understanding of our bodies, our histories, and our selves. Engaging feminist science theory, this paper explores the implications of the genomic revolution for feminist body politics, and demonstrates the necessity for proactive feminist engagement.

Enacted Abortion Stigma—Attempts to Delegitimize Abortion Providers Through Targeted Regulation of Abortion Providers (TRAP) Legislation

Lisa Martin, University of Michigan, Dearborn

We considered the role that negative stereotypes and images of abortion providers may have played in the development, introduction and passage of recent TRAP (Targeted Regulation of Abortion Providers) legislation. To date, pro-choice arguments against these bills focused on the potential threat to abortion access for women and the safety of abortion procedures. An important underutilized strategy in fighting TRAP laws is to directly challenge the negative image of abortion providers, and de-stigmatize abortion provision.

Making Abortion Racist: Anti-Abortion Narratives in U.S. Medical and Policy Discourses on “Maternal” HIV/AIDS and Drug Use

Karen Booth, University of North Carolina, Chapel Hill

I analyze how “maternal” HIV and substance use discourses deploy narratives about US racism to demonize abortion. In 1985, when scientists could not prevent or predict fetal HIV infection, the Centers for Disease Control announced that HIV-positive women should “delay pregnancy” or learn “to care for the child.” Anti-abortion activists protested while experts urged the CDC to support voluntary abortion. The CDC called its silence about abortion anti-racist; because 80 percent of women with HIV/AIDS were “Black or Hispanic,” “promoting” abortion equaled eugenics.

The Point of Latch? Encountering Body Politics at “Latch On NYC.”

Amanda Danielle Watson, University of Ottawa

In the summer of 2012, New York City Mayor Michael Bloomberg came under criticism for advancing a “nanny state” with his initiative to encourage breastfeeding by preventing hospitals from displaying and promoting breast milk substitutes. Though breastfeeding, particularly in the US, crosscuts specific ableist, class and racial logics, most criticism of Bloomberg’s campaign focuses on the liberal notion of choice. This paper brings feminist biopolitical conversations to bear on representations of breastfeeding to interrogate the “science” and “religion” of responsible parenting under a reinvigorated body politic. I argue that breastfeeding is a key site of interrogation for new imperialist sentiment.

384. Regulating the Female Body

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 203-AV

□ Moderator:

Ainsley Lambert, *University of Cincinnati*

□ Participants:

Reinforcement of the Sex Dichotomy: Female Sex Testing in International Athletics

J.A. Carter, University of Cincinnati

The sporting institution is predicated on a system that regulates bodies. Athletes are divided into two categories, male and female, and almost always compete with and against those with the same sexed body. Bodies that deviate from this dichotomy create conflict, necessitating further examination as they must be categorized to fit into the institution. This study will show that the sex testing of female athletes in international competitions sustains the sex dichotomy within the sporting institution, and will problematize this process.

Good Girls Gone Bad: The Commodification of Female Artists

Charlae C. Thompson, University of Cincinnati

The music industry (i.e. hip-hop, pop, r&b) regulates the body image of female artists’ by marketing them as sexual object. The process of commodification removes sexual subjectivity and agency. Women



who participate in the process subject themselves to the fantasy of men when they promote the commodification of their body's by agreeing to be sexual objects through promiscuous and lascivious imagery through the sell of album covers, lyrics, and music videos. This study examines the regulation of bodies of female artists such as Rihanna, Christina Aguilera, and Britney Spears.

Purity Perils

Jodi Stooksberry, University of Cincinnati

In the U.S., dominant discourse around adolescent sexuality says it is dangerous and something that adolescents require protection from. By framing adolescent sexuality as inherently problematic, efforts to regulate adolescent bodies become justified and “sexuality emerges as a cultural mechanism for organizing and shaping desire”. Adolescent females are especially at risk of discursive regulation due to their biological capacity for reproduction. The abstinence-only movement, with an educational mission to “reduce teen pregnancy by fostering chastity and self-discipline...” is especially restrictive. Foucault’s work is drawn on to examine and account for the regulatory power that abstinence-only discourse wields over female bodies.

385. *Theorizing Fatness, Embodiment, Subjectivity, and Identity*

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 204-AV

□ Moderator:

Michaela A. Nowell, *University of Wisconsin, Fond du Lac*

□ Participants:

Thickening Theory: Activating a Phenomenological Approach to Fatness through Documentary

Jennifer Lynn Jones, Indiana University

In *The “Fat” Female Body*, Samantha Murray calls for a poststructuralist phenomenological approach to “fat” female embodiment. This includes practices that connect mind to body, and that acknowledge the ambiguous articulations of identity that involve both investments and interventions in dominant structures. Employing ideas from Murray and related theorists,

this presentation will examine the experience of “fat” female embodiment through the production of a short, subjective documentary. Connecting theory to praxis, mind to body, and the personal and political to the professional, this presentation will animate Murray’s theories and illustrate the creative forms of research available to fat studies academics.

[Be]longing: Headless Fatties and Reconceptualizing Intersectionality with Affect Theory

Julia Ellen Rogers, University of California, San Diego

This paper analyzes the “headless fatty” icon from an embodied intersectional analysis standpoint. Such representations have a particular raced, classed and gendered identity signified through their composure, which attempt to build a public consciousness of “what fat is”—while erasing the complex, multifaceted identities present within fatness. This paper returns to the roots of intersection theory through a rereading of Crenshaw’s “Mapping the Margins” against and in conversation with Donna Haraway’s “Cyborg Manifesto” while deploying affect theory to interrogate feminist materialism, and argues that the fat body is ideal for exploring the ways that identity is both embodied and imposed.

Disciplining the Fat Subject and Resistance in Failure

Elena Rebecca Lavarreda, University of Wisconsin, Madison

In this project I explore the ways that the fat subject has become disciplined through articulations of identity that are mobilized by fat activist and scholars. I explore discourses of fat subjectivity as they are deployed in 3 popular feminist fat-positive blogs and examine whether or not they formulate a proper fat subject who is raced, gendered, classed, and sexed in particular ways. Additionally because fat subjectivity is often articulated through the discourse of failure, I take up the relationship between fatness and Halberstam’s concept of failure as a place of resistance which holds the possibility to articulate a subjectivity that is anti-normative and anti-disciplinary.



**Fatness, Affect, and Rethinking Embodied Identities:
New Paradigms for Theorizing Fat Subjectivity**

Sheana Director, Bowling Green State University

I feel fat today. What does this statement mean? We hear disavowals of fatness regularly, through the notion of having “fat days” and of “feeling fat.” All too often such assertions are dismissed as purely discursive ways of castigating those who are “actually” fat, as opposed to those who subjectively take on the mantle of “fat” to pejoratively self-hate their bodies. My presentation weaves together the work of Jose Munoz, Samantha Murray, and Sarah Ahmed to argue that rather than “being fat,” fatness may be felt—and thus, ultimately, the borders of fatness may be far more (and more productively) blurry previously considered.

386. Inspiring Change Through Feminist Documentary

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 205-AV

□ **Moderator:**

Charlene Gilbert, *University of Toledo*

□ **Participants:**

Pushing the Frame: Women, Documentary Filmmaking and Media Economics of Community

Ruth Goldman, State University of New York, Buffalo

I propose a feminist intervention into the paradigm of filmmaker and filmmaking, broadening our understanding of the field, its participants and the pivotal contributions of women in the area of grassroots documentary film. Media economies of community emphasize diversity and engagement of audience and utility of the project—and the process—over audience share and profits. Using highlights from interviews with pioneering, independent women documentary filmmakers, I will present a more nuanced, feminist and women-centered paradigm of filmmaking focused specifically on women’s contributions to grassroots, activist documentary.

Documentary Filmmaking as a Change Agent

Meredith Ralston, Mount Saint Vincent University

I am examining prostitution as a multi-faceted activity to reconcile feminist perspectives on prostitution. As most feminists know, it is challenging to reconcile these views: if women are inherently harmed by prostitution than it is unconscionable for feminists to support this practice. However, for women who make their living through sex work, it must seem unconscionable that feminists would not support their right to work. This presentation will address how documentary films have been used by activists, how policy has been changed because of films, and how we can use film to create further change.

387. Delegate Assembly Meeting

8:00 AM–9:15 AM

Duke Energy Convention Center: 206

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.

388. New Media Cyborgs: Feminism and the Economies of Belonging and Exclusion

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 207-AV

□ **Moderator:**

Linda Perkins, *Claremont Graduate University*

□ **Participants:**

Becoming a New Media Cyborg: Belonging and Exclusion through Social Media Education

Tracy Hawkins, California Lutheran University

Online spaces (Facebook, Twitter, blogs, etc.) offer space for public address; however, these inexpensive and “user-friendly” spaces are only accessible to those who have become, using Haraway’s term, cyborgs—those who have learned to think and behave in ways that are effective online. This paper, then, considers the types of exclusion and tolling that take place during the process of learning to be the particular type of cyborg that is necessary to be effective in those spaces.



New Media and Masculinities: Inclusion and Exclusion Online and New Challenges for Feminist Praxis

John Erickson, Claremont Graduate University

Greater access to online spaces and digital mediums such as smart phones, tablets, and other instantaneous electronic devices has allowed more men and women who might not have taken part in feminist discussions to join in and encounter new methodologies and modes of thought. This paper will examine the new ways in which men have become more active in online feminist praxis and dialogue while encountering new ways to both experience and deconstruct masculinity to create new feminist histories for generations to come.

Human and Post-Human: Age, New Media, and Cyborg Feminism

Kirsten Gerdes, Azusa Pacific University

In her discussion of Haraway, Rosi Braidotti compares her own concept of “nomadic subjects” with Haraway’s “companion species.” Both limn a reality that is post-human. While new media has refigured the way we interact with each other, ourselves, and the world, this paper explores the possibility of being simultaneously human and post-human by examining the influence of age on one’s level of access and influence online. Instead of arguing that technology’s effectiveness in consciousness-raising obligates all feminists to become technologically savvy, I suggest that Haraway’s cyborg feminism be used to understand a both/and approach to these new technologies.

389. LGBTQ and Straight Youth: Bodies, Health, and Hook-ups

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 208-AV

□ Moderator:

Danielle M. Currier, *Randolph College*

□ Participants:

Adolescent Sexuality: Friends With Benefits

Jean Williams, California Polytechnic State University; Jasna Jovanovic, California Polytechnic State University

We examine young women’s gendered understandings of sexuality by investigating the ways that they participate in and understand “friends with benefits”

(FWB) relationships. In addition, we investigate how third wave feminism grapples with this particular sexual behavior. Through the use of an anonymous survey and focus group discussions, our research explores whether and how young women engage in FWB relationships, the degree to which they find such relationships fulfilling, and the presence of social stigma or acceptance related to this sexual behavior. We also explore the impact of race, ethnicity, and class on young women’s views of FWB relationships.

Minority Stress in Queer Adolescent Relationships: Expanding Frameworks for Mental Health Research with Queer Youth

Leandra M. Smollin, Northeastern University

Sexual Minority Stress explains the effects of identity-based stress on LGB individuals, but is often misapplied in research with LGBTQ communities. Analyzing data from 23 queer adolescents to examine the nature of stress in their relationship narratives indicates three components of the SMS framework: exposure to prejudice-based conditions; expectations of discrimination; and internalized homo[bitrans]phobia remain pertinent. However, frameworks fail to capture new stressors, such as heteronormativity. They also do not recognize gender-based stress. I expand on existent models and offer a framework for Sexual and Gender Minority Stress that accounts for the inclusion of gender, changing society, and dynamics of intersectionality.

Over the Rainbow: Experiences of LGB College Students In the Hookup Culture

Danielle M. Currier, Randolph College

Hooking up has become a normative and frequent form of sexual activity on most US university and college campuses. However, the experiences of LGB students have been ignored in the literature, despite the important ways they differ from those of heterosexual students. This presentation will examine the various ways LGB participants in the hookup culture experience, interpret, and navigate this emerging social world.



390. Feminist Spirituality Interest Group Business Meeting

8:00 AM–9:15 AM
Duke Energy Convention Center: 209

391. Anti-White Supremacy Task Force Business Meeting

8:00 AM–9:15 AM
Duke Energy Convention Center: 210

392. Abortion, Art, and Activism: Visual Artists on the Reproductive Justice Landscape

Panel
8:00 AM–9:15 AM
Duke Energy Convention Center: 211-AV

□ **Moderator:**

Rebecca Jaremko Bromwich, *Carleton University*

□ **Participants:**

4000 Years for Choice: Creating History, Changing Culture

Heather Ault, 4000 Years for Choice

The visual art project, 4000 Years for Choice, seeks to tell the ancient history of abortion and contraception practices from around the world and link these histories to contemporary narratives about reproductive freedom. This paper describes research methods at the intersections of artistic, activist, academic, and entrepreneurial practices. As an independent scholar, I explore how academic institutions and community-based artists can create opportunities to engage young people in conversations about reproductive health and justice by honoring feminist histories, designing visual culture, deconstructing political rhetoric, inhabiting cultural spaces, and investigating social media as a means for storytelling.

Map Abortion! Wit, Wisdom, and Websites to Increase Abortion Access for Young Women

gerda taro, Guerrilla Girls Broadband

Guerrilla Girls Broadband, a branch of the original Guerrilla Girls, is an anonymous collective of women artists who take the names of dead women artists, wear gorilla masks to shield their public identities, and use web-based art to engage in the fight for truth, justice and the feminist way. Their latest project is called Map

Abortion! Set to launch in March 2013, the website is an interactive map with multiple layers of Information. Historical and legal context and first-person accounts explore the relationship between access to abortion and the political and social struggles around reproductive justice in the United States. The visual theme will evoke a user-activated game appealing especially to young women.

Plants for Patients: The Role of Ceramic Art, Plants and Community-Engagement in Reducing Abortion Stigma

Meg Roberts, Plants for Patience

This paper presents the work and findings of Plants for Patients (P4P), a community-focused non-profit founded in Fargo, ND in 2012, that explores the way social practice art can change the cultural abortion conversation while exploring how communities can work to counteract and overcome abortion stigma through simple acts of compassion. Functioning at the intersection of abortion care, art, community-engagement, social activism and the role of plant-life in the healing process, P4P creates a framework of community support for abortion patients through art interventions, and does so by functioning in the neutral space between pro-life and pro-choice ideology.

393. The Spectre of The Animal... Within: The (De)Humanized Self through The Non-Human (and) Animal Other

Panel
8:00 AM–9:15 AM
Duke Energy Convention Center: 212-AV

□ **Moderator:**

Bailey Kier, *University of Maryland, College Park*

□ **Participants:**

The Pathological Species: Animals in Human Desire

Mehmet Atif Ergun, University of Maryland, College Park

This paper examines the erotics of imaginary human-animal encounters in the cultural constitution of desirable heterosexual bodies. Drawing on Butler's conceptualization of the mourning self, Stoler's of the education of desire, and MacKinnon's of pleasure in patriarchy, I examine the use of animals (literal and



symbolic, viewed and performed) in the construction of heterosexual erotic desirability. Speaking of the animal as a non-existent outsider within, my project seeks to dislocate “humanity” as a pathology and advocate for the centrality of critical animal studies in analyses of gender and sexuality.

Visceral Possessions and Queer Haunting in “The Dybbuk”

Jenna Brager, Rutgers University

Remembering the formative role of non-human in the construction of “human”, this paper examines the situated assemblage of bodies, desires, and ghosts in “The Dybbuk,” by questioning issues of inherited trauma, gut memory and the embodied experience of a haunted present through affective viewing practices. It reworks the idea of visceral possession with a trans-historical perspective as a queer mode of Ashkenazi Jewish diasporic identity against a teleology of nationalist becoming, and inquires about what happens when we explore the ways in which we are surrounded by and always already inhabited by ghosts?

The Use of Animals in the Maintenance and Control of Black Women’s Sexuality

Emerald L. Christopher, University of Maryland, Baltimore County

The historic image of the jezebel has portrayed Black women as lustful, seductive, and without sexual restraint. Examining the historic images of Black women elucidates current portrayals of Black women as animals, among animals or depicted as animals. The portrayal of Black women as akin to animals participates in the management of Black woman’s sexuality as it grants the further objectification of the Black woman’s body as something that needs to be controlled. This paper explores portrayals of the Black woman’s body, paying specific attention to the ways in which Black women visually and linguistically are compared to animals.

“Becoming in Kind”: Race, Gender, and Nation in Pit Bull Worlds

Harlan Weaver, University of California, Berkeley

Utilizing the arrest of NFL player Michael Vick on dog fighting charges as a lens, this paper examines the ways that race, gender, and nation are not only reflected in but also made possible by relationships between

humans and non-human animals. Shifts in Vick’s and the dogs’ respective experiences of race and gender, species and breed, reveal how this argument draws from and expands on Donna Haraway’s “becoming with,” for in demonstrating the ways Vick and his dogs shape each others’ identities, it reveals how human “becomings with” non-human animals are also “becomings in kind.”

394. Negotiating Difference in the U.S. Midwest Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 231

□ Moderator:

Nessette Falu, *Rice University*

□ Participants:

Assessing the Extent of Stigma Consciousness among the Lesbian, Gay, and Bisexual Working Class

Trevor G. Gates, State University of New York, College at Brockport

Discrimination and harassment are an during social problem for LGB workers, especially working-class LGB workers. The purpose of this descriptive study was to examine the extent to which a sample (N = 215) of working-class LGB people in a large Midwest city experience stigma consciousness. In addition to presenting the empirical findings, implications for social action will also be considered. Discrimination remains an enduring social problem for LGB workers, yet discrimination is complicated by social class. Workplace interventions must consider the needs of the LGB working class, and this presentation considers steps for promoting social change for LGB workers

Emerging Feminism in Non-Academic Spaces: The Midwest Feminist Revolutionary Network (MFRN)

Erika M. Behrmann, Bowling Green State University; MaryAnn Kozlowski

The new and emerging grassroots group, the Midwest Feminist Revolutionary Network (MFRN), has over 90 active participants and 135 online members. MFRN meetings began out of a need to bridge the gap between lived experiences and community. This paper explores why members join this group and investigates how they achieve its mission of communicating resistance through multisubcultural action through art,



music, and activism. Drawing on the work of Freire, hooks, and Dewey, presenters discuss how pedagogical theory shapes the way MFRN has created a feminist/ Queer space without the formalities of academia.

Encounters in the Heartland: Exploring Diversity in a Post-rural Landscape

Mary Jo Neitz, University of Missouri

Borrowing from feminist post colonial works I use concepts of “borderland” and “encounter” to talk about the inherent ambiguity and possibilities for change when people try to work with each other across their differences. The study looked at six Missouri communities, all of which experienced significant shifts in population bases, presenting new configurations of race, class, age and gendered populations. The paper shows how encounters between new and old populations provide opportunities for change. I also discuss my experience in the sites, and argue that churches are an important site for outreach, and advocate extending feminist activism to this arena.

395. “#Feminism”: Harnessing New Technology for Feminist Engagement

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 232

□ Moderator:

Ida SeferRoche, *Loyola University*

□ Participants:

We're Recording: Podcasts and Agencies

Nicole Carrasco, Loyola University, Chicago

Podcasts give those outside the academy a space for their voice to be included in feminist discourse. The medium provides a platform for women in marginalized communities to tell their own stories. The Internet and new media have opened up new possibilities for connection by sound, imagery, and prose. For a discipline that has such a focus on the relationships of people it is imperative for feminist academics to explore the value of these new outlets, while also recognizing the obstacles this new territory holds.

'Zine and Heard: Using Online Magazines to Share Marginalized Voices

Jennifer Marguerite Miller, Loyola University, Chicago

Drawing upon the feminist 'zine legacy, an online feminist & social justice magazine seeks to provide a virtual space for a variety of voices while bridging communities of scholars, artists, and activists in an open forum. Through the collaborative work of a student leadership, the Women's Studies Gender Studies program, and independent contributors, this magazine aims to present an example of the negotiated position of activism from within academia. Using online platforms, this publication gives voice to marginalized populations, yet the new technologies required for its production problematize its social justice goals due to issues of access, knowledge-creation, isolation, and anonymity.

Tweets and Timelines: Online Space for Feminist Connections

Stephanie Williams, Loyola University, Chicago

Social media, like Facebook and Twitter, have completely altered the way we think of communication. But what does that mean for feminist educational programs? Our Women's Studies Gender Studies program is attempting to utilize social media as a way to connect to current and future students, proliferate gender related information, and partake in feminist means of communication and knowledge sharing.

Homepage Sweet Homepage: Foundations of Departmental Online Presence

Shay Collins, Loyola University, Chicago

The department website and listserv are linked tools that are used throughout the university to get information out to students. These outlets are more established as online space, and serve as the basis for the program's Internet presence. The two mediums help students stay connected to academic and professional opportunities. Social media has carved out a place for itself in our efforts to engage with students and colleagues, but traditional website and listserv communication has not outlived its purpose and offers us a connection to the rest of the academic community.



396. *Bodies That Tell: Neoliberal Struggles and (Im)possibilities of Resistance*

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 233

□ Moderator:

Jackie Cuevas, *University of Texas, San Antonio*

□ Participants:

The Abnormality of Home: Bhutanese Nepali Refugee Women in Syracuse

Retika Rajbhandari, Syracuse University

For elderly Bhutanese Nepali women refugees in Syracuse, the notion of home is a strange concept. It is the most orderly disordered space. In this paper, I bring into question the normality of the abnormal, particularly, the normality of the status of being refugees first, in Nepal and now, in the United States. Taking a cue from what Michael Taussig calls “the optics of The Nervous System”, I attempt to locate various unexpected ruptures in consciousness that come with being in a refugee status. These ruptures, I argue, are what the elderly women hold on to in an alien land such as Syracuse, which they are forced to call home.

Securing Our Future: U.S. Public School Reform in Neoliberal Times of War

Nicole Nguyen, Syracuse University

Based on fieldwork conducted at a public high school with a homeland security studies program, this paper sketches how dominant ideologies around neoliberalism, militarism, and in/security shape students, teachers, and school reform efforts. How do institutions of education propagate these ideologies and, in turn, cultivate securitized subjectivities among staff and students to remake notions of citizenship, nationalism, and security through militarized and colonial frames? How are these processes invested in reproducing neoliberalism and the permanent state of US warfare? How might we begin to plot entry points to subvert these forces designed to absorb and co-opt strategies of resistance?

Embodied Resistance: Civil Disobedience in the US

Anya Stanger, Syracuse University

For prisoners of conscience in the United States—activists who spend lengthy periods of time in jail as a result of nonviolent civil disobedience—the journey of their bodies from the decision to act through release from prison reveals unexpected insights into the politics of solidarity, the workings of privilege, and both global and intimate relations of power. This paper looks at the problems of and possibilities for resistance to U.S. imperialism, the prison industrial complex, and the savior complex as refracted through the experiences of some of America’s most radical peace activists.

397. *Feminism and the Sacred: A Non-Secular Feminist Critique*

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 234

□ Participants:

Pray the Gay Away: An Examination of Masculinity in the Ex-Gay Movement

Christina Bowerman, The College of Wooster

This thesis explores how the ex-gay movement—rooted in the evangelical Christian church projects—enforces biblical masculinity through published and practiced testimonies of ex-gay conversion. This project explores the ex-gay movement from both a feminist/queer and religious studies perspective. I will examine how masculinity functions simultaneously as a biblical construction and a social construction instead of one or the other. My research will consider how the use of practiced and published testimonies produce an ideal masculinity for other ex-gay men to achieve and emulate and the ways in which men who participate in ex-gay organizations learn and perform masculinity as a central step in becoming ex-gay.

Ain't I a True Woman? A Foucauldian Exploration of Agency Within the True Woman Movement

Laura Alexandra Stricklen, The College of Wooster

This thesis examines the agency of participants in the True Woman movement whose commitment to submission often proves troubling to outside



critics. Drawing from his theoretical work on modern disciplinary power relationships, this project utilizes a Foucauldian framework to analyze observations of biblical womanhood, the disciplinary techniques leaders employ, and acts of resistance within the '10 True Woman Conference. This analysis demonstrates that true women adopt lifestyles—ones that include submission—as free agents. Moving from an assumption of agency, future research can expand perspectives on the true woman worldview and further explore the ramifications of participants' chosen associations with biblical womanhood.

Sharing Food From The Master's Table: Working Towards Feminist Solidarity Through Bible Study
Abigail Heimach, The College of Wooster

In this project, I pair Chandra Mohanty's feminist solidarity theory with Paulo Freire's liberatory educational methods in a Bible study at a South African church. Continuing feminist conversations on building solidarity across differences, I take an interdisciplinary approach to what Judith Stacey describes as a "partial feminist ethnography" through facilitating a Bible study with Zulu, Xhosa, and English women. By analyzing the power dynamics within the Bible studies, I also reflect upon my role as a Christian American white middle-class woman researcher and facilitator, and my search for moments of solidarity.

Good Girls Go to Heaven: A Feminist Exploration of the Christian Purity Movement of the 21st Century

Anastasia Michael Jaeb, The College of Wooster

This thesis explores the purity movement began by the Christian church by critically analyzing books published by various Christian organizations, including young adult novels on purity and similar self-help books about how to live a pure life in romantic relationships, as well as other research methods. I aim to investigate specifically how this literature has affected the lives of young women between the ages of eighteen and twenty-five, and how it has influenced their views on virginity and experiences with sexual activities. This project explores the virginity movement from a feminist perspective and also involves themes of religion. My research will contemplate how the purity

movement and emphasis on virginity determining self-worth is having an effect on young Christian women in the twenty-first century, through analysis of published literature, participant observation at a to-be-determined conference on the subject, and possible interviews with young women.

398. Queer Consumption: The Sacred and Profane in Foodways

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 237

□ **Participants:**

Soul Food: Queering the Mammy in Toni Morrison's *Love*
Carrie Helms Tippen, Texas Christian University

This presentation examines the role of soul food and disordered eating in troubling the image of the "natural" black female cook in *Love*. Through the characters of Christine and L, this presentation draws on Doris Witt's argument in *Black Hunger* that soul food discourse "encoded American culture's ambivalent attitude toward black women, its desire for black female nurture and its concomitant fear of black female control" (183). Morrison's characters deflate the image of the proper soul food cook, exercising control and refusing to nurture, upsetting the naturalized image of African-American women serving in white kitchens.

The Value of Junk Food: Profane Ingestion in *Stealing Buddha's Dinner*

Julia Ehrhardt, University of Oklahoma

This paper examines how conceptions of "sacred" and "profane" foods shape female adolescent identity in Bich Minh Nguyen's 2005 memoir, *Stealing Buddha's Dinner*. As a preteen desperate to fit in with the white girls in her hometown, Nguyen consistently violates her Buddhist grandmother's religious beliefs by eating the food intended for the household's god. She also voraciously consumes processed junk foods that her elders consider inedible—Kraft Macaroni and Cheese, frozen pizza, and candy bars. Nguyen insists that these "bad" foods powerfully nourished her own sense of self, thus forcing a reconsideration of the contemporary cultural vilification of junk food.



The Abject as Sacred: Consuming Practices in Comfort Woman

Laura Anh Williams, New Mexico State University

Descriptions of the preparation and consuming of foods remain a recurring motif in Asian American literatures, often signifying cultural assimilation or resistance. This presentation examines literary gastronomic motifs not as articulations of race or ethnicity, but as disrupting and complicating processes of assimilation and consumption typically associated with Asian populations in the U.S. Nora Okja Keller's novel *Comfort Woman* (1997) utilizes the motif of eating to provide modes of survival and the ability to forge a sense of belonging for a protagonist who is brutalized by patriarchal imperialism and further marginalized by religious missionaries. Through restructuring consuming practices in ways that could seem abject and repulsive, Keller's protagonist is able to redefine the sacred in a way that is meaningful and personally edifying. Keller's novel critiques these continued practices of sexual exploitation and violence, and attempt to recuperate abject subjectivities, troubling the alignment of Asian women's bodies with "pieces of meat."

399. *Rethinking Sexual Difference: Body Politics in the Work of Luce Irigaray*

Panel

8:00 AM–9:15 AM

Duke Energy Convention Center: 238

□ Moderator:

Stina Soderling, *Rutgers University*

□ Participants:

The Womb and the Folding Sea: Glissant, Irigaray and the Feminine Poetics of Relation

Adam Hantel, Rutgers University

Édouard Glissant describes the way history, globalization, and our very bodies continually transform and forge unpredictable relations through processes of "Creolization." The Caribbean as both a geographical place and intellectual figure embodies this ceaseless breakup of stable identities, with its cross-cutting histories and whirring cultural

translation. This paper considers the startling resonances between Glissant's work and Luce Irigaray's theory of "fluidity" and the feminine. Reading Irigaray alongside and against Glissant suggests the dangers of understanding Creolization without irreducible sexual difference and points to the profound promise of a Caribbean feminism that insists on the multiple meanings of the maternal body.

Does Life Have (a) Sex? Thinking Sexual Difference with Irigaray and Simondon

Stephen D. Seely, Rutgers University

What would it mean to take seriously Luce Irigaray's claim that life "itself" is always sexed, and that sexual difference is the very condition of life's becoming? In this essay, I link Irigaray's ontology of sexual difference with Gilbert Simondon's theory of individuation. I argue that bodies are always already virtually sexed in countless ways and that we have no idea what forms of sexual difference the future may bring, but many of these forms are cut off by phallogocentric heterosexuality. Thus feminists must work to open the becomings of sexual difference while also working to reconfigure existing representational systems.

Of Difference and Orientation: What Irigaray has to offer to Sara Ahmed

Snezana Otasevic, Rutgers University

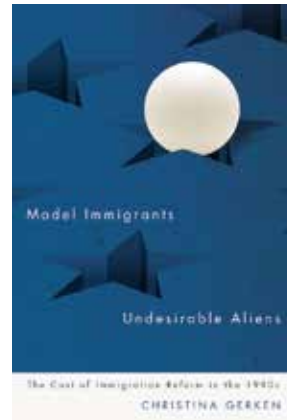
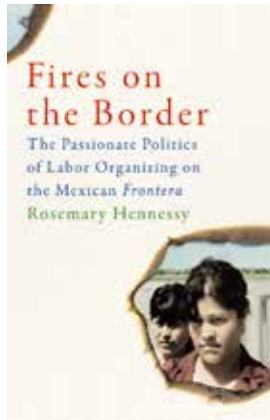
This essay investigates how Sara Ahmed's concept of sexual orientation creates new possibilities for interpretation of Irigaray's sexual difference. Ahmed's concept of orientation draws on the phenomenological tradition. If we look at Irigaray's notion of sexual difference through a phenomenological lens, we can see how it escapes essentialism and provides a solid ground for both feminist and queer politics. I want to argue that sexual difference is constitutive of sexual orientation by answering the question with which Ahmed opens her *Queer Phenomenology*: "What difference does it make 'what' or 'who' we are oriented toward in the very direction of our desire?"

400. *Quiet Space*

8:00 AM–11:50 AM

Hilton Netherland Plaza: Salon A





Fires on the Border
*The Passionate Politics of Labor
 Organizing on the Mexican Frontera*
 Rosemary Hennessy

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The Fight for Racial Justice in Brazil
 Keisha-Khan Y. Perry

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*From the Mariel Boatlift to Gay
 Cuban Miami*
 Susana Peña

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*Debating Same-Sex Marriage within
 the Lesbian and Gay Movement*
 Mary Bernstein and Verta Taylor, editors

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*LGBT Organizing in Namibia
 and South Africa*
 Ashley Currier

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Pregnant on Arrival
Making the Illegal Immigrant
 Eithne Luibhéid

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**Model Immigrants and Undesirable
 Aliens**
*The Cost of Immigration Reform
 in the 1990s*
 Christina Gerken

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Mark My Words
Native Women Mapping Our Nations
 Mishuana Goeman

\$25.00 paper | \$75.00 cloth | 256 pages
 First Peoples: New Directions in Indigenous Studies Series

The Dance That Makes You Vanish
*Cultural Reconstruction in Post-Genocide
 Indonesia*
 Rachmi Diyah Larasati

\$25.00 paper | \$75.00 cloth | 224 pages
 Difference Incorporated Series

Minneapolis Madams
*The Lost History of Prostitution
 on the Riverfront*
 Penny A. Petersen

\$24.95 paper | \$75.00 cloth | 248 pages

401. *Employment Services*

9:00 AM–12:00 PM

Duke Energy Convention Center: 236

402. *Exhibit Hall*

9:00 am to 12:00 pm

Duke Energy Convention Center: Junior Ballroom

403. *Feminist Archives and Actualities: Thinking Gender and Sex in the Arab American Diaspora*

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 200-AV

□ Moderator:

Cat S. Cassel, *University of Michigan*

□ Participants:

Untenable Lives: Arab Women Peddlers and the Social Welfare Archive

Charlotte Karem Albrecht, University of Minnesota

Arab immigrants in the late 19th and early 20th century United States formed interdependent labor networks for survival, often centered upon peddling. Women's labor was integral to this economy, but the strategies that this labor entailed invited the gaze of social welfare institutions into all aspects of their home lives. This paper considers the social welfare archive as a source for understanding how state institutions attempted to discipline the early Arab American community into an assimilable population, primarily through an engagement with and control over women's means of survival.

Dancing Queens: Derision and Desire in Egyptian Cinema

Mejduleene Shomali, University of Michigan

This paper starts with Samia Gamal, the belly dance queen of 1950s Egyptian cinema, and traces contemporary diasporic film that reinvests in belly dance as a cultural trope. Her association with belly dance marked Gamal's representation as classed, gendered, and sexualized. Yet, she became a transnational icon of Arab femininity through her belly dancing and her affect on the performative art continues to be legible in contemporary film. Indeed, the popularity of belly dancer in Arab American film

illustrates sustained recognition and dependence on femininity to ground and delineate the experience of Arabs outside (and inside) the Arab world.

Explorations in Contemporary Representational Strategies of Arab American Women: The Case of Miss USA 2010 Rima Fakhri

Candice Haddad, University of Michigan, Ann Arbor

This paper explores current trends in representational strategies of Arab American women. Using the discourse surrounding the crowning and subsequent "fall from grace" of Miss USA 2010 Rima Fakhri, the first outwardly-identifying Arab American woman to receive the title, as a case study, themes of domestic othering, racialized beauty hierarchies, and narratives of scrutiny arise. This anxiety-ridden, alarmist rhetoric worked to position her as a hypersexualized, ethnic other, delegitimizing Fakhri as fit for the Miss USA title and the values it exemplifies. This paper contextualizes this case to explore larger questions concerning anxieties around Arab American women's femininity and identity.

Exploring Mental Health Outcomes of Arab American Women Facing Discrimination

Lamise Noor Shawahin, Purdue University

Since the attacks on the Pentagon and World Trade Center on September 11th, 2001, the numbers of reported hate crimes against Muslims have significantly increased (Rippy & Newman, 2006). Previous research findings indicated connections between perceived discrimination and mental health outcomes in Muslim communities (Abu-Ras & Abu Badr, 2008; Abu-Ras & Suarez, 2009; Ghaffari & Gifftci, 2009; Hassouneh & Anahid, 2007; Padela & Heisler, 2010). The author will discuss the unique experiences of Arab American women living in the United States. In addition to the challenges encountered by Arab Americans, Arab American women face additional discrimination leading to negative mental health outcomes. More specifically, the author will focus on perceived discrimination in Arab women and the mental health effects of such discrimination followed by a discussion informing programs and interventions to reduce discrimination, and increase wellness for this marginalized group.



404. *Appalachia Strong: Borderline Representations of Southern Women*

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 201-AV

□ **Moderator:**

Carol Mason, *University of Kentucky*

□ **Participants:**

“Born Fighting and Protecting”: Appalachian Women Activists and the Struggle against King Coal

Shannon Elizabeth Bell, University of Kentucky

Through analyzing in-depth interviews conducted with twelve women activists fighting irresponsible mining practices in Central Appalachia, this presentation investigates whether the dominant narrative about women’s motivations for environmental justice activism is more complicated than past scholarship suggests. It is more than a “motherhood identity” that motivates and legitimates respondents’ activism; rather, it is more precisely a “protector identity” that drives their fight. Data suggests this protector identity both encompasses and extends the motherhood identity to protecting those aspects of their lives and sense-of-self that are connected to their physical surroundings, family histories, communities, and cultural traditions.

Standing their Ground: Young Women Leading the Way in Envisioning Alternative Appalachias

Ann E. Kingsolver, University of Kentucky; Tammy Clemons, University of Kentucky

There is a long tradition of women’s leadership in collective organization in Appalachia, including Nanye-hi and Mother Jones. Currently, there are strong leaders in Appalachian communities who are young women choosing to stay in the region and work toward sustainable futures. This presentation will feature examples from interviews with some of these young women about why they are organizing for change in their communities, what they see as challenging and encouraging about their work, how they envision collective action in Appalachia in comparison with other efforts globally, and how gender matters in their work.

Shooting Anne Braden

Mimi Pickering, Appalshop Films

This presentation offers insights into representing Anne Braden, who was hailed by Dr. Martin Luther King Jr. in his 1963 “Letter from Birmingham Jail” as a white southerner whose rejection of her segregationist upbringing was “eloquent and prophetic.” When charged with sedition for attempting to desegregate a Louisville, Kentucky neighborhood in 1954, Braden used the attack to embark upon a lifetime of racial justice organizing. Ostracized as a “red,” she demonstrated that civil liberties were essential for civil rights. The filmmaker will discuss shooting the feature documentary, *Anne Braden: Southern Patriot*.

405. *An International “E-vite” for Social Change: How Online Spaces Facilitate Agency in Effecting Change in Women’s Lives*

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 202-AV

□ **Moderator:**

Risa Whitson, *Ohio University*

□ **Participants:**

Online activism and Syrian Refugee Women’s Rights

Katty Alhayek, Ohio University

This paper focuses on the role of information and communication technologies (ICTs) in promoting the human rights of Syrian women in Jordanian refugee camps. It is based on research that focuses on the nature and efficacy of awareness-raising campaigns led by Syrian young people regarding forced marriage cases in the United Nations-run Zaatari camp. Through participant observation and interviews, this paper determines how the organizers translate their message to the offline sphere, and how their message is affected by hierarchical power relations.

Investigating the Opportunities to Provide Internet-Based Sexual Assault Information to Women in Bangladesh

Kazi Priyanka Silmi, Ohio University

Women and sexual assault victims worldwide exhibit reluctance to access information, report violence or



use available services because of self-blaming, shame and social stigma. To address this, many sexual assault service providers now offer information and services through the internet that offers anonymity. The trend of increasing gender-based violence and the staggeringly rising internet users in Bangladesh presents virtual space as a resource repository where sexual assault victims can seek information and support. Through content analysis and interviews, the paper investigates how information and support services relevant to sexual assault can be presented online to inform women seeking information.

Hollaback Against Street Harassment! Online Communities as Spaces for Social Change

Liliana Acevedo Callejas, Ohio University

Hollaback.com is an example of how new technologies allow for the creation of spaces to fight street harassment. The present study seeks to thematically analyze the web content of the Hollaback.com site from New York, U.S. in order to outline the different strategies women and men employ to speak up against street harassment. In addition, we wish to find the most common issues that people face when encountering street harassment, either as the person who is being harassed or as a bystander. Finally, different forms of participation will be quantified in terms of both frequency and number of participants.

406. *Bikes, Drag, and Jesus: The Body Politics of Sport, Rurality, and Religion*

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 203-AV

□ Moderator:

Qwo-Li Driskill, *Oregon State University*

□ Participants:

“Rural Drag: Adopting Rural Cultural Practices as an Analogue for White Settler Heteropatriarchy”

Garrett Wedekind Nichols, Texas A&M University

This presentation theorizes “rural drag,” a rhetorical practice involving the appropriation, arrangement, and deployment of rural objects, practices, and aesthetics to assert membership in and support for white,

settler heteropatriarchy. “Rural drag” is an attempt to stabilize binaries of gender, race, class, space, and sexuality that are disrupted by the cultural emergence of gender-crossing in settler society. Drawing on decolonial feminist and queer theories, this presentation demonstrates how “rural drag” responds to and perpetuates histories of white supremacy, settler colonization, and heteropatriarchy, revealing rhetorical practices informed by these histories and the discursive relationship between the United States and rural spaces.

“Let Him Sop You Up’: the Queer Body of Colour as a Religious Body”

Crystal Boson, University of Kansas

Let Latrice Royale take you to church. In proclaiming that “Jesus is a biscuit, let Him sop you up,” she asserts both that the Queer of Colour body can be a religious space, and that religion can be easily queered. This playful invocation of Christ does a great deal of heavy rhetorical lifting: the transubstantiation places the comment firmly within religious discourse, while inviting Him to “sop” up a multiply-queered body moves the discourse into more nuanced territory. This paper will explore the intersection of race, gender, orientation, performance, bodies, and the discursive violence inherent when these sites collide.

“White Jesus Does Triathlon: Sport, Religion and the Raced Body”

Megan Deann Lease, University of Kansas

The sport of triathlon is a constructed racialized space in which certain bodies, such as bodies of Color or unfit/ “overweight” bodies, are discouraged from participating. This paper will analyze how white Christian triathletes evade the meanings and privileges attached to their own race and how they negate their sport as a racialized space. As a white space that grants certain bodies access to a discourse and lifestyle of “fitness and healthiness,” triathlon is an important site for interrogating the unquestioned assumption that slim, fit bodies are good, moral bodies.

407. *Black Feminist Cartographies: Local and Global*

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 204-AV



□ **Moderator:**

Julia Mason, *Grand Valley State University*

□ **Participants:**

“Why Am I Black?” Hip Hop, Cultural Agency, and Resistance in Dubai, UAE

Zenzele Isoke, University of Minnesota

How are black female identities forged in the Middle East? How does participation in hip hop culture enable translocal understanding of blackness to proliferate around the globe? How can translocal ethnographic encounters between black women enable new understandings and practices of black female cultural agency to emerge? Based upon ethnographic fieldwork in Dubai, UAE, and featuring the voices of black identified women of diverse racial ethnic backgrounds who live in Dubai and who are engaged in global hip hop cultural practices, I present a body of black feminist ethnographic practices that are mutually affirmative, non-hierarchical, and open-ended.

Black Girlhood Disrupted: “All the Girls are White, All the Blacks are Male.”

Lisa Covington, Independent Scholar

Through semi-structured interviews and participant observation of four African American girls, this qualitative study investigated participants’ lives in an urban community center on the East Coast of the United States. The research results will discuss Black girls’ experiences with sexual harassment, challenges within educational environments, and the importance of community. The implications for the lives of young African American girls and girlhood research will be addressed.

Sister Codes: Self-Care and Transnational Feminisms in Black Women’s Magazines

Timeka Nicol Williams, University of Michigan

This paper considers the magazines *Real* (South Africa-based) and *Essence* (U.S.-based) as part of a transnational literary chorus and an alternative public sphere where Black women redefine themselves and establish a matrix of care for self and care for the soul. Situated at the intersection of race, gender, and spirituality, this textual analysis focuses on three major themes: health, labor, and romantic relationships.

I argue that these magazines demonstrate the emergence of a globalized, modern, yet radical, Black womanhood.

“Gotta Get a Ruffneck”: Black-Oriented Music Consumption and the Sexualization of Hypermasculinity

Lanice R. Avery, University of Michigan, Ann Arbor

Depictions of Black hypermasculinity that are widely circulated in culturally specific mass media have been highlighted as a critical source from which young Black heterosexual women derive their understanding of a desirable male partner. Research suggests that increased exposure to hypermasculinity through Black oriented media sources like hip hop music leads Black women to eroticize and fantasize about sexual partners who display gendered characteristics related to Black hypermasculinity. This paper aims to examine whether cultural constructions of Black hypermasculinity are reflected in Black women’s descriptions of their ideal sexual partner, and how these associations are related to Black media consumption.

408. Feminist Interfaces?: Digital Spaces and Social Change

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 205-AV

□ **Participants:**

Watching a Revolution: Visual Media as Social Media Narrative

J Jenna Hupp Andrews, University of Michigan, Flint

The January 25 Egyptian Revolution started with a video “call-to-arms” posted online by a young woman, the first of innumerable visuals circulated. Those of us watching the events unfold connected with the Egyptian people’s plight through these visuals that were disseminated across social and digital media. Visual artifacts, whether created by journalists or protestors, functioned to influence global public opinion and cultivate support outside of Egypt through the use of social media. This paper examines these roles these visuals played in the so called “Facebook Revolution”, with a particular focus on the representation of Egyptian women.



Responding to California's Proposition 8

Tamara (Lindner) Alexander, Union Institute & University

Religious fundamentalism and heterosexism were two of the predominant forces embedded into the framing of California's Proposition 8, which resulted in marriage inequality. At play within this context is the idea that male dominance and sexual binarism exert power and control in dictating normative standards. My paper will work to analyze these areas. Further, I will explore the venue of digital media as a source of activism in response to Proposition 8, activism that works to produce ideas about social change by embracing opposing tensions that ebb and flow in and through the constructed space of religio-heteronormativity.

The Personal is Academic: The Digital Archive of Literacy Narratives

Deborah Kuzawa, The Ohio State University

The rallying cry for feminists and identity activists has long been "personal is political." However, in academia, the personal may be political but it is not always considered academic or scholarly. This presentation explores how we can use public, personal narratives from the Digital Archive of Literacy Narratives (particularly from feminist entrepreneurs and queer subjects) democratize academic work and re-imagine what counts as scholarly research and evidence. The DALN is open-access and open-contribution, and therefore using the DALN and its narratives within academic spaces is one way to incorporate underrepresented or peripheral experiences, arguments, and evidence.

DapperQuestions: On the Political Stakes of Masculine-of-Center Fashion Blogging

Angel Lemke, Union Institute & University

Though queer subjects have long used the internet as a tool for activism and community-building, the rise of social media—a mode in which users are ostensibly positioned as both consumer and producer—has witnessed the rise of a new, robust discourse surrounding butch and trans* fashion. With a particular focus on how the unique properties of social media enable or disable certain types of dialogue, this paper examines the site DapperQ, asking to

what extent the site's users engage fashion discourse for activist ends and to what extent such sites might function to de-politicize queer digital space.

409. *Playing with Pretty: Re-thinking Agency and Racialized Femininity*

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 206

□ Moderator:

Jennifer Elizabeth Maher, *Indiana University, Bloomington*

□ Participants:

From Taylor Swift to Lil' Wayne: Gender and Race Play in Beauty Blogging

Megan Adams, Indiana University, Bloomington

Popular beauty guru Promise Phan is well known for her uncanny celebrity transformations, which include Nicki Minaj, Jessica Alba, and Justin Bieber. Phan masterfully plays with race and gender presentation in her videos, drawing the admiration—and sometimes ire—of her millions of viewers. The explosion of beauty blogging has led to the proliferation of celebrity makeup tutorials, often with little to no reflection on the politics of racial or cultural appropriation. Using a lens of feminist and critical race theory, I examine these popular makeover tutorials in relation to analyses of gender and racial drag.

Call for a Good Time: Self-Representations of Fat Black Women on Backpage.com

Alexa Marcotte, Indiana University

This project explores self-representations of fat black women in prostitution advertisements on Backpage.com. Of particular interest are the ways in which fat black sex workers negotiate multiple systems of oppression and various cultural understandings of sexual desirability that simultaneously asexualize and hypersexualize them. In which moments do these women express and/or fail to express agency? How do their self-representations differ from prostitution advertisements of thin white women on Backpage.com and contest normative femininity? This paper employs feminist theory, critical race theory, and fat studies to answer these questions and provide insight into the intersections of race, sexuality, gender, and fatness.



“In Noblest Womanhood, Find Truest Sisterhood”; How National Panhellenic Conference Sorority Womanhood is Structured by Race, Gender, and Sexuality

Jocelyne Scott, Indiana University

This paper is a preliminary exploration of how National Panhellenic Conference (NPC) sororities are structured through and by race, gender, and sexuality. These sorority women are presumed to be white, heterosexual, and normatively gendered. NPC sororities are often viewed as incommensurable with feminist or queer theory and as impossible spaces for feminist or queer subjects. Refusing to theoretically grapple with these women and the sites of privilege they inhabit, however, only serves to further reify them as normal. I specifically address how whiteness, femininity and white womanhood, and heteronormativity inform the NPC structure and the spaces and women within it.

410. Close Reading of Bordercrossing Fiction

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 207-AV

□ **Moderator:**

Kulvinder Arora, *Independent Scholar*

□ **Participants:**

Drawing the Border Line: Pursuing Economic and Racial Justice in Latina/o Comics

Marie Satya McDonough

This paper examines two Latina/o graphic narratives that use the space of the border to intervene against a neoliberal and neocolonialist US, Molina’s *Cihualyaomiquiz*, *The Jaguar* and Gilbert Hernandez’s *Palomar*. I ask how Molina and Hernandez use the possibilities offered by the comics medium to explore how the Latina/o world is gendered female by the US’s neocolonial imagination, how they sketch out, via their heroines, possible modes of redress and retribution against economic and social injustice, and finally how they describe affective dimensions of political depression and failure.

Lunar Braceros and Feminist Futures

Natalie Havlin, LaGuardia Community College

This paper presents Latina/o speculative fiction as a mode of feminist knowledge production exploring the potential for collective action to challenge colonial dispossession and social inequalities in the Americas. Focusing on *Lunar Braceros* 2125-2148 (2009) by Rosaura Sánchez and Beatrice Pita, I trace how the novel depicts a post-neoliberal future marked by an expansion of militarized state and social borders across the Americas and the solar system. I discuss how *Lunar Braceros* stages the limits of protest politics and the potential of transnational techno-networks to not only challenge global capitalism, but also transform structural and interpersonal relations in the process.

Manipulating Margins: Queer(y)ing Motherhood in Patricia Powell’s *The Pagoda*

Abigail Palko, University of Notre Dame

Patricia Powell’s *The Pagoda* explores the Chinese immigrant experience in late-1800s Jamaica. More than a mere historical novel, though, and more than a postcolonial critique of empire, Powell’s novel engages the boundaries of gender with her cross-dressing protagonist, Lowe. Lowe is both social father and biological mother to Liz, as well as occasional “female husband” to Miss Sylvie. This paper draws on current theoretical engagements with sexual identity and motherhood, developing a new critical reading of the novel that attends to the crucial role that maternal identity plays in the novel.

Situating the Subaltern: Azar Nafisi’s ‘Reading Lolita in Tehran’ as a Product of ‘Hybridity’

Abigale Laine Vercauteren, Arizona State University

Azar Nafisi’s 2003 memoir *Reading Lolita in Tehran* has been a source of contentious debate among post-colonial and feminist critics. Several critics have accused Nafisi of acting as a “native informant” and using *Reading Lolita* to promote Western imperialism, while others have praised her work. Using Gayatri Spivak’s ideas about subalternity and Homi Bhabha’s concept of “hybridity,” this paper



explores the ways in which Nafisi's identity uniquely situates her to represent the lives of Iranian women. Neither a wholesale celebration of Iranian culture nor a promotion of Western hegemony, *Reading Lolita* instead exists in a "third space of enunciation."

411. *Trans Bodies and Community Organizing in Online Spaces*

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 208-AV

□ **Moderator:**

Jeannette Soon-Ludes, *University of Maryland, College Park*

□ **Participants:**

Queer Ideology, Political Practice, and the Indian Queer Movement: A Discourse on the Inclusion and Exclusion of Gender Variant Identities Within Contemporary Indian Queer Politics

Kayden Althen, University of Texas, Austin

This paper discusses the ideological and political composition of the contemporary queer community in India; specifically, how transgender identities are represented within Indian queer scholarship and queer organizations. It seeks to expand the understanding of transgenderism in South Asia beyond hijras by examining other gender variant identities, including trans masculine ones, and analyzing Indian discourses on gender and sexuality more broadly. Online publications, websites, and blogs are important to discourse around transgender visibility in India. I argue transgender/gender variant individuals face greater forms of marginalization within the contemporary queer movement in India because of the silence surrounding their gender identities.

Ghostly Gay Children, Homophobic Hauntings, and Fabulous Futures: Story-telling and Community-Building on the Blog *Raising My Rainbow*

Jessica Vooris, University of Maryland, College Park

While *CJ's Mom* chronicles her individual parenting experiences on *Raising My Rainbow*, she also creates a space for community story-telling, purposefully

drawing together a readership of LGBT adults as well as parents of gender-creative, trans and gay children. Stories shared by readers in the comment sections, their responses to specific blog entries, and her blogroll produce particular knowledge around children's gender and sexuality. I argue that the narratives around *CJ's* gender expression evoke images of the ghostly gay child (Stockton, 2011) of generations past and the threat of homophobia, as well as the myriad possibilities for queer children's futures.

Anatomy of a Tag: Understanding Social Tags' Role in Organizing Trans Communities on Tumblr

Avery Dame, University of Maryland, College Park

This paper will examine social tags' role in shaping transgender users' public articulation of self and their relationship to ideas of online community. In my analysis, I will focus specifically on how users use the #mtf and #ftm tags on the social networking platform Tumblr. Simultaneously search tool, topic descriptor, and identity marker, I argue #mtf and #ftm become boundary objects (Bowker and Starr 2000) around which trans users organize communities of practice. As such, these tags serve as contentious reservoirs of meaning for members; moreover, only through "proper" use is a user's identity claim registered as legible.

412. *Undergraduate Student Caucus Business Meeting*

9:25 AM–10:40 AM

Duke Energy Convention Center: 209

413. *Embodiment Without Dualisms*

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 211-AV

□ **Moderator:**

Aimi Hamraie, *Emory University*

□ **Participants:**

Trans Erotics: Thinking Sex-Gender-Sexuality Embodiment *Mairéad Sullivan, Emory University*

It is, by now, axiomatic for Women's, Gender, and Sexuality Studies that the analytic categories of sex-gender-sexuality be approached as separate, if



related, concepts. Recent imaginings of transgender subjectivities, however, seem to trouble the easy distinction of these categories because trans fails to map easily on to sex or gender or sexuality. Indeed, many imaginings of transgender subjectivity rely on a disavowal of one of these three categories. Tracing such disavowals through the work of Judith Butler, Jack Halberstam, Tim Dean, and Gayle Salamon, I, instead, read transgender—specifically, a certain trans erotics—as an invitation to think the inbetween spaces of sex-gender-sexuality together again.

Leaky Bodies and Bodily Matters That Matter: Female Comportment in the Films of Catherine Breillat

Lauran Whitworth

Arguably few visual artists working today provide more material with which to consider alternative trends in contemporary representations of women as sexual beings than French filmmaker Catherine Breillat. Breillat's films spur questions regarding the liberatory potential of abjection: Do leaky bodies, bodies seemingly out of control (vomiting, urinating while clothed, bleeding, sobbing, and gorging), complicate gendered power dynamics? Can such bodily disruptions unsettle, even "queer" normative scripts of sexual development, behavior, and expression? Degraded and defiled by their own desires and actions, Breillat's female figures, I will argue, demonstrate the disorderliness of physical and psychic maturation, challenging socio-biological dictates of naturalness and unnaturalness, as well as delineations between indecision and action, submission and domination, and social and self constitution.

Teaching Intersex: Beyond Additive and Exceptional Approaches

David Rubin, Vanderbilt University

The growing integration of curricular materials on intersex into women's, gender, and sexuality studies teaching and classrooms raises a number of significant pedagogical questions. What are the goals and agendas driving this inclusion? Can intersex simply be added to the WGSS curriculum, or does intersex productively unsettle some of the epistemological foundations of the field? What are the dangers of using

intersex as an exceptional object of study for teaching the social construction of sex, gender, and sexuality? How might teaching intersex not only supplement but also critically reconfigure interdisciplinary, queer, multicultural, and transnational WGSS pedagogies?

Transgender Binaries? Peter Pan & the (Neo-)Vagina Monologues

Anson Koch-Rein, Emory University

Zowie Davy asserts that "transmen's commitment to a male identity is corporeally and discursively constituted in different ways to transwomen's commitment to a female identity." This is more than a seemingly "obvious claim" regarding gender differences. My paper will argue that such gender-specificity does not take gender as self-explanatory (a la 'transwomen are from Mars, transmen are from Venus'). Instead, as examples of transmasculine references to Peter Pan and transwomen's participation and rewriting of Enslin's Vagina Monologues show, transgender rhetorics offer us a more complex take on how gendered meaning is made.

414. Queer Body Politics and Explorations in the Age of Shame, Failure, and the Entrapment of Medicalized Bodies

Roundtable

9:25 AM–10:40 AM

Duke Energy Convention Center: 231

Queer scholarship and personal narratives guide our approach to confront our uneven body dilemmas, as we know our bodies and identities are never fully whole, cured or complete according to the medical industrial complex. This conversation covers a range of sex/ual and gender disconnections as it relates to being queer with chronic illness and pain, queer trans bodies, and being fat in the age of skinny. By calling attention to the vulnerability of our stories of trauma, we search for healing, as we solidify our method of survival via feminist dependency.

□ Moderator:

Amy Howton, *University of Cincinnati*

□ Presenters:

Nikole Dorsett, *University of Cincinnati*

Brittany Carbonara, *University of Cincinnati*

▼ T Vaught, *University of Cincinnati*

Cortnie Owens, *University of Cincinnati*



415. *Applied Critical Masculinities: The Politics of Curricular & Co-Curricular Programs for Men*

Roundtable

9:25 AM–10:40 AM

Duke Energy Convention Center: 232

The child sexual abuse scandal at Penn State University provided one of the loudest teachable moments for anti-violence educators in recent years. However, the mainstream discourse around the Penn State crisis once again degendered language around violence. This has created a tension for educators who must choose between being inclusive of the experiences of male victims of violence and maintaining the political focus on men's violence against women. This session will explore this tension and the politics of critical masculinities programs aimed at helping men deconstruct dominant forms of masculinity and shape identities free from violence.

□ Moderator:

Brian Anderson, *Loyola University, Chicago*

□ Presenters:

Stephen Adler, *Rape Victim Advocates*

Billy Korinko, *University of Kentucky*

Sacchi Patel, *Stanford University*

416. *Exploring Activism and Academics Through Service Learning*

Roundtable

9:25 AM–10:40 AM

Duke Energy Convention Center: 233

This Roundtable brings together scholar/activists who teach service learning classes on a broad range of topics including Sexuality Studies, Women in Prison, Domestic Violence, Poverty, Feminist Activism, and Girls Studies. Each participant will describe how they combine activism and academics and how this collaboration benefits students, scholars, academic institutions and community organizations. Syllabi and other course material will be shared.

□ Presenters:

Jami Ake, *Washington University*

Amy Eisen Cislo, *Washington University*

Susan Stiritz, *Washington University, St. Louis*

Barbara Baumgartner, *Washington University*

Gretchen W. Arnold, *St. Louis University*

417. *Futures of Postwar Feminisms*

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 234

□ Moderator:

Ashley Glaus, *Oregon State University*

□ Participants:

Affective Orientations: Emotions, Gender, and Transformation in de Beauvoir's *The Second Sex*

John McMahon, The Graduate Center, CUNY

In this paper, I argue that Simone de Beauvoir's concerns in *The Second Sex* can be constructively re-read through Sara Ahmed's theorization of emotion and orientation, and that we can read her account of masculine and feminine subjects as describing particular kinds of "affective orientations." De Beauvoir is not, ostensibly, an emotional writer. However, I contend that she proves to be an insightful analyst of the emotions at work in critique, subjectivity, gender, and liberation, and that an emotional reading of de Beauvoir is central to re-imagining her thought through contemporary theoretical frames.

Beating a Path Less Traveled: Diane di Prima & Joyce Johnson Writing Through the Waves

Maureen M. Kentoff, The George Washington University

The works of Diane di Prima and Joyce Johnson recount the life stories of New York women discovering their myriad "beat" selves and "outlaw" desires while coming of age during the 1940s–50s: a period often historicized as falling between the putative first and second waves of feminism. In an era of conservative backlash, the authors sought to break free of normative constructs of gender, agency, and authorship. Presaging future feminisms, I argue that they present subjectivity as being not just intersectional, but "interdimensional." In turn, these memoirs reflect women writing through, and thereby creating their own, waves of feminism.



Pro-life and Pro-woman: Feminists for Life and the Constraints of the Abortion Litmus Test for the 1970s U.S. Women's Movement

Sarah B. Rowley, Indiana University

Formed in 1972, Feminists for Life (FFL) was composed of "pro-woman, pro-life" activists. Mainstream feminists eschewed groups such as FFL because of its antiabortion position, and that abortion-based litmus test for feminism grew increasingly important throughout the 1970s as abortion began to take on its current polarized, partisan political contours. I argue that over time, as groups such as NOW rejected FFL and feminism as a whole became identified in both practice and perception with reproductive rights, FFL allied more with conservative prolife groups than with other feminists, thereby undermining the organization's original emphasis on fighting women's oppression.

Pro-sex/Anti-sex; Where This Became a Conversation of Sex Work as Empowering

Ashley Glaus, Oregon State University

Radical feminist theory gave rise to a divide between pro-sex and pro-censorship feminists (Purvis). The theoretical divide was not in regards to the opposition of pornography, but rather in how feminists should handle it. At some point, however, feminist theorists began to pay credence to sex work as a form of "empowerment". This paper interrogates what feminists theories gave rise to this assertion and where feminist theorists stand with it today.

418. Militarized Sexual Politics

Panel

9:25 AM–10:40 AM

Duke Energy Convention Center: 235

□ **Moderator:**

Bailey Kier, *University of Maryland, College Park*

□ **Participants:**

Healing from Military Sexual Trauma Through Feminism

Amber R. Rose, City College of San Francisco

Military Sexual Trauma (MST) is defined as psychological trauma resulting from physical sexual assault or sexual harassment occurring during

active duty. One in three women in the military will experience MST during their time in service. I am a MST survivor. I believe Feminism and the study of Feminist Theory can be a vital part of the healing process for survivors of MST. I would like to share the stories of MST survivors who have utilized Feminism and Feminist Theory to heal from their trauma as I have.

Intimate Warriors: Military Spouses and US Military Culture

Cristin Shiffer, Pacific Forum Center for Strategic and International Studies

A decade of warfighting with an All Volunteer Force, the end of "Don't Ask Don't Tell," and newly expanding combat roles for women are all underpinned by a military culture that is changing to more closely reflect American society. This paper details how the US military's conception of military families is reflected by the actions of service members at the personal, national, and international levels. Focusing on recent developments in same-sex military benefits and military spouse employment, the research illustrates how the intimate relationships of military families are central sites for constructing and reconstructing military culture.

"Neoliberal Feminist Warriors: Pinkwashing, Postfeminism, and Militarized Modernity"

Mary Jo Klinker, Winona State University

This paper examines the increased depiction of women as empowered citizen subjects through military service and involvement. I argue that these constructions depend on acceptance of the militarization of society and contemporary neoliberal citizenship, which defines political and social involvement as tied to citizen's privatized risk and empowerment as consumptive "choice." The exploitation of female soldiers' identities is used to bolster the concept of the U.S. as a nation of postfeminist and postracist equality.

419. Governing Council Meeting

9:25 AM–4:00 PM

Hilton Netherland Plaza: Salon FG

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



420. *Examining the Importance and Efficacy of a Gay-Straight Alliance on Regionalized University Campuses*

Roundtable

10:50 AM–12:05 PM

Duke Energy Convention Center: 200-AV

Gay Straight Alliances are an integral part of student life at the university level. At its core the Gay Straight Alliance seeks to replace the ideologies that parallel the stereotypes of what it means to be gay by promoting the fellowship of brother/sisterhood. Examining campus climate and student demographic is crucial for the efficacy and sustainability of a campus GSA, and that is particularly true in the case of organizations on regionalized college campuses (RCC's). This roundtable will discuss the political, procedural, and logistical entities that influence the success of a GSA located on a regional college campus.

□ Moderator:

Jacqueline Daugherty, *Miami University, Middletown*

□ Presenters:

Molly L. Little, *Miami University*

Dorothy Shumake, *Miami University, Middletown*

Christina N. Harrison, *Miami University, Hamilton*

Joseph Paul Taggart, *Miami University*

421. *Food is a Feminist Issue: Planting Seeds of Change Through Student-Driven Service Learning Projects*

Roundtable

10:50 AM–12:05 PM

Duke Energy Convention Center: 201-AV

In the Spring semesters of both 2012 and 2013, a course entitled “Feminism and Food” was offered at IPFW. This roundtable session will feature student members of both sections, and their instructor, sharing lessons learned through the Service Learning component of the course. The presentation will explore points of encounter between the conference sub-topics of feminism, students/classroom/education, and activism; specifically the intersections of feminist activism, education, and community-building.

□ Moderator:

Layli Roshan Magers, *Indiana University, Purdue University Fort Wayne*

□ Presenters:

Elizabeth Mannir, *Indiana University, Purdue University Fort Wayne*

Layli Roshan Magers, *Indiana University, Purdue University Fort Wayne*

Melody Monday, *Indiana University, Purdue University Fort Wayne*

Nicole Black, *Indiana University, Purdue University Fort Wayne*

Amity Pauley, *Indiana University, Purdue University Fort Wayne*

422. *Refusing to be Cloaked in Invisibility: Renegotiating Dominant Narratives of the Female Body*

Panel

10:50 AM–12:05 PM

Duke Energy Convention Center: 202-AV

□ Moderator:

Mallory E. Mann, *Bowling Green State University*

□ Participants:

The Cultivation of the Body and the Self: A Somaesthetic Analysis of Irene Woodward and Nora Hildebrandt, America's First Tattooed Ladies

Johni Amos, Bowling Green State University

This paper examines the choices in body modification and exhibition by America's first tattooed women performers. Using somaesthetics as a theoretical framework, the paper argues that the women's cultivation of their bodies was counter to society's established norms, forcing them into a life of multiple roles—specifically that of the tattooed lady and a lady in society. By analyzing the women's choice of tattoos, placement, costumes, and stories, it is established that the duality of these roles mandated numerous performances that allowed the ladies to express and form their individuality while still operating within the confines of a rigid society.



Constructing Rural Poverty in Depression Era America: Discourses of Race, Gender and Mexican Bodies through the lens of Farm Security Administration Photography

Lisa Kaplan, Bowling Green State University

The contemporary image of the American farmer as a white, male was popularized by the Farm Security Administration (FSA) photography project. My study contends that in order to construct the ideal candidate as American citizen whose social citizenship was reliant on whiteness, FSA photography employed discourses of biological determinism to construct Mexican appearing bodies as alien and outside of the possibility for FSA aid. This research provides a critical analysis of this discourse through visual representations of women's bodies as sites of reproduction and of domestic space as a sphere marked for providing evidence of both poverty and good/bad motherhood.

"I don't see race; I don't see color": Race, Sexuality, and the Rhetoric of Defense at the U.S.-Mexican Border

Kate Schaab, Bowling Green State University

Mexican women's sexuality has historically been cast as deviant, in need of regulation, and a threat to Anglo Americans. This presentation draws upon the works of Elena Gutiérrez and Natalia Molina, as they document 20th Century U.S. public discourses designating women of Mexican-origin as reproductive threats and social burdens. Shifting to the contemporary moment, I examine how Anglo-American cultural productions, such as the 2008 documentary *Border*, rely upon anti-female rhetoric—calling upon historically and seemingly natural characterizations of undocumented female migrants' bodies as sexually deviant—in order to refute the overt racist and nationalist rhetoric shaping U.S. border defense strategies.

423. Embodying Trauma: The Politics of Geography, Medicalization, and Subjectivity

Panel

10:50 AM–12:05 PM

Duke Energy Convention Center: 203-AV

□ **Participants:**

Traumatic Excess: The Taboo of the Leaky Monster

Kelly Christina Sharron, University of Arizona

Bataille's theories of the taboo in conjunction with Margrit Shildrock's work on the monstrous subject are constructive for trauma studies. Trauma is an event that produces subjectivities through encounters with the psyche, corporeal, fantasy, and event. Subjects who do not properly mourn come to embody the excess of trauma, fashioned as monsters. The monster is that which leaks from personal experience into the public sphere, from body to psyche, from self to other, from memory to present, etc. This paper will attempt to think beyond the taboo of monstrous embodiments as productive sites of excess through the lens of trauma.

Trans- : Revolutionary Becomings

Abraham Brookes Weil, University of Arizona

By examining connections between bodies, space, disaster, and revolutionary imaginaries this paper seeks to uncover the political possibility of embodied movements and moments as they contend with biopolitical management, neoliberalism, and capitalist flows. I discuss various modes of embodiment that trouble matter, even biology, through the experience of natural disaster, medical treatment, and dis-identification that inherently questions animate divides and "truths". I argue these bodies, identities, non-identities, politics, performances and viral de-stratifications assemble rhizomatically and offer feminists a critical point of inquiry and political model.

Embodied Epistemology at the FDA: Rhetoric, the Body, and Biomedical Activism

Liz Barr, University of Wisconsin, Madison

In 2012, the FDA reviewed a pharmaceutical HIV prevention strategy (PrEP). Activists testified before an advisory committee, enacting an authority based in embodied knowledge. This provided a counter to the biomedical data presented that day. Drawing on feminist rhetorics of the body, this paper develops a framework of embodied epistemology that highlights the ways biomedical discourse is enacted on and through bodies. This paper raises questions about



authoritative bodies, power asymmetries, and what counts as evidence, arguing a framework of embodied epistemology accounts for the positionality and materiality of speakers and the material and symbolic resources used to make arguments.

Gendering Medicine: A Politics of the Trans-Surgical Assemblage

Dylan McCarthy Blackston, University of Arizona

Using theories of affect and assemblage, this paper provides a scalar analysis of transgender bodies who undergo surgery related to ‘medical transition.’ It focuses on the limitations and potential political disruptions that the trans-surgical body creates when analyzed, not only in relation to what surgery does, but how it is connected to rights claims, whiteness, and class. The paper engages videos of trans- medical transitions, to note the undergirding representation of whiteness. The paper asks, what body politics could emerge when focusing on the trans-surgical body in terms of location, access, and popular representation?

424. Music as Feminist Intervention in Girlhood Panel

10:50 AM–12:05 PM

Duke Energy Convention Center: 204-AV

□ **Moderator:**

Julianne Guillard, *Virginia Commonwealth University*

□ **Participants:**

Which Girls Rock: Imagining Girlhood Through Popular Music

Diane Pecknold, University of Louisville

In their work with girls, rock camp activists must mediate between the interrelated paradigms of girl power and girl crisis, as well as the messages about gender and power embedded within rock and pop music ideology. Using written materials from camps and conversations with organizers, this paper explores how girlhood is constructed and contextualized by the adult feminists who organize and volunteer in the girls’ rock camp movement. Investigating the discursive constraints on oppositional constructions of girlhood within feminist activism, particularly across generational lines, it engages central questions about the factors that encourage and limit social change.

Pleasure, Danger and Activist Critique in Music Education at the Rock ‘n’ Roll Camp for Girls

Sarah Dougher, Portland State University

In the study of popular musical forms, feminist scholars and teachers contend with tensions between their activist critiques of sexism, and their own pleasure and enjoyment of music. When these teachers are working with girls at the Rock ‘n’ Roll Camp for Girls, this tension is complicated by the unacknowledged slippage between parental, peer, and camp constructions of girls sexuality, each of which relies on notions of safety and appropriateness that potentially limit girls’ positions as social actors. This paper explores unresolved and resolved tensions in the practices of girls and teachers at the Rock ‘n’ Roll Camp for Girls.

Hip Hop Girls and Third Wave Music Ideologies

Elizabeth Kathleen Keenan, Fordham University

Within the field of girls’ studies, scholars have placed an emphasis on reclaiming “girlhood” through Riot Grrrls and “girlie” feminism. These Third Wave threads appropriate girlhood attributes for adult women, often over-emphasizing white, middle-class women’s contributions to feminism, despite a discursive emphasis on intersectionality. Simultaneously, accounts of hip-hop feminism focus on mainstream adult performers, rather than their youthful audiences. This paper argues for a more holistic framework in understanding the ways girlhood circulates in histories of popular music as Third Wave activism. Specifically, it asks: where are the girls of color in studies of popular Third Wave music?

425. New Directions in Online Education Roundtable

10:50 AM–12:05 PM

Duke Energy Convention Center: 205-AV

A diverse group of feminist educators discuss the revolution occurring in online education including the recent emergence of massive open online courses (MOOC’s) and the first women’s studies MOOC; new online women’s studies degree programs and courses; and innovative digital tools and resources for the feminist classroom.



□ **Moderator:**

Karon Jolna, *Ms. Magazine*

□ **Presenters:**

Katherine Spillar, *Feminist Majority Foundation*

Kelly A. Finley, *University of North Carolina, Charlotte*

Ileana Jimenez, *feministteacher.com*

Laura K. Brunner, *University of Maryland, College Park*

426. Out of Network: Activation Through Unusual Contact

Panel

10:50 AM–12:05 PM

Duke Energy Convention Center: 207-AV

□ **Participants:**

Multiplicities of Gender

Anna Lise Jensen, tART Collective

Glendalys Medina is currently artist in-residence at the American Academy in Rome—living with her girlfriend while making work as the Shank, her male alter-ego. Gender-variance is part of the artist's identity; the successful activism of the LGBTQIA community is yet another manifestation of increased awareness of gender complexities. I ask for a rethinking of language regarding gender in view of current research on hormones and neurotransmitters (work of biological anthropologist Helen Fisher) and advocate for widespread information on the complexities of gender and understanding of the characteristics of testosterone, estrogen, oxytocin, serotonin and dopamine, the ratios of these hormones and neurotransmitters, and their impact on behavior.

Feminist (Art) World(s)

Katherine Keltner, tART Collective

Some contemporary women resist the term feminism as borne of an assumed negative or as a monolithic construct. Since becoming a mother, my own experience has compelled me to address this term. I examine, through my art of self-documentation and archiving the consequent changes in my life as artist, wife, colleague. This has framed gender and parent roles, and the struggle to define (or neglect) feminism as cultural imperative. I situate my own practice within writings of Lucy Lippard and Amelia Jones, and the

work of Mary Kelly on motherhood (parenting is also the specialty of our sociologist moderator).

Gender and Contemporary Psychoanalysis

Dana Strong, NIP

I examine contemporary psychoanalytical theories of gender identity in the clinical setting. Given that psychoanalytic deconstruction of gender has historically fallen into pathologization or exoticism, the challenge for the contemporary treatment dyad is how to unpack shifting identities without collapsing the space where safe exploration can occur. Informed by the work of Adrienne Harris, Virginia Goldner and others, I consider how relational psychoanalysis can construct a gender fluid transitional space where both analyst's and patient's subjectivities are considered. How do theories of sexuality inform work on gender? How can we reconcile traditional focus on intrapsychic experience with issues of embodiment?

427. Unhealthy Negotiations: Intersectionality in the lives of Black Female College Students with Mental Health Concerns

Workshop

10:50 AM–12:05 PM

Duke Energy Convention Center: 208-AV

Limited access to health-related services, mistrust of healthcare providers, and the use of informal coping mechanisms discourage Black women from utilizing mental health services. Such barriers are compounded with the stress of acquiring post-secondary education within institutions that have limited knowledge of mental illness. This workshop shares study findings that explore the intersection of race, gender, class and ability in Black female college students with mental health needs. Unhealthy strategies for combating racist, sexist, and ableist ideologies are identified and historically linked to socio-cultural claims of racial, gender and cognitive inferiority. Implications for student services and future research are provided.

□ **Presenter:**

Nadia Monique Richardson, *Valenrich Wellness, LLC*



428. *Medieval Women Interest Group Business Meeting*

10:50 AM–12:05 PM

Duke Energy Convention Center: 209

429. *Social Justice Task Force Business Meeting*

10:50 AM–12:05 PM

Duke Energy Convention Center: 210

430. *Feminist Geek Culture*

Panel

10:50 AM–12:05 PM

Duke Energy Convention Center: 211-AV

□ Moderator:

Deborah T. Meem, *University of Cincinnati*

□ Participants:

“Now I’m the One That’s Cool”: The Power of Geek Feminism

Amy Rebecca Peloff, University of Washington

This paper explores how the emergence of geek feminist culture is creating spaces for social change. The representations of women in media have a significant impact on how all people think about and practice gender. While many women have vocalized their anger with hypersexual and heteronormative depictions of femininity and the lack of female producers of media, this criticism has increased significantly in recent years. However, women have also been able to expand their activities beyond protest and counter-readings into more creative spaces in which they produce their own texts and media through the expansion of fan cultures via new media practices made possible through Web 2.0.

Nerdlesque: The New Burlesque

Jo Jo Stiletto, Jo Jo Stiletto Events

Nerdlesque is a fantastical alchemy combining burlesque and sexy, brave, beautiful nerds of all shapes, sexes and sizes. Phasers replace feather boas and D20s replace pastie tassels in this new and exciting trend of modern burlesque. As nerd culture merges with the mainstream, nerdlesque too is evolving the art of burlesque. Queering, re-appropriating, and transforming the geek culture through performance, nerdlesque takes up the challenge of shifting the focus

away from the objectifying male gaze to a feminist lens that challenges our ideas about bodies, sexuality, and fantasy.

Celebration of the Female Geek

Jennifer K. Stuller, GeekGirlCon; Ink-Stained Amazon

Walking the floors of San Diego ComicCon is a thrill. But the gatekeepers of geek culture (industry-makers and fanboys) maintain a hostile environment in which female creators are often excluded from programming, women’s bodies are used to sell products, and female customers are ignored by vendors. Inspired by a rare panel featuring all women presenters called “Geek Girls Exist,” a group of women in Seattle came together to prove that not only did geek girls exist, but that by connecting through female community and creating a safe space for marginalized fandom they could empower each other, and through their visibility change geek culture itself.

431. *Revisiting the Profane in the Canon: Essentialism, Normativity, Heteronomy*

Panel

10:50 AM–12:05 PM

Duke Energy Convention Center: 231

□ Moderator:

Claudia Breger, *Indiana University, Bloomington*

□ Participants:

Improper Objects, Novel Embodiments, and Profane Materialism

Melinda Quinn Brennan, Indiana University

The political stakes of the profane requires theorizing beyond celebrating anti-normativity. Particularly within the field of Gender Studies, the profane invokes a call to shift and reevaluate—including debates that feel long settled. Following from Clare Hemmings’ *Why Stories Matter*, an incisive interrogation of the affective citational performativity within our field, this presentation revisits essentialism, universalism and affective politics in material analyses of Muslim women who veil. This task necessitates reimagining, given the familiar—the geography of women’s bodies and transnational feminist analyses that hail anti-



capitalist and the local—while interrogating the desire to be normative without disavowing abject statuses.

Self-Othering, Subjectivity, and the Normative

Ariel Sincoff-Yedid, Indiana University

How do people considered both sacred and profane within the gender system “other” themselves? In the field of Gender Studies, are those considered sacred or those considered profane part of the normative? How might we understand those considered normative who self-other and/or desubjectivize themselves from their own conceptions of the normative gender system? This presentation focuses on multiple angles of the questions of self-othering and subjectivity, addressing people considered normative both within the field and in society. Theoretically and practically, this presentation utilizes trans subjectivity scholarship and a discussion of fieldwork conducted with Lebanese Sunni Muslims.

Profaning Secularism: Heteronomies and Agencies without Effect

Susannah Laramée Kidd, Emory University

What would happen to feminism without a cause and effect model of agency? Recent feminist theories of the subject critique models of autonomy (Alcoff, McNay), but the ways in which religious women are required to produce effects on the world around them (pro-tradition or pro-resistance) reveals the residue of autonomy in feminist thought. The religious woman profanes the feminist subject who is imagined to be secular and autonomous. This paper draws on fieldwork with the feminist Protestant groups who deploy autonomy in their resistance to Islam and on the reading practices of other Protestant women whose effects cannot be traced.

432. *Strange, Stranger, Strangest: Women's Studies without Gender?*

Roundtable

10:50 AM–12:05 PM

Duke Energy Convention Center: 232

This roundtable explores what it means to do intellectual work that is fully informed by feminist genealogies but which does not engage centrally,

or perhaps even explicitly, with gender analysis. How might existing theoretical topographies be transformed by incorporating perspectives at the “outer limits” of Women’s Studies, itself a field characterized by attentiveness to liminal knowledges, practices of inclusion and exclusion, and the ways in which coalitional struggle and collective agency are enacted? The discussants’ goal in signaling towards “strange feminism” is to consider what is to be gained by departing for more alien territory with feminist commitments in tow.

□ Moderator:

Mel Chen, *University of California, Berkeley*

□ Presenters:

Cat S. Cassel, *University of Michigan*

Jina Kim, *University of Michigan, Ann Arbor*

L. Vancil Robertson, *Texas Woman's University*

Jessica Spain Sadr, *Texas Woman's University*

433. *Student Encounters with Women's Studies Roundtable*

10:50 AM–12:05 PM

Duke Energy Convention Center: 233

Graduate students are situated within, and constantly negotiate, the borders and margins of women’s studies as potential inductees into the professional women’s studies community, as scholars and activists pursuing new theoretical and political terrains, and also as workers in a rapidly-changing higher education system. We will share our perspectives on issues within the discipline, the position of women’s studies in academic institutions, and ways we apply feminist thought outside academia. We aim to create a dialogic space for students to take stock of where we are and where we might go through formal education in women’s studies.

□ Moderator:

Anna Rachel Terman, *The Pennsylvania State University*

□ Presenters:

Lauren Jaclyn DeCarvalho, *University of Arkansas*

Andrei L. Israel, *The Pennsylvania State University*



Jaime Madden, *University of Maryland, College Park*
 Leslie Christina Sotomayor-Zoebisch, *The Pennsylvania State University*
 Anna Rachel Terman, *The Pennsylvania State University*

434. *Troubling Bodies: Identity, National (Un) Belonging and Regulatory Campaigns*

Panel

10:50 AM–12:05 PM

Duke Energy Convention Center: 234

□ Moderator:

Stacie Taranto, *Ramapo College Of New Jersey*

□ Participants:

Infrastructure or Brick Wall: Trans Health, Classification, Standardization, and Embodiment

Christoph Hansmann, University of California, San Francisco

How do the infrastructures involved in trans health converge with gender nonconforming bodies? Lampland and Star (2009) assert that “one person’s infrastructure is another’s brick wall.” This paper foregrounds the places where trans health—and its scaffolding in the form of classification and standardization systems—works for some bodies and fails for others (and sometimes both at once). From diagnostic categories to third party payers, a constellation of biomedical elements is implicated. Examining the sites where these infrastructural elements meet embodied patients enables a nuanced analysis of how trans health cares for, facilitates, disallows, and produces bodies and subjectivities.

Exit Denied: Border Control and the Politics of Trafficking

Maria Hwang, Brown University

This paper explores how the global campaign against human trafficking has affected the lives of migrant women. Drawing from my ethnographic research on Filipina freelance sex workers, I expose the paternalistic rhetoric of rescue that underpins the Philippine government’s anti-trafficking efforts. This, I argue, led to the implementation of border policies that curtail migrant women’s freedom of movement,

police their sexuality, and consequently, disrupt their livelihoods. Finally, I highlight how Filipina freelance sex workers circumvent anti-trafficking policies and propose a reading of their migration as acts of political resistance.

“Y’all smell like hairspray and desperation”: Queer(ed) Motherhood and the Anti-Childhood Obesity Campaign

Majida Kargbo, Brown University

Anti-childhood obesity campaigns seek to not only drastically reduce the number of fat individuals in the present, but to eradicate the possibility of a fat body in the future. The focus on fat children, however, does not simply reproduce common weight loss rhetoric, but enacts a very particular shift to the pathologization of the mother. This paper explores the absent presence of the mother in the reproduction of non-normative (fat) subjects. Reading anti-childhood obesity campaigns in conjunction with the reality T.V. show “Here Comes Honey Boo Boo,” I argue that the campaigns queer the relationship between mother, child, and subject-formation.

Fertile Ground: The Rise of the Pregnancy Help Movement in the U.S.

Sara Matthiesen, Brown University

Focusing on the “service arm” of the pro-life movement, this paper explores the development of the pregnancy help movement. Often referred to as crisis pregnancy centers in contemporary debates, this movement gathered strength during the same period in which poor mothers were being abandoned by the state and demonized by politicians. Pregnancy centers and the women who run them increasingly became a stand in for this gap in resources. I argue that this, combined with the movement’s woman-centered approach to pro-life activism, complicates both the abortion debate and how pregnant bodies are made public sites of engagement by abortion politics.



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Recognized as the leading international journal in women's studies, *Signs* is at the forefront of new directions in feminist scholarship. The journal publishes pathbreaking articles, review essays, comparative perspectives, and retrospectives of interdisciplinary interest addressing gender, race, culture, class, nation, and sexuality. Special issue and section topics cover a broad range of geopolitical processes, conditions, and effects; cultural and social configurations; and scholarly and theoretical developments.

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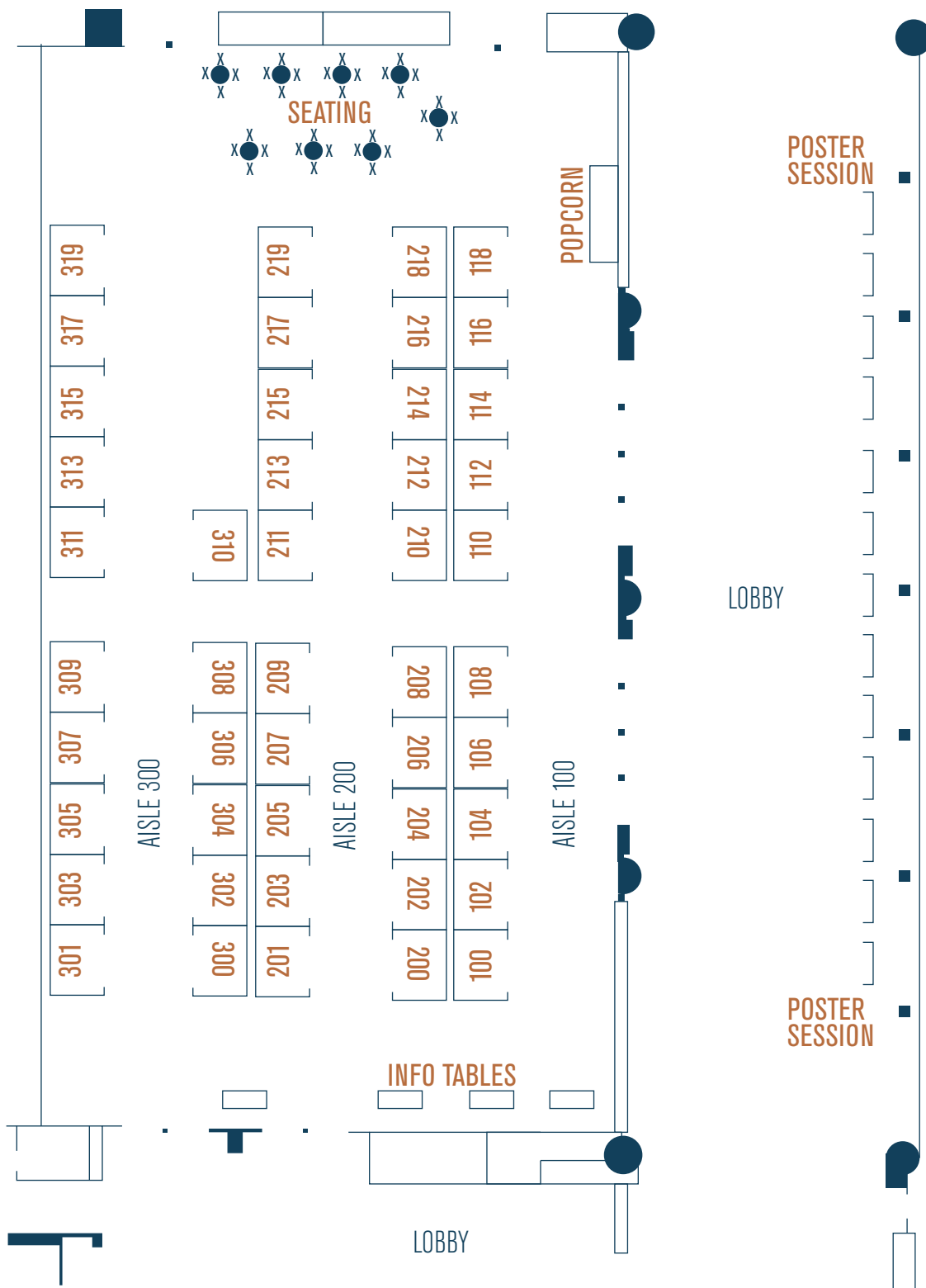
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34th Annual Conference

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