



NATIONAL WOMEN'S STUDIES ASSOCIATION

NWSA 37TH ANNUAL CONFERENCE

Leanne Betasamosake Simpson
KEYNOTE ADDRESS
Thursday, November 10 at 7PM



DECOLONIALITY

NOVEMBER 10-13, 2016

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National Women's Studies Association
Annual Conference

DECOLONIALITY

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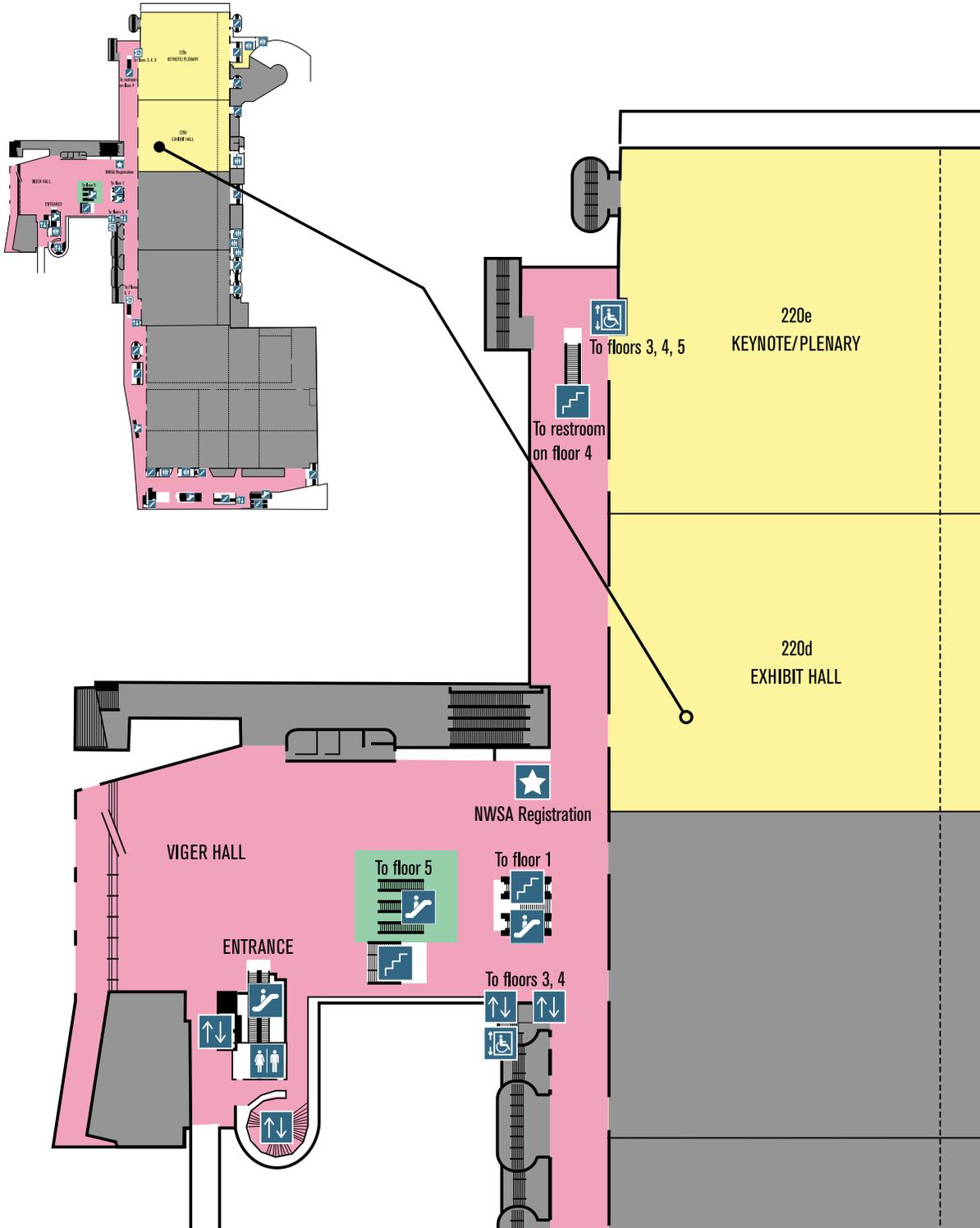
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Conference Maps

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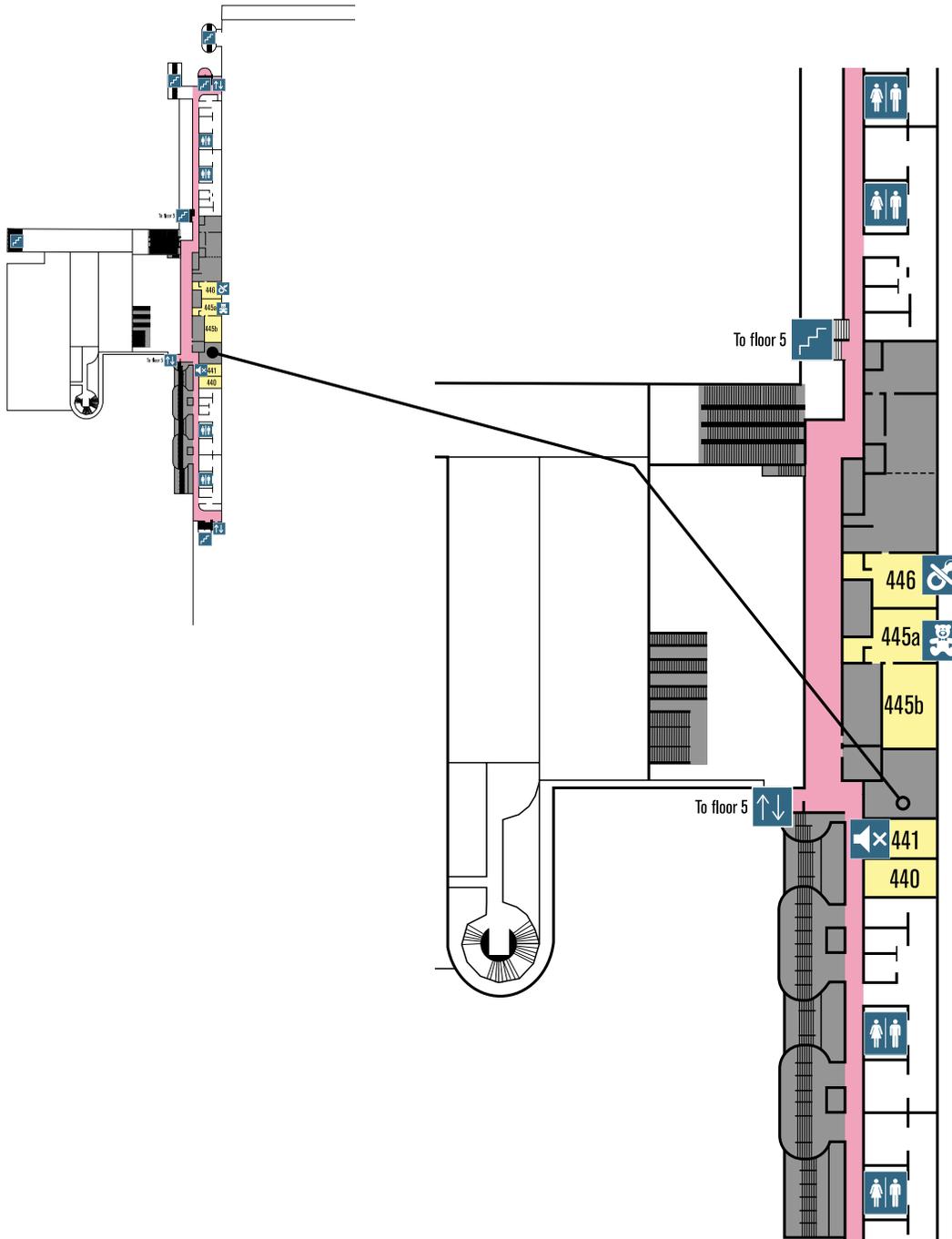
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-  Maternal Care Room
-  Child Care
-  Elevator
-  Restrooms
-  Accessibility Elevator
-  Stairs
-  Gender Neutral Restroom
-  Quiet Space



Conference Maps

FOURTH FLOOR

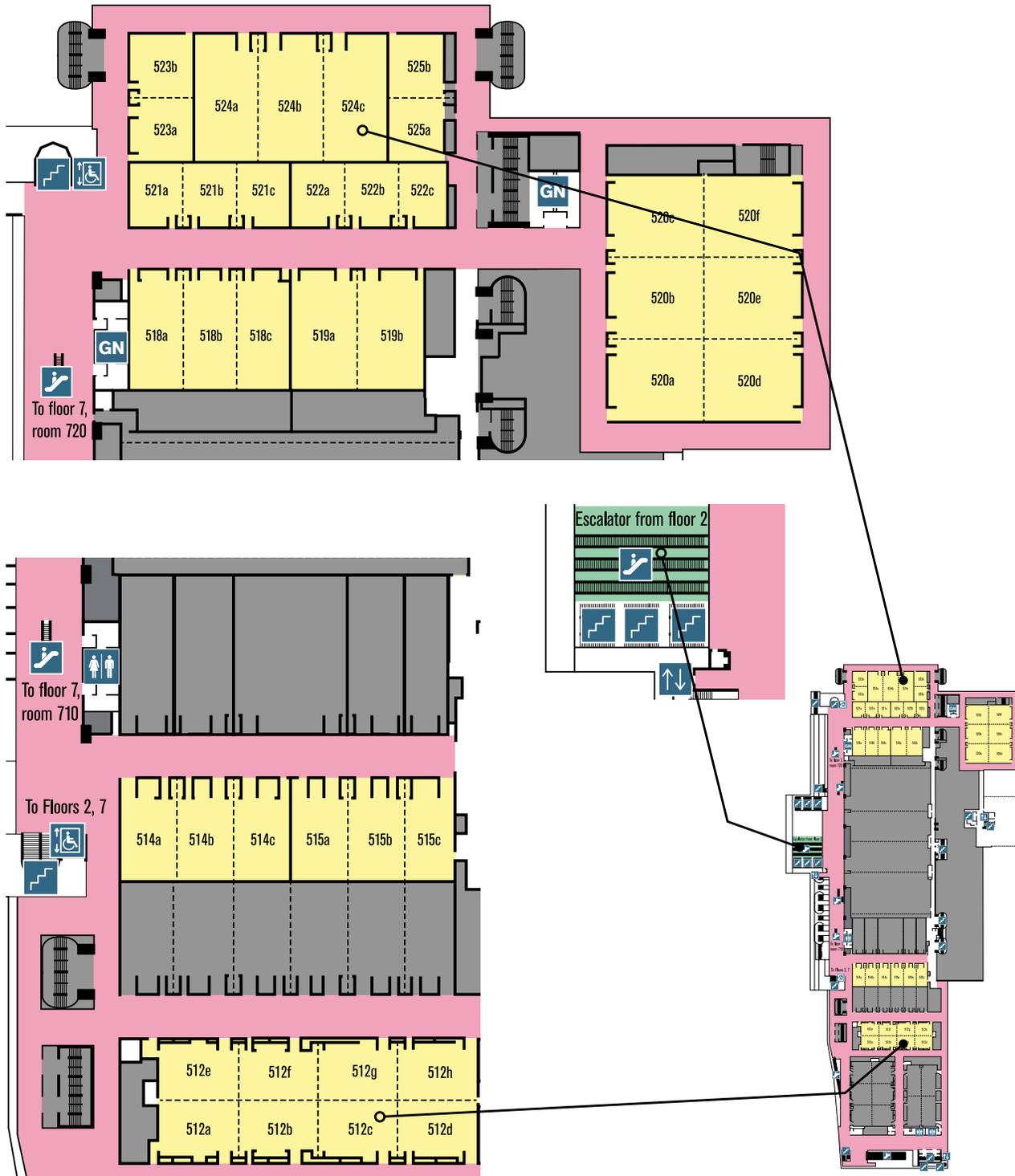
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Conference Maps

FIFTH FLOOR

- ★ NWSA Registration
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W G S R F

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President's Welcome



Fall 2016

Dear Colleagues,

As National Women's Studies Association president and conference co-chair (with Adela C. Licona, University of Arizona), I am delighted to welcome you to *Decoloniality*. NWSA 2016 has over **1,600 registrants and nearly 600 breakout sessions**, making our meeting in Montréal one of our largest conferences to date! Find the complete schedule at nwsa.org

As a worldview, decoloniality denaturalizes and disrupts settler colonial practices, structures, and ideas, including settler colonial violences, logics, myths, stories, institutions, affects, desires, embodiments, aesthetics, categories, cartographies, and politics. Its diverse genealogy includes longstanding processes of refusal and resistance. Decolonial work exposes how coloniality is not "past;" simultaneously, it traces forms of critical alliance and creative resistance, showing possibilities for (and the necessity of) decolonial being/knowing/loving/resisting/creating (L. Simpson 2015). Our meeting location, Montréal (Tioitià:ke, unceded Mohawk/Kahnawake territory—territoire autochtone non-cédé), is significant. A city shaped by the juxtaposition of multiple languages, cultures, histories, and imaginaries, it is a place long marked by political contest and myriad forms of resistance.

In addition to **Leanne Simpson's exciting keynote on Thursday, November 10th at 7:00 PM**, and our dynamic plenaries, Authors Meet Critics sessions, pre-conferences, panel presentations, receptions, and other events (see www.nwsa.org/speakers), I want to highlight this year's Presidential session—*Decoloniality, Intersectionality, and Critical Resistance* will take place on **Friday, November 11, from 11:00–12:15 PM**, featuring Sirma Bilge, Anna Carastathis, and Ange-Marie Hancock, with myself as moderator.

I'd also like to draw your attention to our **extended Membership Assembly meeting on Saturday, November 12 from 12:30–1:30 PM**. With this stand-alone program slot, NWSA members have an opportunity to share concerns and ideas with one another as well as with NWSA leadership: we look forward to seeing you there.

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

Sincerely,

A handwritten signature in black ink that reads "Vivian M. May". The signature is written in a cursive, flowing style.

Vivian M. May

NWSA President 2014–2016

Director, Humanities Center and Professor of
Women's & Gender Studies

Syracuse University

KEYNOTE ADDRESS



Keynote Address: Leanne Betasamosake Simpson

THURSDAY, NOVEMBER 10

7:00 PM

Palais des Congrès, 220E

Leanne Betasamosake Simpson is “a gifted writer who brings passion and commitment to her storytelling and who has demonstrated an uncommon ability to manage an impressive range of genres from traditional storytelling to critical analysis, from poetry to the spoken word, from literary and social activism.”

In 2014, Leanne was named the inaugural RBC Charles Taylor Emerging writer by Thomas King, and she was also nominated for a National Magazine Award. In 2012, she won Briarpatch Magazine’s **Writing From the Margins** prize for short fiction. Leanne has published fiction and poetry in the Walrus, Arc Poetry Magazine, Geist, and Kimiwan. Her first book of short stories and poetry, *Islands of Decolonial Love*, was nominated for a ReLit Award in 2014. Her second book of short stories and poetry, *This Accident of Being Lost*, is being published by the House of Anansi Press in the spring of 2017.

Leanne holds a Ph.D. from the University of Manitoba and has lectured at universities across Canada. She is currently faculty at the Dechinta Centre for Research & Learning in Denendeh (NWT) and a Visiting Scholar in

Indigenous Studies at McGill for the Winter of 2016. The Native American Indigenous Studies Association awarded her the **most thought provoking paper** of 2014 for “Land As Pedagogy”. Leanne’s books are regularly used in university courses across Canada, including *Dancing on Our Turtle’s Back*, *The Gift Is in the Making*, *Lighting the Eighth Fire* (editor), *This Is An Honour Song* (editor with Kiera Ladner), and *The Winter We Danced: Voice from the Past, the Future and the Idle No More Movement* (Kino-nda-niimi editorial collective).

Leanne is also a musician combining poetry, storytelling, songwriting, and performance in collaboration with musicians to create unique spoken songs and soundscapes. She has collaborated with the Evening Hymns, A Tribe Called Red, Cris Derksen, Tara Williamson, and Sean Conway. She is an alum and regular contributor to Jason Collett’s Basement Review having shared the stage with Ron Sexsmith, Sarah Harmer, Shad, aRoar, Kevin Drew, Andy Kim, Jennifer Castle, Vag Halen, Lynn Crosbie, and Damian Rogers to name a few. Leanne and her current band consisting of Nick Ferrio, Cris Derksen, and Ansley Simpson performed two shows with the Indigenous Writing Program at the Banff Centre in the Fall of 2015. Her first album, *Islands of Decolonial Love* was #3 on RPM.FM’s best of 2013 list. Leanne’s new record, produced by Jonas Bonnetta, is set to be released in 2016.

Leanne is of Michi Saagiig Nishnaabeg ancestry and a member of Alderville First Nation.



PLENARY SESSIONS



Plenary Sessions

Decolonizing Institutions

FRIDAY, NOVEMBER 11

2:00 PM–3:30 PM

Palais des Congrès, 220E

Tapping into legacies of critical resistance and self-determination, this plenary examines what it means to decolonize institutions. In addition to considering strategies for disrupting settler colonial logics and founding violences embedded in a range of institutions, presenters discuss how to reconceive institutional formations and relations in ways that do not reinforce legacies of trauma and conquest. Rejecting environmental degradation, territorial dispossession, sexual violence, carceral/militarized state practices, coloniality's divisive dichotomies, and the systematic destruction of languages and cultures, the plenary speakers draw from their experiences with community organizing, radical politics, and social justice work to reimagine the contours of education, law, and science.

CO-MODERATORS:

- ♦ Karen Leong, Arizona State University
- ♦ Amanda Lock Swarr, University of Washington



Julia Chinyere Oparah is an activist scholar, social justice educator, experienced community organizer and mindful leader, who is dedicated to producing critical scholarship in the service of progressive social movements. Oparah is an African diaspora specialist, whose interests span a number of different social concerns, including activism by women of color, violence against women, women and the prison-

industrial complex, restorative justice, queer and transgender liberation, race and adoption, research justice, and birth activism. Her work is informed by personal experiences of crossing racial, gendered and national boundaries as a biracial, transracial/transnational adoptee, survivor of intimate violence, and queer parent with ties to Britain, Nigeria and the U.S. Oparah is Associate Provost, and professor and department co-chair of Ethnic Studies at Mills College. She played a leading role in the establishment of Mills' Queer Studies Program and also led the College's Gender Expression and Identity initiative, leading Mills College to become the first women's college to adopt an admissions policy that is welcoming to transgender and gender-questioning students. More recently, she has co-created a program in Public Health and Health Equity at the College in partnership with local minority-serving hospitals.



Audra Simpson is Associate Professor of Anthropology at Columbia University. She is the author of *Mohawk Interruptus: Political Life Across the Borders of Settler States* (Duke University Press, 2014), winner of the Native American and Indigenous Studies Association's Best First Book in Native American and Indigenous Studies Prize, the Laura Romero Prize from the American Studies Association, as well as

the Sharon Stephens Prize from the American Ethnological Society (2015). She is co-editor of *Theorizing Native Studies* (Duke University Press, 2014). She has articles in *Cultural Anthropology*, *American Quarterly*, *Junctures*, *Law and Contemporary Problems* and *Wicazo Sa Review*. In 2010 she won Columbia University's School for General Studies "Excellence in Teaching Award." She is a Kahnawake Mohawk.



Kim TallBear, author of *Native American DNA: Tribal Belonging and the False Promise of Genetic Science* (2013), is Associate Professor in the Faculty of Native Studies, University of Alberta. She studies the racial politics of "gene talk" in science and popular culture. She is also interested in the similarities between Western constructions of "nature" and "sexuality," and how they can be understood

differently in indigenous worldviews. She draws on indigenous, feminist, and queer theory in her teaching and research that focus on undermining the nature/culture split and its role in colonialism, racism, sexism, homophobia, and environmental degradation. TallBear blogs at Indigeneity & Technoscience, www.kimtallbear.com. She is a citizen of the Sisseton-Wahpeton Oyate in South Dakota, and is also descended from the Cheyenne & Arapaho Tribes of Oklahoma.

Plenary Sessions

Performing Resistance

SATURDAY, NOVEMBER 12

3:15 PM–4:45 PM

Palais des Congrès, 220E

Highlighting how creative world-making practices have long been crucial to anti-colonial, queer, and coalitional resistances and radical revisionings, this plenary explores the dynamic relationship between performance and social change and engages a decolonial imaginary as vital to producing transformative consciousness. Drawing on experiential knowledges, powerful storytelling, and rhythmic resonances, the presenters address how creative praxis is pivotal to dismantling oppression, contesting empire, and producing new mythologies and ways of living/loving/being/moving/speaking/creating. Collectively, these artist-activists/activist-artists offer fierce poetics, powerful visions/visuals, and deep insights into the role of the creative in radical transformation, organizing for collective action, and relational (re)imaginings.

CO-MODERATORS:

- ♦ *Karma Chávez, University of Texas—Austin*
- ♦ *Laura Gutiérrez, University of Texas—Austin*



Natalie Diaz was born and raised in the Fort Mojave Indian Village in Needles, California, on the banks of the Colorado River. She is Mojave and an enrolled member of the Gila River Indian Tribe. Her first poetry collection, *When My Brother Was an Aztec*, was published by Copper Canyon Press. She is a Lannan Literary Fellow and a Native Arts Council Foundation Artist Fellow. She was awarded a Bread Loaf Fellowship,

the Holmes National Poetry Prize, a Hodder Fellowship, and a PEN/Civitella Ranieri Foundation Residency, as well as being awarded a US Artists Ford Fellowship. Diaz teaches at the Institute of American Indian Arts Low Rez MFA program and splits her time between the east coast and Mohave Valley, Arizona, where she works to revitalize the Mojave language.



Favianna Rodriguez is an interdisciplinary artist, cultural strategist, and organizer based in Oakland, California. Her art and collaborative projects address migration, economic inequality, gender justice, and ecology. Favianna lectures globally on intersection of art, social justice and cultural equity to catalyze social change, and leads art interventions in communities around the country.

Rodriguez collaborates deeply with social movement groups around the country to co-create art that's resilient, empowering, and transformative. She is the Executive Director of CultureStrike, a national arts organization that engages artists, writers, and performers in migrant rights. In 2012, she was featured in a documentary series by Pharrell Williams titled "Migration is Beautiful" that addressed how artists responded to failed immigrant policy in the United States. In 2009, she co-founded Presente.org, a national online organizing network dedicated to the political empowerment of Latino communities.

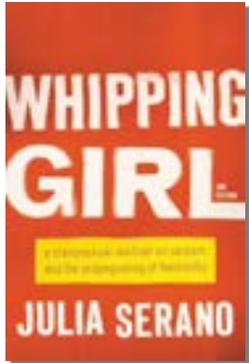


Tali Taliwah has rocked the mic across North America, and the globe, for 11 years with Montreal's acclaimed Hip Hop band Nomadic Massive (www.nomadicmassive.com).

Dropping rapid-fire rhymes in English or Caribbean patois, she's had the privilege to headline international music festivals and to open for artists who've influenced her own music including Mos Def, Wyclef Jean, Georgia Anne Muldrow, Public Enemy, Michie Mee, KRS-One, Rakim, Antibalas, Anna Tijoux, and Diggable Planets. Be it at the PanAm Games 2016 to the One Mic Festival at the Kennedy Center to the main stage in the valley town of Rudolstadt, Germany, Tali focuses on creating a consciousness-raising, soul and body-moving experience. Building her artistic identity on four of the band's six studio recorded albums and mixtapes, Tali Taliwah is dedicating herself to a solo project called "Fiyah in Yuh Belly". On her unavoidable musical journey, she loads her backpack with a rhyme-book, a Nano, and snacks for her toddler. The stories she shares through rhyme (and when reasoning) are gathered from her work teaching the non-violent origins of Hip Hop culture, from her own history of Caribbean immigrant parents, and the complex identity of a Canadian-Caribbean-Montrealer who knows about the hype of the ParticipAction initiative and the havoc of Quebec's politics in 1995. So while carrying the torch of a storytelling tradition onto stages and into studios, with master's tools and microphones, into classrooms and communities, Tali Taliwah wants to expose to educate and rhyme to rouse, so that the top tips over and humbles itself while the bottom sees the booby traps and makes an educated move.

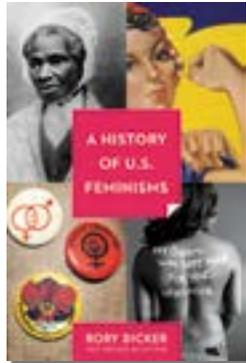


SUPPLEMENTAL CLASSROOM READING

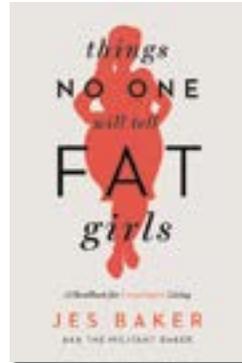


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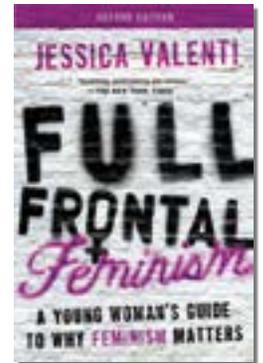
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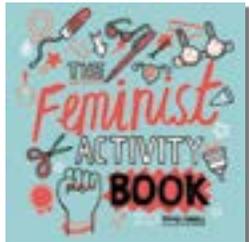


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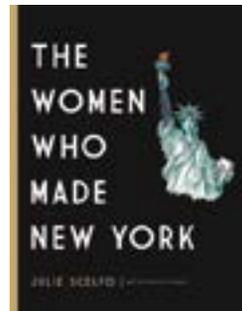
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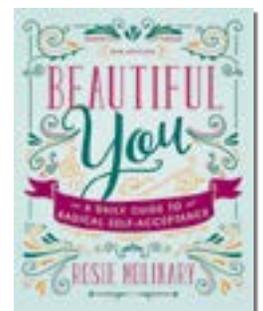
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AUTHORS MEET CRITICS

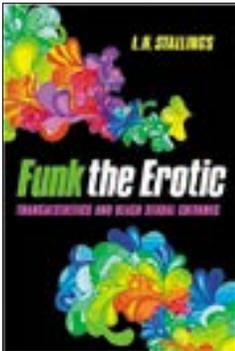


Authors Meet Critics

Funk the Erotic: Transaesthetics and Black Sexual Culture

LaMonda Horton-Stallings, University of Maryland

THURSDAY, NOVEMBER 10



2:30 PM–3:45 PM

Palais des Congrès, 519A (LCD)

Funk the Erotic is a trans-disciplinary work that offers a reconsideration of funk, a redefining of sex work, and a cultural studies treatise that carves out a discursive space for examining sexually explicit literature and culture in black literary and cultural studies scholarship. Thus it contributes to evolving African American and Women's studies' considerations of

the erotic. Brandishing funk as a theoretical tool, it argues that Western theories of the erotic fail as universally applicable terms or philosophies, and thus lack utility in discussions of black bodies, subjects, and culture. The book proposes that black artists across all various cultural forms have fashioned a tradition of sexual cultures that intends for creators, participants, and consumers to rethink public/private binaries that regulate the boundaries between art and culture and art and work, as well as the unacknowledged boundary between art and sex.

AUTHOR BIO



LaMonda Horton-Stallings is Associate Professor of Women's Studies at the University of Maryland. Her first book, *Mutha is Half a Word: Intersections of Folklore, Vernacular, Myth, and Queerness* (2007), engages folklore, black cultural studies, and queer theory to examine representations of sexual desire in fiction, poetry, stand-up comedy, neo-soul, and hip-hop created by black women. Her second book, *Funk*

the Erotic: Transaesthetics and Black Sexual Cultures (Univ. of Illinois Press, 2015), explores how black sexual cultures produce radical ideologies about labor, community, art, and sexuality. Her new work will be a funky transdisciplinary project on public health, safe sex, and sexual intellectuals.

CRITICS

- ♦ *Darius Bost*, San Francisco State University
- ♦ *Ariane Cruz*, Penn State University
- ♦ *Mel Lewis*, Goucher College
- ♦ *C. Riley Snorton*, Cornell University

Against Citizenship: The Violence of the Normative

Amy L. Brandzel, University of New Mexico

FRIDAY, NOVEMBER 11



12:30 PM–1:45 PM

Palais des Congrès, 519A (LCD)

Against Citizenship argues there is nothing redeemable about citizenship, nothing worth salvaging or sustaining in the name of "community," practice, or belonging. According to Brandzel, citizenship is a violent dehumanizing mechanism that makes the comparative devaluing of human lives seem commonsensical, even necessary. Brandzel's case studies—same-sex marriage law,

hate crime legislation, and Native Hawaiian sovereignty and racialization—expose how citizenship confounds and obscures the mutual processes of settler colonialism, racism, sexism, and heterosexism. According to Brandzel, citizenship relies on "anti-intersectionality," that is, strategies that disaggregate and deny the mutuality and contingency of race, class, gender, sexuality, nation, and colonialism. *Against Citizenship* argues that whenever we work on behalf of citizenship, whenever we work toward including more types of peoples under its reign, we reify violence against nonnormative others. Ultimately, *Against Citizenship* calls for a queer, decolonial, anti-racist coalitional approach to combat the systemized human de/valuing and anti-intersectionalities of citizenship.

AUTHOR BIO



Amy L. Brandzel is an Assistant Professor of American Studies and Women Studies at the University of New Mexico. Their work has appeared in the *Feminist Studies*, *GLQ*, *Journal of Asian American Studies*, and *WSQ*, and is set to appear in *Feminist Formations*. Their current project, *Queer Knowledge: The Law of Difference in Academe*, charts how U.S. legal mandates are operationalized within academic institutions, and the ways in which

different axes of difference are granted divergent access to individuality, vulnerability, and woundedness.

CRITICS

- ♦ *Karma Chávez*, University of Wisconsin-Madison
- ♦ *Jigna Desai*, University of Minnesota
- ♦ *Rachel Levitt*, University of New Mexico

Authors Meet Critics

Decolonizing Educational Research: From Ownership to Answerability

Leigh Patel, Boston College

FRIDAY, NOVEMBER 11



3:45 PM–5:00 PM

Palais des Congrès, 519A (LCD)

Decolonizing Educational Research examines the ways through which coloniality manifests in contexts of knowledge and meaning making, specifically within educational research and formal schooling. Purposefully situated beyond popular deconstructionist theory and anthropocentric perspectives, the book investigates the longstanding traditions of oppression, racism,

and white supremacy that are systematically reseeded and reinforced by learning and social interaction. Through these meaningful explorations into the unfixed and often interrupted narratives of culture, history, place, and identity, a bold, timely, and hopeful vision emerges to conceive of how research in secondary and higher education institutions might break free of colonial genealogies and their widespread complicities.

AUTHOR BIO



Leigh Patel is an interdisciplinary researcher, educator, and writer. Her work addresses the narratives that facilitate societal structures. With a background in sociology, she researches and teaches about education as a site of social reproduction and as a potential site for transformation. She is an Associate Professor of Education at Boston College and works extensively with societally marginalized youth and teacher activists. Prior to working in the academy, Leigh

was a journalist, a teacher, and a state-level policymaker.

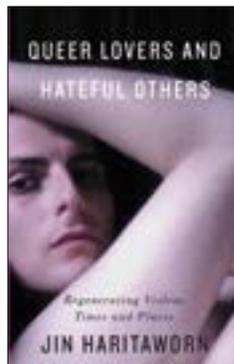
CRITICS

- ◆ *Patricia Krueger-Henney, University of Massachusetts Boston*
- ◆ *Jessica Ruglis, McGill University*
- ◆ *Eve Tuck, University of Toronto/Ontario Institute for Studies in Education*

Queer Lovers and Hateful Others: Regenerating Violent Times and Places

Jin Haritaworn, York University

SATURDAY, NOVEMBER 12



11:00 AM–12:15 PM

Palais des Congrès, 519A (LCD)

Queer Lovers and Hateful Others traces the emergence of the queer as a subject that is innocent and worthy of protection alongside that of a new folk devil, the “homophobic migrant”. Rather than an essence of racialized communities, the book describes “migrant homophobia” as the latest moral panic over crime, violence, patriarchy, integration and segregation, through which white

society renders racialized populations disposable. These “queer regenerations” occur alongside other kinds of restructuring. In the place of invented traditions of women-and-gay-friendliness, and of a queer nostalgia for murderous times and places, the book looks at the affective scripts and physical environments in which queer bodies become valuable. In the neoliberal city, it argues, queer lovers become a lovely sight in the shadow of hateful Others targeted by gentrification and policing. They emerge as transitional objects that make punishment and neglect appear as love and care for diversity.

AUTHOR BIO



Jin Haritaworn is Associate Professor of Gender, Race and Environment at York University, Toronto. *Queer Lovers and Hateful Others* is their second book. The book makes forerunning contributions to several fields on both sides of the Atlantic, including queer and transgender studies, critical ethnic studies, and urban studies, and intervenes in debates about gay imperialism, homonationalism, intersectionality, and queer gentrification.

Jin has written numerous shorter pieces (including in *GLQ*, *Sexualities* and *Society&Space*), including the widely-cited co-authored “Gay Imperialism”, and has been co/editor on four collections (including *Queer Necropolitics* and the forthcoming *Marvellous Grounds*—see panel of the same title).

CRITICS

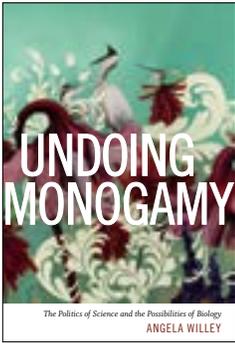
- ◆ *Sunera Thobani, University of British Columbia*
- ◆ *Sirma Bilge, Université de Montréal*
- ◆ *Veronika Zablotsky, University of California Santa Cruz*

Authors Meet Critics

Undoing Monogamy: The Politics of Science and the Possibilities of Biology

Angela Willey, University of Massachusetts Amherst

SATURDAY, NOVEMBER 12



1:45 PM–3:00 PM

Palais des Congrès, 519A (LCD)

Undoing Monogamy offers a radically interdisciplinary exploration of the concept of monogamy in U.S. science and culture, propelled by queer feminist desires for new modes of conceptualization and new forms of belonging. It approaches the politics and materiality of monogamy as intertwined with one another

so as to make disciplinary ways of knowing themselves an object of critical inquiry. Refusing to answer the naturalization of monogamy with a naturalization of nonmonogamy, the book demands a critical reorientation toward the monogamy question in the natural sciences, social sciences, and humanities. *Undoing Monogamy* examines colonial sexual science, monogamous voles, polyamory, and the work of Alison Bechdel and Audre Lorde to show how challenging the lens through which human nature is seen as monogamous or nonmonogamous forces us to reconsider our investments in coupling and in disciplinary notions of biological bodies.

AUTHOR BIO



Angie Willey is Assistant Professor of Women, Gender, Sexuality Studies at the University of Massachusetts Amherst. She writes and teaches at the interstices of queer feminist theory, feminist science studies, and sexuality studies. Her work has appeared in *Feminist Studies*, *Signs*, *Journal of Gender Studies*, *Archives of Sexual Behavior*, and *Sexualities*, and in volumes on monogamy, the science of difference, materialism, and the global history of sexual science. She is

currently researching a book on genealogies of feminist science studies and collaborating on special issues of *Catalyst*, *Lesbian Studies*, and *Imaginations*, and on a reader in *Queer Feminist Science Studies*.

CRITICS

- ♦ *Kim TallBear*, University of Alberta
- ♦ *Jennifer Terry*, University of California Irvine
- ♦ *Shannon Winnubst*, Ohio State University

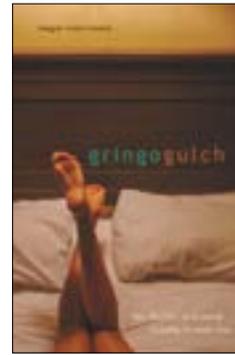
MODERATOR

- ♦ *Banu Subramaniam*, University of Massachusetts Amherst

Gringo Gulch: Sex, Tourism, and Social Mobility in Costa Rica

Megan Rivers-Moore, Carleton University

SUNDAY, NOVEMBER 13



9:30 AM–10:45 AM

Palais des Congrès, 519A (LCD)

Though sex tourism could be explained simply as the neo-colonial exploitation of poor local women by privileged male tourists, this ethnography tells a more nuanced story, demonstrating that the actors involved use sex tourism to get ahead. Exploring the intersections of gender, race, class, and nation, the author avoids a limited view of Costa Rican sex workers as hapless victims

and sex tourists as racist imperialists. Instead, *Gringo Gulch* argues that both groups are involved in class mobility projects through the sale and purchase of leisure and sex. *Gringo Gulch* explores the subjective and structural aspects of transnational sex tourism, locating the ethnographic analysis within a broader historical and political-economic framing. The aim is to demonstrate how sex tourism is connected to local, national, and transnational patterns that are specific to Costa Rica but that also provide a lens for looking at how neoliberalism impacts differently situated subjects.

AUTHOR BIO



Megan Rivers-Moore completed a PhD in sociology from the University of Cambridge and a SSHRC postdoctoral fellowship at the University of Toronto in women's and gender studies. Megan is currently an assistant professor in women's and gender studies at Carleton University in Ottawa, cross-appointed in the departments of sociology and political economy. Her research takes place at the intersections of sociology, gender studies, and Latin American and

Caribbean studies. Megan has published in numerous journals, including *The British Journal of Sociology*, *Sexualities*, *Feminist Theory*, and *Social Politics*. *Gringo Gulch* is her first book.

CRITICS

- ♦ *Marie-Eve Carrier-Moisan*, Carleton University
- ♦ *Patricia Martin*, University of Montreal
- ♦ *Ana Isla*, Brock University

MODERATOR

- ♦ *Judith Taylor*, University of Toronto

PRESIDENTIAL SESSION



Presidential Session

Decoloniality, Intersectionality, and Critical Resistance

FRIDAY, NOVEMBER 11

11:00 PM–12:15 PM

Palais des Congrès, 519A (LCD)

This session focuses on three new books about intersectionality that highlight its activist roots, complex history, and radical possibilities: *Intersectionality*, by Patricia Hill Collins and Sirma Bilge (Wiley, 2016); *Intersectionality: An Intellectual History*, by Ange-Marie Hancock (Oxford, 2016); and *Intersectionality: Origins, Contestations, Horizons*, by Anna Carastathis (Nebraska, 2016). Drawing on their work across borders and disciplines, the authors will discuss:

- ◆ How to disrupt U.S.-centric, ahistorical, and/or depoliticized approaches to intersectionality;
- ◆ How intersectionality “travels” and is applied (or misapplied) as a critical tool, political lens, and school of thought;
- ◆ How intersectionality remains relevant for social justice work and radical politics;
- ◆ The need to take up decolonial and intersectional feminist projects together—to delegitimize settler logics, challenge state power, generate effective coalitions, contest endemic violence, or focus on sovereignty politics in new ways, for example.

MODERATOR

- ◆ *Vivian M. May*, NWSA President, author of *Pursuing Intersectionality, Unsettling Dominant Imaginaries* (Routledge, 2015)



Dr. Sirma Bilge is Associate Professor at the Department of Sociology at Université de Montréal and elected board member of the Research Committee on Racism, Nationalism and Ethnic Relations (RC05) of the International Sociological Association (ISA). She recently completed, with co-author Patricia Hill Collins, a manuscript on Intersectionality published with Polity Press (series Key Concepts). Other recent publications include: S. Bilge, 2015, “Le blanchiment

de l’intersectionnalité”, *Recherches féministes*, 28(2): 9-32; 2014, “La pertinence de Hall pour l’étude de l’intersectionnalité”, *Nouvelles pratiques sociales*, 26(2): 65-82; 2014. « Whiteness Intersectionality. Evanescence of Race in Intersectionality Scholarship », in W.D. Hund & A. Lentin (eds), *Racism and Sociology. Racism Analysis Yearbook 5-2014*, pp. 175-205; and 2013, “Intersectionality Undone: Saving Intersectionality from Feminist Intersectionality Studies”, *Du Bois Review*, 10(2): 405-424. Bilge teaches graduate and undergraduate courses on gender & sexualities, racism, nationalism and ethnic relations, postcolonial and decolonial approaches, and cultural studies, and a new graduate seminar on intersectionality. She also founded and directed the Intersectionality Research Unit at the Centre des études ethniques des universités montréalaises

(CEETUM) from 2005 to 2010. She is on the editorial committees of several scholarly journals (*Journal of Intercultural Studies*, *Recherches Féministes*, etc.)



Anna Carastathis received her Ph.D. in Philosophy from McGill University (2009); her B.A. (Honours) in Philosophy from the University of Alberta (2003); and is an M.Sc. candidate in the Gender Studies program in Social Anthropology and History at the University of the Aegean. She has held research and teaching positions in various institutions in Canada and the United States, including California State University, Los Angeles, where she was

Assistant Professor (2009–2015); l’Université de Montréal, where she was Research Fellow in the Centre de recherche en éthique (2008–2009); and the University of British Columbia where she was Visiting Postdoctoral Fellow in the Institute for Gender, Race, Sexuality and Social Justice (2011–2012). Her monograph, *Intersectionality: Origins, Contestations, Horizons* is forthcoming from University of Nebraska Press (November 2016). Her current research examines the crises produced by the war on migration as it articulates austerity capitalism, focusing on the Aegean sea crossing in the eastern Mediterranean. Anna lives in Athens.



Ange-Marie Hancock is a tenured professor of Gender Studies, Political Science and Sociology at the University of Southern California and CEO of RISIST, the Research Institute for the Study of Intersectionality and Social Transformation, a new online certification and collaboration platform. RISIST is a cooperative social enterprise that consults with organizations seeking to apply intersectionality to the challenges they face in analyzing interlocking

systems of inequality and transforming their organizations into ones that “walk the walk” in their recruitment, leadership development, and retention policies. RISIST consolidates 15 years of work done by Dr. Hancock across the country to consult with and train individuals, groups, and organizations in intersectionality. In 1993, under the mentorship of NBA Hall of Famer Tom “Satch” Sanders, Hancock conducted the original survey research and designed the business model for the Women’s National Basketball Association. The only women’s professional basketball league to succeed in the United States, the WNBA will begin its 20th season in May 2016. Today Hancock is a globally recognized scholar of intersectionality theory, the world’s leading analytical framework for analyzing and resolving inequality. She has written three books on the intersections of categories of difference like race, gender, class, sexuality and citizenship and their impact on policy: the award-winning *The Politics of Disgust and the Public Identity of the “Welfare Queen,”* (2004), *Solidarity Politics for Millennials: A Guide to Ending the Oppression Olympics* (2011), and *Intersectionality: An Intellectual History* (2015).

GENERAL INFORMATION



Acknowledgments and Awards

Program Co-Chairs

Vivian M. May, Syracuse University
Adela C. Licona, University of Arizona

Review Chairs

Karma Chávez, The University of Texas at Austin
Laura G. Gutiérrez, The University of Texas at Austin
Karen Leong, Arizona State University
Amanda Lock Swarr, University of Washington
Nana Osei-Kofi, Oregon State University

Pre Conference Chairs

PROGRAM ADMINISTRATION AND DEVELOPMENT CHAIRS

LeeRay Costa, Hollins University
Christa Craven, College of Wooster

WOMEN'S CENTERS CHAIRS

Nicole Carter, Wright State University
Shareia N. Carter, University of Michigan—Dearborn
Ellen Collier, Eastern Michigan University

WOMEN OF COLOR LEADERSHIP PROJECT CO-CHAIRS

Roksana Badruddoja, Manhattan College
LaToya E. Eaves, Middle Tennessee State University

Women's Centers Awards Committee

Amanda Griffin Linsenmeyer, University of Colorado, Boulder (Chair)
Jane Goettsch, Miami University
Rita Jones, Lehigh University
Anna LoMascolo, Virginia Tech
Colleen Riggle, Georgia Institute of Technology

Graduate Student Mentoring Volunteer Coordinators

Jenn Brandt, High Point University
Shannon J. Miller, Minnesota State University, Mankato

Graduate Scholarship Committee

Carrie Baker, Smith College (Chair)
Amy Bhatt, University of Maryland, Baltimore County
LaMonda Horton-Stallings, University of Maryland, College Park

Gloria E. Anzaldua Book Prize Committee

Janel Hobson, University at Albany, State University of New York (Chair)
Keisha-Khan Y. Perry, Brown University
Michelle Rowley, University of Maryland, College Park
Rebecca Wanzo, Washington University in St. Louis

Travel and Registration Grant Committee

Mel Lewis, Goucher College (Chair)
Emek Ergun, University of North Carolina at Charlotte
Nicole Carter, Wright State University

Sara A. Whaley Book Prize Committee

Patti Duncan, Oregon State University (Chair)
Priya Kandaswamy, Mills College
Ayana Weekley, Grand Valley State University

NWSA/University of Illinois Press

First Book Prize Committee

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

2016 NWSA Women of Color Caucus Frontiers Student Essay Award Committee

Lydia Kelow-Bennett, Brown University
Karsonya (Kaye) Wise Whitehead, Loyola University, Maryland

Acknowledgments and Awards

2016 NWSA Graduate Scholarship

This year, the Committee unanimously awards the NWSA Graduate Scholarship to Sandibel Borges (University of California, Santa Barbara) and grants Honorable Mention to Karen Lawford (University of Ottawa) and Abraham Weil (University of Arizona). The Committee commends these scholars for their cutting-edge research that enhances the NWSA mission to advance feminist scholarship that is comparative, global, intersectional, and interdisciplinary.

2016 NWSA Graduate Scholarship Recipient

Sandibel Borges, University of California, Santa Barbara, Feminist Studies

DISSERTATION TITLE: "Re-Creating Home: The Migration of Queer Latina Women"

Borges's project "examines the ways intersections of gender, sexuality, class, and ethnicity are at play in different social spaces for transnational queer migrant Latinas, not only as they experience violence, but also as they go through processes of healing and resistance." Utilizing oral history and participant observation at events of the UndocuQueer movement and at conferences on Los Otros Dreamers, Borges's research focuses on queer Latinas in Los Angeles, California and Mexican women in Mexico City. Borges examines "processes of homebuilding among queer migrant Latina women living in Los Angeles, as well as Mexican women who have returned to Mexico, whether by decision or deportation." This project highlights the voices of queer migrant Latinas and significantly adds to feminist scholarship on how transnational forces such as immigration policies, deportation, and ideologies about belonging shape cross-border lives.

2016 NWSA Graduate Scholarship Honorable Mention

Karen Lawford, University of Ottawa, Institute of Feminist and Gender Studies

DISSERTATION TITLE: "Understanding the Experiences and Processes of Health Canada's Evacuation Policy for Pregnant First Nations Women in Manitoba"

Under Canada's evacuation policy, health care services for pregnant First Nation women who reside on reserves is transferred from federally employed nurses on reserves to provincially provided services from physicians and nurses located in urban, usually southern settings in the last month of pregnancy. Through an in-depth case study of the province of Manitoba and the evacuation site of Winnipeg, Lawford examines "how this policy actually works and the specific arrangements between federal and provincial governments through a systematic examination of how the evacuation policy, and in particular the texts associated with this policy, is transformed into processes and actions that affect the lives of women, families, communities, care providers, and health care systems." This work adds to indigenous and feminist studies by underscoring how native women's bodies intersect with the regulating forces of the state.

Abraham Weil, University of Arizona, Gender and Women's Studies

DISSERTATION TITLE: "Trans*Versality: Anti-Black Racism, Trans* Politics, and Molecular Revolution"

Weil's "dissertation aims to explore how key texts within feminist identity politics that represent feminist and anti-racist struggles might be intertwined with postmodern and poststructural texts that move beyond the question of identity. This project brings together the classics of feminist theory (that address material experiences of marginalized subjects), with theoretical frameworks that are at the cutting edge of feminist philosophy." Weil reads one set of writers against another as a way of both excavating spaces for resistance and also for opening "the possibilities of creativity and invention that feminist, anti-racist and particularly trans* theorists open up." This project adds to conversations across trans* studies, feminist theory and intersectionality.

2016 NWSA Women of Color Caucus Frontiers Student Essay Award Winner

Lina Chhun, University of California, Los Angeles (UCLA)

DISSERTATION TITLE: "Feminist Re-readings and Affective Archives of Violence: Regarding Two Registers of Historical Trauma in the Afterlife of the Cambodian Genocide"

2016 Women's Centers Awards

Juli Parker, University of Massachusetts Dartmouth—Outstanding Achievement

Peg Lonquist, University of Minnesota—Lifetime Achievement

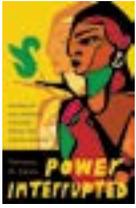
Anna Czarnik-Neimeyer, St. Norbert College—Emerging Leader

Lisa Rismiller, University of Dayton—Founder's Award

Acknowledgments and Awards

2016 Gloria E. Anzaldua Book Prize Winner

Sylvanna M. Falcón, University of California, Santa Cruz
Power Interrupted: Antiracist and Feminist Activism in the United Nations (University of Washington Press, 2016)



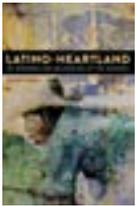
We selected as the winner of the 2016 Gloria E. Anzaldua Book Prize Sylvanna M. Falcon's *Power Interrupted: Antiracist and Feminist Activism in the United Nations* for its clear writing, as well as its adept integration of intersectional and transnational analyses to assess the grassroots feminist work that employs international frameworks when addressing gender and racial issues through the global stage that the UN provides.

2016 Gloria E. Anzaldua Book Prize Honorable Mentions

Aimee Meredith Cox, Fordham University
Shapeshifters: Black Girls and the Choreography of Citizenship (Duke University Press, 2015)



For our Honorable Mentions, Aimee Meredith Cox's *Shapeshifters: Black Girls and the Choreography of Citizenship* employs a unique perspective of citizenship-identity-formations in the realm of black girlhoods through critiques of poverty, homelessness, and race-and-gender marginalization and applied feminisms through dance and spoken word and various acts of everyday resistance.



From a different angle, Sujei Vega's *Latino Heartland: Of Borders and Belongings* makes effortless use of Gloria Anzaldua's borderlands theory to assess the critical shifts in national identity that Latinos have crafted through migration experiences in the U.S. Midwest, a rather timely subject in this election year.

2016 Sara A. Whaley Book Prize

Sarah Haley, University of California, Los Angeles
No Mercy Here: Gender, Punishment, and the Making of Jim Crow Modernity (University of North Carolina Press, 2016)



No Mercy Here: Gender, Punishment, and the Making of Jim Crow Modernity by Sarah Haley contributes in significant ways to the field of Women's, Gender, and Sexuality Studies, exploring the forms of racial terror and economic exploitation Black women were subjected to as convict laborers in the late nineteenth and early twentieth centuries. Haley's book is well researched and beautifully written, delving into a history that is difficult to trace, and adding a new analysis of gender, race, and prisons in the south. Haley makes the case that history is central to understanding the development of the Jim Crow South as well as modern regimes of punishment. Through her careful analysis of the post-slavery criminal justice system in the U.S., she offers a powerful account of the Black women's relationship to imprisonment, violence, and the carceral state, providing readers with an important framework to understand racialized, gendered violence today. Haley also recounts forms of Black feminist resistance and refusal. This would be an excellent text to teach in an upper division course or graduate seminar in Women's Studies.

Premilla Nadasen, Barnard College
Household Workers Unite: The Untold Story of African American Women Who Built a Movement (Beacon Press, 2015)



Premilla Nadasen's *Household Workers Unite: The Untold Story of African American Women Who Built a Movement* embodies the goals of the Sara Whaley Prize exceptionally well, as it focuses on women and labor from an intersectional perspective, centering on the activism of African American domestic workers. *Household Workers Unite* is extremely well researched, unearthing a history of Black women's labor and civil rights organizing that has long been ignored. Nadasen's approach challenges readers to rethink how we understand the Civil Rights movement, labor organizing, and reproductive labor more generally. Nadasen's book disrupts stereotypes about women of color household workers. It is also accessible and well written, and would be an excellent text to include in Women's and Gender Studies classes, in everything from an introductory women's studies class to a graduate seminar. Also, the stories of domestic workers are frequently marginalized, and *Household Workers Unite* allows the voices of organizers to come through in powerful and thoughtful ways that offer important lessons for thinking about gender and labor organizing today.

A Brief (and Incomplete) History of the NWSA Women of Color Caucus

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

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

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

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

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

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

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

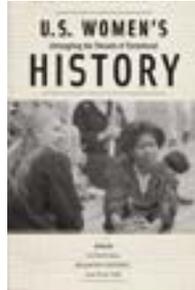


From L to R: NWSA past presidents Beverly Guy-Sheftall, Bonnie Thornton Dill, Yi-Chun Tricia Lin, and Vivien Ng.

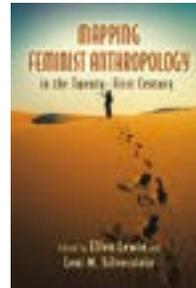
BOLD Women's Studies, ESSENTIAL Reading



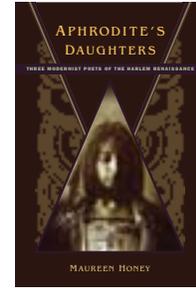
SELLING WOMEN'S HISTORY
 Packaging Feminism in Twentieth-Century American Popular Culture
 Emily Westkaemper
 paper \$27.95



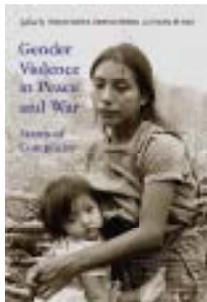
U.S. WOMEN'S HISTORY
 Untangling the Threads of Sisterhood
 Edited by Leslie Brown, Jacqueline Castledine, and Anne Valk
 paper \$27.95



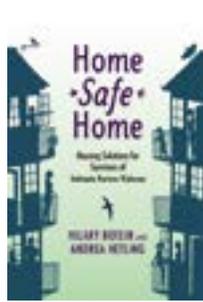
MAPPING FEMINIST ANTHROPOLOGY IN THE TWENTY-FIRST CENTURY
 Edited by Ellen Lewin and Leni M. Silverstein
 paper \$29.95



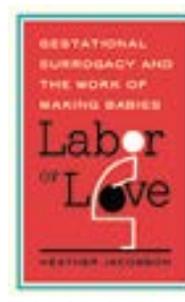
APHRODITE'S DAUGHTERS
 Three Modernist Poets of the Harlem Renaissance
 Maureen Honey
 paper \$27.95



GENDER VIOLENCE IN PEACE AND WAR
 States of Complicity
 Edited by Victoria Sanford, Katerina Stefatos, and Cecilia M. Salvi
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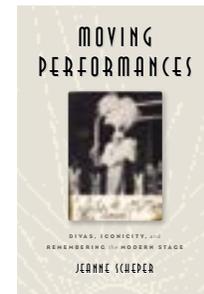
STYLING MASCULINITY
 Gender, Class, and Inequality in the Men's Grooming Industry
 Kristen Barber
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NEVER DONE
 A History of Women's Work in Media Production
 Erin Hill
 paper \$27.95



ABSTINENCE CINEMA
 Virginity and the Rhetoric of Sexual Purity in Contemporary Film
 Casey Ryan Kelly
 paper \$26.95



MOVING PERFORMANCES
 Divas, Iconicity, and Remembering the Modern Stage
 Jeanne Schepel
 paper \$27.95

JUNCTURES: CASE STUDIES IN WOMEN'S LEADERSHIP



JUNCTURES IN WOMEN'S LEADERSHIP: BUSINESS
 Edited by Lisa Hetfield and Dana M. Britton
 paper \$23.95



JUNCTURES IN WOMEN'S LEADERSHIP: SOCIAL MOVEMENTS
 Edited by Mary K. Trigg and Alison R. Bernstein
 paper \$23.95

Visit our booth #503!

ALL BOOKS AVAILABLE AS EBOOKS AS WELL.



NWSA Receptions and Events

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

THURSDAY, NOVEMBER 10

NWSA Welcome Reception

9:00 PM–10:30 PM

Palais des Congrès, 710A

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

FRIDAY, NOVEMBER 11

Shabbat

7:00 PM–8:00 PM

Palais des Congrès, 440

The Jewish Caucus hosts Shabbat.

NWSA Constituency Group Reception

3:45 PM–5:00 PM

Exhibit Hall, Palais des Congrès, 220D

Come meet the chairs and members of NWSA's caucuses, interest groups, and task forces. Learn how to join and become an active participant in one or more of NWSA's 36 constituency groups.

Graduate Student Reception

6:00 PM–7:00 PM

Palais des Congrès, 720

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

SATURDAY, NOVEMBER 12

MA/PhD Reception

4:45 PM–6:15 PM

Exhibit Hall, Palais des Congrès, 220D

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

Women of Color Caucus Networking Reception

6:15 PM–7:00 PM

Palais des Congrès, 720

This reception is sponsored by the Women of Color Caucus.

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

7:00 PM–8:30 PM

Palais des Congrès, 720

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



Exhibit Hall Overview

Check out the latest titles in women's studies, learn about publishing, and strike up a conversation with organizations offering potential speakers, resources, and partnership opportunities. Visit the NWSA Exhibit Hall located in the Palais des Congrès 220D.

Exhibit Hall Hours

Thursday November 10	3:00 PM–7:00 PM
Friday, November 11	9:00 AM–6:00 PM
Saturday, November 12	9:00 AM–6:00 PM
Sunday, November 13	9:00 AM–12:00 NOON

Exhibit Hall Reception Schedule

FRIDAY, NOVEMBER 11

4:00 PM–5:00 PM

SUNY Press Booths 200 and 202

SUNY Press Author Celebration and Book Signing featuring: Marla Brettschneider, author of *Jewish Feminism and Intersectionality*; Tamika L. Carey, author of *Rhetorical Healing: The Reeducation of Contemporary Black Womanhood*; Jyl J. Josephson, author of *Rethinking Sexual Citizenship*; and Mariana Ortega, author of *In-Between: Latina Feminist Phenomenology, Multiplicity, and the Self*. Conference discounts will be available on all titles.

4:00 PM–5:00 PM

Inanna Publications Booth 101

Meet independent feminist publisher Inanna Publications. Essential reading for feminists everywhere...because #femlitcan change the world! Check out our list of non-fiction, fiction, and poetry titles, and chat with our Editor-in-Chief, Luciana Ricciutelli.

5:00 PM–6:00 PM

University of Illinois Press booth 410 and 412

Book signing for Christina Holmes's *Ecological Borderlands: Body, Nature, and Spirit in Chicana Feminism*, sponsored by the National Women's Studies Association and University of Illinois Press First Book Prize

5:00 PM–6:00 PM

Second Story Press Booth 401

Find out more about independent feminist publisher Second Story Press. Including the books of the Feminist History Society, whose growing collection includes *Resilience and Triumph: Immigrant Women Tell Their Stories*, *Writing the Revolution*, and *Playing It Forward: 50 Years of Women and Sport in Canada*. Signed copies and give-aways.

SATURDAY, NOVEMBER 12

11:00 AM–12:00 NOON

SUNY Press Booths 200 and 202

SUNY Press Author Celebration and Book Signing featuring: Breanne Fahs, author of *Out for Blood: Essays on Menstruation and Resistance*; Janell Hobson, editor of *Are All the Women Still White?: Rethinking Race, Expanding Feminisms*; Sara N. Hottinger, author of *Inventing the Mathematician: Gender, Race, and Our Cultural Understanding of Mathematics*; and Christine Labuski, author of *It Hurts Down There: The Bodily Imaginaries of Female Genital Pain*. Conference discounts will be available on all titles.

5:00 PM–6:00 PM

University of Illinois Press booth 410 and 412

Book Signings featuring Amy L. Brandzel's *Against Citizenship: The Violence of the Normative* and Elora Halim Chowdhury and Liz Philipose's *Dissident Friendships: Feminism, Imperialism, and Transnational Solidarity*, hosted by the University of Illinois Press's Dissident Feminisms series.

Exhibitors

BOOTH NUMBER	VENDOR
100	Feminist Press
101	Inanna Publications
102	University of Washington Press
103	University of Nebraska Press
104	Alexander Street
105	Gender and Women's Studies Librarian
108	Seal Press
109	NYU Press
110	Association of Canadian Publishers
111	University of British Columbia Press
112	Northwestern University Press
201	Ms. Magazine
200 and 202	SUNY Press
203	Routledge
204	McGill-Queen's University Press
208	New Day Films
210	Signs: Journal of Women in Culture and Society
213	Feminist Studies
300	Duke University Press
301 and 303	PM Press & Kerspelebedeb
302	Favianna Rodriguez
312	Civil Liberties and Public Policy
401	Second Story
402	Palgrave MacMillan
408	Cinema Guild
409 and 411	The Scholar's Choice
410 and 412	University of Illinois Press
413	Wilfred Laurier University Press
502	Women's Press
503	Rutgers University Press
504	The Ohio State University Press
505	Moving Images Distribution
506	Woman Safe Health—Her Story
507	Women Make Movies
508	Feminists Against Academic Discrimination
509	Wiki Education Foundation

Conference Services

Registration

Registration is located on the 2nd floor of the Palais des Congrès by the escalators. Please see the maps.

Pre-Conference Registration

The PAD, WC and WoCLP pre-conferences take place on Thursday November 10. Registration is required to attend the PAD and WC pre-conference sessions and the pre-conference lunch. The Women of Color Leadership Project (WoCLP) is a pre-conference for pre-selected applicants only. Pre-registered attendees can pick up conference name badges and programs at the registration area. PAD and WC registration will be available on site.

General Conference Registration

Registration is required to attend general conference sessions, including the keynote and plenary sessions. Pre-registered attendees can pick up conference name badges and programs at the registration desk. General Conference registration will also be available on site. General Conference Registration will be located at 2nd floor of the Palais des Congrès. Please note general conference registration is required to attend conference sessions.

Registration Hours

Thursday November 10	7:00 AM–6:00 PM
Friday November 11	7:00 AM–5:00 PM
Saturday November 12	7:00 AM–5:00 PM
Sunday, November 13	8:00 AM–10:00 AM

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

Child Care

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

Maternal Care Room

Room 446, on the fourth floor of the Palais des Congrès, is a private room available for pumping, breast feeding, or other activities for those who prefer privacy.

Quiet Space

Room 441, on the fourth floor of the Palais des Congrès. This designated quiet space available for use for all registered attendees during breakout times of the pre-conference and general conference.

Gender Neutral Restrooms

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

Accessibility

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

Ask a Leader!

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

Changes to the Conference Program



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

Translation Services

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

English to French Translation

NWSA Welcome and Keynote Address:
Leanne Betasamosake Simpson

Thursday, November 10, 2016 at 7:00 PM
Palais des Congrès, 220E

Friday Plenary: Decolonizing Institutions

Friday, November 11, 2:00 PM–3:30 PM
Palais des Congrès, 220E

Saturday Plenary: Performing Resistance

Saturday, November 12, 3:15 PM–4:45 PM
Palais des Congrès, 220E

Constituent Group Meetings

Thursday

Time	Room	
1:00 PM-2:15 PM	521B	Program Administration and Development
1:00 PM-2:15 PM	524C	Women's Center

Friday

Time	Room	
9:30 AM-10:45 AM	515A	Transnational Feminisms Caucus
9:30 AM-10:45 AM	515B	Fat Studies Interest Group
9:30 AM-10:45 AM	515C	Feminist Masculinities Interest Group
11:00 AM-12:15 PM	515A	Undergraduate Student Caucus
11:00 AM-12:15 PM	515B	Contingent Faculty Interest Group
11:00 AM-12:15 PM	515C	International Task Force
12:30 PM-1:45 PM	515A	Community College Caucus
12:30 PM-1:45 PM	515B	North American Asian Feminist Collective Caucus
12:30 PM-1:45 PM	515C	Girls and Girls' Studies Caucus
5:15 PM-6:30 PM	515A	Law and Public Policy Interest Group
5:15 PM-6:30 PM	515B	Animal Studies/Animal Ethics Interest Group
5:15 PM-6:30 PM	515C	Gender, Women's, and Feminist Studies PhD Interest Group

Saturday

Time	Room	
8:00 AM-9:15 AM	515A	Aging and Ageism Caucus
8:00 AM-9:15 AM	515B	Confronting Campus Sexual Assault Interest Group
8:00 AM-9:15 AM	515C	South Asian Feminist Caucus
9:30 AM-10:45 AM	515A	Trans/Gender Variant Caucus
9:30 AM-10:45 AM	515B	Feminist Pedagogy Interest Group
9:30 AM-10:45 AM	515C	Feminist Mothering Caucus
11:00 AM-12:15 PM	515A	Graduate Student Caucus

11:00 AM-12:15 PM	515B	Early Modern Women Interest Group
11:00 AM-12:15 PM	515C	Jewish Caucus
12:30 PM-1:30 PM	220E	Membership Assembly Meeting
1:45 PM-3:00 PM	515A	Disability Studies Interest Group
1:45 PM-3:00 PM	515B	Lesbian Caucus
1:45 PM-3:00 PM	515C	Social Justice Education Task Force
5:00 PM-6:15 PM	515A	Publishing Feminisms Interest Group
5:00 PM-6:15 PM	515B	Science and Technology Task Force
5:00 PM-6:15 PM	515C	Librarians Task Force
5:00 PM-6:15 PM	720	Women of Color Caucus

Sunday

Time	Room	
8:00 AM-3 PM	Intercontinental	Governing Council Meeting
8:00 AM-9:15 AM	515A	Distance Education Interest Group
8:00 AM-9:15 AM	515B	Reproductive Justice Interest Group
8:00 AM-9:15 AM	515C	Third Wave Feminisms Interest Group
9:30 AM-10:45 AM	515A	Feminist Media Studies Interest Group
9:30 AM-10:45 AM	515B	Indigenous Peoples Interest Group
9:30 AM-10:45 AM	515C	Performance Studies Interest Group
11:00 AM-12:15 PM	515A	Asexuality Studies Interest Group
11:00 AM-12:15 PM	515B	Iota Iota Iota Honors Society
11:00 AM-12:15 PM	515C	Feminists Against Academic Discrimination Interest Group
12:30 PM-1:45 PM	515A	Anti-White Supremacy Task Force
12:30 PM-1:45 PM	515B	Feminism and Activism Interest Group
12:30 PM-1:45 PM	515C	Feminist Spirituality Interest Group
2:00 PM-3:15 PM	514B	Feminists for Justice in/for Palestine Business Meeting



NWSA Member and Leader Meetings

Membership Assembly Meeting

SATURDAY, NOVEMBER 12

12:30 PM–1:30 PM
Palais des Congrès, 220E

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

Governing Council Meeting

SUNDAY, NOVEMBER 13

8:00 AM–3:15 PM
Intercontinental 3rd floor, St. Pierre

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

Officers

PRESIDENT

Barbara Ransby, University of Illinois at Chicago
2016–2018

VICE PRESIDENT

Elora Chowdhury, University of Massachusetts, Boston
2016–2018

SECRETARY

Carrie Baker, Smith College
2015–2017

TREASURER

Karma Chávez, University of Texas, Austin
2016–2017

IMMEDIATE PAST PRESIDENT

Vivian M. May, Syracuse University
2016–2017

Member at Large

Gwendolyn Beetham, Rutgers University
2015–2017

LaMonda Horton-Stallings, University of Maryland, College Park
2015–2018

Mel Michelle Lewis, Goucher College
2015–2018

Adela Licona, University of Arizona
2014–2017

Women of Color Caucus Co-Chairs

Karsonya Kaye Whitehead, Loyola University
2015–2017

Lydia Kelow-Bennett, Brown University
2015–2017

Lesbian Caucus Chair

Jaime Cantrell, University of Mississippi
2015–2017

Governing Council

NWSA recognizes and appreciates the service and leadership of the following outgoing Governing Council members:

VICE PRESIDENT

Nana Osei-Kofi, Oregon State University
2014–2016

TREASURER

Diane Harriford, Vassar College
2014–2016



Highlights for Students

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

#NWSA2016 will offer nearly 600 sessions. Below are a few selected sessions, meetings, and receptions that may be of particular interest to student registrants. Please note this list is not intended to be comprehensive.

Receptions

Graduate Student Reception

Friday, November 11

6:00 PM–7:00 PM

Palais des Congrès, 720

PhD/MA Reception

Saturday, November 12

4:45 PM–6:15 PM

Palais des Congrès, Exhibit Hall

Sessions

Academic Publishing in Women's Studies: Journals

Friday, November 11

9:30 AM–10:45 AM

Palais des Congrès, 522B

Writing Resistance, Collectivity, and Feminist Justice: The Feminist Wire's Emerging Feminisms Workshop

Friday, November 11

12:30 PM–1:45 PM

Palais des Congrès, 520D (LCD)

Alternatives in Publishing:

A Writing Workshop for Feminist Scholars

Friday, November 11

3:45 PM–5:00 PM

Palais des Congrès, 522A

Graduate Student Resume Review and Mentoring

Saturday, November 12

9:00 AM–4:00 PM

Palais des Congrès, 720

Please note that this opportunity requires advance registration.

Business Meetings

Undergraduate Student Caucus Business Meeting

Friday, November 11

11:00 AM–12:15 PM

Palais des Congrès, 515A

Gender, Women's and Feminist Studies

PhD Interest Group Business Meeting

Friday, November 11

5:15 PM–6:30 PM

Palais des Congrès, 515C

Graduate Student Caucus Business Meeting

Saturday, November 12

11:00 AM–12:15 PM

Palais des Congrès, 515A



VISIT OUR TABLE AT BOOTH 408



RADICAL GRACE

A riveting example of feminist disobedience, *Radical Grace* follows three extraordinary American Catholic nuns — including Sister Simone Campbell who plays a pivotal role in the organization of the Nuns on the Bus — who faithfully honor their vow of obedience to God, even when it means angering the Church hierarchy.

86 minutes | Institutional Purchase: \$360 \$297.50
Rental: \$125 | DVD+Digital Site License: \$890 \$680

"An inspiring viewing." — *Booklist*

✓ "Highly Recommended."
— *Educational Media Reviews Online*



STARLESS DREAMS

Considered by many as one of best Iranian documentary in years, *Starless Dreams* plunges us into the lives of seven young teenage girls sharing temporary quarters at the rehabilitation center in the outskirts of Tehran.

"An extraordinary film. *Starless Dreams* captures a rare, sorrowful, infinitely complex milieu." — *Village Voice*

"A completely unfiltered look at life as a female juvenile offender in Iran. It covers feminism, class issues and abuse in a way that is poignant and authentic." — *Vox Magazine*

76 minutes | Institutional Purchase: \$396 \$335.75
Rental: \$125 | DVD+Digital Site License: \$890 \$756



ALL ABOUT ANN: GOVERNOR RICHARDS OF THE LONE STAR STATE

A compelling portrait of Ann Richards, one of the most charismatic American political figures of the last 30 years, from the young girl who grew up poor in rural Texas to the beloved national icon and Democrat leader.

82 minutes | Institutional Purchase: \$360 \$297.50
Rental: \$125 | DVD+Digital Site License: \$890 \$680

✓ "Highly Recommended. A subtle editorial on the state of women in politics in the U.S."
— *Educational Media Reviews Online*



MIRIAM: HOME DELIVERY

An intimate observation of the complete process of home birthing, *Miriam: Home Delivery* follows a charismatic home birth midwife who has helped mothers giving birth at home for more than two decades, as she's on call, and provides care to mothers in various stages of their pregnancies.

81 minutes | Institutional Purchase: \$360 \$297.50
Rental: \$125 | DVD+Digital Site License: \$890 \$680

LUCKY

An unforgettable, candid portrait of a young Puerto Rican woman, a single mother, homeless, and struggling to find work, yet still passionately dreaming of true love and success.

75 minutes | Institutional Purchase: \$360 \$297.50
Rental: \$125 | DVD+Digital Site License: \$890 \$680



SHE'S BEAUTIFUL WHEN SHE'S ANGRY

An essential documentary about the birth of the women's liberation movement, *She's Beautiful When She's Angry* tells the story of one of the most important social movements of the 20th century, bringing to light the efforts of lesser-known activists, including the Boston authors of "Our Bodies, Ourselves," the Chicago Women's Liberation Union, and grassroots organizations across the country who played a pivotal role in the struggle.

92 minutes | Institutional Purchase: \$396 \$335.75
Rental: \$125 | DVD+Digital Site License: \$890 \$756

"A feminist film masterpiece."
— *Ms. Magazine*

"This is the best film yet about the women's movement, and it will be invaluable as a teaching resource." — *The American Historian*

THE ABORTION HOTLINE

In Chile, one of the six countries in the world where abortion is prohibited in all circumstances, a group of young lesbian and feminist activists put their lives at risk to run an underground abortion hotline.

57 minutes | Institutional Purchase: \$360 \$297.50
Rental: \$125 | DVD+Digital Site License: \$890 \$680

G-SPOTTING: A STORY OF PLEASURE AND PROMISE

Gleefully breaking taboo, this captivating documentary offers a modern history of female sexuality, while playfully demystifying the most mythologized sexual discovery of the 20th century.

52 minutes | Institutional Purchase: \$340 \$263.50
Rental: \$125 | DVD+Digital Site License: \$720 \$612

To place your order & redeem the 15% discount, use promo code NWSA16 | Offer expires 12/31/16



CINEMA GUILD
115 WEST 30 STREET, SUITE 800
NEW YORK, NY 10001

TOLL FREE: (800) 723 - 5522
FAX: (212) 685 - 4717
EMAIL: INFO@CINEMAGUILD.COM



NWSA CHAIR AND DIRECTOR MEETING

Friday, March 3, 2017

WESTIN MICHIGAN AVENUE, CHICAGO, IL

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

PARTICIPATION REQUIREMENTS:

- 2017 institutional membership
- Chair and Director Meeting registration fee \$125
- Registration form

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

FEATURED SESSIONS

GROWING WGSS ENROLLMENTS



Danielle DeMuth,
Grand Valley State University

TRANSFORMING THE CURRICULUM



Nana Osei-Kofi,
Oregon State University

ENGAGED TEACHING



Jennifer Brier,
The University of Illinois at Chicago



Charlene Carruthers,
Black Youth Project 100

CLOSING WIKIPEDIA'S GENDER GAP



Jami Mathewson,
Wiki Education Foundation



PRE-CONFERENCE SCHEDULE



Pre-Conference Program Administration and Development

PAD001. PAD Breakfast

7:30 AM–8:45 AM

Palais des Congrès
512CDGH

PAD002. PAD: Leadership at the Intersections: Women of Color's Experiences as Program Directors

9:00 AM–10:15 AM

Palais des Congrès
518A (LCD)

This roundtable brings together women of color to discuss the specific challenges they have experienced as directors of programs in Women's, Gender, and Sexuality Studies. Given the historical marginalization of women of color within Women's Studies, the growing number of women of color in leadership positions represents important progress. However, women of color still face unique challenges navigating the intersections of race and gender in these positions that are often not discussed. By beginning a dialogue about these experiences, this roundtable seeks to develop greater interchange between, and stronger supports for, women of color in director level positions.

MODERATOR

- ♦ *Priya Kandaswamy, Mills College*

PRESENTERS

- ♦ *Patti L. Duncan, Oregon State University*
- ♦ *Yi-Chun Tricia Lin, Southern Connecticut State University*
- ♦ *Vivien Ng, State University of New York, University at Albany*
- ♦ *Linda Perkins, Claremont Graduate University*
- ♦ *Shannon J. Miller, Minnesota State University, Mankato*

PAD003. PAD: Beyond Compliance: WGS Programs and Faculty Confront Campus Sexual Assault

10:30 AM–11:45 AM

Palais des Congrès
518A (LCD)

WGS programs and Women's Centers have long been the vanguard of fighting sexual assault; we still fight backlash against students and faculty who demand accountability and justice for survivors. This roundtable examines divergent positions on compliance and confronting assault. Some faculty have enlisted feminism, NWSA, and Title IX to push for accountability and justice; others have observed Title IX offices hijack and "pinkwash" queer issues. Title IX in some contexts has colonized feminisms; Title IX in others has worked towards liberating institutions so that feminist research has newfound institutional credibility to combat sexual assault (Edwards 2015; Silbaugh 2015).

MODERATOR

- ♦ *Gerise Herndon, Nebraska Wesleyan University*

PRESENTERS

- ♦ *Susan Wortmann, Nebraska Wesleyan University*
- ♦ *Amy Lind, University of Cincinnati*
- ♦ *Simona Sharoni, Plattsburgh State College*
- ♦ *Lisa Day, Eastern Kentucky University*

PAD004. PAD: So Now You Have Learning Outcomes . . . : Assessment at the 200 Level

10:30 AM–11:45 AM

Palais des Congrès
518B (LCD)

You have student learning outcomes, you've constructed some instruments to measure your outcomes, and you have a pile of student responses to your instruments. Now what? This session will focus on "closing the loop" to improve student learning, something that both accreditation committees and feminist educators care about deeply. In this session, participants will experience a mock paper-scoring session, develop an alignment matrix, and explore strategies for using assessment as program and faculty development.

MODERATOR

- ♦ *Deb Hoskins, University of Wisconsin, La Crosse*

PRESENTERS

- ♦ *Wendy Kolmar, Drew University*
- ♦ *Loretta Kensinger, California State University, Fresno*

PAD005. PAD: Using Social Media in Women's, Sexuality, & Gender Studies Programs and Centers

10:30 AM–11:45 AM

Palais des Congrès
518C (LCD)

As even websites are now becoming obsolete, it is often imperative that programs and departments use social media to connect with students, alumni, and potential donors. This roundtable discusses best practices, challenges, and possible problems with using various social media outlets to promote a Women's, Gender, or Sexuality Studies program or Women's Center. While provocative posts may energize students, they may enrage political or religious governing bodies. "Safe" posts, however, may misrepresent a program. Panelists share their experiences and will invite the audience to discuss possible strategies for making social media useful to our programs.

MODERATOR

- ♦ *Shealeen Meaney, Russell Sage College*

PRESENTERS

- ♦ *Diane Price Herndl, University of South Florida*
- ♦ *Brenda Bethman, University of Missouri, Kansas City*
- ♦ *Jenn Brandt, High Point University*
- ♦ *Betsy Jones Hemenway, Loyola University, Chicago*

Pre-Conference Program Administration and Development

PAD006. PAD: Imagining the Future of Women's and Gender Studies: Working in Collaboration to Decolonize the Disciplines

10:30 AM–11:45 AM

Palais des Congrès
521B

What is on the horizon for WGS? What are the emerging trends, evolving topics, issues and tensions in Women's, Gender, Sexuality, and Feminist Studies? How do these inform development of new syllabi, courses, and pedagogical approaches? This collaborative, participatory workshop invites us to share ideas and explore the emerging trends at the edges of WGS. Participants will leave inspired by discussion and with concrete resources that will push their future teaching, course content, and program development in new directions.

MODERATOR

- ◆ *Andrea Sutton, Massachusetts Institute of Technology*

PRESENTERS

- ◆ *Jo Trigilio, Simmons College*
- ◆ *Chris Bobel, University of Massachusetts, Boston*
- ◆ *Sabina Vaught, Tufts University*

Pre-Conference Lunch

11:45 AM–1:00 PM

Palais des Congrès
720

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

PAD Business Meeting

1:00 PM–2:15 PM

Palais des Congrès
521B

PAD007. PAD: Democratic Practices in WGS Programs

2:30 PM–3:45 PM

Palais des Congrès
521B

Democratization can promote resistance to coloniality in general or to the specific neoliberal practices of the contemporary university. This roundtable explores several aspects of WGS programs in relation to democratic values and processes: pedagogy, conflict resolution, faculty relations (including contingent vs. long-term faculty), faculty-administration relations, and governance. We hope to discuss what motivates us to be more or less democratic, in what arenas, and with what consequences.

MODERATOR

- ◆ *Loretta Kensinger, California State University, Fresno*

PRESENTERS

- ◆ *Penny Weiss, Saint Francis Xavier University*
- ◆ *Holly Laird, University of Tulsa*
- ◆ *Jacqueline Goodman, Eastern Michigan University*
- ◆ *Ann Burnett, North Dakota State University*

PAD008. PAD: Adding the "S" to "WG": Women, Gender, and Sexuality Studies Programs

2:30 PM–3:45 PM

Palais des Congrès
521C

This roundtable focuses on programs that have changed their name, most often by adding "sexuality studies," and on those that are discussing a change or in the process of changing. We will exchange ideas about curriculum, student interests and activism, and share information on the challenges we face.

MODERATOR

- ◆ *Jennifer Ann Nelson, University of Redlands*

PRESENTERS

- ◆ *Adriane Brown, Augsburg College*
- ◆ *TJ Boisseau, Purdue University*
- ◆ *Lauren J. Lacey, Edgewood College*
- ◆ *Mary Morse, Rider University*

Pre-Conference Program Administration and Development

PADO09. PAD: Resisting Arrest: Seeking Alternatives to Trigger Warnings in the Classroom

2:30 PM–3:45 PM

Palais des Congrès
523A

This panel explores multiple approaches to constructing and teaching a course that factors in concerns for the emotional and psychological well-being of students engaging controversial subject matter in the classroom without compromising the means through which it is delivered. More specifically, the exploration focuses on how developing a strong sense of community and offering a direct challenge to students can render the need for trigger warnings negligible.

MODERATOR

- ♦ *Gerakina Arlene Sgoutas, Metro State University, Denver*

PRESENTERS

- ♦ *Gerakina Arlene Sgoutas, Metro State University, Denver*
- ♦ *Derek Adams, Ithaca College*
- ♦ *Lisa Day, Eastern Kentucky University*
- ♦ *Denise Witzig, Saint Mary's College, California*

PADO10. PAD: The Program Performance Review: Advice from the Trenches 1

2:30 PM–3:45 PM

Palais des Congrès
524A

The Program Review Roundtables will detail concrete steps to Program Review preparation and strategic follow through that are founded on feminist theory/praxis. Part 1 will address: Strategies for feminist collaboration, inclusion of stakeholder voices, and use of non-hierarchical methods; Pointers for selecting external reviewers, creating time-tables, and writing self-study; Guidelines to maximize assessment data collection/reporting; Approaches to documenting student achievement, alumnae status, and faculty contributions; Tactics to build community support across campus to realize program sustainability/growth; and "How-tos" for recordkeeping/ assembling credit hour production/costs/revenue; and site visit preparation. Following presentations, roundtable leaders will open floor for questions, discussion, and feminist strategizing.

MODERATOR

- ♦ *Rebecca Dolhinow, California State University, Fullerton*

PRESENTERS

- ♦ *Diane Price Herndl, University of South Florida*
- ♦ *Carla Golden, Ithaca College*
- ♦ *Lisa M. Anderson, Arizona State University*
- ♦ *Barbara LeSavoy, State University of New York, The College at Brockport*
- ♦ *Phyllis Thompson, East Tennessee State University*

PADO11. PAD: The Program Performance Review: Advice from the Trenches 2

4:00 PM–5:15 PM

Palais des Congrès
521B

The Program Review Roundtables will detail concrete steps to Program Review preparation and strategic follow through that are founded on feminist theory/praxis.

Part 2 will address:

How to get the most out of the site visit; Making sure all the important voices are heard during the site visit; Helping the reviewer to understand the ins and outs of your campus politics in the space of a couple of days; Strategies for responding to the reviewer's report; Strategies for negotiating with the administration after the review; How to use productively and beneficially use the review in assessment.

MODERATOR

- ♦ *Rebecca Dolhinow, California State University, Fullerton*

PRESENTERS

- ♦ *Beth Martin Birky, Goshen College*
- ♦ *Wendy Kolmar, Drew University*
- ♦ *Linda Perkins, Claremont Graduate University*
- ♦ *Janet Trapp Slagter, California State University, Fresno*

Pre-Conference Program Administration and Development

PADO12. PAD: Promoting Diversity and Inclusion across Campuses: The Unacknowledged Value of Women's Studies in Texas

4:00 PM–5:15 PM

Palais des Congrès
521C

This roundtable reflects on the unacknowledged value of Women's and Gender Studies programs for stimulating critical understanding of racial, ethnic, sexual, and religious diversity across university campuses. WGS administrators and faculty from Texas universities will discuss approaches to raising levels of campus discourse about diversity and promoting cultures of inclusion. Participants will discuss curricular interventions on diversity issues, when WGS courses may be some of the only ones focused on race, ethnicity, and sexuality in the curriculum. They will also reflect on the politics of naming their programs, collaborative campus programming initiatives, and efforts to encourage a diverse faculty.

MODERATOR

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

PRESENTERS

- ◆ *Whitney A. Peoples, University of Texas, Arlington*
- ◆ *Charlotte Dunham, Texas Tech University*
- ◆ *Guillermina Gina Nunez-Mchiri, University of Texas, El Paso*
- ◆ *Theresa Strouth Gaul, Texas Christian University*

PADO13. PAD: WGS Responses to Guns on Campuses

4:00 PM–5:15 PM

Palais des Congrès
523A

This session will focus on how Women, Gender, & Sexuality programs respond to the heightened militarization of campus police forces and fear of gun violence. Central to this discussion is how a decolonial feminist lens of analysis can inform our praxis as department administrators.

MODERATOR

- ◆ *Sally McWilliams, Portland State University*

PRESENTERS

- ◆ *Sally McWilliams, Portland State University*
- ◆ *Arlene Holpp Scala, William Paterson University*

PADO14. PAD: Re-imagining the Introductory Course

4:00 PM–5:15 PM

Palais des Congrès
524A

As the authors of a new text-reader for the introductory class (*Everyday Women's and Gender Studies: Introductory Concepts*, Routledge 2017), we propose to engage the audience in questions about the kinds of "imaginings" that (must) preface teaching introductory WGS: Who is in the classroom? What difference should taking into account who the students are make to how we teach this course? And what if student differences and disciplinary obligations don't align? Most importantly, we want to use this session to collectively think about what possibilities for our respective curricula, and for the field, are opened up by re-imagining the introductory course.

MODERATOR

- ◆ *LeeRay Costa, Hollins University*

PRESENTERS

- ◆ *Ann Braithwaite, University of Prince Edward Island*
- ◆ *Catherine Orr, Beloit College*

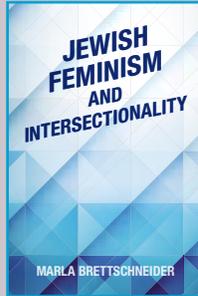


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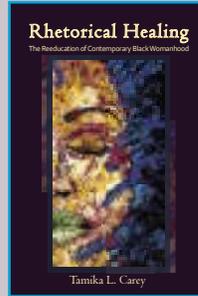
Jewish Feminism and Intersectionality

Marla Brettschneider



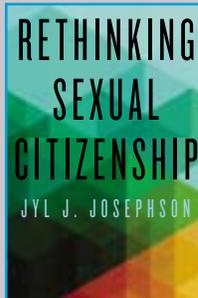
Rhetorical Healing

The Reeducation of Contemporary Black Womanhood
Tamika L. Carey



Rethinking Sexual Citizenship

Jyl J. Josephson



In-Between

Latina Feminist Phenomenology, Multiplicity, and the Self
Mariana Ortega



Libre Acceso

Latin American Literature and Film through Disability Studies

Susan Antebi and Beth E. Jörgensen, editors

The Dashing Ladies of Shiv Sena

Political Matronage in Urbanizing India
Tarini Bedi

Respectability on Trial

Sex Crimes in New York City, 1900–1918
Brian Donovan

The Fifth Element

Social Justice Pedagogy through Spoken Word Poetry
Crystal Leigh Endsley

Oscillations of Literary Theory

The Paranoid Imperative and Queer Reparative
A. C. Facundo

Political Theory and the Animal/Human Relationship

Judith Grant and Vincent G. Jungkunz, editors

Ghost Faces

Hollywood and Post-Millennial Masculinity
David Greven

Race Still Matters

The Reality of African American Lives and the Myth of Postracial Society
Yuya Kiuchi, editor

Tongue of Fire

Emma Goldman, Public Womanhood, and the Sex Question
Donna M. Kowal

Global Women, Colonial Ports

Prostitution in the Interwar Middle East
Liat Kozma

The Disappearing L

Erasure of Lesbian Spaces and Culture
Bonnie J. Morris

Meaning-Making, Internalized Racism, and African American Identity

Jas M. Sullivan and William E. Cross, Jr., editors

JOURNALS

philoSOPHIA

A Journal of Continental Feminism
Lynne Huffer, Shannon Winnubst, and Emanuela Bianchi, editors

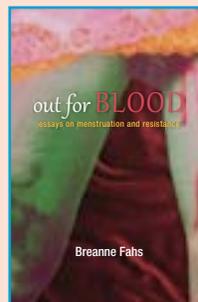
Palimpsest

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

Join us at our booth for an
Author Celebration and Signing,
Saturday 11:00–noon

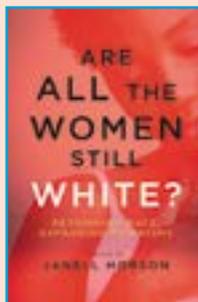
Out for Blood

Essays on Menstruation and Resistance
Breanne Fahs



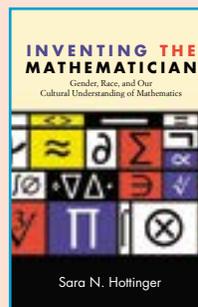
Are All the Women Still White?

Rethinking Race, Expanding Feminisms
Janell Hobson, editor



Inventing the Mathematician

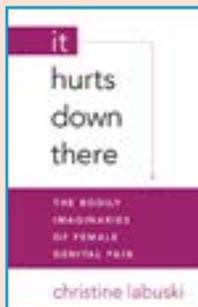
Gender, Race, and Our Cultural Understanding of Mathematics
Sara N. Hottinger



New in Paper

It Hurts Down There

The Bodily Imaginaries of Female Genital Pain
Christine Labuski



Pre-Conference Women's Centers

WCO01. WC Breakfast

7:30 AM–8:45 AM

Palais des Congrès
512BF

WCO02. WC: Writing Disruption Into the Mission: Opportunities and Challenges for Establishing a Campus-Based Women's Center in Contemporary Institutional Climates

9:00 AM–10:15 AM

Palais des Congrès
520A (LCD)

Through this interactive workshop, staff of recently established women's centers will develop their toolkit around leveraging institutional commitment; building strategic, inclusive collaborations; and identifying priorities for programs and initiatives. Participants will examine the relationship between the impetus for their center's founding and the opportunities/challenges new centers face as emerging spaces of feminist praxis. Through storytelling and a strategic visioning activity, participants will identify a specific goal and its component steps that will strengthen their center's foundation. This workshop will be most useful to new and aspiring directors, but welcomes the perspective and mentorship to be gained from those with deeper experience.

MODERATOR

- ◆ Colleen Riggle, Georgia Institute of Technology

PRESENTERS

- ◆ Brooke Gilmore, Southern New Hampshire University
- ◆ Paige Meltzer, Wake Forest University

WCO03. WC: My Hips Don't Fit in This Box

9:00 AM–10:15 AM

Palais des Congrès
520B (LCD)

Through this interactive workshop, participants will leave with an understanding of how professional women of color navigate predominantly white work environments. In this workshop participants will discuss the following issues: tone policing, politics of professionalism, leading within spaces that aren't designed for marginalized individuals, and the notion of having it all!

PRESENTERS

- ◆ Stephanie Helms Pickett, Duke University
- ◆ J'nai Adams, Duke University

WCO04. WC: Strategizing Masculinities: Masculinities Work As Decolonized Praxis

9:00 AM–10:15 AM

Palais des Congrès
520C (LCD)

This roundtable of masculinities scholars, educators, and program coordinators explores contemporary debates and pressing questions facing masculinities programming and considers questions like:

- ◆ What makes masculinities programming intersectional, provocative, and new?
- ◆ How does masculinities programming not colonize, dominate, and displace?
- ◆ What does masculinities programming look like in different contexts: at an LGBT center? at an academic center? at large and small schools? public and/or religious institutions?
- ◆ What lessons or shifts have occurred within the field throughout its existence?

MODERATOR

- ◆ Donna M. Bickford, Dickinson College

PRESENTERS

- ◆ Harry Brod, University of Northern Iowa
- ◆ Anna Czarnik-Neimeyer, Saint Norbert College
- ◆ Billy Korinko, University of Kentucky
- ◆ Karlyn Crowley, Saint Norbert College

WCO05. WC: Women's Centers as Avenues for Student Success Programming

9:00 AM–10:15 AM

Palais des Congrès
522B

Women's Centers on campus have supported women and advocated for gender equity since the first center was founded at the University of Minnesota in 1948 (Willinger 2002). Over 490 offices and departments dedicated to gender equity existed in the United States in 2009. However, many higher education professionals are unfamiliar with the history and work of these offices especially with respect to student success. The facilitator of this session will explore the historical context, current initiatives, and future goals for gender equity offices and their role in student success. We will share program ideas that have worked well for centers and discuss lessons learned. Further we will identify various ways to partner with internal and external constituents to better ensure that our women students and all those that we serve are supported during their educational journey.

PRESENTER

- ◆ Shareia N. Carter, University of Michigan, Dearborn

Pre-Conference Women's Centers

WC006. WC: Sampling how Queer Youth are Challenging the Academy's Gender Definitions

10:30 AM–11:45 AM

Palais des Congrès
520B (LCD)

This workshop will use clips from the 2015 documentary "The Year We Thought About Love," which celebrates the powerful work of a Boston LGBTQ troupe True Colors: OUT Youth Theater as they write a play about love, to discuss how student groups can challenge heteronormative definitions of gender, race, and privilege by organizing around a film screening. We will examine both the deliberate messaging in performance as well as more personal self-definitions in interviews in the film. What implications do their descriptions have for WGS? Presenters will share tactics and materials for generating student-initiated cross-campus dialogue.

PRESENTER

- ♦ Pam Chamberlain, *Ellen Brodsky Films*

WC007. WC: Experiences of Women's Center Professionals

10:30 AM–11:45 AM

Palais des Congrès
520C (LCD)

The primary responsibilities of the staff in a campus-based women's center are to provide programs, services, and resources for college students (Davie 2002). In addition, women's center professional staff are expected to "participate in institutional policy and governance efforts to ensure that policies and practices take into account the unique experiences of women" (CAS, 2009, p. 516). In this interactive workshop, I will present the results from a study exploring the work experiences of women's center professionals. Additionally, participants will engage in a discussion about how women's center professionals can support the work experiences of their colleagues.

PRESENTER

- ♦ Colleen Riggle, *Georgia Institute of Technology*

WC008. WC: Women's Centers as Advocates for Student Parents

10:30 AM–11:45 AM

Palais des Congrès
522B

According to a 2014 report from the Institute for Women's Policy Research (IWPR), there are 4.8 million student parents currently enrolled as undergraduates in colleges and universities. This number increases when we add graduate students to these calculations. Women's Centers have been tasked with advocating on behalf of student-parents through the creation of programs, initiatives, and policies. This roundtable will provide the facilitators and the audience with an opportunity to explore what advocacy looks like on their campuses as well as an opportunity to discuss the current opportunities and barriers to student-parent advocacy, and the necessary steps in the advocacy work that takes place for student-parents.

PRESENTERS

- ♦ Ellen Lassiter Collier, *Eastern Michigan University*
- ♦ Christina Luiggi, *Wright State University*

Pre-Conference Lunch

11:45 AM–1:00 PM

Palais des Congrès
720

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

WC Business Meeting

1:00 PM–2:15 PM

Palais des Congrès
524C

Pre-Conference Women's Centers

WC009. WC: Hybrid Identities, Hybrid Spaces: #Altacs in Women's and Gender Centers

2:30 PM-3:45 PM

Palais des Congrès
522A

This roundtable interrogates the persistence of dichotomous structures in the academy which frame faculty as the only group engaged in teaching, and classrooms as the only site where learning occurs. The teaching and learning that happens in and because of Women's and Gender Centers (WGCs) is thus made invisible. Student experiences and learning, and the campus intellectual life in general, would benefit from more robust partnerships between faculty and WGCs. Panelists will discuss these challenges and suggest ways to think about faculty partnerships as part of a collaborative knowledge-making and knowledge-sharing strategy.

MODERATOR

- ◆ *Lysa C. Salsbury, University of Idaho*

PRESENTERS

- ◆ *Brenda Bethman, University of Missouri, Kansas City*
- ◆ *Donna M. Bickford, Dickinson College*
- ◆ *Rory Dicker, Vanderbilt University*
- ◆ *Amada Sandoval, Princeton University*

WC010. WC: Ain't I A Woman: Black Women as Decolonial Subjects in Women's Centers

2:30 PM-3:45 PM

Palais des Congrès
522B

This round table will consist of a conversation between four black women who vary in their relationships to and tenure working in Women's Centers. They will explore the tools needed to navigate their way throughout higher education, but specifically in their association to Women's Centers, while discussing how their existence within these spaces necessitate decolonial theories and practices.

MODERATOR

- ◆ *Nicole April Carter, Wright State University*

PRESENTERS

- ◆ *Shareia N. Carter, University of Michigan, Dearborn*
- ◆ *Daryl Adkins, Oregon State University*
- ◆ *Nicole April Carter, Wright State University*

WC011. WC: We Aren't Just Braiding Our Hair and Stirring the Pot: Gender, Power, and Care Work as Women's Center Professionals

2:30 PM-3:45 PM

Palais des Congrès
522C

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

- ◆ *Colleen Riggle, Georgia Institute of Technology*

WC012. WC: Who Produces Knowledge, and What "Counts" as Knowledge?: Women's Centers' Inclusion in NWSA

2:30 PM-3:45 PM

Palais des Congrès
524C

In 2015, decisions made by the NWSA governing board reignited questions about whether or not women's centers are perceived as valued contributors to the disciplines and pedagogical work represented in Women's Studies. Following discussions at the Women's Centers pre-conference, volunteers representing over 20 campus women's centers began discussing whether NWSA was the most appropriate professional "home" for campus women's centers. This workshop is designed to continue the conversation, with goals of reporting out on the various options considered, exploring any additional options, and productively discussing next steps for the NWSA Women's Center's Committee.

PRESENTERS

- ◆ *Lisa Rismiller, University of Dayton*
- ◆ *Jane Goettsch, Miami University*
- ◆ *Amanda Linsenmeyer, University of Colorado, Boulder*
- ◆ *Kathleen Holgerson, University of Connecticut*
- ◆ *Erin Lovette-Colyer, University of San Diego*
- ◆ *Juli Parker, University of Massachusetts, Dartmouth*

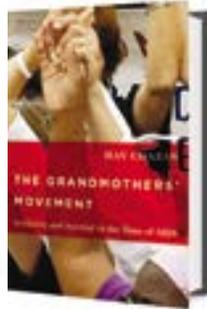
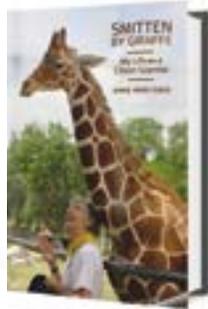
WC013. WC: All Knowledge Share

4:00 PM-5:15 PM

Palais des Congrès
524C

PRESENTERS

- ◆ *Nicole April Carter, Wright State University*
- ◆ *Shareia N. Carter, University of Michigan, Dearborn*
- ◆ *Ellen Lassiter Collier, Eastern Michigan University*



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Pre-Conference Women of Color Leadership Project

WoCLP001. Women of Color Leadership Project Breakfast

7:30 AM–8:45 AM

Palais des Congrès
512AE

WoCLP002. Teaching and Learning to Transgress: Identifying Ways I Define Myself for Myself (WoCLP Cohort One)

9:00 AM–10:15 AM

Palais des Congrès
525A

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

PRESENTER

- ♦ *Roksana Badruddoja, Manhattan College*
- ♦ *Treva Lindsey, The Ohio State University*

WoCLP003. Teaching and Learning to Transgress: Identifying Ways I Define Myself for Myself (WoCLP Cohort Two)

9:00 AM–10:15 AM

Palais des Congrès
525B

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

PRESENTER

- ♦ *LaToya Eaves, Middle Tennessee State University*
- ♦ *Cara Hagan, Appalachian State University*

WoCLP004. Leading By Example: Exploring What Happens When I Dare to Be Powerful (WoCLP Cohort One)

10:30 AM–11:45 AM

Palais des Congrès
525A

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.

PRESENTER

- ♦ *Roksana Badruddoja, Manhattan College*
- ♦ *Treva Lindsey, The Ohio State University*

WoCLP005. Leading By Example: Exploring What Happens When I Dare to Be Powerful (WoCLP Cohort Two)

10:30 AM–11:45 AM

Palais des Congrès
525B

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.

PRESENTER

- ♦ *LaToya Eaves, Middle Tennessee State University*
- ♦ *Cara Hagan, Appalachian State University*

Pre-Conference Lunch

11:45 AM–1:00 PM

Palais des Congrès
720

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WoCLP006. Words of Wisdom: A Presidential Roundtable (WoCLP Cohorts One and Two)

1:00 PM–2:15 PM

Palais des Congrès
520C (LCD)

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

PRESENTERS:

- ♦ *Yi-Chun Tricia Lin, Southern Connecticut State University*
- ♦ *Vivian May, Syracuse University*
- ♦ *Beverly Guy-Sheftall, Spelman College*
- ♦ *Vivien Ng, University at Albany, SUNY*

Pre-Conference Women of Color Leadership Project

WoCLP007. Pushing Forward and Reaching Back: Building Networks, Establishing Support, and Being Mentored (WoCLP Cohort One)

2:30 PM–3:45 PM

Palais des Congrès
525A

This interactive session addresses and analyzes the ways in which, 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, highlighting various ways that women of color can use to serve as a support system for one another. Participants will have an opportunity to share and review current projects. The conversation will specifically address tips for preparing your tenure package, planning for life beyond tenure, and strategies for creating opportunities for moving into different positions of leadership within the university.

PRESENTER

- ♦ *Roksana Badruddoja, Manhattan College*
- ♦ *Treva Lindsey, The Ohio State University*

WoCLP008. Leveraged Empowerment: Starting from the Place Where You Stand (WoCLP Cohort Two)

2:30 PM–3:45 PM

Palais des Congrès
525B

This interactive session addresses the needs and concerns of junior faculty members, graduate students, and women's center professionals, sharing the benefit of accountability networks and strategic interventions to build support networks and strategic alliances. Participants will have an opportunity to discuss project ideas, shares strategies about their writing process, and review current works by other women of color scholars. The conversation will specifically address tips for balance, building alliances, and strategies for pursuing opportunities for the future

PRESENTER

- ♦ *LaToya Eaves, Middle Tennessee State University*
- ♦ *Cara Hagan, Appalachian State University*

WoCLP009. Strategic Planning Session: Metacognitive Reflection and the Exercise of Freedom, Strategic Planning and Goal Setting (WoCLP Cohort One)

4:00 PM–5:15 PM

Palais des Congrès
525A

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

PRESENTER

- ♦ *Roksana Badruddoja, Manhattan College*
- ♦ *Treva Lindsey, The Ohio State University*

WoCLP010. Strategic Planning Session: Metacognitive Reflection and the Exercise of Freedom, Strategic Planning and Goal Setting (WoCLP Cohort Two)

4:00 PM–5:15 PM

Palais des Congrès
525B

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

PRESENTER

- ♦ *LaToya Eaves, Middle Tennessee State University*
- ♦ *Cara Hagan, Appalachian State University*

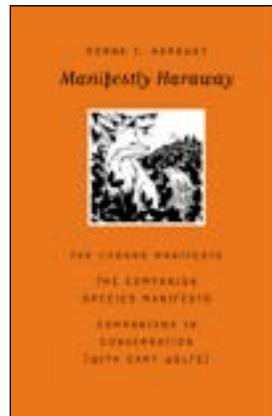
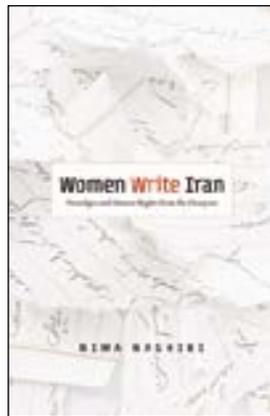
WoCLP011. Women of Color Leadership Reception

5:15 PM–6:15 PM

Palais des Congrès
720

Join us as we celebrate the ending of our time together. We will have an opportunity to network, toast the end of our training, and hear a few words of reflection from some of our participants.





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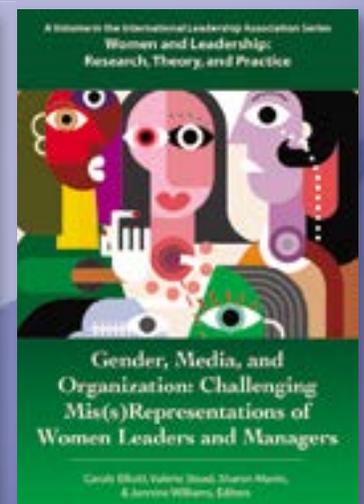
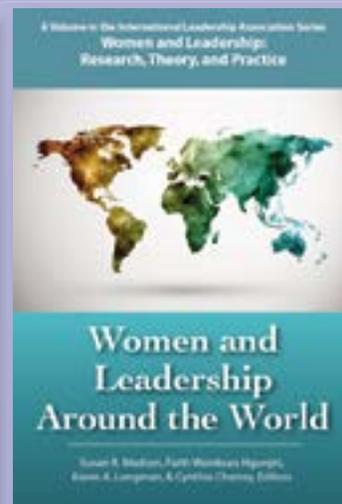
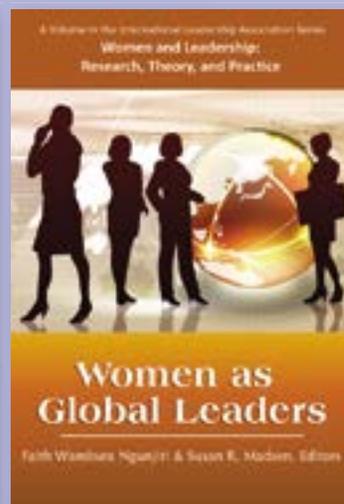
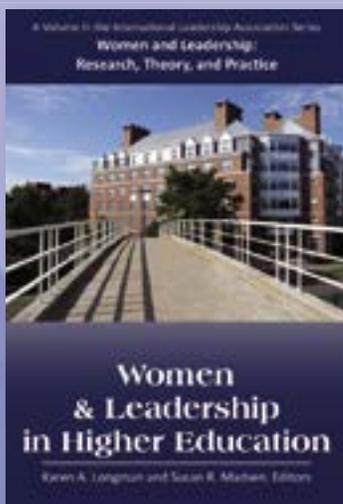
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GENERAL CONFERENCE



Thursday, November 10

Registration Thursday

7:00 AM–6:00 PM

Palais des Congrès
P220 (Viger Hall)

Pre-Conference Registration is required to attend all PAD and WC sessions. General Conference Registration is required to attend general conference sessions, including the keynote and plenary sessions.

Preregistered attendees can pick up name badges and programs at the registration desk. Registration will also be available on site for both Pre-Conference and General Conference.

Employment Services Thursday

7:30 AM–5:15 PM

Palais des Congrès
341

NWSA offers private professional interview spaces for hiring institutions to interview candidates. Hiring institutions are responsible for arranging interviews directly with prospective candidates at mutually convenient times during the scheduled service hours. This is not an open job fair. Only those applicants with scheduled interview times should enter the area.

Quiet Room Thursday

7:30 AM–5:15 PM

Palais des Congrès
441

Maternal Care Room Thursday

7:30 AM–5:15 PM

Palais des Congrès
446

A private room is available for pumping, breast feeding, or other activities for nursing moms.

Child Care Thursday

8:45 AM–5:30 PM

Palais des Congrès
445

A licensed and bonded childcare service will provide onsite child care for those who have pre-registered and pre-paid.

Exhibit Hall Thursday

3:00 PM–7:00 PM

Palais des Congrès
220D

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

012. Resisting the Containment and Control of the Carceral State

1:00 PM–2:15 PM

Palais des Congrès
518A (LCD)

MODERATOR

- ♦ *Donna Thompson, Chandler-Gilbert Community College*

PARTICIPANTS

#BlackLivesMatter: Black Protest as a Response to Neo-Colonial Control

- ♦ *Danielle M. Wallace, William Paterson University*

Using Theme #4, "Borders and Be/Longings," as its starting point, this paper explores the role between neo-colonial policies and the present day movement for social justice, dubbed the "New Civil Rights Movement." It poses the question, "How have racist, sexist, classist, and heterosexist neo-colonial and neo-liberal policies maintained internal colonies within the United States and, in doing so, set the stage for the contemporary push for decolonization?"

Black and Blue: A Black Feminist Autoethnography of Institutional Violence

- ♦ *Keeonna Harris, Arizona State University*

In this paper I discuss my experiences of becoming chronically sick as a Black "single mom" graduate student, connected to the state through human services and having an incarcerated partner. My writing interrogates the multiple layers of violence in regulating my body—specifically stereotypes and stigma I experienced in dealing with doctors, professors, and state workers—juxtaposed against empirical data on the experiences of Black women dealing with the medical industry.

Bordered Violence: Black Women on the Cincinnati Urban Reservation

- ♦ *Carolette Norwood, University of Cincinnati*

Borders not only confine mobility, narrow social networks, and isolate poverty, they also fundamentally shape life chances and life quality. Cincinnati is the 8th most segregated city in the US. The spatial confinement of Blacks across the city reflects a legacy of structural violence. On the urban rez, housing insecurity, the constant threat of dislocation, and violence shape the lives of Cincinnati Black women in profound ways. However, violence is a heterogeneous phenomenon that affects women in different ways (Price 2012). I examine intersections of structural, spatial, and interpersonal violence in Black women's lives.

Protecting Protection and the Criminality of Failure: Incarcerated Belongings and “Failure to Protect” Laws

♦ *Megan Sibbett, University of Oklahoma*

Focusing on the women of color detained under “failure to protect” laws in the US, I point toward the institutionalized violence embedded in the settler logics of protection. Drawing from Gloria Anzaldúa’s notion of intimate terrorism and physical and metaphorical borders, I explore how the white, heteropatriarchal family centers the violent logic of protecting the state against non-domestic and domestic deviance. Adding to Angela Davis’s urgent call that we recognize the “secret prisons” within our own borders, I outline a decolonial feminist approach to thinking about the not-so-secret prisoners who failed to protect.

The “Criminal Alien,” the “Indian” Father, and the Political Production of Containability

♦ *Leifa Mayers, Grand Valley State University*

Taking up Byrd’s (2011) formulation of the “Indian (savage)” as the first “enemy” of the nation-state, this paper examines the contemporary production of the “(violent) Indian” father and the “(violent) criminal alien” as threats to the nation and the vulnerable “American” mother and child. I argue that metaphors of contagious disease converge with processes of racialization, gendering, and sexualization to render the “Indian” father containable and the “dangerous” male migrant detainable (and ultimately “deportable”; De Genova 2007). I consider how the figurative borders of putatively violent non-belonging reinforce the biometrically enhanced violence of material borders.

013. Performances of Indigeneity and Precolonial Expressions as Feminist Resistance

1:00 PM–2:15 PM

Palais des Congrès
518B (LCD)

MODERATOR

♦ *Jill Rebecka Rubin, Florida Atlantic University*

PARTICIPANTS

Celebrating Los Raymis: Performing Indigenous Identity in Cañar and Saraguro, Ecuador and Minneapolis, Minnesota

♦ *Allison Adrian, Saint Catherine University*

This paper examines gender, identity, and music among two Ecuadorean indigenous groups experiencing significant outmigration to the U.S., where they continue to celebrate Andean festivals like Pawkar Raymi and Inti Raymi in the diaspora. Drawing upon fieldwork conducted in Minneapolis, Minnesota and Cañar and Saraguro, Ecuador from February 2015 to July of 2016, it explores how identity is constructed and performed in both Ecuador and in the Midwest. How are musical practices, indigenous identity, and the performance of gender impacted when a community that relies primarily on oral tradition to pass on skills and knowledge is scattered geographically?

Chinook Jargon and Feminist Resistance

♦ *Karin Louise Lee, University of British Columbia*

This paper examines how marginalized women of diverse racial and cultural backgrounds in late nineteenth century rural Canada conveyed complex ideas about feminist resistance to each other through the pre-colonial common language of Chinook Jargon. The film “Small Pleasures” paired in this analysis, tells the story of three women from very different worlds that create individual identities in a world prescribed to fit the needs of men. I will present this paper and the film as a cinematic means of conveying the language of pre-colonialization and feminist resistance.

014. The Body is a Border: Race, Aesthetics and Transformation

1:00 PM–2:15 PM

Palais des Congrès
518C (LCD)

MODERATOR

♦ *Nicole R. Fleetwood, Rutgers University*

PARTICIPANTS

The Beauty of the Bomb Will Bring Us Together

♦ *Mimi Thi Nguyen, University of Illinois*

This paper explores the practice of beauty as repair implicated in the reclamation of unexploded ordnance (UXOs) through the transformation of their component materials. Considering ARTICLE 22 (named after the UN Declaration of Human Rights) and Saught, social business initiatives which employ local labor in bomb-strewn Laos and Cambodia to transform UXOs into minimalist jewelry for a global audience, I argue that such transformations depend upon intuitions and institutions that beauty indexes as universal, but also particular—in this case, to certain political or economic arrangements presumed to bear an intimacy with beauty that must be then granted to another.

Street Life: Black Bodies and Spatial Aesthetics in a Post-Chocolate City

♦ *Brandi Thompson Summers, Virginia Commonwealth University*

My paper explores the role of blackness as an aesthetic in the Atlas District of Washington, D.C.—a neighborhood in transition. I focus on the uses public space and describe how various forms of power and the aestheticization of everyday life are linked to the control of space. I also consider the production of racial aesthetics through the management of black excess. The paper specifically investigates the multiple ways black bodies inhabit the street in an intimate manner, and how public space is transformed by private acts often deemed aberrant.

Thursday, November 10

XXXChurch: Pornography, Sex Trafficking, and Evangelical Empire

♦ *Kimberly Pendleton, George Washington University*

"Did Jesus die for your porn addiction?" This popular blogpost from evangelical megachurch Mars Hill linked the global sex industry to personal sin. Real Escape from Sex Trafficking, or REST, the ministry that Mars Hill founded to reach out to sex workers in Seattle and abroad, lived on as an independent non-profit even after the church itself closed in scandal. This paper examines the ways that REST, and other evangelical ministries, XXXChurch and Hookers for Jesus, regulate bodies using language of transnational crisis and personal sin in the border-spanning fight against sex trafficking.

The Jungle: Representations of Vulnerability and Violence

♦ *Gada Mahrouse, Simone de Beauvoir Institute, Concordia University*

The city of Calais in Northern France is now the temporary home to over 4000 asylum seekers. An estimated 10% are women. The conditions in these migrant camps, nicknamed "the jungle," have been described as catastrophic. Drawing on Vaughan-William's notion of the "zoopolitical border" this paper posits Calais' border security practices as processes of animalisation and as a spatial technology of power. Specifically, the paper interrogates how the women in the camps are represented in British news media as vulnerable and in need of protection, representations that serve to further criminalize migrant men.

015. Ecologies Otherwise: Ecofeminisms for the 21st Century

1:00 PM–2:15 PM

Palais des Congrès
519A (LCD)

MODERATOR

♦ *Martha Kenney, San Francisco State University*

PARTICIPANTS

Feminist Ethics: Beyond Vulnerability

♦ *Heather Davis, Pennsylvania State University*

We are living in a world that is variously described as damaged, diminished, broken, blasted. While this language does much to indict the ecological condition of the present, it also rests upon normalized notions of wholeness, completeness, and ableness. This paper will address the ways in which decolonial, feminist, queer theory and disability studies (Clare 2001; Ahuja 2015; Chen 2011) might be usefully brought to bear on an increasingly chaotic and unpredictable earth, to assert an affirmative politics beyond common vulnerability.

Fables of Response-ability: Storytelling after the Anthropocene

♦ *Martha Kenney, San Francisco State University*

Rachel Carson's *Silent Spring* famously begins with a dystopian fable—the story of a once idyllic town, now overwhelmed by death. Carson's eco-apocalyptic warning about synthetic

pesticides has since become iconic, inspiring decades of environmentalists to tell their own "fables for tomorrow" illustrating the world-destroying potential of industrial capitalism. Now oversaturated with dystopian futures, I consider what other kinds of stories, both true and fictional, can help us respond to environmental damage and collectively build more livable worlds. My examples are drawn from a recent science fiction workshop for feminist, queer, antiracist, and decolonial scholars working on environmental justice projects.

Feminist Imaginaries for Pollution Research in the Laboratory?

♦ *Max Liboiron, Memorial University, Newfoundland*

I study marine plastic pollution in Newfoundland, Canada, where the contamination of human food webs by plastics and their associated industrial chemicals is a primary concern for impacts to human health, commercial livelihoods, and local cultures. Drawing on Kim Tallbear's work on Indigenous bioscience, Eve Tuck's work on refusal in research, and feminist science and technology scholars like Michelle Murphy, this presentation outlines some of our lab's efforts to incorporate feminist imaginaries and world-making practices into scientific methodologies on marine plastic pollution, and is an invitation to think with others through the everyday protocols of the laboratory.

Ungrid-able Ecologies: Becoming Sensor in a Black Oak Savannah

♦ *Natasha Myers, York University*

Ecology is not just an object of study. It is also a mode of attention to worldly relations. Where ecological sciences have traditionally been grounded in teleological, militarized, and economizing logics, and bound to heteronormative reproductive imperatives, this paper insists that ecology could be otherwise. It describes the cultivation of a queer/feminist ecological practice within an ancient oak savannah in Toronto. Through an attention to "affective ecologies" and the "involutionary momentum" shaping deep-time, and multi-scalar and multi-species happenings (Hustak & Myers), this research-creation project works alongside artists and scientists to experiment with modes of attention and collaboration fit for earthly survival.

016. The Absent Witness: Feminist Testimony and Decolonial Ethics

1:00 PM–2:15 PM

Palais des Congrès
519B (LCD)

MODERATOR

♦ *Mary Zaboriskis, University of Pennsylvania*

PARTICIPANTS

Invisible Workers and Late Capitalism in Coco Fusco's *The Incredible Disappearing Woman*

♦ *Lilian Mengesha, Brown University*

How does performance practice, a methodology concerned with ephemera, account for legacies of colonial erasure? Coco Fusco's play *The Incredible Disappearing Woman* (2000)

addresses colonialism's hypervisibility of women of color on exhibition. The play follows three Latina museum workers as they prepare for the exhibit of a white, male performance artist's remains of his necrophilic encounter. The play indicts the art industry's consumption of exploitation-as-avant-garde while simultaneously interrogating the socioeconomic precarity of immigrant female laborers. I argue that this play acts as a compass, and an intervention, on how to navigate the temporal intimacy of colonial liberalism with late capitalism.

Parrhesiac Performances of Protest in Amar Kanwar's The Lightning Testimonies

♦ *Lakshmi Padmanabhan, Brown University*

Amar Kanwar's video installation, *The Lightning Testimonies* (TLT), invites the spectator to bear witness to the histories of sexual violence that have shaped the boundaries of the Indian nation-state. "Which image can represent the ever-changing words of a testimony?" reads the question on the screen; indeed, the installation asks us to think through the work of testimony as a form of public mourning that challenges the institutional erasure of state-sponsored sexual violence. I argue that TLT allows us to understand "truth" in the mode of Foucauldian "parrhesia" or fearless speech, where the act of witnessing becomes a democratic ethical practice.

Carceral Domesticity and the Coloniality of Gender in Family Detention Centers

♦ *Michelle Castaneda, Brown University*

New U.S. detention centers, designed specifically for women and children, impose a coloniality of gender that epitomizes the carceral-domestic, sanctioning certain forms of domesticity while eliminating the privacy associated with family. These centers guard themselves against the incursion of legality by lawyers, journalists, and medical workers envisioning inmates as rights-bearing subjects. This paper examines how two intertwined logics of enclosure—the carceral-domestic and the camp, following Agamben—reinforce, challenge, and exceed one another. Using first-hand experience, I ask how the narrative production involved in the preparation of asylum cases may function as a space for alternative, potentially decolonial imaginaries.

Hypervisible, Yet Voiceless: The Truth of Women's Absence in Roberto Bolaño's 2666

♦ *Nicole Gervasio, Columbia University*

In viscerally depicting forensic reports from 400+ femicides along the U.S.-Mexico border, Roberto Bolaño's *2666* reveals an ethical double bind encumbering fictional testimonies to human rights violations. To represent such surprisingly monotonous violence accurately forswears interiority for these victims, thus reproducing—not correcting—the invisibilizing logic that already immures the public record. I argue that Bolaño's ambivalence takes a decolonial approach to exposing the visibility of violence against marginalized subjects—not only maquiladora workers but also Jews, the mentally ill, and repressed homosexuals— and contradictory invisibility of their dehumanization as central to the maintenance of neoliberal power.

017. Decolonial Praxis in the Global South: Transnational Feminism, Globalizations, Indigenous Feminisms

1:00 PM–2:15 PM

Palais des Congrès
520A (LCD)

PARTICIPANTS

Decolonizing Globalization: Women Factory Owners in the Bangladesh Garment Industry

♦ *Fauzia Erfan Ahmed, Miami University, Ohio*

Based on a pilot study conducted in July 2013, in the aftermath of the Rana Plaza disaster, in Bangladesh, this paper explores whether women factory owners can decolonize globalized capital in the globalized commodity chain of the garment industry. This paper explores hypotheses, which range from whether women factory owners, who are affiliated with the women's movement, are willing to give women workers voice to whether pro labor interpretations of Islam can create moral governance.

Decolonizing Indigenous Women Organizational Histories and Practices

♦ *Jennifer Manning, Dublin Institute of Technology*

In this paper, we engage with indigenous women organizational practices, experiences, and local histories of the global South. The paper is based on decolonial ethnography with fieldwork conducted in Guatemala with Maya women cooperatives. Our approach to conducting this research is founded on Abya Yala and community feminist traditions located in Latin America that seek to, reflexively and critically, dismantle the stereotypical characterization of these women as lacking agency, education, knowledge, and therefore capacity to create their own organizations. The paper makes a strong contribution to dismantle and resist colonial narratives that silence indigenous women communities, organizations, creativities, and imaginations.

Decolonizing the Waters: Ecofeminist Conceptions of Earth Democracy and the Environmental Commons

♦ *Danielle Roth-Johnson, University of Nevada, Las Vegas*

An analysis of the materialist ecofeminist conceptions of Earth Democracy and the Environmental Commons with a focus on the writings of Vandana Shiva and Winona Laduke and their thoughts about water shortages and water quality around the world as a means of offering a resistant and alternative vision of the status quo when it comes to the quantity and quality of natural resources and their just distribution.

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Radical Vulnerability against Imperial Desire: Dene and Chhara Praxis

♦ *Dia Da Costa, University of Alberta*

This paper asks what creative acts of radical vulnerability (Nagar 2014) teach us about decolonial praxis in the face of the intersecting violence of settler-colonialism, colonial-capitalism, nationalism, and imperialism. Juxtaposing Dene and Chhara praxis (indigenous communities in the Americas and Asia) it highlights the tensions and complementarities in concepts of “decoloniality” emerging in the hemispheric context of the Americas (specifically, Mignolo) and “de-imperialization” emerging in Asia (specifically, Kuan-Hsing Chen). Arguably, radical vulnerability promotes relationality and political protection, by fostering epistemic transformation whilst reminding us of the dangers of imperial desire and nationalist violence within decolonial praxis.

018. Wellspring: A Relational Aesthetics Workshop on Imagination, Embodiment and Community Ethics

1:00 PM–2:15 PM

Palais des Congrès
520B (LCD)

Through interactive engagement with visual art, movement, and creative writing activities intended to result in public, communal artwork, workshop participants will explore and test theories of relational aesthetics and how they may intersect with and/or become informed by feminist philosophies of relational autonomy with the purpose of exploring how relational aesthetic projects may be relevant to and viable in their local communities.

PRESENTER

♦ *Holly Masturzo, Florida State College*

019. Tracing Power and Resistance in Food Narratives

1:00 PM–2:15 PM

Palais des Congrès
520D (LCD)

MODERATOR

♦ *Anna Hensley, University of Cincinnati*

PARTICIPANTS

Codepink’s Cookbook and Intersections of Feminism, Peace, and Pie

♦ *Abby Dubisar, Iowa State University*

Food is a feminist issue. Rejecting deficit models of human difference, recent food-focused publications feature as many body types and definitions of feminism as possible. Magazines like *Render* and *Cherry Bombe* position women as food’s power brokers. Historically, women’s organizational cookbooks feature gendered food authority. Speaker 1 shows how the 2011 Codepink cookbook teaches activism and links feminists. Although scholars study cookbooks (Eves, Fleitz), researchers have not yet fully analyzed how cookbooks subvert the genre to enact social justice. This presentation illuminates Codepink’s efforts to critique militarism, build movements, and bake.

HBO and The Appropriation of Girls’ Food Activism

♦ *Anna Hensley, University of Cincinnati*

Since 2013, HBO has produced a handful of short films about the “obesity crisis” aimed specifically at children. Two of these short films, “The Great Cafeteria Takeover” and “Kebreeya’s Salad Days,” focus on girls of color organizing for improved school meal programs. The girls’ young activist sensibilities are inspiring. However, HBO presents their stories within a moralizing, panic-laden discussion of obesity that ultimately stigmatizes the bodies of poor people of color. This paper analyzes the ways these girls’ stories have been appropriated to the detriment of women and communities of color.

Time for Dinner!: Dissecting the Reclamation of the Family Dinner Hour

♦ *Eileen Elizabeth Schell, Syracuse University*

Drawing on a transnational feminist lens, Speaker #3 will examine the gendered “dinner hour reclamation” arguments embedded in Barbara Kingsolver’s local food memoir *Animal, Vegetable, Miracle*. While she offers useful insights about local food, Kingsolver’s text critiques U.S. working women for eschewing the healthy home cooked dinner hour, citing European women as a key counterexample. This presentation analyzes what is omitted in this “dinner reclamation” argument, namely a recognition of U.S. women’s raced and classed labor in a nation-state with scant social protection and support for working mothers.

020. The Circle of Strife: Métis Mothering, Identity and the Reformation of Colonial Child Welfare

1:00 PM–2:15 PM

Palais des Congrès
520E (LCD)

MODERATOR

♦ *Catherine Lynn Richardson, Université de Montréal*

PARTICIPANTS

Metis Youth Identity Struggles in Quebec

♦ *Elizabeth Fast, Concordia University*

Dr. Fast will present her conceptualizations of “Metis” within the context of Quebec. She will theorize historical reasons for Metis invisibilisation and the challenges that poses for young ones in the child welfare system. In so doing, Elizabeth will discuss her research with Metis youth and provide recommendations for child/youth welfare reform to support the aspirations of youth.

Overcoming Fire Illness & Loss of Self after Adoption

♦ *Vicky Boldo, Montreal Urban Aboriginal Community Strategy Network*

Vicky is a Metis/Cree health-care professional, writer, healer, and Metis adoption survivor. She lives in Montreal and plays a central role in the Aboriginal women’s community as an activist, cultural teacher, violence prevention coordinator, and traditional/energy healer. She will talk about the importance and process of identity and share recommendations for the mother-centered, family-centered care of Métis children.

021. Still a Colony: Cartography of Precarity, Demo-Occupation and Decoloniality in the Puerto Rican Context

1:00 PM–2:15 PM

Palais des Congrès
520F (LCD)

MODERATOR

- ♦ *Shariana Ferrer-Nunez, University of Puerto Rico*

PARTICIPANTS

Dangerous Classes of the Contemporary World: The Lumpenproletariat and the Precarious as Subjects of Decolonial Power

- ♦ *Luis Javier Beltrán-Álvarez, University of Puerto Rico*

In this paper, we will work with the comprehension of the development and the possibilities of reproduction of decolonial political movements. Our study will work on the concepts that can help us to understand the new political actors that are in conflict with colonial power. Political change or revolutions have relied mainly upon the traditional proletariat. Contrary to this perspective we understand that it is on the Lumpenproletariat (Marx, 1993) and the precarious (Lorey 2014) on which the hopes of new political change depend. It's in the rabble, the Boheme, the people of color, and women where we can develop the projects of decoloniality.

To Cast a Vote: Bodies Under Demo-Occupation

- ♦ *Shariana Ferrer-Nunez, University of Puerto Rico*

Puerto Rican nationalist Albizu Campos once said, "the ballot is the coffin" referring to the uselessness of the electoral process in a colony. Taking into consideration the narratives of women, people of color, the poor, and queer bodies in the Puerto Rican context, to cast a vote becomes a political performance or charade. This paper will examine the (im)possibilities of democracy (Mouffe, 2014) while being subordinated to another and the power dynamics it reproduces (Quijano, 2000). Can this demo-occupation be the key to finding freedom; to decolonizing oneself? Or do the settlers' tools strengthen their own house (Lorde, 1984)? Let's take a vote.

Borders within Borders: Colonialism and Coloniality in Puerto Rican Resistance

- ♦ *Vanesa Contreras Capo, Interamerican University of Puerto Rico*

This paper explores the pulsating relation between Puerto Rico's subjects and its settler colonizers. It suggests a tactical overview of the struggle of decolonization and the proper use of enemy lines to one's advantage in social movements. Analyzing the portrait of the colonized (Memmi 1957) and the coloniality of power (Quijano 2000) how does this tie conjugate in Puerto Rican experience? Are women, people of color, and other subaltern subjects able to use colonizers' narratives for their own cause? Can the close relation to the "master" affect social and cultural bonds with the rest of the Caribbean and Latin American region?

Elaborating a Decolonial Education Practice in the Puerto Rican Context, a Transgression of the Policies

- ♦ *Grace Blanco, Independent Scholar*

This paper attempts to unravel the construction of institutional policies in Puerto Rico that target our bodies and desires. We will study how elementary school serves as the space of socialization for the establishment of the conception of one's self and the Other through a framework of exclusion, and generalized violence against transgressions. Opening dialogues between Kristeva's (1986) pointing to the institution as the hegemonic filter of identities, bell hook's (1994) approach to a decolonial and feminist framework, and Freire's (2008) view of education as a practice of freedom, marks the intention to open possibilities of decolonial ways of learning.

022. The Slave ship Zong! Recovering Jettisoned Women's Being through Film, Painting and Poetry

1:00 PM–2:15 PM

Palais des Congrès
521A (LCD)

MODERATOR

- ♦ *Andrea Medovarski, York University*

PARTICIPANTS

Re-Imagining Eighteenth Century Race and Gender: Interruption of White Subject Status in Amma Asante's Belle

- ♦ *Janice J. Anderson, York University*

This presentation excavates the cinematic frames of Amma Asanté's film *Belle* (2013). It recovers the film's plot anchors, those 142 enslaved Africans jettisoned off the slave ship Zong. Employing compositional interpretation and analysis of the visual art in the film, it will argue that the corporeal absence of enslaved Africans tells a "story that cannot be told yet must be told, but only through its un-telling" (Philip 2008). The paper decenters the film's romantic white knight/savior tale. Instead, it examines the film's use of portraiture to fill the lacunae left by the corporeal absence of the enslaved.

Women and the Middle Passage: Rupturing the Epistemologies of Modernity

- ♦ *Andrea Medovarski, York University*

This paper offers a feminist analysis of J.M.W. Turner's 1840 painting, *Slave Ship*, the first visual representation of the Zong massacre. While there has been sustained critical engagement with the fragmented female figure in the foreground, little attention has been paid to the implications of using a female to represent the horrors of the Middle Passage. This paper reads her as a sustained "moment of rupture" (hooks 1992), through which the traumas of the Middle Passage become a specifically gendered experience. The painting disrupts epistemologies of Enlightenment modernity through the intersection of form, content, and the gendered circumstances it represents.

Thursday, November 10

Language Haunting Waters: Anti-Meaning and Counter-Poetics in M. NourbeSe Phillip's Zong!

♦ Amber Rose Johnson, University of Toronto

NourbeSe Phillip's long poem, *Zong!* is constructed strictly from the legal document submitted in effort to reclaim insurance money on the 142 jettisoned Africans. This paper examines *Zong!* in conversation with McKittrick and Hartman's readings of "the archive" of transatlantic slavery and the interconnection of language, law, and the Black body. Phillip unravels language to expose protean and projectile violences of slavery, while also re-membering the untold story of the lives of the jettisoned. Drawing on Sharpe's notion of "the Wake" (2016), I use Phillip's work to define a black queer feminist Poetics of the Wake as a counterdiscursive praxis.

024. Creating Asexual Worlds

1:00 PM–2:15 PM

Palais des Congrès
523B

MODERATOR

♦ Sarah Jasmine Stork, Ohio State University

PARTICIPANTS

Studying Catholic Asexualities: How Spirituality and Institutional Religion Affect Asexuality

♦ Anna Kurowicka, Polish Academy of Sciences

Academic approaches to asexuality thus far have been shaped by Western conceptualizations of sexuality, queerness, and (sexual) identity. My paper will argue that attending to the specificities of studying asexuality in the social, cultural, and religious context of Poland, a post-socialist Catholic country, opens new theoretical avenues for asexuality studies. The influence of Catholicism on (a)sexuality in Poland implies questions about the relations between asexuality and spirituality, asexuality and (organized) religion, and concepts key for Catholic understanding of celibacy such as shame and sacrifice, which reveal a possibility of asexualities that are differently located not only geographically, but also theoretically.

Decentering Sexualcentricity and Anthropocentrism

♦ A. K. Morrissey, Independent Scholar

Epistemological and methodological attempts to erase asexuality at times share remarkable similarities with those that prioritize "humanity" to the ignorance of "non-human" entities and matter. Concomitantly, nominal incorporation of nonsexualness often maps it onto one side of supremacist logics' false divides between aesthetic and analytical, affective and theoretical, and animate and inanimate. The corresponding fetishistic assumptions of ontological fixity and teleological ultimacy are constituent to perpetuation of physical and spatial violences. In this paper I critique the imaginaries of compulsorily sexual worlds and seek transformative consciousnesses conducive to asexual survival by examining correlations between sexualcentricity and anthropocentrism.

Sisterly: Asexual Longings of Lesbian Feminism

♦ Ela Przybylo, York University

"Sisterly" unpacks the ways in which political celibacy is both absented and misnamed as "antisex" in feminist theory, functioning as the "hated sign" of feminism. Next, I demonstrate that political celibacy, as an ideology, a theory, and a practice, was central to the women's movement and to early lesbian feminism. I argue that political celibacy's dismissal from feminist accounts is drawn from the same fabric as widespread dismissal of the asexual identity—namely a system of compulsory sexuality that holds sex as central to relationality and community-making while rendering asexuality, political celibacy, and other nonsexualities, backwards, prudish, "antisex," unfeminist, and unqueer.

An Asexual Understanding of Romance in Literature

♦ Jennifer Craven, Carleton University

In my paper, I take an asexual perspective on "romance," asking what the word has meant in different literary periods and what it can mean for us today. I propose that "romance" cannot be reduced to either "sexuality" or "friendship," but is rather a separate impulse that may or may not overlap with the other two. I illustrate my point with examples of asexual romantic expression in literature, focusing particularly on non-sexual same-sex desire in British literature from the late nineteenth and early twentieth centuries.

025. Decolonizing the Ocean: Transecting Colonial Networks Migrant Journeys

1:00 PM–2:15 PM

Palais des Congrès
524A

MODERATOR

♦ Davina Bhandar, Simon Fraser University

PARTICIPANTS

The Ship of Empire: The Komagata Maru, State Sovereignty, & Indigenous Dispossession

♦ Rita Kaur Dhamoon, University of Victoria

This paper presents the concept of "the ship of empire" to examine migration and Indigenous dispossession. Through a study of the Komagata Maru's journey across Asia to Canada, this concept provides a way to firstly examine the triangular relations between white settlement, colonialism that normalizes state sovereignty, and colonialism that shapes experiences of South Asians. Second, the "ship of empire" links together settler colonialism, formal British colonialism, multicultural colonialism, and anti-colonialism. Third, this concept can be used to disrupt the ways that state rule over non-European subjects in Canada is rooted in practices that seek to eliminate Indigenous sovereignties.

Temporary Arrivals: The Komagata Maru And 100 years of Foreign Labourers

♦ Davina Bhandar, Simon Fraser University

The arrival of the Komagata Maru, a ship carrying 376 passengers of British Indian origin to British Columbia was met by headlines warning of a "Hindu Invasion" and sensationalized

immigration of all Asians in white-settler Canada. The Asiatic body deemed ontologically foreign became synonymous with “cheap labour”. Twinning the racial logic of the bodies to “cheap labour” operates similarly to the logics of exclusion and border management that inform the contemporary policies of immigration and indigenous dispossession. A feminist decolonial examination of labour market segmentation is applied to understand the intersection of migration, indigeneity, and settler colonial logics.

026. Feminist Excavations: Wounded Bodies, Broken Lands, Healing Knowledges

1:00 PM–2:15 PM

Palais des Congrès
524B

PARTICIPANTS

Staging Bodies, Displaying Wounds: Representations of Colonial Violence in Contemporary Art

- ◆ *Amanda Blair Runyan, Northeastern University*

This paper considers the staging of colonial violence through the medium of contemporary art. Yinka Shonibare's 2006 piece “How to Blow up Two Heads at Once (Ladies)” consists of two life-size mannequins in gowns wielding guns. I argue that Shonibare's tableau of colonial violence is rejecting archival silences which omit female colonized voices, and read the Dutch Wax fabric garments of the female figures as a material archive. The Dutch Wax fabric, produced in the Netherlands and sold in West Africa beginning in the 1800's, places women at sites of both colonial economics and colonial violence.

Living On and With Wounds: Rethinking Justice in Cases of Border Violence

- ◆ *Cristina Jo Perez, University of Maryland, College Park*

This paper puts the field of border studies in conversation with developing theorizations of Afro-pessimism in order to ask how we might make visible the wounds of racialized violence even as the state attempts to cover these wounds with failed attempts to expand the category of the human. Specifically, I consider the death of José Antonio Rodríguez at the Mexico-US border and his mother's complex call for justice to argue that while legal justice promises closure, it also aims to silence the dead, those who haunt a space that Gloria Anzaldúa once famously described as “una herrida abierta.”

Lowcountry Salvation: Culinary Traditions as Healing Knowledges

- ◆ *Katie White, Anne Arundel Community College*

This paper asks how might we think about the culinary traditions of Gullah people, communities born out of coloniality, as healing knowledges. Based on ethnographic evidence, this paper builds on the work of scholars such as Diana Taylor who contend that writing is not the only way to knowledge. It argues Gullah women are producers of knowledge who through creative and medicinal culinary expression, can heal bodies, spirits, and communities, and sustain culture.

029. Embodiment, Environment, and the Senses: Performing Decolonial Feminisms in North America

Performance Studies Interest Group Sponsored Session

2:30 PM–3:45 PM

Palais des Congrès
518A (LCD)

MODERATOR

- ◆ *Jessica Nydia Pabón, State University of New York, New Paltz*

PARTICIPANTS

States of Insurrection in NGS (Native Girl Syndrome)

- ◆ *Stefanie Miller, Brown University*

Montreal-based choreographer Lara Kramer's NGS (“Native Girl Syndrome”) explores the effects of dislocation, addiction, and violence in and through the bodies of two female performers. This presentation investigates how the work's use of bodily states as choreographic material generates feelings of dislocation that unsettle what we think we see, know, and feel. It argues that NGS challenges an empathetic model of relation, instead producing haptic (Harney and Moten), vulnerable sensations that act as a mode of decolonial world-making within the space of the performance.

Operatic Retellings to Resist the Fade of Black History

- ◆ *Elizabeth Whittenburg Ozment, University of Virginia*

Prelude to Freedom was composed and re-played through divergent media forms with the intent to mediate public dialog about the legacy of U.S. slavery. The varied iterations and kaleidoscopic perspectives embedded in this opera reflected the composer's own life-story, intricately blending history with autobiography into a past-present narrative of victory and loss. Building on Patricia Hill Collins' theory of oppositional knowledge and Daphne Brooks' theory of liberatory alienation, this paper locates this composition within a wider spectrum of performance art in order to demonstrate how prejudice and resistance in the composer's life impacted the sound and structure of her music.

Thursday, November 10

030. Student Activism, Oppositional Pedagogy, and Classroom Politics

2:30 PM–3:45 PM

Palais des Congrès
518B (LCD)

MODERATOR

- ♦ *Adetty Perez Miles, University of North Texas*

PARTICIPANTS

(Re)presenting Ourselves: The Creation of an “Oppositional Black Aesthetic”: A Photovoice Project

- ♦ *Sierra Reshay Turner, University of Alabama*

This paper explores how a modified photovoice approach can be used to engage Black female students that attend a predominantly White institution (PWI) in the creation of an “oppositional Black aesthetic” (hooks 1992) or critical space that offers counter-hegemonic images that challenge stereotypical representations of Black womanhood. Additionally, the current paper demonstrates how the creation of an “oppositional Black aesthetic” is not only a creative response to hegemonic representations of black womanhood but also a useful tool for helping Black female students navigate the campus environment at predominantly White institutions.

A Mixed-Methods Inquiry into Trans Collegians’ Experiences with Environmental Microaggressions*

- ♦ *Jessica Yvonne Joslin, University of Michigan*

The experiences and wellbeing of transgender or trans* college students remain an under-researched topic. In this mixed-methods study among a survey sample of 152 trans* students, findings from multivariate linear regressions suggest that experiencing select trans* environmental microaggressions (e.g., difficulties finding comfortable bathrooms) is associated with increased risk for poorer academic outcomes (e.g., developmental challenge) but is not associated with psychological distress. Further, interviews with 18 trans* collegians suggest that students face several systemic barriers, including difficulties advancing trans* inclusion. Various reactions were identified, including trans* collegians’ paths of resistance and resilience.

A Pedagogy of Witnessing: Writing With Trauma Testimonies in Literacy Classrooms

- ♦ *Emily R. Johnston, Illinois State University*

This presentation introduces a feminist pedagogy of witnessing that creatively and critically refuses colonial impulses in literacy classrooms to discover and conquer, to lay claims to particular readings, and to defend arguments about what texts mean. A feminist pedagogy of witnessing teaches writing with, in contrast to writing about, texts to enact a restorative process of bearing witness to structural/structuring colonial violences. This presentation outlines pedagogical approaches to postcolonial literature and film that bear textual testimony to gendered, sexualized excesses produced by genocidal traumas, and it concludes with an exercise in which session participants “write with” student compositions.

From Infantilizing to World-Making: Safe Spaces and Trigger Warnings on Campus

- ♦ *Katie Byron, Brown University*

Recent media attention to student requests for trigger warnings and safe spaces has framed these measures as coddling college students. Yet, these requests are complex. They bring trauma into the public sphere and create opportunities for traumatized students to exist without the expectation that they will be fully healed. This paper contextualizes student requests for safe spaces or trigger warnings in discussions around disability, trauma, and mental illness in academia. Additionally, this analysis shifts the dialogue to provide a queer feminist theoretical framework for understanding these requests as world-making projects that destabilize our understandings of trauma, vulnerability, and educational spaces.

How can a Queer Literature Class Decolonize AIDS/HIV While Decolonizing the Queer Classroom?

- ♦ *Renee DeLong, Minneapolis Community & Technical College*

The white heroes/victims in “How to Survive a Plague” (2012) entranced white students in my LGBTQ literature class. However, the final shot of the documentary depicts the increasing tally of AIDS/HIV cases worldwide, and this moment connected with students of color. Reading “How to Survive a Plague” through the lens of Bill T. Jones’s dance “Still/Here” (1997) I create an AIDS/HIV narrative that connects the queer classroom to the increasing number of people living with AIDS/HIV. Muñoz’s (1999) theory of disidentification as a strategy of survival for queers of color can be adapted for use in the classroom.

031. Decolonizing Corporeality: Intimacy, Relation and Ethics without Embodiment

2:30 PM–3:45 PM

Palais des Congrès
518C (LCD)

MODERATOR

- ♦ *Krista Geneviève Lynes, Concordia University*

PARTICIPANTS

Lively Deaths: Intimate Encounters and Bodily Fluids

- ♦ *Krista Geneviève Lynes, Concordia University*

The violence in Mexico is frequently signified in documentary images by the visibility of the corpse, which frequently abstracts the social conditions of disenfranchisement and vulnerability parsed unevenly on the basis of gender and sexuality. Through a reading of installations and interventions by the Mexican artist, Teresa Margolles, this paper seeks to address how ethical encounters might be summoned through proximate, intimate encounters with the very absence of the disappeared body, represented through bodily fluids and fragmentary remains. The paper argues that such aesthetic experiments point to decolonizing forms of intimacy that entail relation, resisting a socially confined “rights-based” subject.

Bodily Integrity Beyond Corporeality: Robotics and the Subject of Care

◆ *Kalindi Vora, University of California, San Diego*

Connecting outsourced service workers to robots in factories and nursing facilities, this paper interrogates the “right to bodily integrity” as too easily resting on an instrumentalized notion of care. By raising examples of robotics projects that re-imagine care outside a utilitarian, capitalist imaginary of laboring bodies, and of subjects and families as reproductive labor, I draw upon feminist bioethics, critical race studies of science and technology, and disability studies literature to unsettle the assumption that all bodily integrities are valued as equally human, and that all practices of care must reproduce socially recognized forms of intimacy, sociality, or care.

032. AMC: Funk the Erotic: Transaesthetics and Black Sexual Culture

2:30 PM–3:45 PM

**Palais des Congrès
519A (LCD)**

AUTHOR

◆ *LaMonda Horton-Stallings, University of Maryland, College Park*

BOOK SUMMARY

Funk the Erotic is a trans-disciplinary work that offers a reconsideration of funk, a redefining of sex work, and a cultural studies treatise that carves out a discursive space for examining sexually explicit literature and culture in black literary and cultural studies scholarship. Thus it contributes to evolving African American and Women's studies' considerations of the erotic. Brandishing funk as a theoretical tool, it argues that Western theories of the erotic fail as universally applicable terms or philosophies, and thus lack utility in discussions of black bodies, subjects, and culture. The book proposes that black artists across all various cultural forms have fashioned a tradition of sexual cultures that intends for creators, participants, and consumers to rethink public/private binaries that regulate the boundaries between art and culture and art and work, as well as the unacknowledged boundary between art and sex.

AUTHOR BIO

LaMonda Horton-Stallings is Associate Professor of Women's Studies at the University of Maryland. Her first book, *Mutha is Half a Word!: Intersections of Folklore, Vernacular, Myth, and Queerness* (2007), engages folklore, black cultural studies, and queer theory to examine representations of sexual desire in fiction, poetry, stand-up comedy, neo-soul, and hip-hop created by black women. Her second book, *Funk the Erotic: Transaesthetics and Black Sexual Cultures* (Univ. of Illinois Press, 2015), explores how black sexual cultures produce radical ideologies about labor, community, art, and sexuality. Her new work will be a funky transdisciplinary project on public health, safe sex, and sexual intellectuals.

CRITICS

- ◆ *Darius Bost, San Francisco State University*
- ◆ *Ariane Cruz, Penn State University*
- ◆ *Mel Lewis, Goucher College*
- ◆ *C. Riley Snorton, Cornell University*

033. Biopolitical Citizenship and Healthcare

2:30 PM–3:45 PM

**Palais des Congrès
519B (LCD)**

MODERATOR

◆ *Rosanne Terese Kennedy, New York University, Gallatin*

PARTICIPANTS

Examining the Intersection of Substance Use Disorders, Gender and Sexual Orientation

◆ *Lynn Madden, APT Foundation, Inc.*

At the intersection of the social constructs of gender and substance use disorders lies a matrix of policies and mores that perpetrate social, administrative, and personal violence. These violences, direct artifacts of the colonial ideal of the Euro-centric white male as the dominant identity, are compounded by race, class, sexual orientation, and sexual preferences and underlie a landscape of both major public health concerns and personhood. This paper examines the intertwined post-colonial discourses about substance use disorders, gender, and sexual orientation that informs current policy.

Sexual Citizenship, Biopolitics and Power: The Growing Focus on LGBT Health Initiatives

◆ *Jennifer Raymond, Union Institute and University*

LGBT health advocates have struggled for decades to get the health needs of sexual minorities onto the national policy agenda. In 2011, the Institute of Medicine and the Committee on Lesbian, Gay, Bisexual, and Transgender Health Issues and Research Gaps and Opportunities released a historic report that documented LGBT health disparities across numerous dimensions including access to health insurance; preventative cancer care; treatment of those with mental health disorders; obesity; tobacco use; and abuse of illicit substances and alcohol. This paper will examine the growing support for LGBT health initiatives through the lens of biopolitical citizenship.

Thursday, November 10

034. *Afro/Black Decolonial Feminisms*

2:30 PM–3:45 PM

Palais des Congrès
520A (LCD)

MODERATOR

♦ *Xhercis Mendez, Michigan State University*

PARTICIPANTS

Afro-Latinx Feminisms and Relations Across Difference

♦ *Yomaira C. Figueroa, Michigan State University*

This paper centers on practices of relations across difference as they emerge within Indigenous/Latinx/Black decolonial feminist practices. I discuss the ways that women of color feminisms and black radical feminist thought of the 70's–90's (Combahee River Collective 1979/1986; Moraga/Anzaldúa 1981), offer a framework for understanding practices of coalition as ongoing alliances that wrestle with the high stakes of difference while challenging settler colonialism, forced dispersion, and anti-black racism (Wynter 2005). I then engage contemporary writings (Lugones 2003; Simpson 2013; Weheliye 2014) that represent/practice forms of decolonial feminisms and relational politics which challenge racializing hierarchies while refusing to collapse racial/historical/national/ethnic difference.

What's the "Privilege" in Being A "Woman"?: A Decolonial Feminist Response

♦ *Xhercis Mendez, Michigan State University*

This paper troubles the settler colonial logic at play in the discourses on "privilege." Rather than frame the benefits reserved for middle-class white heterosexual women as "privileges" and emphasize women of color's systematic exclusion, this paper hones in on the inextricable relational and intimate violence woven into the making of those "privileges." Re-centering the arguments made by Black and decolonial feminists regarding relationality (Brown 1992) and the racialization of gender (Spillers 1987; Wynter 1990, 2003; Lugones 2007) this presentation seeks to identify the colonial trappings of gender that serve to undermine women of color feminist efforts to organize across difference.

Re-Introducing Identity Politics: Notes on a Decolonial, Black Feminist Praxis

♦ *Kristie Dotson, Michigan State University*

In this paper, I offer a way of understanding the much-derided notion of "identity politics" (Combahee River Collective 1979/1986; Moraga/Anzaldúa 1981; Alexander 2002). I explain what it means and its important relationship to decolonial projects in a U.S. settler colonial society. Ultimately, I claim that Black feminist identity politics can be seen as a stance that aids in keeping "alive" settler colonial relations, which has a necessary role to play in imagining decolonial futures (Anzaldúa/Keating 2002).

035. *Decolonizing Fertility: Reproductive Regulation Post-Cairo*

2:30 PM–3:45 PM

Palais des Congrès
520B (LCD)

MODERATOR

♦ *Ellen E. Foley, Clark University*

PARTICIPANTS

Decolonizing Asian Reproduction in the Face of U.S. Sex Selective Abortion Bans

♦ *Rajani Bhatia, State University of New York, University at Albany*

This paper explores dislocation and recontextualization of the population control narrative and how it attaches to racialized bodies in the diaspora. In particular, sex selection narratives resurface with unexpected effects. U.S.-based reproductive justice campaigns, once concerned about the gender discriminatory impact of sex selection, are re-strategizing to combat anti-choice forces that rely on racialized rhetoric to promote bans on "sex selective" abortion. How can we undo the colonial imaginary of the savage (now sexist and racialized Asian) baby killer without thwarting feminist concerns about sex selection that are embedded in critiques of the abuses of population control?

Contraceptive Technologies as a Colonial Move: Pathologizing Reproduction in Senegal

♦ *Ellen E. Foley, Clark University*

This paper argues that new contraceptives—touted as promoting empowerment—operate as a (re)colonizing of women's bodies and selves. These technologies attempt to "rationalize" procreation and subject female bodies to pharmacological control without challenging the gender/sex orders that limit women's bodily autonomy (Rubin 1975). The promotion of contraceptive innovations is an attempt to engage women in new forms of self-governance: the auto-regulation of fertility as a technology of the self (Foucault 1983). These themes are explored vis-à-vis the Sayana Press. I suggest that the "challenges" to a successful roll-out of Sayana Press in Senegal might be understood as (decolonial) resistance.

Sexual Stewardship: Environment, Development, and the Gendered Politics of Population

♦ *Jade S. Sasser, University of California, Riverside*

American environmental organizations are increasingly circulating a revitalized approach to population, emphasizing family planning as a key tool in the fight against climate change. While drawing on narratives that emphasize women's reproductive empowerment, they also position women's voluntary reproductive control as a necessary component of environmental sustainability. This paper analyzes reports from international population-health-environment (PHE) programs, as well as NGO documents linking population growth with climate change, to interrogate what I call sexual stewardship: a development model whereby women embody environmental responsibility through management of their sexuality, fertility, and reproduction.

Population Control is Not (just) History

♦ *Anne Hendrixson, Hampshire college*

The claim that top-down, target-driven population control is history is common in current scholarly and policy discourses about sexual and reproductive health and rights. I argue that this claim is problematic because it discourages critical inquiry into population control as a present phenomenon and stymies challenges to it. Elements of population control persist in the present alongside human rights and women's empowerment approaches. I will discuss two such manifestations of population control: 1) neo-Malthusian narratives in family planning and 2) technocratic family planning approaches that promote targets to disseminate long-acting reversible contraceptives.

036. Restoring Women's Place: Gender, The Land and The Environment

2:30 PM–3:45 PM

Palais des Congrès
520C (LCD)

MODERATOR

♦ *Jane Chin Davidson, California State University*

PARTICIPANTS

Ignorance, Colonialism, and the Environment—Why It Starts with Me

♦ *Claudia Murphy, Independent Scholar*

One of the central tenets of the environmental justice movement is that degradation of the land and its resources is simultaneously social injustice against its peoples—these two go hand in hand. What can we say about the patterns of oppressors when thinking about dominion over nature and its peoples? Ignorance is one key feature of the pattern of those in oppressor roles. I will be applying a concept of vested ignorance to situations of dominion over nature and its peoples, and in particular to an example of industrial-settler colonialism in a local context.

Resisting Postcolonial Hegemonies: A Grassroots' Story of Writing and Fighting for Land rights in Thailand (1963–2004)

♦ *Sinith Sittirak, Thammasat University*

This research critiques politics of knowledge in the Thai women's movement through the study of a land-rights activist's archival materials. The analysis applies the frameworks of postcolonial and feminist research practice with a focus on women's life narratives in order to deconstruct the dominant knowledge production process in the Thai context.

Water Warriors: Gendered Frontiers of Indigenous Water Security

♦ *Kelsey Leonard, McMaster University*

The paper examines the role of Indigenous women in settler-colonial states in defending their Nations' waters for future generations and their fight to create new institutions for transboundary water governance informed by Indigenous ways of knowing. In response to ecological changes and altered human activities, Indigenous women in Canada and the United States are fighting water in(security) by championing Indigenous Knowledge for climate change adaptation. In understanding the mobilization of Indigenous water institutions by Indigenous women we (re)define the conditions necessary to develop equitable and responsible management of transboundary waters on a gendered frontier of water risk and resilience.

037. Disrupting Settler Logics of Self & Society with Anzaldúa Theories of Radical Interconnectivity

2:30 PM–3:45 PM

Palais des Congrès
520D (LCD)

PARTICIPANTS

“[Reactivación] Tallo, Rama, Raíz”: (Re)Telling and (Re)Positioning the Field of Women's and Gender Studies through an Engagement with the Theories and Practices of Gloria E. Anzaldúa

♦ *Kristin Alder, Texas Woman's University*

In defining the field of women's and gender studies, one encounters a number of contradictions inherent in the dichotomies which posit opposing realities for the knowledge making project itself. These many points of discussion and disagreement about the field are both reflections of the limitations inherent in its current manifestations and the opportunities for positive and holistic growth in the future. Acknowledging the fragmentation and self-inflicted desconocimientos that have limited decolonized knowledge production in the field, I use the theories of Gloria Anzaldúa to posit a transformational (re)telling and (re)positioning of WGS.

Gloria E. Anzaldúa's "Art as a Mode of Research": Applications in Feminist Methodology

♦ *Sara Ishii, Texas Woman's University*

When Chicana writer Gloria Anzaldúa wrote, “art is a mode of research” she unsettled the borders between artistic expression, knowledge making, and academic inquiry. To date, feminist research methods analyze creative practices, such as writing and drawing; however, few scholars have explored specific applications of Anzaldúa's artwork and theories of creativity in feminist methodology. This paper examines Anzaldúa's archived sketches and unpublished works on image-making to position the creative process and imagination as a means to disrupt status-quo knowledge, consider the intricacies of power relations, and renegotiate reflexivity in feminist research approaches.

Thursday, November 10

Decolonizing Identity: The Conocimiento of Our Interconnectivity

♦ *Kimberly Christine Merenda, Texas Woman's University*

Gloria Anzaldúa came of age as a scholar in an era informed by identity politics, and yet while honoring social identity categories as instrumental in developing personal-political consciousness, Anzaldúa sees identity as fixed within—as colonized by—a westernized binary system of us/other. Decolonizing identity from this us/other oppositionality, Anzaldúa theorizes a reflective consciousness of cosmic interconnectivity transcending all conventional labels of identity, including those of species. Focusing upon a blurring of the binary line separating “human” and “animal,” my paper examines contemporary posthumanist scholarship as the resonation of Anzaldúa’s decolonization of identity and radical theory of interconnectivity.

“Dropping Down Deep into the Bones’ Marrow”: Gloria Anzaldúa’s Post-Operational Politics of the Spirit

♦ *Jessica Spain Sadr, Texas Woman's University*

Drawing on recent developments in social justice theorizing and the work of Gloria Anzaldúa, I explore the possibility of shifting from social movements anchored in oppositional consciousness into more relational, decolonizing onto-epistemologies. Specifically, I employ “post-oppositional politics” as an analytic to assert spiritual activism as relational social movement positing innovative strategies for change beyond oppositional politics’ scope (Keating 2013). While scholarship on spiritual activism may be increasingly visible, I acknowledge Anzaldúa’s introduction of the term into feminist discourse as an opportunity to contextualize and trace its development specifically in terms of her theorizing and lived experience (Facio & Lara 2014).

038. Feeling Brown: Affect and Embodiment in the Middle East and its Diasporas

2:30 PM–3:45 PM

Palais des Congrès
520E (LCD)

MODERATOR

♦ *Dylan McCarthy Blackston, University of Arizona*

PARTICIPANTS

Seeking Pleasure Queerly in the Early Arab American Diaspora

♦ *Charlotte Karem Albrecht, University of Michigan*

Producing historicist scholarship on Arab Americans is met with a quandary. Emma Perez identifies this quandary as one in which “ethnic history writing” is refracted through the prism of sameness. Drawing on affect theory and queer of color critique, this paper identifies pleasure as analytic for “salvaging history from sameness”. Specifically, I examine the laboring practices of the Syrian American community in the late nineteenth and early twentieth centuries in order to theorize where we might locate pleasure in the archive.

Queering the Everyday: Communal Nudity and Affect in Iranian Bra Shops

♦ *Tahereh Aghdasifar, Emory University*

Through a comparative analysis of the spaces of communal dressing rooms and public baths, this paper will explore everyday affective circulations of pleasure within women’s homosocial spaces in Iran. I will apply Henri Lefebvre’s method of rhythm analysis (tracing patterns and movements through a space) to analyze the rhythms specific to these sites and where they overlap. Through these rhythms, I will focus on drawing out banal spaces of the erotic in homosocial spatial formations in Iran. This paper questions how we may read queerness in the everyday, and what the usefulness of the banality of women’s homosocial nudity could be.

039. Mothers Bordering on Be/longing: Motherhood through Terrorism, Blackness, Work & Disability

2:30 PM–3:45 PM

Palais des Congrès
520F (LCD)

MODERATOR

♦ *Sarah Abdelaziz, Georgia State University*

PARTICIPANTS

Under Our Own Roofs: Glamour of Mothering in Islamic State Recruitment

♦ *Zoe DuPree Fine, University of South Florida*

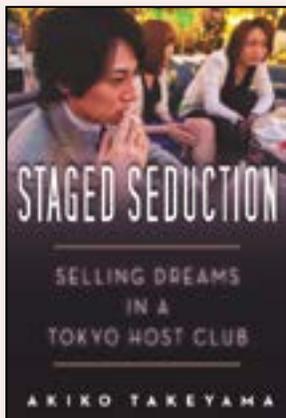
In this analysis of Ioffe’s August 12, 2015 Huffington Post story, “Mothers of ISIS,” I draw on Burke’s concept of glamour (1969) to analyze discourse in the video clips, photos, and segments from interviews conducted with mothers of individuals recruited by the Islamic State in 2015. Focusing on these IS recruits’ mothers’ constructions of their experiences prior to, during, and following their children’s joining or being recruited into IS, I consider from a feminist Burkean perspective where, when, and how motherhood is featured in discourses of IS. I consider how discourses of terrorist recruitment are constituted and constitute.

Queer Pasts, Queer Futures: Imagining Black Motherhood beyond Pathology and Respectability

♦ *Candice Merritt, Georgia State University*

Immoral. Deviant. Unwed. These are but a few of the tropes used to understand black motherhood in the U.S. This paper asks if such tropes can be used for empowering possibilities. I engage in archival research on 19th and 20th century black family life in the U.S. Utilizing Cathy Cohen’s (1997) discussion of radical queer politics, I argue that black motherhood must be viewed as a queer, or non-normative, formation that often lies outside the western liberal bourgeoisie family ideal. In doing so, I rework major tropes of black motherhood towards new meanings beyond damage and respectability.

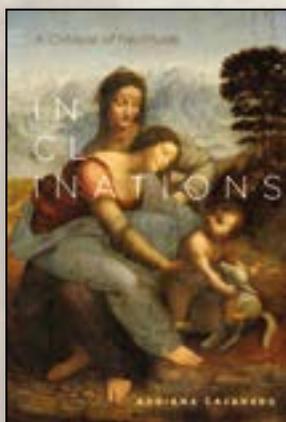
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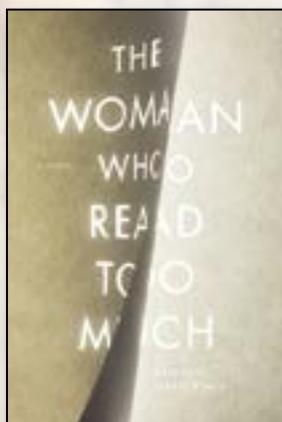
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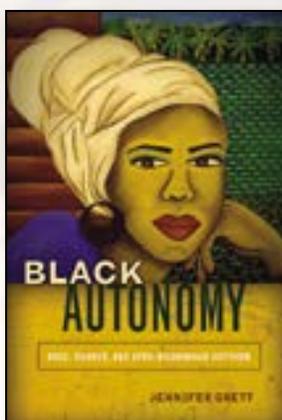
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Thursday, November 10

***“Career, Interrupted”*: Exploring the Work-Family Predicaments of Mothers of Children With Disabilities**

♦ *Ellen Klein, University of South Florida*

Parents of children with disabilities report high levels of stress, including stress associated with work interruptions (Canary 2014; Rosenzweig et al. 2002). In order to care for their child with disabilities, nearly 24 percent of parents choose to cut back or stop working (NSC 2005/2006). Caregiving demands often disqualify these mothers from full-time jobs and discourage them from seeking employment. Analyzing interviews with ten mothers of children with disabilities, we explore these mothers' career adaptations, interpretations, and coping strategies used in efforts to sustain a positive identity while caring for their children with disabilities.

040. Bodies That Shatter: The Collision of Art and Trauma

2:30 PM–3:45 PM

Palais des Congrès
521A (LCD)

MODERATOR

♦ *Xavier M. Watson, Indiana University*

PARTICIPANTS

Vulnerable Art and Rape Survivorship

♦ *Hyunji Kwon, Pennsylvania State University*

Although the trauma and suffering felt through Judy Chicago's *At Home: Kentucky Project* at the Western Kentucky University in 2001, including group installations *Abuse Closet* and *Rape Garage*, is woeful and visceral, nevertheless, it is the “reality” rape victims live. The vulnerable but visible states of both artists and the intertwined juxtaposition of the artwork's visual, auditory, and tactile elements suggest a meaning of survivorship that insists upon being neither a complete survivor nor victim that endures colonialism. While the hope they visualize may be ephemeral and under constant threat, it is ongoing.

Sourpuss Tellings: On Narrative, Fantasy, and Truth in Performing Black Girlhood Narratives

♦ *Anya Michelle Wallace, Pennsylvania State University*

What is a Black girlhood story? And how do Black girls perform their given worlds? In my work with Black girls, many recountings of sexual trauma have surfaced. Uncovered in these accounts is that each girl carries her experience in her own way. This paper explores the memory and fantasy of my subjects as coping sources for what has been deemed [their] sexual trauma. Through the performance of childrens-book-style storytelling, I present Black girlhood narratives, reinventing the Black girl subject as heroine, possessing genius in her ability to recreate a world in which she not only lives but thrives.

Strange/r Bodies: the Dis/placed Arab Body in the Western Gallery

♦ *Sarah W. Abu Bakr, Pennsylvania State University*

Arab women's bodies historically mapped horror and desire, and were displayed in the Western gallery as curiosities and Orientalist representations. Residues of these colonial discourses continue to exist, and the presence of the Other's body remains problematic. This paper explores conceptions of the body such as strangeness/foreignness, intimacy and vulnerability, self and Other, presence and absence, and horror/desire through reading the work of Arab women artists.

Masquerade as Creolization: Performance of Racial Identities in Post-Reconstruction New Orleans

♦ *Jessica Baker Kee, Pennsylvania State University*

The construction of raced and gendered identities in post-Reconstruction New Orleans can be understood through the lens of both Creoleness as a constantly shifting identity marker, and creolization as an interstitial process of cultural exchange rooted in the trans-Atlantic slave trade and signifying coded acts of resistance to Spanish, French, and American colonizing violence. This paper examines the role of Mardi Gras float and costume designs in the ritual enactment of creolized identities and the collective cultural performance of hybridities and tensions inherent within binary constructions of race and gender in late 19th-century American visual culture.

041. Decolonizing Knowledge Production in Gender, Women, and Sexuality Studies

2:30 PM–3:45 PM

Palais des Congrès
523B

MODERATOR

♦ *Mary J. Bunch, McGill University*

PARTICIPANTS

Decolonizing Feminist Knowledge Production: Anglophone Privilege and the Refusal of Translation

♦ *Xin Huang, University of Wisconsin, Milwaukee*

Euro-Anglo feminist scholarship not only has a dominant presence in feminist knowledge production, but also in its circulation. This paper argues that feminism needs to address the linguistic hierarchy within feminist knowledge production, and seek strategies to name, legitimate, and assert the epistemological and political significance of “the other's” experiences in her own terms. Seeking strategies to challenge Anglophone privilege within feminisms, this paper explores the political and epistemological potential opened up in the refusal to translation— not only a refusal but also an invitation: for transcultural and translingual exchange and knowledge production.

A Feminist Re-reading of the Psychosomatic Register and Hauntings: Understanding My Mother's Lived Experiences in the Afterlife of the Cambodian Genocide

♦ *Lina Chhun, University of California, Los Angeles*

In clinical models of trauma, silence and its various manifestations are read as pathology, as barriers to healing and recovery. Psychosomatic symptoms and experiences especially, are diagnosed as disorder—as physical falsehoods malingering women tell about their bodies. The following paper proposes a feminist intervention into this framing of violence, silence, and pathology. Building upon and speaking back to previous narrative work I have done with family members regarding historical violence and trauma, I use feminist frameworks to re-read the affective archives of the psychosomatic and hauntings in my mother's lived experiences after the Cambodian genocide.

042. Embodiments of Race, Gender, Sexuality, and Indigeneity in the Criminal Punishment System

2:30 PM–3:45 PM

Palais des Congrès
524B

MODERATOR

♦ *Doug Valentine, University of Missouri*

PARTICIPANTS

Perverted Justice: Female Juvenile Delinquency and Sexual and Racial Category Formation in U.S. Interwar Popular Culture

♦ *Anastasia Jones, Ryerson University*

This paper interrogates the racialized dimensions of conceptions of homosexuality amongst female juvenile delinquents in U.S. popular culture. During the interwar era, lesbianism in female reformatories and prisons was considered widespread, and it garnered an active debate split along racial lines. African-American community leaders saw homosexuality in female reformatories as emblematic of institutional mismanagement, while white female prison authorities generally approached lesbianism as a benign manifestation of rehabilitation. Drawing upon archival and popular accounts, I show how this debate both shaped and reflected popular perceptions of sexual deviancy, criminality, and racial divisions in the era, as well as in ensuing decades.

Postcolonial Colonialism on a Prison Island: Intimate Interactions between Political Prisoners and Indigenous Women on Buru Island as a Site of Colonization, 1969–79

♦ *Royce Novak, University of Wisconsin, Madison*

From 1969–79, Buru Island, Indonesia, became an infamous penal colony for Suharto's political opponents. Rather than focus on male political prisoners, I examine how intimate interactions and relationships between male political prisoners and indigenous women inflected an assumed Java-centric ethnic hierarchy. Thus, political prisoners were simultaneously victims of an authoritarian state as well vehicles for colonization. These interactions broke down traditional gender relations in indigenous society, reorienting it towards a national society. By interrogating the troubled relationship between postcoloniality and colonialism, we can begin to understand the barriers to and conditions for understanding decoloniality.

Repurposing Zalba et al.: Prison Sociology and Securing Prisoners' Parental Rights

♦ *Sara Matthiesen, Brown University*

This paper examines how sociological research on women in prison published in the 1960s became central to legal arguments made on behalf of mothers in prison in the 1970s and early 1980s. Feminist and prisoners' rights attorneys made strategic use of biased research to advocate for incarcerated women and their children. By referencing these studies, legal advocates rejected prejudiced views of criminalized women at the same time that they embraced romanticized notions of maternal attachment in order to advocate for the rehabilitative potential of motherhood.

The Indigenous Woman: Canada's Necropolitical Prisoner

♦ *Leah Grantham, University of British Columbia*

Achille Mbembe defined Necropolitics as part of how the "... ultimate expression of sovereignty resides, to a large degree, in the power and capacity to dictate who may live and who must die" (Mbembe, p.1). For this presentation, I will use Mbembe's theory of necropolitics to articulate Canadian nation-building as the foundation for Indigenous women in Canada being incarcerated at a rapidly growing rate. The goal is to showcase imprisonment as one of the many facets of the Canadian State as an ongoing settler colonial project built upon the death, literal or otherwise, of Indigenous women.

Uniform Feelings: U.S. Police Psychology and Emotional Labor

♦ *Jessi Lee Jackson, State University of New York, University at Buffalo*

This paper engages in a feminist decolonial critique of the emotional labor of policing. What is the impact of this work on those who embody gendered racist colonial state violence? I engage with the forms of distress that emerge in officers' narratives and reported health information, including substantial discussion of police suicide, risk-taking, and self-harming behavior. I examine how forms of slow and premature death among police may link to the affective experience of enacting state violence.

Thursday, November 10

046. Politics of Dance and Movement under the Colonial Gaze

4:00 PM–5:15 PM

Palais des Congrès
518A (LCD)

MODERATOR

- ♦ *Terri R. Johnson, Southwestern University*

PARTICIPANTS

African American Dance Aesthetics' Disruption of the Colonial Gaze

- ♦ *C. S'thembile West, Independent Scholar*

Colonial constructs occupy critical social and psychic space among marginalized groups. This paper provides an overview specific African American women in dance—Katherine Dunham (1940s), Janet Collins (1950s), Carmen DeLavallade (1960s) and, Joan Myers Brown (1970s to the present)—who creatively disrupted and resisted colonial notions of identity and social location to forge self-identity and to empower community. Their work provides palpable, aesthetic embodiments of ontological significance and illuminates the shared humanity and spirituality that Africa's descendents brought to world culture.

Cross-cultural Choreography: A Decolonizing Reworking of La Bayadère

- ♦ *Tessa Nunn, Duke University*

This paper examines the exoticization and eroticization of Oriental women in Marius Petipa's ballet *La Bayadère*. Today's major ballet companies continue to restage this ballet and exoticize the characters' otherness. My project considers how this ballet perpetuates cultural stereotypes and eroticized images of non-European women, preserving nineteenth-century imaginary landscapes and the place of Indian women within them. I look at recent ballet performances incorporating authentic study of other cultures' movement traditions and propose a choreographic reworking of *La Bayadère*, integrating movement ideas from classical Indian dance. My reworking strives to un-imagine the Indian woman's body and present a cross-cultural choreographic dialogue.

Imperial Feminist Nostalgia and Oriental Fantasies: Belly Dance in Western Harems

- ♦ *Trina De Souza, York University*
- ♦ *Jasmin Zine, Wilfrid Laurier University*

In the context of the "war on terror" and ongoing western political and military interventions in the Middle East that have cast this part of the world as "dangerous" and a threat to global democracy and freedom, it is significant and curious that growing numbers of women in the west are taking up Middle Eastern dance, aka "belly dancing." Using an anti-Orientalist and anti-colonial lens, as well as empirical data, this paper will examine the history and production/performance of belly dance in the west and the kinds of political and intercultural work this dance performs within this geo-political context.

047. Reconfiguring Embodiment: Techno-Corporeal Entanglements and Postcolonial Biopolitics

4:00 PM–5:15 PM

Palais des Congrès
518B (LCD)

MODERATOR

- ♦ *Anna Romina Guevarra, University of Illinois, Chicago*

PARTICIPANTS

Simulations of Care: Labor, Globalization, and the Politics of Innovation in Korean Robotics

- ♦ *Anna Romina Guevarra, University of Illinois, Chicago*

This paper analyzes the gendered simulations of care, technomodeled forms of carework that aim to represent robotic technologies as careworkers. I argue that the innovation behind these technologies—by selecting and determining which aspects of care work labor can be automated—lies in how they are socially constructed to perform carework. These technologies provide a lens through which to understand the intersections of technoscience, "human" caring, and labor, illustrating how such innovations ultimately serve the interests of capital, even as they blur the boundaries between human and machine, creating new forms of social engagement and intimacy in the process.

Entanglements, Articulation, and the New Structure of Domestic Violence Survivorhood

- ♦ *Paige Lenore Sweet, University of Illinois, Chicago*

This paper tracks the rise of trauma discourse in the domestic violence field, asking why feminist actors—who have rejected psychiatric practices in domestic violence work—now turn to "trauma" as a vanguard paradigm of the field. Findings suggest that "trauma" sutures together feminist and mental health frameworks, centering victims' psychology and bodily "dysregulation" in domestic violence services. This paper analyzes the biomedicalization of domestic violence through victim's stories, arguing that domestic violence victims use discourses of embodied psychological injury to lay claim to the "reality" of abuse and the (gendered) structural challenges of inhabiting everyday life.

Robot Dramaturgy: Gender and Gesture

- ♦ *Jennifer Robertson, University of Michigan*

In humans and robots, gender constitutes a repertory of learned and performed behaviors and gestures that are cosmetically and sartorially enhanced. The use of robots in Japanese theatre spans several centuries. Only recently has the collaboration of roboticists and playwrights transformed the theatre stage into a science laboratory. I will focus on dramaturgical experiments involving gendered performances by robot actors that highlight non-verbal interactions and gestures. Roboticists and playwrights draw insights from actor training systems, masking techniques used in the Noh theatre, and methods of performing gender employed by the classical all-male Kabuki theatre and the popular all-female Takarazuka Revue.

Scandal of the Trial: HPV Vaccines, Public Health and Knowledge/Value

♦ *Kaushik Sunder Rajan, University of Chicago*

In April 2010, the Indian Council for Medical Research halted the experimental administration of Gardasil, a vaccine developed by Merck used to prevent human papilloma virus (HPV) infection, in Bhadrachalam, in the Indian state of Andhra Pradesh, because of apparent reports of violations of ethical guidelines. This became the focus point of civil society advocacy in India against unethical clinical trials. In my talk, I describe this controversy as a means to consider the politics around pharmaceuticals and health in India in relation to logics of global biocapital, and the ways in which experimental subjectivity gets produced as a consequence.

048. Re/Turning the Gaze: Unsettling Settler Logics Through First-Person Narrative Filmmaking

4:00 PM–5:15 PM

Palais des Congrès
519A (LCD)

Drawing on three recent Indigenous feminist arts-based research projects we open a conversation about processes of decolonization and the possibilities for telling stories that counter, respond to, and re/turn the colonial gaze. Screening a collection of short films produced in our workshops, we invite participants to consider moments of unsettling, moments of returning, confronting, and reckoning with the colonizing gaze. Our workshop moves from reflecting on short narrative filmmaking as a decolonizing research method, to offering an opportunity for participants to create their own decolonizing “postcards” using techniques from the multi-media storytelling method.

PRESENTERS

- ♦ *Susan D. Dion, York University*
- ♦ *Ingrid Mundel, University of Guelph*
- ♦ *Carla Rice, University of Guelph*

049. On Xicana Collective Mentorship and the Making of Differential Consciousness

4:00 PM–5:15 PM

Palais des Congrès
519B (LCD)

This roundtable asserts that Xicana collective mentorship is a project of decoloniality where members seek to reframe, undue, and liberate themselves from the strictures of macro- and micro- aggressions, violence, and erasure that are perpetuated under racial capitalism and heteropatriarchy. As survivors of the Academic Industrial Complex, Nonprofit Industrial Complex, and Prison Industrial Complex, we congregate to create mechanisms, pathways, and brechas of support, nourishment, and sustainability through our collective of Red Salmon Arts and our commitment in initiating and practicing a “differential consciousness” as Xicana scholar-activists, writers, community members, ex-prisoners, and artists for revolutionary change and emancipation.

MODERATOR

- ♦ *Lilia Rosas, Red Salmon Arts*

PRESENTERS

- ♦ *Tañia Rivera, Red Salmon Arts*
- ♦ *Michelle Mejia, Red Salmon Arts*
- ♦ *Andrea Zarate, University of Texas, Austin*
- ♦ *Sarah Rafael Garcia, Barrio Writers*
- ♦ *Lilia Rosas, Red Salmon Arts*

050. Decolonizing Reproductive Justice in Theory and Practice: Toward Indigenous Self Determination

4:00 PM–5:15 PM

Palais des Congrès
520A (LCD)

MODERATOR

- ♦ *Karen Marie Olsen Lawford, University of Ottawa*

PARTICIPANTS

Colonial Intrusions, the “Sixties Scoop,” and Coercive Sterilization: One Indigenous Woman’s Story

- ♦ *Melika Popp, Independent Scholar*

I share my personal story, focusing on colonial intrusions into my life and my resistance strategies. I speak about being adopted as part of the “sixties scoop,” a colonial practice of removing Indigenous children from our families through child-welfare. I relate my experiences of coercion at the hands of healthcare providers, which resulted in my being coercively sterilized. I argue these experiences have violated my right as a First Nations woman to pass on my inherited relationship with Indigenous lands. I share some ways I resist and make visible colonial practices, for instance, by sharing my story with mainstream media.

Decolonizing Feminism: Reproductive Justice in Support of Indigenous Self Determination

- ♦ *Karen Stote, Wilfrid Laurier University*

This paper considers how Indigenous women in Canada have experienced reproductive gains as colonial violence through forced sterilization, the indiscriminate prescription of birth control, and abusive abortions. It explores what is missing from settler feminist reproductive struggles such that an increase in rights for some has amounted to coercion for others. How might we decolonize feminism by taking a reproductive justice approach in our struggles for bodily autonomy (as non-Indigenous peoples) in a way that also supports and affirms Indigenous self-determination?

Thursday, November 10

Cogenerating Knowledge with Urban Indigenous Women and Allies to Foster Reproductive Justice: Reflecting on Collaborative Action-based Project Processes

♦ *Holly Ann McKenzie, University of British Columbia*

This paper shares the (ongoing) processes of a collaborative, action-based project with urban Indigenous women and allies living on traditional Métis homelands and Treaty 1 (Winnipeg), Treaty 4 (Regina) and Treaty 6 (Saskatoon) territories, which aims to contribute to community work that respects and supports Indigenous women's reproductive justice. This paper reflects on how the project's open-and-emergent approach to collaboration has fostered knowledge co-generation and emphasized relational accountability. This paper relates some of the more formalized study actions (i.e. a policy briefing note and resource list) and reflects on "study impacts" not captured by academic measures.

051. Politics of Race, Sexuality and Disability in Popular Culture Representations

4:00 PM–5:15 PM

Palais des Congrès
520B (LCD)

MODERATOR

♦ *Jenna Pirok, University of Missouri*

PARTICIPANTS

Inequality, Invisibility, and Pain: the Embodiment of Colonialism in Netflix's Orange Is the New Black

♦ *Joel Morales, University of Puerto Rico*

Based on a memoir written by Piper Kerman, *Orange Is the New Black* presents the life of women behind bars, in which the prison transforms itself into a World-system where neocolonial models are perpetuated. In this paper, I am interested in exploring the role of women's bodies in prison as portrayed in the series. Focusing my analysis on Dayanara Díaz's character (Latina inmate), I argue that the vestiges of Coloniality's orderings mark their bodies. In the case of Diaz, her body progressively loses her singularity and becomes an Other, a frontier articulated and monitored by the mechanism of dominant discourses.

Witnessing the Mediated Freak Show

♦ *Krystal Cleary, Indiana University, Bloomington*

In this paper I investigate two television programs that explicitly reference and restage the American freak show of the 19th century: AMC's reality television show *Freakshow* (2013–) and the "Freak Show" themed fourth season (2014–15) of FX's scripted series *American Horror Story*. Through the lens of intersectional disability studies I investigate the complicated representation of the 19th century freak show in these two programs. Moreover, I analyze the freak show as a site of complex disidentification and how its historical reenactment in contemporary media can allow us to act as witnesses to legacies violence and exploitation.

052. The Little Queers: Decolonizing Regimes of Heteropatriarchal Normativity in Children's Culture

4:00 PM–5:15 PM

Palais des Congrès
520C (LCD)

MODERATOR

♦ *Sara Regina Mitcho, George Mason University*

PARTICIPANTS

A Little Queer—Ambivalence and the Work of Gender Play in Children's Literature

♦ *Jennifer Lynn Miller, Independent Scholar*

Cheryl Kilodavis's *My Princess Boy* and Marcus Ewert's *10,000 Dresses* play with queer identifications, intimacies, and desires by representing fantasies and practices that unsettle heteropatriarchal regimes of gender normativity. These texts offer positive strategies for embodying and perceiving difference while also representing the challenges of resisting binary gender roles. I use textual analysis to discuss how each author participates in a queer world-making project while also engaging the existing world of heteropatriarchal norms. Additionally, I develop a queer reading strategy anchored in ambivalence to provide a critical framework for interpreting non-hegemonic gender and sexual representations across children's mediascapes

The Evolution of Transgender Women in Mainstream Comics

♦ *Thomas J. Billard, University of Southern California*

While scholars have increasingly focused on representations of women in comics, little attention has been paid to transgender characters. I employ textual analysis to examine how transgender womanhood is constructed, communicated, and embodied in contemporary comics. While comics have historically maintained rigid gender binaries, I investigate the extent to which transgender women in Marvel, DC, and Image comics are assimilated into normative womanhood. Ultimately, I find that their representations challenge biological essentialism, while simultaneously accepting binary-abiding transgender identifications as valid and meaningful. These representations thus represent a spectrum of transgender identifications that provide audiences with complex potentialities of gender identity.

Cold, Tactless, Brave, Heroic, Technowizards: The New Feminine of Mattel's Fashion Dolls

♦ *Sara Austin, University of Connecticut*

Mattel's newest lines of dolls question gender assumptions in pointed and specific ways. *Monster High's* Abbey Bomidable was raised in a culture that does not recognize gender, *Ever After High's* Darling Charming dresses in drag and kisses a princess to break the spell, and *Batgirl* uses technology to fight crime. These characters acknowledge gendered expectations within the narrative, only to flaunt them and save the day. Using Ellen Seiter's work on children's television, I examine websisodes and other promotional materials to determine how *Abbey*, *Darling*, and *Batgirl* expand possible narratives for girls within the world of fashion dolls.

053. Anishinaabe Decoloniality and Embodied Resistance to Settler Colonialism: Body, Family, Erotica, and the Land

4:00 PM–5:15 PM

Palais des Congrès
520D (LCD)

MODERATOR

- ♦ *Geraldine King, Queen's University*

PARTICIPANTS

Indigenous Erotica and the Bio-Politics of Anishinaabe Feminist Resurgence

- ♦ *Geraldine King, Queen's University*

In order to prop up settler colonial logics of extermination, settler colonialism relies upon removing bodies—physically and psychosomatically—from Indigenous homelands. As such, practicing “decolonial love” (Simpson 2013) means disrupting dispossession and its fracturing of relationships between bodies and the land. To respond to this, this paper engages with Anishinaabe feminist resurgence as a methodological framework to position erotica as a transformative agent in liberatory praxis. At its core, erotica prompts Indigenous peoples to enact epistemic and corporeal resistance in what Leanne Simpson calls “dancing a new world into existence” (Simpson 2011, p. 148).

Disrupting Embodied Settler Colonialism: Anishinaabe Women's Bodies as Sites of Resistance

- ♦ *Tricia McGuire-Adams, University of Ottawa*

Settler colonialism specifically necessitates the erasure of Indigenous women (Anderson 2011; Arvin, Tuck, & Morrill 2013). Correspondingly, embodied settler colonialism pathologizes Indigenous peoples as ill in order to secure our eventual erasure through succumbing to ill health (Author, under review). Embodied settler colonialism has yet to be considered within theorizations of the body, decolonization discourses, and Indigenous feminist inquiry. Through interviews with Anishinaabe women, I question how Anishinaabeg practices of decolonized physicality informs our efforts to address health. Thus, in this paper I will demonstrate how Anishinaabe women's decolonized physicality represents a counter narrative to embodied settler colonialism.

054. Reframing the Narratives of the Settler State

4:00 PM–5:15 PM

Palais des Congrès
520E (LCD)

MODERATOR

- ♦ *Tamara T. Butler, Michigan State University*

PARTICIPANTS

Beyond “Decolonized Skies”: Unsettling Civilians and their Anti-Drone Artwork

- ♦ *Sajdeep Soomal, McGill University*

In this paper, I analyze “Decolonized Skies,” an exhibit curated by Israel-based curatorial duo High&Low Bureau, in order to think through the relationship between anti-drone activism and indigenous resistance. I look to how discourses about the drone are structured around a terrorist/civilian divide, allowing settlers to claim civilian status and thereby become “the native” (Tuck and Gaztambide-Fernández 2013). Through a close analysis of the rhetoric of decolonization and corresponding lack of acknowledge of indigeneity, I argue that anti-drone artwork and activism produced by settlers fits both within contemporary necro-ethics and a project of settler futurity (Chamayou and Lloyd 2015).

Positioning Academic Success among Refugee-background Students within the Logics of Resistance

- ♦ *Fabiane Ramos, University of Queensland*

The focus of this paper is on the theorizing at the core of a research project about how refugee-background students make sense of academic success in Australia. The theorizing I propose unsettles notions of “correct way[s] to write theory” (Anzaldúa 1990, xxvi) and who is the knower in research (Grosfuguel 2008). In theorizing academic success I draw on Lugones's (2003) work on logics of resistance, on the contributors' testimonies and my own academic experiences as a *mestiça* migrant in Australia. Here, academic success is seen as a form of resistance, working in coalition(s) with other forces in entangled contexts.

Unsettling Colonial Logic in France: From Charlie Hebdo to Génération Bataclan

- ♦ *Catherine Raissiguier, City University of New York, Hunter College*

This paper explores the largely unexamined gender, race, class, and sexuality nexus of the 2015 Paris (Charlie Hebdo, Hyper Cacher, Bataclan) attacks. It examines how dominant forms of French republican citizenship, secularism, and feminism have rendered counter-discourses inaudible and produced exclusionary practices that often collude with the logics of coloniality and global capitalism. Such practices not only have wide-ranging material impact on the lives of stratified others but continue to construct them as impossible subjects of the Republic. The paper documents how these subjects, in turn, unsettle French republican discourses and practices and invite us to re-imagine the Republic.

Thursday, November 10

055. *Les Deux Côtés—La Colonisatrice et La Colonisé: Exploring Decoloniality Through French and Francophone Texts*

4:00 PM–5:15 PM

Palais des Congrès
520F (LCD)

MODERATORS

- ♦ Amity Dawn Pauley, Brandeis University
- ♦ Jax Gonzalez, Brandeis University

PARTICIPANTS

Deracination

- ♦ Laurie Corbin, Indiana University, Purdue University Fort Wayne

The concept of “deracination” is analyzed in the work of three writers in French: Maryse Condé expresses the conflicted relationship to homeland that is the heritage of those whose ancestors were brought as slaves from Africa; Assia Djebar shows the fragmented relationship to homeland resulting from the French colonization of Algeria; Héléne Cixous, whose family were Algerian Jews who had French nationality except under the Vichy regime, describes herself as having a homeland only within language. Images of uprootedness in these writers’ works are compared to articulate in what ways women’s imaginaries resist colonial and neocolonial notions of place.

A Sprinkle of Salt, a Dash of Analysis: Linguistic Relationships in Post-Colonial Haitian Fiction

- ♦ Sara Elaine Jackson, Indiana University, Purdue University Fort Wayne

This paper explores the distinctive depiction of decolonization from the perspectives of René Depestre and Frankétienne, whose novels *Hadriana dans tous mes rêves* and *Les Affres d’un défi*, respectively, have employed the figure of the zombie to illustrate the effects of colonization. Working after Fanon, Memmi, Davis, and others, I argue that the Vodou concept of the zombie combines with Surrealism and elements of magical realism to be uniquely successful in bridging the gap between the oral Creole culture of the colonized and the privileged written French of the colonizer to better portray the realities of the effects of decolonization.

Power and Translation: An Exploration of Cixous’ Le Rire de la Médusa in French and English

- ♦ Amity Dawn Pauley, Brandeis University

Many professors teach a translation of Héléne Cixous’ *Le Rire de la Médusa* in classrooms across the Anglophone world. However, it is seldom explored in tandem with the original French version. Engaging the original and a translated version of Cixous’ text, we can begin to see the work of translation as a feminist process, one in which translators need to be cognizant of the potential to erase and/or colonize nuanced meanings of political texts. In this paper I argue, that translators need to actively engage in a process aimed at decolonizing the work of translation and the translated work.

056. *Queering Digitally: Borders, MobileMovies, and Electronics Plant*

4:00 PM–5:15 PM

Palais des Congrès
521A (LCD)

MODERATOR

- ♦ Chantal Nadeau, University of Illinois, Urbana-Champaign

PARTICIPANTS

Border Disruptions: the Biopolitical and Sexual Regulation of Migrant Bodies in Recent Smart Border Practices

- ♦ Tamara Vukov, Department of Communication, Université de Montréal

Based on the Canada-US “smart” border, this paper considers the biopolitical and sexual regulation of migrant bodies through the technopolitical mechanism of the border, along with spousal sponsorship policies. It considers four sets of smart border technologies that track migrant bodies through posthuman assemblages in particular ways, including movement sensing, drone, and databased technologies, as well as sexual/relational surveillance. This inquiry interrogates the extent to which migrant bodies that stray from governmental normativities along various axes carry a disruptive, queer force in national smart border imaginaries (Vukov 2007; White 2013; D’Aoust 2013).

Decolonizing Digital Media

- ♦ Lisa Nakamura, University of Michigan, Ann Arbor

Sexual and racial minorities have been ignored in most histories of digital media. This paper will explore cyberfeminist philosopher Rosi Braidotti’s term “the posthuman” to understand how the labor of indigenous women building circuits for Fairchild Semiconductor on Navajo lands from 1965–1975 articulates with the violence against women, racial minorities, and queer folk who play a crucial role in the social media ecology.

Like Animals

- ♦ Chantal Nadeau, University of Illinois, Urbana-Champaign

Queer theorists have taken on up the mantle of the human in recent years. Using Isabella Rossellini’s *Green Porno*, a collection of mobile/web short films, this paper proposes a feminist critique of the relationship of queerness and queer to the human and non-human (Butler; Halberstam). In *Green Porno*, Rossellini mixes feminist eco-ironic approaches to science and creationism, exposing what happens when non-human matter is reengineered as explicitly queer. Performing all genders and species, Rossellini combines the “facts of life” with cartoonish (trans)animacies (Chen), producing digital embodiments that are both inside/out racialized and secular conceptions of a queer posthuman.

057. Violent, Self-Destructive, and Resilient? Disablement at the “Horizon of Death”

4:00 PM–5:15 PM

Palais des Congrès
522A

MODERATOR

- ◆ Rachel Gorman, York University

PARTICIPANTS

Understanding Psychiatric Violence in Immigration Detention in Ontario

- ◆ Louise Tam, Rutgers University

In 2015 a series of detainee deaths in Ontario sparked renewed attention to the relationship between migration, detention, and mental health in Canada. The University of Toronto Faculty of Law published a report calling for culturally appropriate psychosocial support for detainees, putting square focus in Canadian media on the “problem” of detainee suicide. In this paper, I argue psychiatric concepts and practices contribute to anti-Black violence in detentions. While the aforementioned report facilitated the transfer of some detainees out of maximum-security prisons, it also shifted political focus from ending indefinite detentions and deportations to reforming the system. Out of respect for detainees’ families, I also draw on two anonymous stories to illustrate how specific mental health symptoms such as agitation and excessive crying ideologically strip detainees of their agency and justify the use of force. Notably, symptoms such as agitation have entrenched gendered racial histories.

Rehabilitation as Benevolence: Canadian Disaster Intervention in the Philippines

- ◆ Kim Abis, York University

As soon as supertyphoon Yolanda (English name: Haiyan) hit the Philippines, Canada declared a “humanitarian crisis” that prompted one of the most significant Canadian imperialist interventions in the Philippines. The crisis has rendered Filipinos simultaneously “barely living,” “resilient,” and in need of “healing,” framing the post-disaster interventions of land dispossession and militarization as rehabilitative. Using the analytical framework that Dian Million (2013) offers, this paper interrogates the role of crisis discourse in consolidating Canadian imperialist power in the post-disaster situation in the Philippines.

Governing Indigenous and Racialized Bodies through Public Health and Safety Measures

- ◆ Nadia Kanani, York University

The violent biopolitical management of Indigenous and racialized bodies has been carried out through state institutions and legal apparatuses, including medical and psychiatric institutions. As Indigenous and anti-racist feminist scholars have argued, the differential valuation of populations becomes intelligible through these spaces and acts of violence. This paper will examine how discourses on health, disability, and national security, framed through the language of public health and safety, have allowed for the linking of medical and psychiatric discourses to immigration laws and public health and safety policies in ways that promote the entrenchment and expansion of Canadian settler state power.

058. Decolonizing Exceptionalism: Unsettling the Boundaries of Girls’ Agency and Vulnerability

4:00 PM–5:15 PM

Palais des Congrès
522B

MODERATOR

- ◆ Emily Christine Bent, Pace University

PARTICIPANTS

Longing for Perfection: The Post-Feminist Myth of the “Supergirl”

- ◆ Rebecca Raby, Brock University
- ◆ Shauna Pomerantz, Brock University

Touted as excelling across multiple aspects of schooling, including extra-curriculars, sports, and relationships, the “supergirl” can do it all. But does such a girl exist? Or is she another simplistic media account that reinforces girls’ individualized success? Through data collected from 57 “smart” girls, we illustrate how the construction of the “supergirl” has insinuated an elite form of girlhood with limited access, creating borders between those who “can” achieve and those who cannot. We conclude that the “supergirl” offers a seductive portrait of girlhood, but one that is rooted in post-feminist and neo-liberal promises, and, as such, demands further examination.

Looking for “Spectacular” Girls: The Colonial Logics of a “Make-Over” Curriculum in the Imaginations and Regulation of Modern Girls

- ◆ Stephanie D. McCall, East Stroudsburg University, Pennsylvania

Drawing from observation and teacher and student interviews in two all-girls schools, this paper theorizes colonial logics of knowledge and desire through a “make over” curriculum where girls make themselves into particular desiring subjects. It analyzes economies of desire in education to argue why “spectacular girls” (Projansky 2014), those alternative girls outside of the can-do/at-risk binary (Harris 2004), remain unintelligible as “successful” in school discourse. Informed by a Deleuzo-Guattarian affect theory, understanding forces and flows of teachers and students desire allows us to trace different girlhoods, those imaginaries that go beyond persistent notions of ideal neoliberal female subjects (McRobbie 2007).

Skilling Girls, Making Nations: Curricular Coloniality and the Promise of Freedom

- ◆ Karishma Desai, Teachers College, Columbia University

Drawing on ethnographic fieldwork in two girl-centered non-governmental organization (NGO) programs across New Delhi and New York City, this paper investigates the curricular knowledge of celebrated educational interventions that take up empowered girl discourses to understand how neoliberal girlhoods are produced. Arguing that curricular knowledge is a technique of neoliberal governmentality (Popkewitz 2009), I illustrate the gendered inflections of neoliberalism embedded within the design and enactment of life skills and leadership curriculum. I contend that the curricular knowledges are continuities of colonial legacies and desires for personhood that further sediment the promise of the modern nation.

Thursday, November 10

Decolonizing Ophelia: Research with Sexually Abused Teenage Girls Involved with Child Protection

♦ *Rosemary Rushbrook Carlton, Université de Montréal*

This paper reflects on a qualitative girl-centered inquiry conducted within the context of child protection—a system driven by concerns for risk. Drawing from interview data, my study explored how teenage girls negotiate “risk” and “autonomy” following disclosures of sexual abuse. With the aim of exposing and unsettling the colonizing logic of risk that construes these girls simply as vulnerable, I set out to listen for and reveal girls’ diverging voices and experiences. The research process, however, was fraught by settler practices of scrutinizing and regulating girls’ choices and behaviours for their own safety—even their participation in research.

059. Women, Rights and Austerity At the End Of Colonial Times

Law and Public Policy Sponsored Session

4:00 PM–5:15 PM

Palais des Congrès
522C

MODERATOR

♦ *Lisa S Alfredson, University of Pittsburgh*

PARTICIPANTS

Own, Owe, Awe: Postcards from an Indebted Colony and the Women who Give & Take

♦ *Ariadna Godreau-Aubert, Universidad del Sagrado Corazón*

As the debt crisis worsens, hedge fund managers and speculators compete to cash in the last profits of a dying colonial economy in Puerto Rico. The government tackles lack of resources, illegitimacy, and vulnerability toward the US Congress through austerity measures and public policies with disparate impacts on women. These policies feed on “colonial consent” to find a culprit in black poor women, demonizing welfare and cherishing gender violence as expiatory strategies. This paper explores the relationship between failed colonial landscapes, women-hating policies, and the role of human rights epistemologies and practices in postcolonial advocacies within a broken occupied territory.

Peripheral Transgressions: On Female Deviance in the Colonial Imaginary

♦ *Cristina Esteves-Wolff, University of Puerto Rico*

Using media portrayals as indicators of tendencies within hegemonic discourses, this paper explores the particular situation of the woman who finds herself embroiled in criminal proceedings for alleged offenses committed as mother and wife, particularly unforgivable transgressions in a colonial society trapped in failing cultural models. Situating the particular context of this female deviance within the greatest economic and social crisis Puerto Rico has known since its territorial relationship with the United States began, my analysis will problematize how a legal discourse that replicates the coloniality of power disparately affects women as a particularly vulnerable sector in the public imaginary.

Goodbye to All That: A Feminist Approach to Opting Out of Policy Making

♦ *Guillermo Rebollo-Gil, Eastern University*

On certain occasions during the economic crisis, the Puerto Rican government has sought and received the collaboration of feminist organizations in developing gender-conscious policy initiatives. Concomitantly, men’s issues have come to the forefront of feminist group’s agendas. In a way, this has resulted in an apparently higher level of openness to deal with issues of gender in Puerto Rico so long as women’s lives are not the topic of conversation. The dubious coexistence of increased “gender policy and activism” with a lesser focus on women warrants a critical discussion on the direction of feminist political action on the Island.

060. Decolonizing the National Body: Women and Militarism

4:00 PM–5:15 PM

Palais des Congrès
523B

MODERATOR

♦ *Monique Antoinette Guishard, Bronx Community College*

PARTICIPANTS

American Red Cross Supplemental Recreational Activities Overseas Program in South Korea in the 1950s–1970s

♦ *Miduk Kim, Ewha Womans University*

This article aims to examine the American Red Cross Supplemental Recreational Activities Overseas (SRAO) program and American women employees in South Korea during the period between the 1950s and the 1970s. Employed by the Red Cross, the young women (mostly college graduates in their early 20s), worked to boost the morale of U.S. soldiers overseas as a reminder of girlfriends or mothers at the home. While making the “invisible women” visible, I will look at how the hierarchies of race, class, gender are operated in the context of global militarism.

Gender Oblivion in Concept and Practice: The Integration of Women into Military Combat Arms

♦ *Shannon Portillo, University of Kansas*

♦ *Alesha Doan, University of Kansas*

In 2015, Secretary Carter rescinded the policy banning women from serving in combat roles. Policy change is the first step towards full gender integration, but implementing this policy will require an ongoing focus on organizational culture that shapes daily practices. We explore the potential benefits and barriers of gender integration of Special Forces. We center our work on investigating the unofficial everyday activities that continue to exclude women from ascending to leadership roles. We refer to this invisibility as gender oblivion. Gender oblivion describes the covert ways that gender stereotypes influence everyday practices of the individual and organization.

Gendered Narratives of Violence in the Indonesian Genocide

♦ *Shirley J. Lim, Stony Brook University*

This paper will use the testimonies of the International People's Tribunal on 1965 Crimes against Humanity in Indonesia to explore the Indonesian genocide through the lens of gendered narratives of violence.

Tejanas and World War II: Militarization and Citizenship on the Home Front

♦ *Laura Lee Oviedo, Texas A&M University, College Station*

In order to break away from popularly explored [HIS]torical narratives and [THEM]es of World War II, this paper sheds light on the involvement of working class ethnic Mexican women in Texas, hereby identified as Tejanas, through informal collective and individual actions towards the war effort as mothers and partners, letter writers, performers, etc. This paper argues that Tejanas' wartime contributions were part of a larger gendered militarization process that drew heavily on legal and extra-legal concepts of citizenship and notions of belonging which pulled on the patriotic strings of ethnic Mexicans near the Texas/Mexico border during World War II.

“Gold Poured Off of her Hair”: Interrogating Sudan’s Decolonial, Opposition Discourses from a Feminist Perspective

♦ *Nada Mustafa Ali, U Mass Boston*

This paper uses a feminist and a gender-sensitive perspective to interrogate the discourses of mostly male political activists organized in movements protesting social, cultural, political, and economic exclusion and dehumanization of communities in Sudan's marginalized (and currently war-affected) areas. These discourses challenge gender inequality by emphasizing the egalitarianism in some of the marginalized areas of Sudan. They also challenge dominant constructions of female beauty by proposing alternative, decolonial aesthetics. The paper asks whether this position arises from a commitment to gender equality, or whether it reflects the use of women's bodies to mark difference from a regime that subordinates women.

061. Decolonial and Postcolonial Approaches: A Dialogue

4:00 PM–5:15 PM

**Palais des Congrès
524B**

This roundtable stages a dialogue between decolonial and postcolonial approaches. The idea for it emerged from conversations within the editorial collective of the journal *Feminist Studies* and at the NWSA 2015 meeting of the South Asian Women's Caucus. The roundtable features key figures in both postcolonial and decolonial studies, as well as scholarship about a range of regions such as the US, Mexico, South Asia, and the Caribbean. The goal is to pursue how these varied regional histories and legacies inflect conversations around colonialism and its aftermath in different ways.

MODERATOR

♦ *Ashwini Tambe, University of Maryland, College Park*

PRESENTERS

♦ *Kiran Asher, University of Massachusetts, Amherst*

♦ *Maria Lugones, Binghamton University*

♦ *Chandra Talpade Mohanty, Syracuse University*

♦ *Banu Subramaniam, University of Massachusetts, Amherst*

♦ *Breny Mendoza, California State University, Northridge*

065. Welcome and Keynote Address: Leanne Betasamosake Simpson

7:00 PM–9:00 PM

**Palais des Congrès
220E**

Leanne Betasamosake Simpson is “a gifted writer who brings passion and commitment to her storytelling and who has demonstrated an uncommon ability to manage an impressive range of genres from traditional storytelling to critical analysis, from poetry to the spoken word, from literary and social activism.” In 2014, Leanne was named the inaugural RBC Charles Taylor Emerging writer by Thomas King, and she was also nominated for a National Magazine Award for her short story “Treaties” published in *Geist 90*. In 2012, she won *Briarpatch Magazine's* Writing From the Margins prize for short fiction. Leanne is the author of three books; *Dancing on Our Turtle's Back*, *The Gift Is in the Making*, *Lighting the Eighth Fire* (editor), *This Is An Honour Song* (editor with Kiera Ladner) and *The Winter We Danced: Voice from the Past, the Future and the Idle No More Movement* (Kino-nda-niimi editorial collective). Leanne holds a PhD from the University of Manitoba and has lectured at universities across Canada. She is of Michi Saagiig Nishnaabeg ancestry and a member of Alderville First Nation.

066. NWSA Welcome Reception

9:00 PM–10:30 PM

**Palais des Congrès
710A**

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

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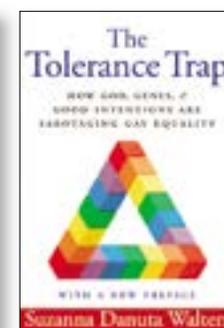
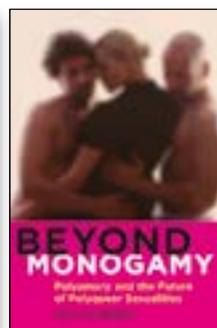
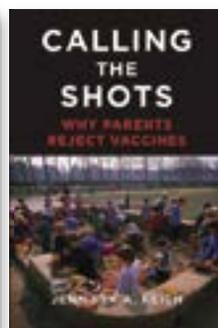
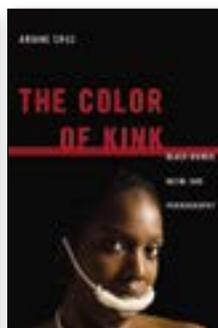
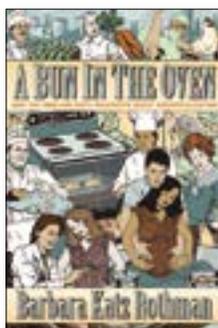
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Friday, November 11

Registration Friday

7:00 AM–5:00 PM

Palais des Congrès
P220 (Viger Hall)

General Conference Registration is required to attend general conference sessions, including the keynote and plenary sessions.

Preregistered attendees can pick up name badges and programs at the registration desk. Registration will also be available on site.

NWSA Constituency Group Chair Leadership Meeting

7:30 AM–8:30 AM

Palais des Congrès
720

This meeting is for NWSA Constituency Group Chair Leadership.

Child Care Friday

7:45 AM–6:45 PM

Palais des Congrès
445

A licensed and bonded childcare service will provide onsite child care for those who have pre-registered and pre-paid.

Employment Services Friday

8:00 AM–6:30 PM

Palais des Congrès
341

NWSA offers private professional interview spaces for hiring institutions to interview candidates. Hiring institutions are responsible for arranging interviews directly with prospective candidates at mutually convenient times during the scheduled service hours. This is not an open job fair. Only those applicants with scheduled interview times should enter the area.

Quiet Room Friday

8:00 AM–6:30 PM

Palais des Congrès
441

Maternal Care Room Friday

8:00 AM–6:30 PM

Palais des Congrès
446

A private room is available for pumping, breast feeding, or other activities for nursing moms.

Exhibit Hall Friday

9:00 AM–6:00 PM

Palais des Congrès
220D

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

073. Unsettling the Classroom: Queer & Trans* Perspectives on Resisting Colonial Legacies

8:00 AM–9:15 AM

Palais des Congrès
514b

Drawing on Scott Lauria Morgensen's call toward "unsettling queer politics" (2011), this roundtable utilizes the collective experiences of queer and trans* faculty as a starting point to theorize and further contextualize the material ways in which a decolonial pedagogy may emerge. By recognizing how Western constructions of sex, gender, sexuality, and desire often occupy privileged positions in academia, this roundtable will identify approaches to decentering cis- and heteronormative thinking in the classroom as a starting point for students to cultivate strategies for surviving and resisting the logics of settler colonialism and white supremacy.

MODERATOR

- ♦ *A. Ikaika Gleisberg-Kai, San Francisco State University*

PRESENTERS

- ♦ *Ari/Sam Burford, Northern Arizona University*
- ♦ *Erica Chu, University of Illinois, Chicago*
- ♦ *A. Ikaika Gleisberg-Kai, San Francisco State University*

074. Drifting Away/Toward Coalitions

8:00 AM–9:15 AM

Palais des Congrès
514c

MODERATOR

- ♦ *Katie White, Anne Arundel Community College*

PARTICIPANTS

Native Multi-Ethnicity: Hawaiian Women's Everyday Resistance to U.S. Multiculturalism

- ♦ *Jeannette Soon-Ludes, Georgetown University*

Though occupied by the United States for over 100 years, the social and cultural norms of Hawai'i remain distinct even under continuous foreign influence. This is due, in part, to the emergence of Local ethnicity. Yet in contrast to narratives that frame Local as a product of U.S. multiculturalism, this paper reclaims Local as a distinctly indigenous valuation of the connections between people and place. Beginning with Lugones' concept of resistance, this paper explores how

Kanaka Maoli (Native Hawaiian) women use their identities as Local to grow `ohana (family) and lahui (nation) in ways that are both Native and multi-ethnic.

Cooking with Mama Kim: Women's Roles in Redefining Korean American Authenticity

♦ *Justin Sprague, University of Maryland, College Park*

Resulting in part from a history of U.S. military presence since the Korean War, a woman-centered migration narrative emerged where women have been at the forefront in establishing a unique notion of "Koreanness" in the U.S. Situating foodways as a vehicle for analysis, this paper explores how women are critical agents in establishing "authentic" Koreanness as it drifts from traditional notions. Through examinations of food branding, multiracial households, and the mainstreaming of Korean culture, Korean women continuously redefine and influence cultural authenticity in a way that accounts for new family structures, shifting power dynamics, and the role of cultural assimilation.

The Boundaries of Shondaland

♦ *Laura K. Brunner, Front Range Community College*

Shonda Rhimes has broken ground by meaningfully engaging U.S. women of color in shaping their own representation. Her strategy of democratization emphasizes the participation of her live audience on Twitter and Facebook. However, the participation of women of color living outside the U.S. in those venues is restricted by the slow distribution of television in syndication, and the frequent practice of blocking clips for international users. Thus, "The Boundaries of Shondaland," will demonstrate that the cultural productions of US women of color are limited by the practices of cultural imperialism.

075. Contesting Human Boundaries: Illegibility, Transgressions, and Other Possibilities

8:00 AM–9:15 AM

Palais des Congrès
515a

MODERATOR

♦ *Candice Merritt, Georgia State University*

PARTICIPANTS

Who Wants to be a Mother Anyway: Black Feminism and Beyond the Human-Mother Archetype

♦ *Candice Merritt, Georgia State University*

Canonical black feminist works have penned the historic exclusion of captive females from the institution of motherhood (Spillers 1987; Hill-Collins 1990; Roberts 1997). This paper diverges from this scholarship and argues that the black feminist archive focuses upon injuries of the mother-child bond and seeks to restore the humanity of captive females and the mother-child relationship (Nash 2014). Because the archive leaves intact the western archetype of the human-mother, I examine essays from *The Black Woman: An Anthology* to showcase an alternate archive that centers ambivalence and refusal towards mothering. Such expressions, I argue, highlight familial possibilities beyond western humanism.

The Inhuman Hooded Figure

♦ *Jainey Jung Yeon Kim, Georgia State University*

In my paper, I explore the differentiation between hooding—creation of illegibility—as an act of forced dehumanization (particularly in instances of torture) as opposed to what it might look like when hooding is actively taken on as a method of self-making that moves the body into a space of inhuman. I will discuss how the expulsion of inhuman bodies from dominant discourse justifies violence. Primarily I will engage with Alcoff and Gray's ideas of survivor discourse, Nicole Archer's construction of the hooded as terrorist, and the installations of Felix Gonzalez-Torres to develop my essay.

The Politics of "Matter"ing: Blackness as Possibility

♦ *Sarah Abdelaziz, Georgia State University*

The Black Lives Matter movement has grounded itself as a movement for and on blackness. The rhetoric that it carries in its very call of "matter"-ing, poses an appeal to the white Other to recognize and incorporate Blackness into humanity. How does the rhetoric of anti-humanism analyze this moment? In this paper, I will explore the logic of anti-humanism as it relates to blackness in this specific moment. I will seek to theorize the move from incorporation and the project of the human, to the possibilities within blackness as transgression and new imaginings.

076. Transnational Feminisms Caucus: Decolonizing Biopolitical Interventions

8:00 AM–9:15 AM

Palais des Congrès
515b

MODERATOR

♦ *Erin Leigh Durban-Albrecht, Illinois State University*

PARTICIPANTS

Accounting for Post-Colonial Homophobia and Transphobia

♦ *Erin Leigh Durban-Albrecht, Illinois State University*

This paper focuses on the effects of U.S. humanitarian interventions in postcolonial Haiti after the 2010 earthquake. Based on ethnographic research with Haitian activists, I document how U.S. biopolitical interventions to document homophobia and transphobia in Haiti resulted in the creation of a concept of "LGBT community" and depoliticized queer anti-imperialist resistance. As I argue, manifestations of global LGBTQI human rights campaigns to quantify homophobia and transphobia (as acts of violence imagined to be tied to specific kinds of identities/embodiments) reduces the possibility for accounting for other forms of violence in postcolonial Haiti, including U.S. imperialism and UN militarization.

Friday, November 11

Academia: A Transnational Network of Solidarity?

♦ *Zeynep Kurtulus Korkman, University of Arizona*

(How) can we mobilize activist and academic networks of solidarity in the name of a decolonial intervention into the neoimperial politics of war? (How) can we destabilize asymmetrical grids of transnational (im)mobilities shaped by citizenship, nationality, race/ethnicity, class, gender, and sexuality? How do particular forms of resistant action and institutional mobilization facilitate and thwart transnational flows of political affect and care? I share my experiences and analysis of the transnational galvanization of support for over-two-thousand academics in/from Turkey who signed a petition advocating for peace in Turkey's Kurdish region and were targeted by administrative and criminal investigation and harassment campaigns.

Thinking Intersex Otherwise: On Disorders of Sex Development, Social Justice, and the Ethics of Uncertainty

♦ *David Rubin, University of South Florida*

This paper analyzes the debate over the Western biomedical establishment's recent effort to replace the term "intersex" with the taxonomy of "disorders of sex development" (DSD). Examining intersex activist and scholarly critiques of DSD nomenclature, I situate these debates in the context of processes of neoliberal restructuring, reterritorializations of western empire, and the retooling of biopolitical practices of bodily regulation. I argue that the concept of critical science literacy can help us to rethink the uneven medicalization of atypical bodies and the transnational growth of intersex resistance to medicalization in the era of neoliberal globalization.

Transnational Feminisms Caucus Discussant

♦ *Laura Briggs, University of Massachusetts, Amherst*

077. Feminist Disability Studies and Everyday Life

8:00 AM–9:15 AM

Palais des Congrès
515c

MODERATOR

♦ *Omari Weekes, Willamette University*

PARTICIPANTS

Metaphors and Making Do: Cripistemologies of Race in Ralph Ellison's *Invisible Man*

♦ *Margaret Fink, University of Chicago*

In his manifesto for an intersectional disability studies attuned to multiple "matrices of violence," the late Chris Bell named Ralph Ellison's *Invisible Man* as an as-yet overlooked cultural text. Taking a cue from feminist disability studies' "sitpoint" theory and recent discussions of "cripistemology," this paper addresses this gap, along with Ellison scholarship's simplistic understanding of *Invisible Man*'s central blindness metaphor. I argue that Ellison's novel goes beyond a flattening equation of blindness and racist ignorance when the narration itself "goes

blind," favoring auditory and haptic description. Disabled ways of knowing—cripistemologies—are thus reimagined as ways of "making do."

Dickinson, Disability, and Material Circumstance

♦ *Clare Mullaney, University of Pennsylvania*

This paper examines how Emily Dickinson's writing practices are influenced by the material circumstances of her everyday life. Drawing on Diana Fuss's account of the productive force of the material constraints in Dickinson's home, I consider how the industrial complexes of Amherst and the objects produced there undergird Dickinson's work (2004). Whereas feminist accounts of Dickinson have privileged these material constraints—the small size of her paper or bedroom—as enabling her writing, disability theory puts pressure on triumphant readings of Dickinson, which attribute the poet's limitations—her running up against both ontological and epistemological limits—to "genius."

Going Unnoticed: Affirmative Dysorientation in Everyday Life

♦ *Ryan Christian Parrey, Eastern Washington University*

In *Don't Call Me Inspirational*, Harilyn Rousso (2013) expresses a desire to "go unnoticed" in her everyday life and when navigating social spaces. Although Rousso does not describe this way of being in detail, she indicates that going unnoticed is not the same thing as being invisible. In other words, she wants her difference to be affirmed through everyday experience without being erased. By drawing on phenomenology (Weiss 2008; Ahmed 2006, 2014) and everyday life theory, this paper explores how unconventional experiences of disability resist the rhythms of everyday life and reshape the experience(s) of everyday-ness for disabled people.

078. Online and Offline Spaces: Creative Resistance and Community Building since the Egyptian January 25th Revolution

8:00 AM–9:15 AM

Palais des Congrès
518A (LCD)

MODERATOR

♦ *Manal Hamzeh, New Mexico State University*

PARTICIPANTS

"I Was Joking!": Condoms, Morality, and the Street

♦ *Alma Khasawnih, University of Washington, Seattle*

On January 25, 2016, the fifth anniversary of the January 25 2011 Revolution and Police Day, two actors Shadi Abu Zaid and Ahmed Malek went to Tahrir Square with condom balloons and distributed them to unsuspecting police officers. A video of this was posted online, within a day it was viewed more than 1.4 million times and received an array of responses, including reactions that describe this act as a breach of public morality. This paper examines the relationship between resistance performed through claiming the street and morality as the shrinking of it.

“I Dream Of”: Imagining an Egypt Without Sexual Harassment

◆ *Susana Galan, Rutgers University*

On January 23 and 24, 2013, the initiative Operation Sexual Harassment/Assault and other organizations and groups working against public sexual violence in Egypt invited friends, followers and allies to imagine an Egypt without sexual harassment in blogs and Twitter. Through the analysis of this and other online interventions, this paper explores how dreams of change circulate digitally, and shape online and offline activism against public sexual violence. Drawing on Michel Foucault's notion of “heterotopia,” it examines digital platforms as “other spaces” where Egyptians jointly envision alternative realities inspired by the memory of the 2011 Revolution, and organize to realize them.

“Rejecting Sexual Harassment As Part of Our Community”: Mobilizing A Critical Mass Around New Norms of Gender and Social Responsibility

◆ *Angie Abdelmonem, Arizona State University*

In October 2010, the Egyptian volunteer initiative HarassMap launched operations to combat public sexual harassment in Cairo, Egypt. The core of their work centers on combating what they see as bystander apathy to sexual harassment. This work involves negotiating new norms of gender to combat victim blaming and promoting speaking up as everyone's responsibility, in order to build a critical mass of people that will reject sexual harassment. Drawing on social movement theory, this paper explores how HarassMap's bystander approach builds a critical mass of movement adherents in their goal of creating an environment free of sexual harassment.

079. Trespassing Europe

8:00 AM–9:15 AM

Palais des Congrès
518B (LCD)

This workshop will critically examine the representational regimes that frame and instantiate the current (so-called) “migrant crisis.” Taking as a starting point a collaborative online project created by the panelists entitled “Trespassing Europe”—which brings feminist, queer, and postcolonial thought to bear on those iconic images that help constitute the crisis as an object of contention—the workshop will consider the decolonizing potential(s) of various strategies of counter-mapping, critical reading, and collaborative knowledge production. Together, participants will unpack the repressive European constitution of the “crisis,” asking after the radical, even catastrophic effects of its varied visual modalities.

PRESENTERS

- ◆ *Krista Geneviève Lynes, Concordia University*
- ◆ *Ian Alan Paul, University of California, Santa Cruz*
- ◆ *Tyler Morgenstern, University of California, Santa Barbara*

080. The Internet's Manifest Destiny: Unsettling the Futurity of Digital Platforms

8:00 AM–9:15 AM

Palais des Congrès
518C (LCD)

How are online platforms organized according to the logics of futurity and progress and what are the implications? Combining feminist technology studies and decolonial theories, this roundtable examines the “settler logics” of the internet, including how this creates limitations and assumptions about users and how it can facilitate online abuse. Panelists will discuss how scholars and activists are disrupting the futurity of online spaces.

MODERATOR

- ◆ *Amy Hasinoff, University of Colorado, Denver*

PRESENTERS

- ◆ *Rena Bivens, Carleton University*
- ◆ *Carrie Rentschler, McGill University*
- ◆ *Carol A. Stabile, University of Oregon*
- ◆ *Sarah Banet-Weiser, University of Southern California*
- ◆ *Susana Loza, Hampshire college*
- ◆ *Dorothy Kim, Vassar College*
- ◆ *Lisa Nakamura, University of Michigan, Ann Arbor*

081. Contesting Development and Neoliberal Governance in the Global South

8:00 AM–9:15 AM

Palais des Congrès
519A (LCD)

MODERATOR

- ◆ *Tanya Saroj Bakhru, San Jose State University*

PARTICIPANTS

From Iban to Sexual Minority: Neoliberal Governance of Sexuality in Korea 1993–2007

- ◆ *Woori Han, University of Massachusetts, Amherst*

I examine how iban, Korean indigenous sexual identity, has failed to be crystallized as collective, political identity and has been replaced by “sexual minority” as a bearer of universal human rights during 1993 and 2007. I explore how the historically reconfigured, cooperative relations between the state and civil society, in the wake of the liberalization and democratization since 1993, have inflected and complicated sexual identity formation. I argue that negotiating homosexual communities, civil society, and the nation-state, liberal activists failed to realize the possibility of iban as local queerness and inadvertently have been accommodated to neoliberal governance.

Friday, November 11

UN Human Rights for Women: How Race Becomes an Organizing Principle

♦ Brandy Lynn Jensen, University of Toronto

My paper draws on critical race and anti-colonial feminist theories to investigate how race becomes an organizing principle through the UN Development Programme's Sustainable Development Goals (SDGs). Using Foucault's (1984) genealogical method, I trace how sub-Saharan African subjects and populations are constructed through Human Rights for Women discourses and policies within the SDGs. Rather than a search for racism within hidden agendas or mistaken ideologies, I examine how these discourses function within a governmentality framework of neo-liberal biopolitics. I assess how Human Rights for Women may (re)authorize colonial violences purportedly rejected by the UN and addressed through "universal" human rights.

Religious Sexualities and Religious Bodies: Islam and Female Sexual Desire

♦ Fatemeh Hosseini, University of Maryland, College Park

This presentation problematizes the intricate relationship between sexualities and religion by highlighting Islamic recommendations for increasing sexual gratification in marriage. Through a reading of sex advice books for married couples by Shi'ite clergy, I illustrate the remarkably candid conversations about female sexual gratification by high ranking clergy. The religious scholars advise men in foreplay and clitoral stimulation.

I combine this discourse with interviews with "religious" women in Qom about sexual gratification in marriage to show that desire and sex are embraced within clearly defined zones. The presentation provides a more nuanced understanding of Islam's intersection with female sexual desire.

082. Unsettling Coloniality at the Grassroots Level

8:00 AM–9:15 AM

Palais des Congrès
519B (LCD)

MODERATOR

♦ Kolleen Duley, University of California, Los Angeles

PARTICIPANTS

Feminist/Indigenous Strategies for Brighter Futures: Sámi Academy of Sciences and Sámi Land Free University

♦ May-Britt Öhman, Uppsala University

Theme: "Unsettling settler logics"—the paper discusses the ongoing work to establish platforms to accommodate and strengthen research and higher education led by the Indigenous Sámi in order to promote decolonization of technoscience for the benefit of the Sámi and Sámi society, parallel with a painful work to claim space and voice within Gender studies.

I focus on the progress of this work, methods and ambitions, disclose both resistance and support from the field of Gender studies as well as collaborations with Sámi organisations, the Sámi parliament, individual reindeer herders, Sámi artists and film makers, and other (Sámi) scholars.

Global Feminist Manifestos: Theorizing and Strategizing Decoloniality

♦ Penny Weiss, Saint Francis Xavier University

Reviewing two centuries of feminist manifestos and declarations from around the world, I look at several ways they challenge coloniality, including the histories they tell, the definitions they employ, the coalitions they suggest, and the strategies for change they recommend. Collectively authored manifestos are an understudied resource, relevant to both feminist theory and feminist activism.

"Now That We Are Persons": Indigenous Feminism Contra the Famous Five

♦ Emily Jane Riddle, University of British Columbia

This paper will examine the contemporary legacy of feminist group The Famous Five through the lens of the emerging body of Indigenous feminist scholarship and my personal narrative as a nehiyaw woman living in the City of Edmonton. In particular, this paper will examine how Indigenous women's political organizing in Edmonton provide resistance to settler nation building to which the Famous Five were integral.

083. Challenging What is Given: Narratives of Feminist Activists in the Global Feminisms Project

8:00 AM–9:15 AM

Palais des Congrès
520A (LCD)

MODERATOR

♦ Abigail Stewart, University of Michigan

PARTICIPANTS

Decolonizing Psychological Theory of Political Socialization with Evidence from Global Women's Movements

♦ Ozge Savas, University of Michigan

Feminist epistemology disrupts "hegemonic discourses" in social science through "uncovering subjugated knowledge." This paper examines the life stories of women's rights activists from China, U.S., India, and Nicaragua. Women's accounts reveal that political subjectivities are formed in childhood, adolescence, and adulthood depending on the political context and the availability of networks. Narratives of resistance to state violence, war, and oppressive regimes show that political commitment is a great help during childhood for facing violence or "normal abnormality" in which one must live. These accounts unsettle Western social science scholarship on pathways to activism, which assumes no political agency in childhood.

Historical Memory in Brazilian Feminisms: Perspectives from Oral History

♦ *Sueann Caulfield, University of Michigan*

This paper analyzes videotaped interviews of eleven Brazilian feminists, representing disparate social movements, generations and class, race, and ethnic backgrounds. Yet a common theme runs through the interviews, linked to theories of “decoloniality.” Each woman conceives of her activism and feminism within local, national, and international contexts and speaks of how different forms of oppression intersect in Brazil. Their narratives of struggles to empower oppressed groups implicitly reject Euro-centric interpretations of the past and visions for the future as they reference historical construction of race, class, and gender oppression as central to contemporary power structures in Brazil.

Challenging Eurocentric Notions of Political Identity: Perspectives from Women’s Personal Narratives

♦ *Jennifer K. Frederick, University of Michigan*

This study challenges the US- and Eurocentric bias of contemporary social scientific understanding of how political identity (including feminist identity) develops. It does so by analyzing narratives from women’s movement activists in China, India, and Nicaragua, as well as Poland and the United States. These analyses of personal narratives yield evidence of processes previously not part of conventional understanding of how feminist identity develops; these include crucial roles for political participation, engaging with feminist epistemologies, and solidarity with other women.

084. Refugee Crises, Colonization and Disrupting Race and Gender Oppression

8:00 AM–9:15 AM

**Palais des Congrès
520B (LCD)**

MODERATOR

♦ *Joan Simalchik, University of Toronto*

PARTICIPANTS

Racialized Masculinity in Flight: Syrians, Mexicans, and White Supremacy

♦ *Melinda Quinn Brennan, Indiana University*

This paper explores the overlapping political discourse of anti-Syrian refugee and anti-Mexican immigrant as xenophobic empire preservation practices. These racialized rejections are undergirded and motivated by masculinist white supremacy that relies on the maintenance of white settler colonialism. What role do xenophobic discourses of unbelonging do to shore up a “settled landscape” of race, especially when considering race as a transnational concept? To what extent can we unsettle colonial logics of race as intersecting with so-called endangering masculinities? In other words, how do we disrupt “settler futurity” (Tuck and Gaztambide-Fernández 2013) and “white futurity” (Baldwin 2012)?

Reversed Colonization in the “European Refugee Crisis” Discourse

♦ *Karolina Kulicka, State University of New York, University at Buffalo*

In my presentation I argue that the recent political discourse on the “European migration crisis” is rooted in paranoid historical remembrance of colonialism. Europe sustains its image of cultural sophistication and exceptionalism by splitting its idealized tradition from the memory of colonization. Unwanted memories and anxieties are projected onto an external phantasmatic object—the refugee. Despite such splitting and denial, European domination returns as the threat of “reversed colonization,” represented by refugees. Europeans present themselves as victims, rather than perpetrators, of colonization. My analysis of anti-refugee discourse helps to expose Europe’s defense mechanisms against the blame for colonialism.

The Thousand Mile Walk: Secondary Colonization of Unaccompanied Female Minors in the United States

♦ *Elizabeth Swart, University of Southern California*

The current paper draws on a survey of 50 unaccompanied refugee minors who have fled Central America for the United States in order to escape the violent effects of post-colonization. Unfortunately, female refugee minors endure a secondary colonization in the US, forcing them to accept US standards of gender construction and normativity in order to gain social acceptance. Secondary colonization may prevent healing from pre-immigration trauma. This paper suggests policy changes which may help decolonize these girls’ American experience.

Water, War and Empire: Refugee Bodies at Sea

♦ *Violet Barton, University of California, Merced*

This paper reconceptualizes the transnational indigenous gendered refugee-subject as a militarized, de-territorialized “oceanic corpo-graphy” (Perera 2013) that through her mobility, she subverts and destabilizes the legal geographical demarcations of the modern nation-state, its bio-power, and security apparatus. The movement of Syrian women across waters simultaneously re-inscribes violence and visibility onto the invisible refugee body, only to deny her asylum. How do “refugees” free water from empire’s logic of territorialization, in shifting militarized currents, daring to submerge histories of colonial violence, to entrust their felt futurities to transformative heterotopic spaces of suspension, where conditions of possibility come and go with movement?

Friday, November 11

085. De/colonizing Sex on Screen

8:00 AM–9:15 AM

Palais des Congrès
520C (LCD)

MODERATOR

- ◆ *Nikki Lane, American University*

PARTICIPANTS

Claiming the Screen: Deaf People's Decolonization of Signed Languages in Việt Nam and the U.S. through Film and Video Production

- ◆ *Audrey Cooper, Gallaudet University*

Deaf people who use signed languages are always “on screen.” Over the past two decades, global disability-related development has generated a vast video-archive of Deaf people signing as a visual trope (mis)representing the “plight of the disabled.” Deaf production teams are often expected to emulate national spoken/written languages. Branson and Miller term such mandates the “final colonial possession,” (2007:117) conditioned on prevailing forms of medicalization, racialization, and sexualization of Deaf bodies (Ordover 2003). Drawing examples from Việt Nam and the U.S., this paper discusses Deaf social leaders' claims to linguistic and embodied sovereignty on-screen and off.

Queer Consumptions: Paris is Burning, The Aggressives, Tongues Untied, and Pedagogies of Decolonization

- ◆ *Mel Michelle Lewis, Goucher College*

This paper examines pedagogical practices employed by a Black queer feminist faculty member, when teaching Black queer studies films. For pedagogues whose “embodied text” (Alexander 2005) highlights the nexus of race, gender, and sexuality, identity informs and constructs the classroom. How do faculty assert decolonial practices, reject notions of “consumption” (Woodard et. al. 2014), and critique racialized titillation when screening Black queer films for classes at predominantly white institutions, specifically when on display at the very same intersections in the classroom? This paper explores the act of “teaching the ‘other’ as the self” (Henderson 1994) as decolonial praxis.

Monstrous Sexuality and Decolonized Bodies: Unpacking Gabourey Sidebe and Viola Davis' Hypersexuality in Prime Time

- ◆ *Kalima Young, Towson University*

In cinema, Black female bodies have often been portrayed as the hypersexualized other, pitting Black women against a limiting white female “pure” body. This paper explores Black female bodies and hyper-sexuality in Lee Daniels' *Empire* and Shonda Rhimes' *How to Get Away With Murder*. Interrogating performances by Gabourey Sidebe and Viola Davis, this investigation argues both actresses complicate notions of the “hyper-sexualized other” while supporting Barbara Creed's theory of the universal “monstrous feminine”. This negotiation creates a “decolonized screen”, the space where elements of the native are combined with universal themes to present alternative representations of colonized communities (Gonick 2010).

Real Sex for Real: Producing and Screening Sex in Black Lesbian Web-Series

- ◆ *Nikki Lane, American University*

Black lesbians actively produce self-styled representations of their bodies, their eroticism and sexuality within the context of independently produced web-series. Considering the limited forms of representation of Black same-sex desiring women's sexuality within the mainstream, viewers and creators of these web-series frequently engage in discussions about “realism” and authenticity in the representations of black lesbian sex. What constitutes the reality of the bodies of Black same-sex desiring women when engaging in explicit sex on screen? Further, following Shimizu (2007), what “promise of difference” do the creators engage and how do they de/colonize the assumed heterosexuality of all Black women?

086. Shifting the Frame to Structural Violence: Decolonial Feminist Interventions in Transitional Justice and Human Rights

8:00 AM–9:15 AM

Palais des Congrès
520D (LCD)

MODERATOR

- ◆ *Shihoko Nakagawa, York University*

PARTICIPANTS

Naming Transitional Justice Cisheteronormativity

- ◆ *Pascha Bueno-Hansen, University of Delaware*

Utilizing a decolonial feminist approach, this exploratory work probes how gender and sexuality are mobilized and/or instrumentalized to support the political project of nation-state re-legitimization after internal armed conflict and/or authoritarian rule. With a focus on transitional justice processes of Peru, Brazil and Colombia, violence against gender and sexual minorities during internal armed conflict and/or authoritarian rule offers an analytic entry point. In each national context, I will place national policies, programs and discourses that address gender, sexuality, and violence against gender and sexual minorities specifically, in relation to the discourses and practices of feminist/LGBTQ movements.

“Before the War We Were Free” Genocide and Occupation in “Post-War” Sri Lanka

- ◆ *Jessica Devi Chandrashekar, York University*

How does “freedom” for Tamil women become the marker of war's end or war's continuation? This paper uses a comparative analysis of peacebuilding and transitional justice programs conducted during two distinct periods and within two distinct nation-states (the de facto-state of Tamil Eelam and Sri Lanka). How do programs within these two periods and two nation-states conceptualize Tamil women's gender and sexuality? How are these conceptualizations informed by, and how do they inform, each nation-state's framing of peace, justice and freedom?

Responding to Violence: Femicide, “Everyday” Violence, and Sex Workers’ Activism in Guatemala

♦ *Fabienne Danielle Doiron, York University*

This paper explores the dynamics of inclusion and exclusion at work in discourses surrounding femicide in “postconflict” Guatemala through an engagement with sex worker activism. Through their activism, sex workers reveal and contest the symbolic and “everyday” violence that they face—much of which is missing from responses to gendered violence that assume a common experience for “all” women. This paper argues that only a truly intersectional approach can account for the histories of colonial, genocidal, and militarized violence that give shape to the (also) gendered violence experienced by sex workers and other marginalized women in Guatemala.

Behind “Victims’ Voices”: Denaturalising Testimonial-Analytical Divides in Truth-Telling

♦ *Emily Rosser, University of Windsor*

In the urgency of the moment, why does it matter who collects and analyses testimony about atrocity? This paper draws on doctoral research with non-indigenous rights defenders who documented wartime gender violence in truth-telling processes in Guatemala. It underscores both the importance of solidarity with genocide survivors, and the need to scrutinize how divisions of labor in transitional justice map onto historical power relations. In dialogue with decolonial feminist approaches to knowledge production, I demonstrate how such divides in Guatemala narrowed representations of gendered genocidal harm, inviting testimony about victimization but missing key opportunities to engage with survivors’ political analysis.

087. Our Bodies, Not Ourselves: Decolonizing the Dread of Female Bodily Practices

8:00 AM–9:15 AM

**Palais des Congrès
520E (LCD)**

This panel presentation explores decolonial strategies for interrogating, navigating, and supporting women’s bodily health practices that are often viewed with discontent and disgust. Drawing on feminist and queer theory, the presenters will outline various strategies for implementing critical and reflexive health theory and praxis related to sexuality education, identity formation, and subjectivity making. This panel further seeks to demonstrate that when women are able to consciously and actively (de)situate themselves within and through these systems of power, acts of radical bodily practices become integrated with the decolonized self.

MODERATOR

♦ *Jax Gonzalez, Brandeis University*

PRESENTERS

- ♦ *Brittany Taylor, Georgia State University*
- ♦ *Samantha Hobson, University of Michigan*
- ♦ *Jax Gonzalez, Brandeis University*

088. Affective Encounters: Interruption as Activist Media Practice (3 Linked Panels)— Panel 1: Glitching Feminist Labour & Aesthetics

8:00 AM–9:15 AM

**Palais des Congrès
520F (LCD)**

MODERATOR

♦ *Alanna Thain, McGill University*

PARTICIPANTS

The Cultural Politics of Exhibition: Affective Circulation and Marginalized Labor at Local and Global Expos

♦ *Li Cornfeld, McGill University*

This paper investigates the world-making projects of world’s fairs, historically devoted to colonialist exhibition and the perpetuation of empire, alongside contemporary fairs and expos designed to promote exchange on both local and international scales. I analyze how affective circulations fostered by these sites attach to the materials they exhibit and examine the labor required to shape the affective dimensions of exhibition intended to compel new worlds into being. Borrowing from a labor-centered methodological turn in media industries research, I devote particular attention to the gendered and racialized forms of affective labor on which these processes rely.

Counter-mapping “Dangerous Geographies”

♦ *Jenny Burman, McGill University*

“Dangerous Geographies” experiments with the multimedia annotation of Google street maps to counter crime mapping trends in mass media platforms. “Dangerous Geographies” analyzes the fact of and response to the murder of over 100 African-American women in South LA and 60 women (majority Indigenous) in Vancouver between 1987 and 2010. I use counter-mapping strategies to draw out: 1. the social abandonment that made possible violence with impunity and 2. public narratives that prefigure the disposability of Black and Indigenous women. Counter-mapping practices push back against the way that crime mapping reinscribes a fatalistic collapse of blighted neighbourhoods and ruined women.

Proliferating Dialectics for Necro-Citizens: Anti-Imperialist Staging Techniques for the Land of the Living

♦ *T.L. Cowan, Yale University*

This paper considers the use of dialectical aesthetics in recent anti-imperialist film and performance curation. I theorize the “shared stage” technique of cabaret which brought together Yadir de La Riva’s “One Journey” and Liza Jessie Peterson’s “The Peculiar Patriot” as a topographical staging of carceral borders. Similarly, the montage technique employed by Jim Hodges, Encke King, and Carlos Marques da Cruz in their “Untitled” juxtapose images drawn from HIV and AIDS activism in the US with images of US imperialist violence in the post-cold-war period to draw affective cartographies that map state-administered death.

Friday, November 11

Glitching the Cult of the Techno-Logic

♦ *Praba Pilar, Ndinawe Youth Resource Center*

I am a diasporic mestiza Colombian artist, feminist, and resistance activist/theorist. Since 1997 I've developed an extensive body of artworks critiquing globalized neoliberal capitalist techno-culture, which has intensified ecological crises and resource extraction, virtualized and further subjugated labor, and shuttered activism under totalizing surveillance. This "Cult of the Techno-Logic" obscures a violent perpetuation of colonialism under messianic and feel-good rhetorics. My performances are disruptive, dislocative, interrogative, politicizing, disturbing, and fracturing. I resist "taking the call" of continued oppression by providing an expanded critical imaginary that infects viewers with a viral Refusal of the politics of domination.

089. Decolonizing Violence Against Women

8:00 AM–9:15 AM

Palais des Congrès
521A (LCD)

MODERATOR

♦ *Catriona Hanley, Loyola University, Maryland*

PARTICIPANTS

Constructing the Borders of Europe through Gendered Bodies: Sexual Assault in Köln

♦ *Leila Whitley, University of Konstanz*

Using a decolonial feminist approach to explore the politics of bodies in European bordering practices, in this paper I look at the sexual assaults that took place in Cologne, Germany on December 31, 2015. In the discourse that has proliferated in response, racism and sexism together have drawn on colonial imaginaries (Perez 1999) to construct raced and gendered ideas of belonging. In this paper I ask how German national identity—and European bordering—is constructed in relation to gendered bodies through this discourse, particularly through a racialised understanding of sexual violence.

Decolonization of "Violence against Women" in Thailand

♦ *Chanida Chitbundid, Thammasat University*

Thai women from all walks of life (as well as women in other cultures and countries) have been politically and personally violated in many different ways. They have learned to cope, analyze and build their own empowering body of knowledge in order to fight and make changes to better their circumstances. The question is why is their knowledge suppressed and not incorporated into the dominant mode of production of knowledge on violence against women in Thailand? To answer this question, I will trace back to the growth of "Violence against Women" movement in Thailand from a postcolonial feminist perspective.

Man Camps and the Construction of Colonial Citizenship

♦ *Cecilia Petit, Tufts University*

Drawing on Theme #4 "Borders and Belongings" this paper will attend to "place, space, borders, and nation" as they are discursively and materially reformulated through U.S. colonial law, including the Violence Against Women Act and Citizens United v. FEC, and transnational, neocolonial/neoliberal state-corporation relations exercised in the Keystone XL Pipeline projects. Specifically, this paper will undertake a feminist citizenship analysis of the "man camps" that are a product of these state and corporation relations, to examine how these have both cemented and masked violent male access to low-income Native and White women through systematized rape and evasive colonial law.

Pink Tourism in India and the Gentrification of Sexual Violence

♦ *Nishant Shahani, Washington State University*

My paper will examine the emergence of queer tourism in India as a cultural phenomenon that paradoxically and uneasily co-exists with exacerbated sexual violence against women and the politics of compulsory heterosexuality. I want to understand how the material particularities of 21st century globalization transform local formations into global markets of modernity through the mobilization of pink economies. I will argue that such conceptions of Indian modernity are predicated on the tentative folding in of queerness into national logics, precisely at the moment when India is cast as primitive pre-feminist culture within a global imaginary.

090. Saving Our Lives: Exploring and Celebrating 10 Years of Theory, Creativity and Praxis in SOLHOT

8:00 AM–9:15 AM

Palais des Congrès
521B

MODERATOR

♦ *Chamara Jewel Kwakye, University of Kentucky*

PARTICIPANTS

To See Ourselves Differently: Lessons Learned from Black Girl Performance Pedagogy

♦ *Durell M. Callier, Miami University*

This paper explores the radical and creative potential of Black girlhood (Brown 2014) to transform, not only how we see and understand Black girls, but the world. Through poetic narrative and prose this paper illumines three key practices within SOLHOT that facilitate a new way of seeing ourselves as researchers, educators, and activists. These conversations are staged ultimately to ask of educators, researchers, and those invested in improving the life chances and possibilities of Black youth especially: what are the ways we see Black children, ourselves, and how might our envisioning be altered towards more life affirming practices?

On Being Black Queer and A Student of SOLHOT: Reflections on Hill L. Waters a Continuation of Love, Collective Action and Genius

♦ *Dominique Hill, Miami University*

Using collaborative autoethnography this paper introduces an example of a collective healing and loving labor practice, "Hill L. Waters" (HLW), and discusses itself as an extension of Saving Our Lives, Hear Our Truths (SOLHOT). HLW is an outgrowth of SOLHOT, a critical arts based public practice for black girlhood celebration, and serves as a symbolic commitment to collective action, Black (queer) love, and social justice. Continuing the work of SOLHOT, this paper explores the potential of black queer love, knowledge produced between two black queer people, and the necessity of healing rooted in the self in relationship to a collective.

091. Deadly Fixations, Unsettling Dwellings, and Subversive Mobilities at and across Colonial Borders

8:00 AM–9:15 AM

**Palais des Congrès
521C**

MODERATOR

♦ *Rachel Carter, University of Maryland, Baltimore County*

PARTICIPANTS

Towards a Decolonial Ethics of Cross-Border Encounters: Lessons from Translation

♦ *Emek Ergun, Keene State College*

This paper, problematizing the colonial appropriation of "Third World" women's texts in the course of their translation and reception in the Anglo-American context, proposes a decolonial ethics of cross-border encounters by conceptualizing translation as a potentially transgressive textual space where asymmetrically situated subjects of difference can engage in decolonial acts of recognition, confrontation, reparation, reconciliation, collaboration, and transformation. The paper explores how translation could be produced and read so that it makes room for such ethical encounters where the meaning-making subject, committed to connect with the other and co-exist with them, resignifies voices and stories distorted by assimilative colonial powers.

Moving Dead Bodies Across National Borders as Decolonial Resistance

♦ *Ruken Isik, University of Maryland, Baltimore County*

Following the onset of the Syrian civil war in 2011, the national borders between Syria and Turkey have become more porous with more Kurdish women and men in Turkey crossing over to Syria to join Kurds in their fight against jihadist forces. Several of these fighters died in Syria but their bodies are not allowed to return to Turkey as their funerals, being sites of Kurdish solidarity and resistance to the colonial Turkish State, are taken as a threat to Turkey's sovereignty. This paper analyzes how dead bodies and their demand of mobility challenge the colonial borders of nation states.

Necropolitics and Neoliberalism: The Disposability of Racialized and Gendered Bodies on the U.S.-Mexico Border

♦ *Viviana Beatriz MacManus, University of Maryland, Baltimore County*

Since 2001, draconian immigration laws and heightened security have contributed to increased deaths of migrants on the US/Mexico border. The border has come to represent a paradoxical site of contention, where immigrant bodies are rendered visible/invisible and mobile/immobile by neoliberal U.S. and Mexican states. This paper centers on the necropolitics of globalization, where the neoliberal state relies on the disposability of migrant bodies and the devaluing of migrant lives. Using a transnational feminist lens, the paper analyzes cultural texts that address the urgency of state-imposed crimes and the systematic disregard of migrant bodies on the U.S./Mexico border.

21st Century Jane Crow: Racialized Gendered Borders and the Black Body

♦ *Emerald L. Christopher-Byrd, University of Delaware*

In the 21st century, violence against black women takes place in various historically re-produced sites. The racialized gendered borders that regulate black women's bodies are rarely recognized or challenged by dominant and black communities in the U.S. While drawing parallels to laws of the Jim Crow era, this paper examines the ways in which the contemporary U.S. Justice System fosters those racialized gendered borders and in doing so continues to colonize black women's bodies. Moreover, this paper explores the ways in which black women have attempted to challenge existing borders in efforts to decolonize the black body.

Friday, November 11

092. Unsettling Settler Discourses with Disability, Native, and Third World Ontologies

8:00 AM–9:15 AM

Palais des Congrès
522A

MODERATOR

- ♦ *Michael Gill, Syracuse University*

PARTICIPANTS

Decolonized Disablement, Crippled Coloniality: Toward Decolonial Disability Justice

- ♦ *Laura Jordan Jaffee, Syracuse University*

This paper will highlight how colonial and ableist logics mutually constitute and reinforce one another through constructed notions of colonized/disabled people as subhuman (Grech & Soldatic 2015; Erevelles 2011). I explicate the intersection of colonial and ableist ideologies evident in positivist epistemology and calculations of life and death that logically follow from both (Meekosha 2011). By examining colonial public health discourses and projects, I consider the ontological politics of decolonial disability justice. I argue that liberal humanist approaches to combating disability-based and colonial oppressions obscure the co-constitution of both and circumscribe the possibilities for realizing more just alternatives.

We Never Named It “Decolonial” It’s Just Us...

- ♦ *Kelsey Dayle John, Syracuse University*

This is a performative piece that draws on Indigenous/decolonizing methodologies (Denzin and Lincoln 2008; Kovach 2010; Smith 2012) to express how my Navajo family embodies an Indigenous/decolonizing worldview by training horses and running. These practices embody a decolonial ontology by connecting the spiritual, physical, intellectual aspects of being in a practice my father and I share to co-create knowledge outside our jobs in the academic space. I share this story to challenge/resist settler logics of that separate body/mind/spirit and to show how Indigenous peoples in the academy navigate the borders of colonial/decolonial and thrive by living decolonization.

093. Creative Intersectionalities: On Feminist Art and Pedagogical Practices

8:00 AM–9:15 AM

Palais des Congrès
522C

MODERATOR

- ♦ *Hyunji Kwon, Pennsylvania State University*

PARTICIPANTS

Be Ugly, Know Beauty: Mark Aguhar’s Queer Lessons

- ♦ *Xavier M. Watson, Indiana University*

As an MFA student at University of Illinois at Chicago (UIC), Mark Aguhar was a genderqueer blogger, artist, and activist of color best known for her multimedia work exploring the

intersections of gender, race, sexuality, beauty, and the body. Resisting settler-colonial logics of gender, race, class, and sexuality, fatphobia, and systemic violence and trauma with her queer expression, Aguhar’s revolutionary work harnessed copious feelings, forms, and materials in radical creativity. As such, this paper seeks to recognize and highlight the decolonial imperative articulated in Aguhar’s works and politics—her many queer lessons—as a formation of feminist art pedagogy.

Feminist Art Teaches That Colonialism Is Not Dead

- ♦ *Hyunji Kwon, Pennsylvania State University*

After independence from Japanese colonial rule in 1945, South Korea transformed postcolonialism into nationalism. Although I was born under the military regime’s political repression (1962–1992), I learned and taught the National Curriculum addressing postcolonial Korea’s excellence in achieving democracy. What dismantled my nationalized body was my displacement, education through feminist pedagogy, and encounters with two feminist artists: former Korean comfort woman Duk-kyung Kang and Korean-born American artist Theresa Hak Kyung Cha. Their artworks, exposing the omnipresence of colonialism as an oppressive mindset through critical and non-normative aesthetics, form my feminist art pedagogy as the process and goal for student teaching.

Interdisciplinary Feminist Approaches to Transnational Art Curating

- ♦ *Leslie Christina Sotomayor, Pennsylvania State University*

Feminist curatorial art practice is an interdisciplinary approach to contextualizing life experiences as entanglements of gender, race, age, sexuality, and other identity positionalities. I discuss gallery dialogues generated from my feminist curatorial art practice of collaborations and conversations between five Cuban and Cuban-American artists culminating in an art exhibition. My focus on feminist approaches to transnational art curatorial practices is to facilitate dialogue through the work of historically underrepresented artists whose art evoke themes of resisting silencing, in-between-ness of countries, trauma, relationship to the ideas of “home”, and contemporary culture, which echo historical events.

Tapestries of Life, Fragments from the Rubble: Encountering Art for Feminist Pedagogy and Possibility

- ♦ *Ann Holt, Pratt Institute*

This presentation discusses feminist art pedagogy through art that (re)pieces fragments resisting exploitation, violence, and sacrifice across borders/time/space. Revisiting Aptheker’s (1989) pivoting the center, art uncovers and re-imagines lived-experiences embracing difference as integral ways of knowing. Since her 9/11 experience running from falling towers, NYC artist Linda Stein re-figures fragments into tapestries and sculpture addressing gender, bully-culture, and leadership (Matlock 2007). Haitian artist/educator Rafaëlle Roy re-situates the post-Duvalier/post-2010 earthquake through *mémoire et résistance*. Both artists frame a decolonial aesthetic by critically addressing land/body/border ruptures, both literally and figuratively marking and tracing bodies.

094. Contemplating Solidarities for Mutual Liberation: Inherent Tensions and Potentials

8:00 AM–9:15 AM

Palais des Congrès
523A

Participants of this roundtable invite audiences to discuss together what solidarity is and how it can be done for co-liberation. We weave a variety of critical studies with women's studies to address the tensions and potentials of creating solidarity without minimizing difference. We will do so by contextualizing the discussion with examples of the solidarity work that we each engage from a span of standpoints and sites.

MODERATOR

- ♦ *Akemi Nishida, University of Illinois, Chicago*

PRESENTERS

- ♦ *Kendra Brewster, Providence College*
- ♦ *Wen Liu, City University of New York, Graduate Center*
- ♦ *Michelle Billies, City University of New York, Kingsborough Community College*

095. Engaging Unruly Archives through POP-UP Pedagogies

8:00 AM–9:15 AM

Palais des Congrès
523B

Archives tell distinct communities about their histories and identities; however, archives have the potential to renew interests in longstanding and oftentimes obscured histories of feminists/lesbian feminists and women of color. Through the POP-UP Archives of the Arizona Queer Archives, the Feminist Action Research in Rhetoric (FARR) scholars organized a day of archival performance. Engaging the oral histories of feminists from the early 1970s, the archivists and scholars participating in this Roundtable will discuss the process of creating a place-based, participatory pedagogy through oral history performances.

MODERATOR

- ♦ *Adela C. Licona, University of Arizona*

PRESENTERS

- ♦ *Jamie A. Lee, University of Arizona*
- ♦ *Elizabeth Bentley, University of Arizona*
- ♦ *Anushka Miriam Swan Peres, University of Arizona*
- ♦ *Irene Alejandra Ramirez, University of Arizona*

096. Locating the Research Process: Reflecting on Boundaries and Dichotomies that Shape Research and Practice

8:00 AM–9:15 AM

Palais des Congrès
524A

MODERATOR

- ♦ *Azita Ranjbar, Pennsylvania State University*

PARTICIPANTS

Between the Privileged and the Margins: Navigating through United States and Peruvian Scholarship

- ♦ *Maria del Rosario Castro Bernardini, Pennsylvania State University*

Through the lens of transnational feminisms, this paper reflects on the nature and the transformative possibilities of feminist projects. On the one hand, by looking at the working conditions and livelihood strategies of agricultural laborers in the NTAEs in Peru, this paper examines the international division of labor in agriculture and its impacts on the lives of agricultural workers. On the other hand, reflecting on my own positionality (as a researcher in Peru and the United States), this paper mediates the asymmetries of knowledge production in the accountability and impact of the research project on the lives of research participants.

Creative Transnational Praxis for a Feminist Food Justice in Western Honduras

- ♦ *Elisabeth Garner, Pennsylvania State University*

Building from the recently proposed “feminist food justice” framework, this paper seeks to identify the opportunities for connecting on-the-ground work and international institutions, as well as women farmers, researchers, and practitioners, in order to imagine a feminist food justice praxis in the Western Highlands region of Honduras. This paper suggests that creative projects—such as mind mapping, photo voice, participant-to-participant interviews and cooking classes—can help formulate a transnational feminist praxis to disrupt binaries, as well as produce knowledge that will inform more effective and inclusive projects and policies

Modern Menstrual Hygiene Management: Solutions that are “good enough for those women”

- ♦ *Meredith P. Field, Pennsylvania State University*

This paper asks how common international development approaches to “menstrual hygiene management” contribute to neocolonialism. Through a comparative examination of the menstrual products promoted in the “Global North” to those imposed on women in the “Global South,” I argue that, in their modernizing efforts to address menstruation, organizations originating in the Global North participate in neocolonialist oppression through assertions of dominance implicit in their approaches in the Global South, while the Global North simultaneously benefits from post-modernization projects.

Friday, November 11

097. Gendered Whiteness and Anti-Racist Pedagogy: Bodies in Conflict/Bodies in Solidarity

8:00 AM–9:15 AM

Palais des Congrès
524C

MODERATOR

- ◆ Erin B. Stutelberg, University of Minnesota

PARTICIPANTS

Decolonizing Authority in a White Body: Smiling, Screaming, and Silence

- ◆ Colleen H. Clements, University of Minnesota, Twin Cities
- ◆ Angela C. Coffee, University of Minnesota
- ◆ Erin B. Stutelberg, University of Minnesota

White women teachers are positioned as precarious contradictions—expected to both enforce and submit to colonizing discourses (Grumet 1988), as part of the larger project of patriarchal, white-supremacist nation-building. We use collective memory work (Davies & Gannon 2006; Haug 1987) to theorize a teacher's memory of her first teaching job, and the historical and cultural heaviness experienced in being a white woman teacher of indigenous students. We explore the construction of white femininity and isolation, embodied colonial histories of education, and colonial notions of help and goodness, to envision how white women academics might work to disrupt colonial violence in classrooms.

Working on Our Whiteness: Making Space on Campus for Critical Reflections among White Faculty

- ◆ Dr. Melanie D. Hildebrandt, Indiana University, Pennsylvania

Activism around racial injustice, from bias on college campuses to the extrajudicial killings of Black people by police, has enlivened our national discourse about racism. White faculty committed to joining the struggle against racial oppression often act from what might be called “unexplored whiteness” (Tochluk 2010), leaving them hurt or defensive when their efforts fail or are unwelcome. This paper explores the creation of a space for white faculty who are committed to social justice activism to explore their own whiteness. I will offer reflections on how our discussions evolve and deepen, and how this journey (re)shapes my own identity.

Dismantling Disengagement: Teaching the Literature of White Estrangement as Transgressive and Transformative Connection

- ◆ Veronica Watson, Indiana University, Pennsylvania

Those with the longest history of vocally critiquing the ways that whiteness has been constructed/maintained in the U.S. are people of color. Yet those are the very voices and experiences that are distanced by dominant discourse in and outside of the academy. Using the African American intellectual tradition, “the literature of white estrangement” (Watson 2013), this paper considers the possibilities of teaching this body of literature as the cornerstone of a feminist/critical race pedagogy. It theorizes the importance of facilitating in students a radical proximity, enabling them to imagine and enact disruptive performances of progressive white subjectivity.

098. Forms of Queer Livability and Resistance in Homonationalist Times

8:00 AM–9:15 AM

Palais des Congrès
525A

MODERATOR

- ◆ Nadine Boulay, Simon Fraser University

PARTICIPANTS

At-homonationalism: Time and the Terrorist Inside

- ◆ Katie Horowitz, Davidson College

This paper proposes at-homonationalism as a framework for understanding how homonationalism (Puar 2007) is mobilized “at home” against U.S. communities of color. Mainstream gay organizations that characterize the Navajo Nation as backward for mobilizing against gay marriage incorrectly blamed non-white voters for the passage of Prop 8. At-homonationalism reveals a chronopolitical doubled mapping (Shakhsari 2014) in which native peoples are represented as stuck in the past and black and Latino peoples as hampering the advancement of an implicitly white progressive time. In both cases, racialized bodies stand for the terrorist holding hostage the promise of a neoliberal gay future.

Out in the “middle of nowhere”: Rural Queer Geographies and Settler Colonialism

- ◆ Nadine Boulay, Simon Fraser University

Within the field of North American queer social histories, urban spaces have occupied a significant focus, reflecting the centrality of urbanity to the development of “visible” queer cultures and publics (Halberstam 2005). This paradigm of urban/rural has the tendency to fix urban spaces as the primary sites of modernity, while rurality is as the backwards specter of closeted sexuality. Drawing from oral histories of multiple forms of queer rurality from the 1960s–1980s in British Columbia, this paper examines the ways in which hegemonic forms of queer identity, publics, and visibility are coded as urban and implicitly shaped by settler colonialism.

The Art of Activism: Creative Queer Resistance in the South

- ◆ Helis Sikk, College of William & Mary

Although the South exists in our popular imagination as one of the most homophobic regions in the United States, it is also home to some of the most creative acts of social justice activism. I rely on oral histories with activists in the South to show how they challenge homonormative (Duggan 2002) and metronormative (Halberstam 2005) narratives by connecting queer issues with race, disability, immigration, and economic justice. I argue that creative solutions to current crisis in social justice activism can be found on the physical and psychological borderlands of society where conventional ideas about identity and culture are challenged.

099. Domestic Workers, Migration and Poverty

8:00 AM–9:15 AM

Palais des Congrès
525B

MODERATOR

- ♦ Sanjukta Mukherjee, DePaul University

PARTICIPANTS

An Epistemology of Migration: Migrant Domestic Work in Israel/Palestine

- ♦ Rachel H. Brown, City University of New York, Graduate Center

This paper examines the epistemology of migration and domestic labor, looking at the case of Israel/Palestine. Based upon my interviews with migrant domestic workers from the Philippines and Nepal and their employers, I examine how processes of knowledge-production and the universalization of assumptions about the laboring “other” impact the construction of categories such as “migrant caregiver” and “citizen-employer.” I scrutinize how the domestic worker gets posited as an autonomous economic agent of development and progress, becoming the object rather than subject of knowledge and law. I also explore how Israeli security discourse further racializes and genders temporary workers in Israel.

Perceptions and Experiences of Poverty among Mexican Immigrant Women in the U.S. and its Relation to Globalization

- ♦ Julia Gutierrez, Arizona State University

There has been research that demonstrates how globalization and neoliberal policies have formed low-wage work and poverty. However, I seek to investigate further how do the perceptions of poverty among immigrant Mexican women problematize the U.S. dominant narrative of poverty? Hence, this research will re-circulate these narratives to capture the missing gaps and/or factors that have lead women to experience poverty and to make a full circular connection back to globalization that will allow for these narratives to be carried outside the U.S. context and connect them back to globalization.

Scrubbing Away Legacies of Colonialism: Race, Domestic Workers, and Labor Activism

- ♦ Danielle Taylor Phillips, Texas Woman's University

My paper explores how Irish immigrant and southern Black women during the late nineteenth and nineteenth century worked at ridding race of ideologies that marked them as outsiders while they cleaned dirt from floors, linens, and dishes in New York City homes. As women who migrated to New York from cities in Ireland and the US South with deeply rooted histories of colonialism, both groups of women were routinely characterized as racially inferior and thereby diseased, uncivilized, non-feminine, and undeserving of the promises of American citizenship including education, safe working conditions, and decent wages and housing.

101. Reproduction, Biomedicalization and the Politics of Birth

9:30 AM–10:45 AM

Palais des Congrès
514a

MODERATOR

- ♦ Aho Tabatabai, Columbia College

PARTICIPANTS

Affective Spaces and Objects in the Colonized Space of the Birth Room

- ♦ Ashley Teodorson, University of California, Davis
- ♦ E James Taggart, University of California, Davis

This paper considers how common objects regulate affect within colonized spaces—in specific; the birth room.

I am interested in how these objects—as physical items, people, potentials, relations, and spaces serve to induce, maintain, prevent and modulate affect in the labor room. Objects of investigation include the speculum, electronic fetal monitor, lighting and sound profiles, hospital gown, surgical bed, birth tub, delivery stool, OB/GYN, nurse, midwife, and the doula herself.

I want to consider these objects in dialogue with Lisa Baraitser's idea of objects that reciprocate, and Lauren Berlant's articulation of objects of investment.

Birthing Modernity: Spatial Discourses of Cesarean Birth in São Paulo, Brazil

- ♦ Risa Whitson, Ohio University

In this presentation we consider the ways that coloniality and the corresponding concepts of modernity and development have become materialized and embodied through women's experiences of childbirth. Locating our research in the context of urban Brazil, which has one of the highest rates of caesarean section in the world, we explore the ways that spatial discourses of modernity, development, and nationhood inform women's experience of caesarean section. We find that these discourses provide a means of interpreting caesarean birth experiences in a positive way and providing spatialized subject positions which confer status and value to both people and places.

Knowledge Production and the Removal of Traditional Birth Attendants in Post-War Sierra Leone

- ♦ Lauren Merele Brown, Florida Atlantic University

This paper explores the impact and unintended consequences of the Free Health Care Initiative, specifically the elimination of traditional birth attendants (TBAs) who historically provided affordable birth services for women in rural regions of Sierra Leone. This paper argues that the discrediting of TBAs represents a fundamental shift towards a Western biomedical framework that obfuscates structural violence, popular epidemiology, lay knowledge, bottom-to-bottom networking, and is representative of a larger history of colonization and imperialism. The commodification, pathologization, and control of women's bodies is instrumental in the restructuring of knowledge production and notions of authenticity with regards to birth attendants.

Friday, November 11

Statified Biomedicalization: Doulas and the Racial Politics of Birth

♦ *Katherine Knop, University of Missouri, Columbia*

Researchers use the term, “stratified biomedicalization” to point to the inclusion of essentialized notions of racial difference within biomedical constructions of knowledge. As part of this process of stratified biomedicalization, individuals and groups become targets for selected biomedical surveillance and state intervention based on notions of risk and pathology that fall along racial lines (Shim 2010). My research examines doulas as biomedical subjects. In this paper, I draw upon interviews with 32 childbirth doulas and participant observation research to trace the ways in which birth doulas both challenge the racial politics of birth and reinscribe whiteness.

The Birth Doula: Queer Mother Without History

♦ *Ashley Teodorson, University of California, Davis*

This presentation seeks to understand how birth doulas function as maternal figures—mother without history—within the colonized space of the birthroom.

Here, I suggest that the doula inhabits a queered space, one which challenges traditional constructs of maternity and benefits from privileges not generally afforded to birthing mothers. Doulas are present at the birth site with all of the provisions of the maternal, but with a presumed competence and queer authority that is largely absent from traditional psychosocial constructs of the mother.

102. Decolonizing Lesbian Visibility

Lesbian Caucus Sponsored Session

9:30 AM–10:45 AM

Palais des Congrès
514b

MODERATOR

♦ *Ashley M. Currier, University of Cincinnati*

PARTICIPANTS

Towards a Decolonization of Queer Femme Histories: Uncovering Logics of Heterosexism and White Supremacy in Sexological Theories of the “Situational” and “Congenital” Invert

♦ *Shannon Weber, Wellesley College*

The purpose of this paper is to explore a central question: what does it mean to reckon with the history of Western (mis) understandings of queer women’s femininities in a way that also accounts for the interrelated projects of eugenics, colonization, and white supremacy? 19th century sexologists framed the feminine “situational invert” as a “normal” woman led astray into homosexuality by a more masculine “congenital invert.” Sexologists established the stereotype that queer femininities are less “authentically” queer than their masculine counterparts. Both of these arguments survive in current assumptions about whiteness and masculinity that continue to especially marginalize queer femmes of color.

“Venus Can Make Constancy Fickleness”: John Lyly’s Galatea and the Inconstancy of Female Queerness

♦ *Rachel Stonecipher, University of Pennsylvania*

Valerie Traub (2013) criticizes “queer unhistoricism” for overlooking the historical limitations on certain subject positions to feel or act upon desire. I analyze how the English Renaissance play *Galatea* renders queer destabilization as decidedly un-Sapphic to critique desire alone as a politic, showing how categorical notions such as gender pervade the very definition of desire and any challenge to its normativity. Through *Galatea*, I theorize the “lesbian” as a latent potentiality in the relationship between discursivity (gender) and materiality (desire), and argue that analyzing erasures of this potential avoids false universality while carrying out potentially global application.

Queering Gender, Dragging Tradition in South African Lesbian Pageants

♦ *Julie Moreau, Washington University, St. Louis*

Post apartheid, the extent to which women are visible in politics and the public sphere is taken to be indicative of democratic consolidation. This assumes, however, a gender binary and the association of femininity to female bodies and masculinity to male bodies. I argue that South African lesbian pageants represent efforts to embody specifically lesbian gendered inclusion in the public sphere. By dressing up in stereotypically feminine clothes and “passing” as femme, butch pageant participants prove they can successfully perform womanhood, and disrupt the assumption that womanhood requires femininity.

103. Re-Envisioning Israel/Palestine and Palestine/Israel

Jewish Caucus Sponsored Session

9:30 AM–10:45 AM

Palais des Congrès
514c

In this roundtable, feminist transnational, peace, and eco-activists query conflict, peace, and the limits of nation-state logics through illuminating current and future collaborative projects between Jews and Muslims, and Jewish Israelis and Palestinians. They further unsettle the nation-state logics through considering the pluralism intrinsic to this collaboration as well as the varied ethno-racial communities immigrating to Israel and Palestine. Topics also include how collaborative feminist and peace projects disrupt rationalities of conflict and fictional stalemates, and the meanings of growing feminist connections in opposition to rising militant, right-wing fundamentalisms in existing and aspiring nation-states in the Middle East and globally.

MODERATOR

♦ *Jacqueline Goodman, Eastern Michigan University*

PRESENTERS

- ♦ *Sherry Gorelick, Rutgers University*
- ♦ *Laini Kavaloski, State University of New York, Canton*
- ♦ *Sharon Leder, Feminists Against Academic Discrimination*
- ♦ *Brigitte Marti, Center for Transnational Women’s Issues*
- ♦ *Pramila Venkateswaran, Nassau Community College*
- ♦ *Rosalind Petchesky, City University of New York, Hunter College*

Friday, November 11

104. Transnational Feminisms Caucus Business Meeting

9:30 AM–10:45 AM

Palais des Congrès
515a

105. Fat Studies Interest Group Business Meeting

9:30 AM–10:45 AM

Palais des Congrès
515b

106. Feminist Masculinities Interest Group Business Meeting

9:30 AM–10:45 AM

Palais des Congrès
515c

107. Refusing to Settle: Disrupting the Logics of Settler Colonialism

North Asian American Feminist Collective Caucus Sponsored Session

9:30 AM–10:45 AM

Palais des Congrès
518A (LCD)

MODERATOR

- ♦ *Eve Tuck, University of Toronto*

PRESENTERS

- ♦ *Karen J. Leong, Arizona State University*
- ♦ *Yi-Chun Tricia Lin, Southern Connecticut State University*

PARTICIPANTS

Staking Claim: Discourses of Settler Colonialism in Hawai'i

- ♦ *Judy Rohrer, Western Kentucky University*

This paper is part of a larger project that argues the dual settler colonial processes of racializing native Hawaiians (erasing their indigeneity), and indigenizing non-Hawaiians, enable the staking of non-Hawaiian claims to Hawai'i. It employs indigenous, settler colonial, critical race, and feminist studies to explore how processes of racialization are mobilized in U.S. settler colonial contexts. It encourages us to think beyond a settler-native binary by analyzing the ways racializations of Hawaiians and various non-Hawaiian settlers and arrivants bolster settler colonial claims, structures, and white supremacist ideologies.

Coloniality and the Racial Politics of Gendered Citizenship

- ♦ *Sunera Thobani, University of British Columbia*

Critical race and indigenous scholars have demonstrated that colonial relations are predicated upon violence, yet settler societies are also founded through migration and complex hierarchies of rights and entitlements. This paper examines how the field of Asian-American feminism in the US and Canada has taken up this relation between violence, gender, and citizenship within settler colonialism. Placing indigenous, Asian immigrant and white women in the same analytic frame, I argue that the forms of violence to which they are subjected are asymmetrical. Moreover, an examination of Asian-American/Canadian women's negotiations with citizenship reveal the gendered (dis)affiliations that sustain settler colonialism.

Regenerative Refusals: Native Feminist Performances of Indigeneity in Contemporary "Mixed-Race" Pacific Art

- ♦ *Maile Arvin, University of California, Riverside*

In this paper, I apply Native feminist theories of regeneration and refusal to consider how contemporary Pacific Islander visual artists perform indigeneity in ways that challenge settler colonialism and the common collapsing of Asian Americans and Pacific Islanders. Specifically, I analyze the art of Adrienne Keahi Pao (Kanaka Maoli) and Yuki Kihara (Samoan). Each artist is identified as "mixed race" and diasporic; yet each photographs their own body in their homeland. I argue their work illuminates important Indigenous feminist strategies to disrupt and refuse the relentless structure of what I call settler colonialism's logic of possession through whiteness.

Rethinking Movements, Coalition and Solidarity Through Decolonization

- ♦ *Lewis Williams, University of Saskatchewan*

This presentation will discuss current efforts to re-cultivate intergenerational resilience—the restoration of relationships and knowledge transmission between people and between people and other living beings. Drawing on activist work involving Indigenous, racialized-settler migrant, and Euro-settler communities, it addresses the need for new epistemologies and practices of interconnection within the context of the neo-colonialism and human-ecological rupture and the consequent questions we face as humans. The author will discuss the complexities inherent in "developing de-colonial practices of solidarity that recognize complex and sometimes contradictory locations and histories." This discussion seeks to provoke new meanings and strategies of reconciliation and decolonization.

Friday, November 11

108. How Do Xicana Professors Create Transformative Space in Praxis with First-Generation Raza Students?

9:30 AM–10:45 AM

Palais des Congrès
518B (LCD)

This workshop explores the decolonial praxis and resulting transformative space created by two Xicana south Texas professors working with primarily first-generation Raza (Mexican heritage) students historically raised in poverty. These students straddle borderlands marked by marginalization, exploitation, and exclusion. Using Raza students' narratives and drawing upon Borderlands (Anzaldúa 1987; Keating 2006), LatCrit (Bender & Valdes 2012; Villalpono 2004), critical race (Abrams & Moio 2009; Rios 2008; Salas et al. 2010) and mentoring (Crisp & Cruz 2010) theories, we argue as nepantla educators and decolonial role models that critical praxis is key to disrupting academic hegemonies and creation of transformative space.

PRESENTERS

- ♦ Cynthia Medina, *Our Lady of the Lake University*
- ♦ Yolanda Rodriguez-Escobar, *Our Lady of the Lake University*

109. World-Making and Resistance Imaginaries in Pop Culture: Television, Rap, Dance Music, and New Media

9:30 AM–10:45 AM

Palais des Congrès
518C (LCD)

MODERATOR

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

PARTICIPANTS

“I Don’t Wanna Wipe Him Away:” *Imagining Queer Trauma in TLC’s My Strange Addiction*

- ♦ Trevor Grizzell, *University of Kansas*

TLC reality program *My Strange Addiction* broadcasts narratives of improper emotional response, creating spectacles of those who will not or cannot “let it go” and instead experience trauma as a continuing phenomenon. I read the deviant ways of navigating trauma presented within the program’s narratives as explicitly embodied queer alternatives for engaging emotional histories, specifically focusing on Casie and her consumption of her husband’s ashes. These images push beyond the world of the program’s structured narrative and perform an explicit resistance to standard emotional schema, refusing abjection in lieu of a repeated incorporation of trauma into the body.

Creating a “Different World” in Television: *Black Women Show Runners in the 1990s*

- ♦ Lisa M. Anderson, *Arizona State University*

In this paper, I argue that the development of opportunities behind the camera for black women marks a shift in the industry that enabled the large-scale success of black women “show-runners” in the current decade. This paper focuses on television of the 1990s, in particular the programs *A Different World* and *Living Single*. These programs mark the increasing influence of black women in roles behind the camera (Pierson and Coleman, Zook). These programs were able to articulate an intersectional black feminist perspective, and provided the ground from which the programs and roles of the subsequent decades emerge.

110. Decolonizing the Categories of Genders and Sexualities

9:30 AM–10:45 AM

Palais des Congrès
519A (LCD)

MODERATOR

- ♦ Gwendolyn Beetham, *Rutgers University*

PARTICIPANTS

Decolonizing the Category of Lesbian: Conceptualizing Other-Sex Sexuality Among Lesbians Through A Dynamic Systems Approach

- ♦ Kolbe Franklin, *State University of New York, University at Albany*

This paper, grounded in Subtheme Three: Borders and Belongings, interrogates the ways in which the category of lesbian has been colonized by a particular theoretical perspective of sexuality development, specifically biological essentialism. Based on the normalization of this perspective, often lesbians who display non-gender-exclusive sexual attraction and/or behaviors are rendered inauthentic and therefore excluded from the category of lesbian. This paper challenges this perspective by interrogating the experiences of lesbian-identified women whose partners transition from female-to-male as well as those who engage in relationships with men to counter essentialist models and begin the decolonization of this identity label.

Machines, Masculinities, and Modernism: Homosocial Aesthetics and Homoerotic Desires in F.T. Marinetti’s Futurism

- ♦ Janet Lee, *Oregon State University*

This paper focuses on the hyper-masculine and proto-Fascist hyperbole of F. T. Marinetti, who founded Italian Futurism, an artistic and social movement that emphasized speed and technology, valorized violence and militarism, and privileged objects like the airplane and automobile. I employ a speculative queer reading of Marinetti’s early futurist writing (1909–1915) to investigate relationships between masculinity, modernity, and modernism that play out across contestable boundaries of manliness energised through homoerotic desire.

Towards a Latina Politics of Location: The Decolonial Project of U.S. Latina Feministas

♦ *Liza Fiol-Matta, New Jersey City University*

US Latina feminist writers, artists, performers, and theorists have long been engaged in interrogating colonizing notions of home, exile, and diaspora. The cartographies of borders, borderlands, and islands are etched deeply, both metaphorically and tangibly, in their consciousness. Articulating/picturing a Latina politics of location includes restoring interrupted national narratives, correcting the erasures of colonization, and constructing an epistemology of place and wholeness. Whether depicting celebration or trauma, Latina feminists offer decolonializing perspectives that enrich the landscape of what it means to be Latina in a time which homogenizes identities, erects literal walls to reinforce arbitrary borders, and questions authenticity.

111. Not So Obvious Child: Abortion and Coloniality's Biopolitics in Contemporary Film

9:30 AM–10:45 AM

Palais des Congrès
519B (LCD)

MODERATOR

♦ *Modhumita Roy, Tufts University*

PARTICIPANTS

Recreating the Narrative of Every Day Choices: Obvious Child as a New Representation of Abortion

♦ *Deidra Donmoyer, Wesleyan College*

In *Obvious Child* (2014), a woman's choice is brought into the spotlight, quite literally, as this film works through the complicated personal and national narratives of abortion in a refreshingly humorous albeit serious comedic approach. This film takes on the discourse and colonization of women's bodies via shame, control, and confrontation. This paper will locate *Obvious Child* as a pivot to other U.S. films in recent decades in order to examine how the representation of abortion has shifted from either serious drama or absurdist to a more nuanced representation of the every day.

"I Used to Live in this World": Tyler Perry's Problematic Representations of Abortion

♦ *Mary Thompson, James Madison University*

In Ntozake Shange's feminist choreopoem for colored girls (1976) the audience hears how the negative stigma on abortion isolates and hurts black women. However, through reordering the choreopoem and inserting characters, Tyler Perry's 2012 film adaptation of Shange's work imposes colonizing ideology by connecting black women's sexual pleasure with punishment and casting abortion as an aberration. Furthermore, the film relies on mainstream abortion narratives (informed by white, middleclass experience) to produce an ambivalent defense of abortion and a depoliticized context for understanding the biopolitics of black women's reproductive lives.

Choices without Options: Re/Productivity and De/Coloniality in 21st Century Film

♦ *Jeannie Ludlow, Eastern Illinois University*

This paper examines the pedagogical opportunities provided by three twenty-first century films about reproductive decision-making in non-US cultures. *Maria Full of Grace* (2004), *4 Months, 3 Weeks, and 2 Days* (2007), and *Vessel* (2015) all examine the effects of social and legal regulation on reproductive decision-making, thereby providing examples of reproductive justice in action. However, teaching these films to students whose perspectives have not been informed by transnational feminist critiques presents a challenge; students' viewings can reify a colonizer ideology by denying the agency of the films' protagonists and positioning Westerners as having a privileged relationship to reproductive freedoms.

112. Ferguson and Beyond: Interdisciplinary Perspectives on Black Women's Activism Against State Occupation and Violence

9:30 AM–10:45 AM

Palais des Congrès
520A (LCD)

MODERATOR

♦ *Marlo Denice David, Purdue University*

PARTICIPANTS

Sister Insiders: Black Women St. Louis Lawmakers and Government Responsiveness to Mike Brown's Murder

♦ *Nadia Brown, Purdue University*

In the aftermath of the Mike Brown killing, St. Louis Black women lawmakers were vocal about the need for greater government responsiveness to Black communities. As a form of othermothering, Black women Saint Louis area lawmakers used their elected positions to rearticulate the role of local government and address protesters. I draw from interviews collected with six Black women lawmakers in Missouri in August 2014 to elucidate how state violence is part of American biopolitical ordering and racial embodiment. The lawmakers are willing to use their government authority to resist marking Black (youth) bodies as outside of the national polity.

Mothering While Black: Black Mothers Withhold Forgiveness as Decolonial Political Praxis

♦ *Marlo Denice David, Purdue University*

This paper addresses black mothers whose children have been brutalized or killed who publically express anger, desperation, hopelessness, and hatred rather than nobility and forgiveness. Paying attention to refusals of maternal forgiveness offers a way of reading black mothers as more than controlling images, but as activists, albeit ones whose activism refuses appeals to respectable motherhood. Since black mothers cannot avail themselves of the symbolic sanctuary of maternalism that the U.S. colonial symbolic system supposedly values so much, this paper asks "What is there to lose by enacting the controlling images and stereotypes that are attached to our bodies anyway?"

Friday, November 11

“We Have Nothing To Lose But Our Chains”: Making Herstory in the Era of #BlackLivesMatter

♦ Treva Lindsey, Ohio State University

This paper will discuss how Black cis and trans* women, femmes, and gender non-conforming people created and transformed contemporary Black freedom struggles. The killing of Michael Brown and the subsequent Ferguson Uprising sparked a new era in racial justice activism. Notably, Black womyn emerged as primary organizers in the leaderfull movement to address state and state-sanctioned anti-Black violence. From the earliest moments of the nascent movement, Black women and femmes sought to create a living and still-forming “herstory” of the movement.

The Black Lives Matter Movement and the Generational Divide within the Congressional Black Caucus

♦ Sharonda Woodford, Purdue University

Millennials within the #BLM Movement have pressured Democratic presidential candidates, Hillary Clinton and Bernie Sanders, to address the economic, social, and political oppression that Black people experience. As a result, there has been a split within the Congressional Black Caucus and their constituents, exemplified by Rep. Maxine Waters' split with the CBC and its support for Hillary Clinton. Waters has supported the inclusion of young Black voters in presidential election. Using a Black feminist intersectional lens, this paper analyzes what Black congresswomen believe their roles are as lawmakers in the modern day Civil Rights Movement.

113. Decolonizing Our Lives: An Intersectional Analysis of the Health Practices of American Indians and Communities of Color

9:30 AM–10:45 AM

Palais des Congrès
520B (LCD)

PARTICIPANTS

Black Queer Sex and HIV/AIDS

♦ Marlon Murtha Bailey, Arizona State University

After more than three decades, Black gay men continue to be disproportionately impacted by the AIDS epidemic. Public health discourses regulate Black gay men's erotic and sexual lives. This paper examines how Black gay men forge erotic spaces and “sexual situations” as a resistant and autonomous sexual practice, despite the specter of HIV risk. I use an intersectional theory of HIV to demonstrate how Black gay men engage in a decolonial practice in pursuit of greater sexual health.

What the Numbers Don't Say: Exploring Black Mother and Daughter Health Practices

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

If we look only at the national health data for African American women and girls, we can miss much of the context that can help us understand the unique barriers they face in pursuit of health. Intersectional research calls attention to African American mothers' and daughters' health narratives not just as a “special kind of difference” (than for example, white women and girls), and interrogates the structural (and discursive) social organizing principles that shape Black women and girls' health practices. This work is based on mixed methods work conducted with African American mothers and their adolescent daughters.

Incorporating Hopi Worldviews into HPV Prevention Among Hopi Women and Girls

♦ Angela Gonzales, Arizona State University

This paper discusses how decolonizing health practices and engaging indigenous views about health and body can be an effective way to promote health interventions. This paper explains how addressing health from a Hopi world view that takes into account community and family relationships, and understanding cultural contexts about health and the body, have opened up new ways to communicate about HPV and cervical cancer.

114. “From Here and There As Well: Re-imagining Gendered and Queer Modes of Caribbean Being and Belonging.”

9:30 AM–10:45 AM

Palais des Congrès
520C (LCD)

MODERATOR

♦ Michelle Rowley, University of Maryland, College Park

PARTICIPANTS

Theorizing Caribbeanness “From Here”: Nalo Hopkinson's *Midnight Robber*

♦ Rhonda Frederick, Boston College

Imagined Caribbean worlds in Nalo Hopkinson's *Midnight Robber* stage this paper's theoretical musings. Hopkinson's form and content frame an autochthonous Caribbeanness, one that conceptualizes this identity as “originating in the place where found” (Merriam-Webster) or “indigenous rather than descended from migrants or colonists” (OED). By depicting colonization and patriarchy, Hopkinson's 2000 novel can be read as simply reimagining Caribbean's histories. Yet through the hyperbole of the novel's fantasy, protagonist Tan-Tan can radically re-present the identifiers of “colonizer,” “colonized,” “victim,” and “agent.” From complex interplanetary locales, Hopkinson's puts literary form to radical use by making the unthinkable (female, Caribbean identities) real.

Queer Caribbean Cartographies of (Un)Belonging: Rethinking the Politics and Rhetoric of “Indigeneity”

♦ *Michelle Rowley, University of Maryland, College Park*

In so far as the Caribbean has come into a sense of itself, it has done so through tumultuous engagements with motifs of displacement and dispossession. The land as metaphor and in its materiality holds a contradictory place in the practices of belonging. In this paper, I bring Caribbean scholars of geography, plantation economics and space, such as Lloyd Best, Édouard Glissant, and George Beckford, who do not sit within the pantheon of queer theorizing, into the service of queerness in order to think about the role that ideas of “indigeneity” and “elsewhere-ness” carry in practices of queer self-making.

Violent Intimacies of the Postcolony

♦ *Faith L. Smith, Brandeis University*

I examine the im/possibilities of reading recent Caribbean fictions of violence alongside African ones. I analyze explorations of violence with attentiveness to the “monstrous intimacies” of family and nation that constitute an “anti-romance.” These fictional representations suggest that our political moment is continuous with the horizons of conservative sexual and gendered legacies, even as they note the liberatory registers that were already evident in the supposedly reactionary past. Paying careful attention to an “aesthetics of violence” I examine the histories of imperial/colonial violence, even as the authors evince a weariness for paradigms of sovereignty, tragedy, romance, and even the postcolonial.

115. Trans* Lives, Cis Privilege and Decolonial Interventions

9:30 AM–10:45 AM

**Palais des Congrès
520D (LCD)**

MODERATOR

♦ *Michele Schaal, Iowa State University*

PARTICIPANTS

“Everyday (De)colonialism” and Trans* Health Activism

♦ *Demetrios Psihopaidas, University of Southern California*

This paper draws from recent insights in cultural sociology to argue that a central site for illuminating and disrupting enduring legacies of that colonization are in the often overlooked patterns of action that shape what trans* activists can say in particular settings. Using examples from three years of participant observation at transgender health conferences across the United States, I show how opportunities when trans* activists could have broadened their claims to address racial and socioeconomic structures were repeatedly foreclosed by the patterns of action that conveyed the legitimacy to speak with scientific authority.

A People’s Investigation Against the Militarization of Care: the In-Custody Death of Kayla Xavier Moore

♦ *Annie Paradise, Center for Convivial Research and Autonomy*

This paper focuses on a grassroots mobilization and People’s Investigation into the in-custody death of Kayla Xavier Moore, a transgender woman of color killed after Berkeley Police entered her home following a mental crisis call in 2013. At the intersection of vulnerable bodies and an emergent “militarization of care,” the killing of Kayla Moore can be read against capitalist restructuring and militarized policing targeting the “social factory.” The community mobilization and People’s Investigation reflect a “resistant imaginary,” advancing creative and militant insurgencies, collective spaces of research and assembly, and shaping vital moments of community regeneration in the aftermath of violence.

Destabilizing the Cisgender Body

♦ *Wendy Chapkis, University of Southern Maine*

♦ *Hugh English, City University of New York, Queens College*

This paper offers a challenge to the notion that the other side/ the opposite of transgender is a group of people for whom gender easily or completely aligns with assigned sex/gender. Such binary identity categorization has the effect of suggesting that all the gender trouble is on one side; however, border violations abound.

Building on the insights of A. Finne Enke (“The Education of Little Cis”), and using analytical and autobiographical anecdotal examples, we recognize the necessity and utility of marking cis-privilege, while challenging the reification of cisgender as a stable identity position, a naturalized border, in clear opposition to trans.

Insisting on Life: Popular Epidemiology and Trans* Life Expectancy in Argentina

♦ *Christoph Hanssmann, University of California, San Francisco*

This paper addresses how transgender social movement activists in Argentina strategically address both social devaluation and imperialist violence by mobilizing a “popular epidemiology” (Brown 1997) that is attentive to colonial relations of power. In so doing, it looks to the feminist and travesti activism leading up to the 2012 Gender Identity Law as a campaign that linked “reduced life chances” to both health care inadequacies and geopolitical marginalization. Drawing from ethnographic work in Buenos Aires, this paper interrogates the stakes of routing feminist claims to care and survival through the political calculus of life expectancy.

Friday, November 11

116. Making Revolution Irresistible: Reflections on Transformative Pedagogies by Early/Mid-Career Educators from (De)Colonizing Spaces

9:30 AM–10:45 AM

Palais des Congrès
520E (LCD)

MODERATOR

♦ Ana Maria Arredondo, Richard J. Daley College

PARTICIPANTS

Messy, Disruptive, and Chaotic*: Activating Antiracist Feminist Pedagogies at an Urban Community College

♦ Amanda Loos, Harold Washington College

I am a “white” woman teaching arts/humanities at a large city community college to majority non-“white” students. I spent twelve years considering my career an act of social justice, facilitating liberation, through access to “higher” education, of those marginalized by systemic oppressions. I thought my classrooms were feminist, with diverse radical curricula, intersectional politics, active/decentered projects. When I was engulfed by antiracist feminist pedagogies, I sought accountability for my own white supremacist privilege and resistance. This paper reflects on my process of decolonization to transform teaching/learning with my students and re-envision an antiracist, decolonial, community college classroom. *(Anzaldúa)

Teaching Activism: Using Interdisciplinary Theory to Teach Decolonial Ways of Knowing and Inspire Engagement

♦ Heather Rellihan, Anne Arundel Community College

Students often come to our classrooms defensive, wary of identity-based politics, angry about “political-correctness,” and hesitant to call themselves activists. To open them up to learning, and to teach them critical thinking skills, we have to give them tools to understand and interrogate the borders around knowledge, identity, and activism. This paper will discuss specific pedagogical strategies that use intersectional theory as a basis for creating classroom conversations that resist hierarchal ways of knowing while emphasizing interdependencies and solidarity.

“Gender and Race Issues Don’t Belong Here”: Strategies in Decolonizing Online Education

♦ Xeturah M. Woodley, New Mexico State University

Many online students come to teacher education programs devoid of any exposure to womanist, feminist, or critical pedagogies. When presented with theories that challenge notions of privilege, racial violence, and gendered bias, I must navigate the waves of resistance that attempt to overtake my virtual classrooms. This presentation provides course strategies employed to encourage student activism and community building in virtual spaces. I will also testify about the challenges I face as a Black Womanist educator who interrogates the inherent racial and gender bias that plagues the fields of online education and instructional technology.

117. Affective Encounters: Interruption as Activist Media Practice (3 Linked Panels)—Panel 2: How Do You Feel?

9:30 AM–10:45 AM

Palais des Congrès
520F (LCD)

MODERATOR

♦ Jenny Burman, McGill University

PARTICIPANTS

Feeling Blue While Black: Blackness, and the Aberrations of Affect in Black Female Experimental Films

♦ Ayanna Dozier, McGill University

The frequent experience of seeing Black individuals die on screen profoundly shapes the way self-identified Black individuals “feel” about our lives and being in the world. In this context, my argument examines how Black women utilize experimental and non-narrative cinematic practices to give an account of what Postwar gendered Blackness feels like in North America and Great Britain. In so doing, Black experimental filmmaking becomes a political and world-making act by prioritizing the cinematic and social engagement of Blackness through Black feelings. For this paper, I will discuss select pieces produced by the Sankofa and L.A. Rebellion film and video collectives.

Activating Encounters: Affective Proximity in the Spaces and the Sounds of the Everyday

♦ Domitilla Olivieri, Utrecht University

This paper engages with experimental documentary films that emphasise daily, prosaic moments and, through their framing, editing style, and use of sounds, unsettle master-narratives and hegemonic representations, opening alternative spaces of encounter with Other subjectivities: inhabitants of liminal and remote places, or those living in the city and invisible in mainstream media stories and images.

The paper explores how these films create a sense of being “there,” of recognition, and of spatial and embodied proximity to subjects and objects represented. Here lies their political potential to affecting resistant imaginaries, thus becoming tools for critical intervention on our social reality.

Unsettling Affects: Queer Decolonial Humour in the Americas

♦ *Jasmine Rault, The New School*

This paper will focus on queer *relajo* in the Mexican chronicles of essayist Carlos Monsiváis and the Mexico City-based performance artist César Enríquez in connection with the figure of the “trickster” in work by the Cree writer Tomson Highway. Unsettling affects work to disentangle our serious investments in the racial, gender, and sexual projects of colonial modernity, to interrupt and confuse regulatory, disciplinary, and biopolitical operations of power.

Can You See Me Now? Reimagining Black/Queer Longing and Loss

♦ *Michele Pearson Clarke, Independent Scholar*

Given that the Black/queer body is always already understood to be in mourning due to racial trauma, social exclusion, and violence, my documentary media work is primarily concerned with representing other forms of Black/queer pain as a practice of resisting erasure. In this talk, I will discuss conceptual and aesthetic strategies designed to explicitly engage a Black/queer politics of feeling within contemporary art sites.

118. Bad Girls, Mad Grrlz: Interdisciplinary Pedagogies of Challenge, Subversion and Transformation in Girls' Studies

9:30 AM–10:45 AM

Palais des Congrès
521A (LCD)

MODERATOR

♦ *Shoba Sharad Rajgopal, Westfield State University*

PARTICIPANTS

The Radical Possibilities of Girls' Studies: Decolonizing Girlhood through the Comic Art of Lynda Barry and Trinidad Escobar

♦ *Melinda Luisa de Jesús, California College of the Arts*

Girl Culture explores the history and construction of American girl culture. One of the few places in our art school's curriculum devoted to feminist theory, it privileges the voices and experiences of girls of color in an effort to contribute to the diversification and decolonization of girls' studies itself. Here I discuss how comic art articulations of peminist (Filipina American feminist) thought in Lynda Barry's *One Hundred Demons* and Trinidad's Escobar's forthcoming *Crushed* enable students to comprehend the complexity of issues faced by girls of color, and also encourage them to employ comic art to theorize their own girlhood experiences

Teaching “Bad Girl Novels”: Decolonizing the Classroom Space by Creating Subversive Centers

♦ *Reshmi Dutt-Ballerstadt, Linfield College*

The “Bad Girl Novels” course focuses on women's literatures representing subversive acts and modes of retaliation experienced by racialized women both within the US domestic space and in a transnational contexts. The paper will rotate

around three feminist texts, Nawal El Saadawi's *Woman at Point Zero*, Marilyn Chin's *Revenge of the Mooncake Vixen* and Morrison's *Sula* to stage both the resistance to power structures within the text and subsequently the resistance from White students within the classroom as construction of race, power, entitlement and privileges are explored and the paradox of one's own privilege is examined.

“Girls Gone Wild”: Kamala and Amala's Decolonial Storytelling for Dead Children in Bhanu Kapil's Humanimal: A Project for Future Children

♦ *Priya Jha, University of Redlands*

Bhanu Kapil's haunting meditation on Kamala and Amala, girls raised by wolves and “rescued” by a colonial missionary in early 20th century India, presents challenges for the study of (post) human and feminist ecologies. By re-writing the missionary's journal entries and through her insistence on letting the girls' stories seep through the gaps in language, Kapil opens up decolonial possibilities and enables the construction of a narrative that exists outside the purview of “civilized” society. In a literature class, *Humanimal* brings the student into the feral girls' world and to reflect upon the spaces of possibility that the text constructs.

119. Soldier, Settler, Scientist, Citizen: The Telling of Displacement, Dispossession, & Decolonizing Subjectivities

9:30 AM–10:45 AM

Palais des Congrès
521B

Coloniality's ordering of the bodies of soldiers, settlers, scientists, and citizens into spaces of national belonging demands the displacement, dispossession, and resistance of non-European people whose subjectivities, sovereignties, histories, futures, and ways of knowing and being are regarded simultaneously as exotic, enterprising sites of resource extraction and as sites of irrational, extremist, religious politics—in short, as collateral damage. We seek to bring these bodies/subjectivities into conversation as “actants” in an interplay of “vibrant materialities” (Bennet 2010). Topics include: soldiers decolonizing the rules of engagement, assimilation of Muslim immigrants and Islamophobia in Germany, Western European metaphysics and scientific classifications.

PRESENTERS

- ♦ *Yamuna Sangarasivam, Nazareth College*
- ♦ *Lisa M. Cerami, Nazareth College*
- ♦ *Elizabeth Ann Robinson, Nazareth College*
- ♦ *Nolan Little, Rochester Institute of Technology*
- ♦ *Melissa Skye Kerr Chioventa, University of Connecticut*
- ♦ *Andrea Chioventa, Harvard Medical School*

Friday, November 11

120. Border Politics, Globalization, and Feminist Praxis

9:30 AM–10:45 AM

Palais des Congrès
521C

MODERATOR

- ♦ Nancy A. Naples, University of Connecticut

PARTICIPANTS

“They Wanted Me To Prove That I’m a Lesbian But They Wouldn’t Tell Me How I Could”: Sexual Violence, Trauma, and Credibility in Lesbian Asylum Narratives

- ♦ Rachel Lewis, George Mason University

Searching for A Woman: Fugitive Knowledge and/in the Pakistani GeoBody

- ♦ moon charania, Spelman College

Using the oral history of one Pakistani woman—a figure fetishistically marked by both chaos and irrelevance in the global marketplace, I argue that a transnational feminist analysis, alongside a queer/ing oral history, illuminates the far-reaching relations of domination in everyday life and constitutes an alternative way of understanding memory, narrative, and subjectivity as fragmented particularities of racial capitalism and empire. As a queer theorist, my interest in diasporic stories is constituted, in part, by the way border politics/crossing reveal remarkable moments of empire, patriarchy, nationalisms, racisms and queernesses in ways otherwise unseen.

Israeli Women/Feminists Reframing and Reconfiguring Colonial Geographies

- ♦ Gay Young, American University

Based on interviews with “critical Left” activists this paper considers how the visions and practices of Israeli women’s and feminist groups are crucial to reframing and reconfiguring colonial geographies in Israel/Palestine. Analyses of militarized masculinism combine with strategies of protest, direct action, and transgressive imaginaries to articulate who be/longs in/for this place.

Frames, Border Distortions, and Global Assemblages: The Politics of Possibility of Transnational Organizing

- ♦ Yvonne A. Braun, University of Oregon

Forging the discursive communities of a global, oppositional assemblage involves frame-bridging practices by social movement actors who occupy very different and unequal positions. An underexamined contradiction within the boomerang strategy is the unintended effect of privileging transnational identities and claims, making the work of frame-bridging between local and global identities difficult while stifling the critical border crossings that are needed to amplify and boost local demands via the leverage of transnational linkages. Drawing on feminist theory, the failure to bridge social movement frames and align movement identities can further marginalize the claims of local activists, or border distortions.

121. Shifting the Secular Logics of Women’s Studies through Material Religion, Spiritual Activism, and Curricular Transformations

9:30 AM–10:45 AM

Palais des Congrès
522A

MODERATOR

- ♦ Kamilah Denise Hasan, Texas Woman’s University

PARTICIPANTS

Rethinking WGS “Secular” Logic through Material Religion: Prospects and Implications

- ♦ Noura Elwazani, Texas Woman’s University

This study extends recent calls for centralizing religion and spirituality in Women’s and Gender Studies, largely shaped by a “faithful secularism” that reinforces settler logic and categorizations. Drawing from studies on material and popular religions, I move beyond feminist analysis of Islamic doctrines and argue that getting to the heart of daily Islamic activities and performances challenges Western “savior” narratives and existing notions of agency (or lack of it) by Muslim women. The study concludes with the need for further analysis of body-centered understandings of religions and spirituality that intersect with postcolonial/decolonial research, material cultures, and feminist theory.

Shifting “Secular” Logics through Anzaldúa’s “Now Let Us Shift...”

- ♦ Carla Nikol Wilson, Texas Woman’s University

This paper explores the transformational teaching of Gloria Anzaldúa’s provocative essay “now let us shift...the path of conocimiento...inner work...public acts” within a women’s and gender studies’ classroom. By examining the practices of compassionate listening and mindfulness as forms of spiritual activism, I discuss how the teaching of “now let us shift...” disrupts dominant forms of knowledge production and explain that it has the capacity to offer radical coalitional practices and ways of being, knowing, and relating within the individual, the academy, and beyond. I’ll conclude with strategies for including compassionate listening in the classroom beginning with the practice of presence.

Transforming Undergraduate Women’s and Gender Studies Curricula Through Critical Religious Studies

- ♦ Claire L. Sahlin, Texas Woman’s University

Despite repeated calls to critically examine religion and spirituality within the field of WGS, most WGS programs have yet to take religion and spirituality seriously by including these phenomena in their curricula. This presentation offers a rationale and practical suggestions for integrating religion and spirituality into introductory WGS courses, while also providing resources for more specialized courses. It argues that WGS programs should serve as significant sites for promoting understanding of religion as an axis of privilege and oppression, dispelling stereotypes about religious minorities, examining religion as an intersectional identity, and offering religious or spiritual alternatives to religious fundamentalisms.

122. Academic Publishing in Women's Studies: Journals

9:30 AM–10:45 AM

Palais des Congrès
522B

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

MODERATOR

- ◆ *Ashwini Tambe, University of Maryland, College Park*

PRESENTERS

- ◆ *Patti L. Duncan, Oregon State University*
- ◆ *Paula Giddings, Smith College*
- ◆ *Mytheli Sreenivas, Ohio State University*
- ◆ *Monica Barron, Truman State University*
- ◆ *Suzanna Danuta Walters, Northeastern University*
- ◆ *C Alejandra Elenes, Arizona State University*

123. Trans Migration and the Liberal State: The Practices and Politics of Scholarship and Activism

9:30 AM–10:45 AM

Palais des Congrès
522C

Building on the "Borders and Be/longings" subtheme, this roundtable investigates the uses of feminist, queer, and transgender theory for political and scholarly work on queer and transgender migration. How do we practice scholarship that acknowledges the structural differentiation of mobility and its aim to divide people from common cause? How do we negotiate a space between the movement of trans bodies as already determined by inadequate health care or "home country" transphobia, and naive conceptions of migration as an individual choice, thus reinstalling liberalism's sovereign subject? Who constitutes the "we" that performs these negotiations, and what are our investments?

MODERATOR

- ◆ *Aren Aizura, University of Minnesota*

PRESENTERS

- ◆ *Nora Butler Burke, Concordia University*
- ◆ *Tristan Josephson, California State University, Sacramento*
- ◆ *Sima Shakhshari, University of Minnesota*
- ◆ *Melissa Autumn White, Hobart & William Smith College*

124. World-Making through Feminist Engagements with Islam and Islamophobia: Conversations, Pedagogies, Movements

9:30 AM–10:45 AM

Palais des Congrès
523A

Permanent war, Islamophobia, terrorism, dehumanization and dispossession of Muslims, and militarized patriarchy are deeply entangled geopolitical processes that demand an intersectional, decolonial feminist analysis. This roundtable seeks to envision a set of world-making practices and resistant imaginaries abundant enough to transform current debates, practices, and policies. Topics include: responding to immediate events (acts of terrorism, rhetorical/actual interment of Muslims) with intersectional critique and constructive short and long-term analyses; teaching about Islam, gender, terrorism, and Islamophobia; working with the press and social media; and building feminist transnational networks.

MODERATOR

- ◆ *Catherine Zehra Sameh, University of California, Irvine*

PRESENTERS

- ◆ *Catherine Zehra Sameh, University of California, Irvine*
- ◆ *Azza Basarudin, University of California, Los Angeles*
- ◆ *Khanum Shaikh, California State University, Northridge*
- ◆ *Sherine Hafez, University of California, Riverside*

125. Queer Theory, Non-Normative Bodies, Transnationalism, and Diaspora

9:30 AM–10:45 AM

Palais des Congrès
523B

MODERATOR

- ◆ *Sarah Boeshart, University of Florida*

PARTICIPANTS

Mad Desire, Transfeminista Queer Chronicle

- ◆ *Lessie Jo Frazier, Indiana University*

Positing the trajectory of Emma Pérez' decolonial imaginary as forging a space of trans/queer/feminist rupture much like Sayak Valencia's transfeminismo, I argue that Chilean writer, performance artist, working-class/lumpen organic intellectual Pedro Lemebel (1955–2015) offers decolonial cultural studies a powerful concept, loco afán, central to an effective decolonial praxis: the transfeminist, queer crónica. Lemebel's work instantiates a decolonial praxis that addresses Silvia Rivera Cusicanqui's concern over the place of political action, even as it demonstrates the vitality of ludic, conceptually-rich critique for the dispossessed.

Friday, November 11

Page, Stage, and Rage: Black British LGBTQ Poetry and Performance♦ *Kanika Batra, Texas Tech University*

An intersection of black and queer perspectives in British literature in the 1990s signals, in E. Patrick Johnson and Mae G. Henderson's words, "the double cross of affirming the inclusivity mobilized under the sign of 'queer' while claiming the racial, historical, and cultural specificity attached to the marker 'black.'" Black British poetry in the late twentieth and twenty first century by the British-Sri Lankan Seni Seneviratne, and the young black poets Dean Atta and Dorothea Smartt crosses generic, racial, cultural, and sexual boundaries. My paper analyzes the formal innovations and media savviness expressing the radical content of race-ed sexualities.

There's No Place Like Was: Queer Theory's Speculative Homes♦ *Laurel Billings, University of Michigan*

This paper takes up the dreamscapes of lost childhoods and lost homes that shape the fantasy worlds of Geoff Ryman's 1992 gay fantasy novel *Was*. Through close examination of Ryman's speculative "world-making," I argue that speculative fiction and particularly "gay fantasy" novels can help critics rethink queer theory's heterogeneous origins (Muñoz 1999). Such novels thus offer a means to rewrite queer theory's history without overreliance on the developmental and successionist models that erase the contributions and the antifoundationalist intellectual histories of many minorized groups not organized exclusively around sexual orientation (Jagose 2009; Weigman 2015).

126. Are Indigenous Women Subaltern? Indigenous Feminist and Postcolonial Feminist Understandings of Decoloniality and the Settler*South Asian Feminist Caucus and Indigenous Peoples Interest Group Co-Sponsored Session***9:30 AM–10:45 AM**Palais des Congrès
524A

MODERATORS

- ♦ *Mishuana Goeman, University of California, Los Angeles*
- ♦ *Shreerekha Subramanian, University of Houston, Clear Lake*
- ♦ *Qwo-Li Driskill, Oregon State University*

PARTICIPANTS

Postcolonial Fantasies in the Lower Great Lakes: on the Role of Language Revitalization in Charting Decolonial Futures♦ *Ashley Glassburn Falzetti, Eastern Michigan University*

Those who are engaged in every day indigenous politics often have a hard time imagining a concrete decolonial future. The colonial structures seem too secure. The violence feels completely devastating. This paper draws on the critiques and lessons of South Asian Postcolonial Feminist scholarship to reflect on U.S. Native feminist approaches to theorizing

coloniality and imagining decolonial futures. More specifically, I argue that Postcolonial feminist analysis of language-use is useful to theorizing the role of Indigenous language revitalization as a much-needed form of feminist activism and a source for feminist fantasies of indigenous futurities.

Researching Minorities and Subalterns: South Asian Feminisms and the Problem of the Upper-Caste Hindu Referent♦ *Sonja Thomas, Colby College*

In this paper, I examine how South Asian feminisms approach minority and subaltern populations in postcolonial India. Much of South Asian feminist research on minority and subaltern populations focuses on Muslim and/or Dalit women's experiences. I argue that upper-caste Hinduism has determined how subaltern populations are officially understood in postcolonial India, which in turn, influences how postcolonial feminist scholarship approaches minorities and subalterns. In understanding the upper-caste Hindu referent, I seek to create a much-needed conversation on the place of adivasis or tribals in feminist postcolonial scholarship and explore the transnational links between Indigenous Feminisms and South Asian feminisms.

Indigeneity as Setting: Speculations on Postcolonial Nationhood, Subaltern Impasses, and the Politics of Peoplehood♦ *Mark Rifkin, University of North Carolina, Greensboro*

How does postcolonial nationhood obscure the possibilities for engaging indigenous peoplehood and placemaking even when they are recognized? This paper explores this question through the impasses at play in Nalo Hopkinson's *Midnight Robber*. It envisions a future in which the Caribbean nations unite to escape neocolonial authority by withdrawing to another planet. While posing challenges to the patriarchal dynamics of governance, the text raises the question of indigeneity in the other-worldly place of Caribbean freedom/escape. This paper explores the feminist possibilities for postcolonial governance, which simultaneously entails forestalling and rendering elliptical a feminist politics of Indigenous self-determination.

Decolonizing Possibilities: Whiteness, Indigenous Knowledges and the Academe♦ *Chiara Minestrelli, Lehigh University*

The proliferation of Indigenous Studies programs across various academic milieus has shed light on the need for the extensive adoption of decolonial scholarly practices. In *Decolonizing Methodologies*, Linda Tuhiwai Smith (1999) provides a model for the articulation and application of decolonizing research methods within Indigenous contexts. Elaborating on Tuhiwai Smith's decolonizing framework, and acknowledging Indigenous feminist standpoints (see Moreton-Robinson 2002, 2015), this paper reflects on the position of White women researchers within the field and beyond. Further, focusing on Australia, the paper investigates how traditional "sites of Whiteness and dominance" can be positively transformed in the interaction with Indigenous knowledges.

127. Decolonizing Contingency: Bodies, Borders, and Academic Belonging

Women of Color Caucus and Contingent Faculty Interest Group Co-Sponsored Session

9:30 AM–10:45 AM

Palais des Congrès
524B

In this roundtable, co-sponsored by the Contingent Faculty Interest Group and Women of Color Caucus, participants from U.S. and Canadian institutions will discuss both the settler-colonial logics of the modern corporate university, and the ways that resisting contingency can be leveraged to create radical coalitional strategies aimed at decolonizing the university. Acknowledging the ways that marking contingent bodies—including racialized, gender non-conforming, disabled, and women—as “not belonging” to imperialist, corporatist academic systems, the participants will explore how labor and identities used by settler-colonial logics to exclude can also be a site of decolonial knowledge production and activism.

MODERATOR

- ♦ *Lydia Kelow-Bennett, Brown University*

PRESENTERS

- ♦ *Sekile Nzinga-Johnson, Health & Medicine Policy Research Group*
- ♦ *Cara E. Jones, Hamilton College*
- ♦ *Wanda J. Evans-Brewer, Concordia University, Chicago*
- ♦ *Giovanni Dortch, University of Memphis*

128. Rethinking the Religion-Secular Binary Through a Lived Religion Perspective

9:30 AM–10:45 AM

Palais des Congrès
524C

MODERATOR

- ♦ *Mary Jo Neitz, University of Missouri*

PARTICIPANTS

The Politics of “Modern” Belief

- ♦ *Zaheeda P. Alibhai, University of Ottawa*

In the twenty-first century nowhere do gender, orientalism, and governmentality intersect more fully than in policy debates concerning Muslim women and citizenship. This paper critically analyzes the global, national, and religious dimensions that form the basis for the 2011–2015 ban against wearing the niqab and burqa during the oath of allegiance at the Canadian citizenship ceremony. It argues that public space becomes the site where particular models of Muslim womanhood, religiosity and national identity are defined, shaped, and governed in ways that are most conducive to the secular complexion of the State.

A Letter Home: Crossing the Border Between Christianity and Transgender Identities

- ♦ *Sharrie Renee Davis, University of Central Missouri*

This paper uses multi-voiced discourse as a “letter home” to Colonial influenced Judeo-Christian ideologies with which I was raised as a former Christian, to new age lesbian, to spiritually transitioning trans man. Drawing upon Anzaldua’s Mestiza consciousness and Daniel Heath Justice’s theory of anomaly, I argue that personal narrative as decolonial methodology can form a bridge between traditional heteronormative, heteropatriarchal viewpoints and marginalized transgendered persons. Finally, I draw upon Villanueva’s Memoria to ultimately bridge the gap and begin the process of decolonizing my own mind.

Unsettling the Binary: Religion, Secularism, and Gender among Canadian Youth

- ♦ *Heather Shipley, University of Ottawa*

Secularism is largely framed as liberal, inclusive, feminist, and queer “friendly” and is embraced as the rational and modern alternative to religion’s illiberal and discriminatory framed identity. However, the assumption of these characteristics ignores the secular spaces that continue to be hostile towards gender and sexual diversity and ignores the religious spaces that advocate in support of gender and sexual diversity. Drawing on data from a study on 18–25 year olds in Canada, I will challenge the ways secularism and religion are frequently portrayed, specifically in relation to feminist and gendered narratives.

Religious Work as Lived Practices of Autonomy: Small Town Churches in the Midwest

- ♦ *Karen Bradley, University of Central Missouri*

While much has been written about the battles faith communities have over leadership and equality, less attention has been focused on the work done by the congregation and how that work is gendered. This paper looks at the lived practices of two faith communities (one protestant and one catholic) and asks questions about how the work is gendered and what that genderedness means in the context of faith. We consider ways of inviting conservative, older womens’ experiences into feminist conversations that elude the sacred/secular binary.

Friday, November 11

129. Sexual Violence as an Extension of the Settler State

9:30 AM–10:45 AM

Palais des Congrès
525A

MODERATOR

- ♦ PrathimMaya Dora-Laskey, *Alma College*

PARTICIPANTS

Gendering Disposability

- ♦ Sherene Razack, *University of Toronto*

In 2011, 36 year old Cindy Gladue, a Cree woman, bled to death in a hotel bathtub in Edmonton, Alberta, Canada after having sex with Brad Barton, a trucker and a white man who had purchased her sexual services. The defense maintained that Cindy bled to death after consensual “rough sex.” The Crown argued that the 11 centimetre wound visible in her vagina had been caused by a knife used by Barton and made him guilty of manslaughter, if not murder.

In Place and Time: Towards a Decolonial Understanding of Sexual Violence in the Peace Corps

- ♦ Lzz Johnk, *Eastern Michigan University*

Almost no scholarly work exists that examines the phenomenon of sexual violence in the United States Peace Corps, despite the ongoing nature of this problem and the serious media attention devoted to it. Because this is a phenomenon embedded in geographic space and historical time, my close reading of Peace Corps textual discourse is enacted through a Native feminist lens. I argue that a deeper understanding of sexual violence can only be achieved through a full contextualization of Peace Corps as an agency of a settler state.

Law and Legacy: The English Colonial System and Indian Rape Jurisprudence

- ♦ Sarah Goomar, *Jawaharlal Nehru University*

Using a post-colonial framework, this paper explores the ways in which the remnants of the British colonial legal apparatus and conceptions of Victorian morality continue to shape law enforcement's response to rape and sexual assault today in Delhi, India. Through the study of Delhi District and High Court rape judgments, seminal rape cases at the national level, as well as fieldwork and courtroom observation in a South Delhi District Court, the findings of this research build on the growing recognition of the courtroom, police station, and examining hospital as sites of violence, trauma, and re-victimization.

Sexual Commerce and the Racial Terror of Neoliberal Settler States

- ♦ Leslie Thielen-Wilson, *Nipissing University*

For settler-occupiers, decoloniality requires understanding how colonial power operates within contemporary neoliberal white settler states such as Canada. I bring critical race theory (Fanon and contemporary anti-carceral feminism/prison abolitionism) and Indigenous feminism into dialogue with feminist theory regarding sex tourism, to explore connections between racial terror, dehumanization, agency, and resistance within neoliberal modes of governance characteristic of settler states. Heeding Fanon's caution regarding the “inclusionary” politics of neoliberal settler society, I analyze the 2014 debate concerning the criminalization of sexual commerce in Canada as one instance of inclusionary politics intimately tied to settler violence, identity, sovereignty, and land.

130. Mavericks Exposed! The Colonial Legacies of Contemporary Anti-Prostitution Discourse

9:30 AM–10:45 AM

Palais des Congrès
525B

MODERATOR

- ♦ Eden E. Wales Freedman, *Mount Mercy University*

PARTICIPANTS

Colonial Inheritance: Sex-Slavery, Purity, and Race in Contemporary Mumbai

- ♦ Stephanie Arel, *Boston University*

Early 19th century British colonial rule helped to establish what is today a thriving sex-trade industry in Mumbai. Beginning as military brothels, sites within the city have emerged out of a clear legacy of colonialism that has evolved into a contemporary form of sex-slavery. This paper probes the cultural priorities and values that underlie the assumption fostered by British rule that owning particular bodies and selling them for sex is justifiable. Investigating these priorities and values uncovers deep-seated neocolonial assumptions about purity and race that were transported to India by the agents of British imperialism.

Neocolonialism at the Border: Hieleras and Racialized Violence against Central American Women Seeking Asylum

- ♦ Sara Rodriguez-Arguelles, *Ohio State University*

As mandated by the Trafficking Victims Protection Act (TVPA), the U.S. State Department publishes annually the Trafficking in Persons Report in which it ranks countries affected by human trafficking. Countries found to be subpar in their attempts to curb the problem can become ineligible for U.S. financial assistance. Such global policing by the U.S. points to older forms of coloniality: Provisions in the TVPA put US sex workers in vulnerable positions while simultaneously contributing to the racist construction of other countries as “backward.”

131. Borders, Land, and Decolonial Love: A Conversation Between Women of Color Feminists

11:00 AM–12:15 PM

Palais des Congrès
514a

MODERATOR

- ♦ *Dian L Million, University of Washington*

PARTICIPANTS

Decolonial Love and Women of Color Feminisms: Courage, Debt, and Land

- ♦ *Chris Finley, University of Southern California*

I know who I am. As a queer Indigenous woman, I am deeply rooted in women of color feminisms. I read *This Bridge Called My Back* before I read *Zitkala-Sa*, but I'm not saying I'm loyal to my gender above my race. This paper acknowledges the debt I owe to women of color feminisms and how this intellectual work enables me to be an Indigenous feminist and to want more from Native studies.

Decolonizing The Chase Against Illegality

- ♦ *LeeAnn S. Wang, University of California, Berkeley*

This talk will trace how women of color feminisms as an intellectual practice have rested at sites of actual incomparable and incommensurable points within our own communities and that of others, but that such points provide the possibilities for us to live a politics that can speak out gender and sexual violence without relying on, or reconstituting heteropatriarchal terms of authentication, victimhood, and purity in innocence. This talk will think through failings and ruins in my writing on a decolonial feminist practice at the site of foreignness—not a damaged, exceptionalized, or naturalized foreignness—but a foreignness arranged through state-sponsored solutions, the promise of non-violence, rescue, and restoration that serves to assemble colonialism in our present.

No Man's Land: Gendering the Politics of Place in Decolonization

- ♦ *Lindsey Schneider, University of Idaho*

Colonial gender ideologies that enabled the dispossession of Indigenous peoples and continue to shape colonial land management strategies through U.S. and Canadian property law have also supported capitalist exploitation of the land. This has brought diverse challenges to Native and First Nations people as they negotiate treaty rights, resource management programs, and environmental policy in the twenty-first century. This presentation argues that decolonization requires contending not only with moving rivers, migrating resources, and drifting toxins in a context of global climate change, but also an explicit engagement with land management paradigms that fundamentally shape how we conceive of land itself.

Agency, Violence, & Crises of Meaning

- ♦ *Alisa Bierria, Stanford University*

Norma Alarcón has argued that, as theoretical subjects, women of color define themselves within "a crisis of meaning." Alarcón's discussion reveals the need for a theory of human

agency that is heterogeneous rather than reliant on a universal ideal. In this talk, I will consider black women's experience of agentic action within contexts of violence and domination to critique scaled accounts of human agency that gauge subjects as having more or less, or successful or failed agency, and I will propose a heterogeneous framework that maps kinds of agency as they relate to how subjects are positioned within the context of power and meaning.

132. New Directions in the Study of Anti-Trafficking Regimes and Transnational Rescue Industries

11:00 AM–12:15 PM

Palais des Congrès
514b

This roundtable addresses new theoretical and methodological questions in the study of sex trafficking discourses and the organizations (feminist, evangelical, police, etc.) that seek to combat trafficking and enact legislation. After brief introductions to each panelist's work, a moderated discussion will take place among panelists, and then an extended conversation with audience members will occur.

MODERATOR

- ♦ *Gregory Mitchell, Williams College*

PRESENTERS

- ♦ *Amanda De Lisio, University of Toronto*
- ♦ *Ana Paula da Silva, Federal Fluminense University*
- ♦ *Thaddeus Gregory Blanchette, Federal University of Rio de Janeiro*
- ♦ *Jennifer Musto, Wellesley College*

133. De-Colonizing South Asian Queer Muslim Politics in an Era of Resistance

11:00 AM–12:15 PM

Palais des Congrès
514c

MODERATOR

- ♦ *Alka Kurian, University of Washington, Bothell*

PARTICIPANTS

Khware sara, Hijra, and the Struggle for Rights in Pakistan

- ♦ *Shahnaz Khan, Wilfrid Laurier University*

Drawing upon interviews with individuals in Pakistan who cannot be contained by the gender binary, I argue that legacies of colonial laws have been challenged in ways that suggest a complicated relationship among sexuality, gender, and modernity. I draw upon Partha Chatterjee's notion of political society to situate this relationship and challenge problematic assumptions in mainstream queer politics that Muslim societies are static and ahistorical assumptions which appear to assume progress and struggle for sexual rights to be a Western attribute. In so doing I argue for a more complex understanding of the rule of non-normative sexualities in Muslim societies.

Friday, November 11

Woman to Woman Love Among Indian Muslims

♦ *Huma Ahmed-Ghosh, San Diego State University*

This paper will discuss Quranic verses and interpretations that have been used to justify a ban on same sex relationships for Indian women. In countries with substantial Muslim populations, writing on women's sexuality is extremely challenging as any shift from the normative prescriptions of women's sexuality is seen as a threat to the state and to religion. For Muslim communities, the politicization of conservative Islam has impacted same-sex relationships through the imposition of strict Islamic moral codes. By labeling "alternative" sexualities as "deviant", oft quoted verses from the Quran have been used to legitimize fatwas and policing of women's sexuality.

Examining Islamic Pluralism, Intersectionality, and Sexuality: LBQT Muslim Women at the Juncture

♦ *Maryam Khan, York University*

This discussion will examine agentic and subversive strategies deployed against monolithic understandings of Islam and Muslims by LBQT Muslim women. I will explore how "Muslim woman", as an identity category is often constructed in opposition to sexually diverse Muslim identities, and results in polarizations of "good" and "bad" Muslim women. Such constructions silence the voices of women who live at the intersection of a LBQT Muslim identities and whose lives emphasize Islam's pluralistic understandings of sexuality and gender diversity.

The Koran is Like an Onion: Queer South Asian Muslim Women Negotiate Religion and Sexuality in Post 9/11 U.S.

♦ *Shweta Adur, California State University, Fullerton*

Scholarship on the question of gender and sexuality within Islam has proliferated in recent years. Yet, there is little that documents the everyday identity work done by queer women to negotiate, and resist the oppressions of Islamophobia and homophobia. This paper adds to the literature by examining the sexual subjectivity of 7 LGBT Muslim women in the U.S. This discussion includes an elaboration of three strategies they use in expressing their sexuality: i) defying the arguments of exceptionalism, ii) opposing and distancing from a neo-conservative turn in Islam and finally, iii) reconciling faith and sexuality in their own terms.

134. Undergraduate Student Caucus Business Meeting

11:00 AM-12:15 PM

Palais des Congrès
515a

135. Contingent Faculty Interest Group Business Meeting

11:00 AM-12:15 PM

Palais des Congrès
515b

136. International Task Force Business Meeting

11:00 AM-12:15 PM

Palais des Congrès
515c

137. Crafting Relational Imaginaries: Decolonial Projects of Remaking

11:00 AM-12:15 PM

Palais des Congrès
518A (LCD)

PARTICIPANTS

Crafting and Carving Decolonial Imaginaries

♦ *Maria P. Chaves, Binghamton University*

This paper reads two testimonios by Maria Duque and Elvira Arellano undocumented activist women and two posters by Rommy Torrico and Fidencio Martinez created for Culture/Strike's visual projects "Carving Through Borders" and "Visions From The Inside" as critical narratives by (im)migrants. I read these texts through Emma Perez's decolonial imaginary and articulate the creative praxis of these testimonios (alphabetic and visual) to forge collective, transformative consciousness about (im)migration, with an emphasis on undocumented women's experience and struggle towards social change.

La Que Sueña Con Serpientes: Queer Xican@ Futurities and Visionary Representations

♦ *Irene Alejandra Ramirez, University of Arizona*

Ancient spatial and temporal consciousness, represented as serpents, in Chican@ art serves to unsettle colonial conceptions of linear time and cartography. This project demonstrates how Chican@s appropriate and resignify Indigenous iconography of mythological figures like Coatlicue and Quetzalcoatl. I theorize the serpent as a labyrinth of cosmic and spiritual realities through my own art. My art is an intersectional, Queer, hybrid analysis of Indigenous legacies, cosmic and earthly geographies which un-makes national, heteronormative, US identities, and re-articulates them as fluid figures in Chicanismo's memory and future imaginings.

138. Decolonizing Across the Disciplines: Bodies, Biopolitics, and Situated Knowledges

11:00 AM–12:15 PM

Palais des Congrès
518B (LCD)

MODERATOR

- ◆ Steven Pokornowski, Rio Hondo College

PARTICIPANTS

Early Modern Medical Texts and the Regulation? of the Female Body

- ◆ Jessica C. Murphy, University of Texas, Dallas

Do codified medical texts in the early modern period in England successfully regulate their female body contemporaries? In this paper, I will explore popular texts' engagements with medical "authority" in early modern England and argue that medical authority's attempts to colonize the female body through texts that label and name all of its parts and ailments are resisted by popular literature in surprising ways. These popular texts treat the female body with a measure of irreverence that works to undermine the certainty of medical authority and thereby open a space for resistance.

Liberating the Cervix: The Biopolitics of DIY Gynecology

- ◆ Kim Brillante Knight, University of Texas, Dallas

Patriarchy, capitalism, and anti-environmentalism remain foundational to "internet culture," despite rhetorics of the internet's decolonizing potential. This paper focuses on these tensions in online practices of DIY gynecology. I analyze the GYNEpunks, a hacker collective who provide DIY tools and diagnostic information to underserved populations. I read the GYNEpunks in relation to other internet-enabled DIY practices, such as DIY "detoxing" and "tightening," that reveal the pervasive effects of colonial orderings. I suggest that any attempt to use the internet to decolonize women's bodies must have a corollary goal in the development of a feminist infrastructure that decolonizes the internet itself.

Internalized Ablenationalisms: Ingestibles and the Transnational Circulation of Conflict Minerals

- ◆ Olivia Banner, University of Texas, Dallas

The emerging knowledge system of precision medicine constellates material entanglements between bodies in the global north and south. "Ingestibles" (pills that deliver a drug and measure the bloodstream's reaction) are composed of conflict minerals and assembled by people—primarily women—of color in Northern California manufacturing plants. As these pills dissolve in the guts of Westerners whose stress levels they measure, their components are excreted into the water supply. The transnational circulations of such devices reveal how knowledge about and treatment of Western bodies depends on extracting value from bodies in the Global South and U.S. workers of color.

The Korl Woman and the Crowd: The Laboring Body as a Site of Digital Resilience

- ◆ Xtine Burrough, University of Texas, Dallas
- ◆ Sabrina Starnaman, University of Texas, Dallas

In *Life in the Iron Mills* (1861) the Korl woman sculpture critiques practices that made workers disembodied parts of an industrial machine. Carved from industrial waste, the figure, "a nude woman's form...grown coarse with labor, powerful limbs...with some one poignant longing," (Davis) is a metaphor for the immigrant laborer's desire for a decolonized embodied identity. "The Laboring Self" installation presents 3-D sculptures of Amazon.com's Mechanical Turk virtual crowdwork platform laborers' selfies—images that represent their identities and longings. The digitized images of global digital pieceworkers made concrete creates a cross-temporal act of resisting the colonization of worker bodies.

139. Becoming Just: Feminist World-Making Around the Globe

11:00 AM–12:15 PM

Palais des Congrès
518C (LCD)

MODERATOR

- ◆ Jaspal Kaur Singh, Northern Michigan University

PARTICIPANTS

Social Justice and Earth Democracy: Zakes Mda's Ways of Dying and Phswane Mpe's Welcome to Our Hillbrow

- ◆ Jaspal Kaur Singh, Northern Michigan University

In South Africa, where racial and land segregation led to divisions and exclusions, and where colonialism transformed into neocolonialism leading to "cultures of exclusion, dispossession, and scarcity," Mda's and Mpe's texts show resistant responses to colonialism's "slow violence" (Nixon). However, whereas Mpe represents dislocation of the rural polity moving to urban areas in abject terms, Mda's representation, although also signifying disenfranchisement, ultimately rises above the despair and shows interconnectedness "between present, past and future generations" thereby practicing a form of "earth democracy" (Vandana Shiva 2005).

"Never Shut Up My Native": Expressing Indigenous Feminism in Sápmi

- ◆ Kyle Bladow, Northland College

Indigenous feminism continues to flourish as new waves of artist-activists participate in coalitional, grassroots movements. This presentation will focus on the productions of Mimie and Maxida Mårak, two Sámi women whose music and poetry feature vibrant combinations of hip-hop, bluegrass, spoken word, and joik (traditional Sámi singing). The Måraks' visibility on Instagram and in the new Swedish television series *Sápmi Sisters* demonstrates their utilization of new media to advocate for feminism, environmentalism, and indigenous rights. By expressing intersectional indigenous identities, the Måraks boldly attest to the vitality of contemporary Sámi world-making.

Friday, November 11

My Blood Doesn't Lie: Visualizing Corporeal Sovereignty in Anishinaabe Mixed Media Poetics

♦ Patricia Killelea, Northern Michigan University

This paper explores the politics and poetics of corporeal sovereignty in the work of contemporary Anishinaabe writer and visual artist Tessa M. Sayers. Sayers' mixed-media piece, "New Lessons," asserts Anishinaabe women's bodies as a critical dialogic site for redressing racist and colonized readings of corporeal presence. This paper demonstrates how Sayers reclaims traditional Anishinaabe definitions of kinship in the face of colonial authenticity discourse. Sayers's work is contextualized within the Canadian government's failure to address ongoing epidemics of missing and murdered indigenous women.

Re-seeing the Archive: Race, History, and Erasure in a 19th century Quilt

♦ Rachel S. May, Northern Michigan University

Inspired by the work of Sarah Ahmed and her "willful subjects" who raise their arms against racism and injustice, bell hooks's theory of visual archives that represent people of color, and M. NourbeSe Philip's retelling of the murder of one hundred fifty enslaved people when they were drowned at sea for insurance money, in her book *Zong!*, I excavate from an archive the stories of two enslaved women, Eliza and Minerva, cobbling together facts and documents along with research of free and enslaved people in 1830s Charleston, and examine my own implications in contemporary systems of oppression.

140. NWSA 2016 Presidential Session Decoloniality, Intersectionality, and Critical Resistance

11:00 AM–12:15 PM

Palais des Congrès
519A (LCD)

This session focuses on three new books about intersectionality that highlight its activist roots, complex history, and radical possibilities: *Intersectionality*, by Patricia Hill Collins and Sirma Bilge (Wiley 2016); *Intersectionality: An Intellectual History*, by Ange-Marie Hancock (Oxford 2016); and *Intersectionality: Origins, Contestations, Horizons*, by Anna Carastathis (Nebraska 2016). Drawing on their work across borders and disciplines, the authors will discuss:

- ♦ How to disrupt U.S.-centric, ahistorical, and/or depoliticized approaches to intersectionality;
- ♦ How intersectionality "travels" and is applied (or misapplied) as a critical tool, political lens, and school of thought;
- ♦ How intersectionality remains relevant for social justice work and radical politics;
- ♦ The need to take up decolonial and intersectional feminist projects together—to delegitimize settler logics, challenge state power, generate effective coalitions, contest endemic violence, or focus on sovereignty politics in new ways, for example.

MODERATOR

♦ Vivian M. May, Syracuse University

PRESENTERS

- ♦ Anna Carastathis, University of the Aegean
- ♦ Ange-Marie Hancock, University of Southern California
- ♦ Sirma Bilge, University of Montreal

141. Feminist Literatures, Embodiment, and Law in the United States

11:00 AM–12:15 PM

Palais des Congrès
519B (LCD)

MODERATOR

♦ Mark Kessler, Texas Woman's University

PARTICIPANTS

Women in Prison, "Bitch Planet", and "OITNB": What Do We Know, What Do We Imagine, What Can We Do

♦ Rachel Marie-Crane Williams, University of Iowa

The rise in popularity of "Orange is the New Black" and recent publication of "Bitch Planet" remind us that the world of women in prison represents our darkest fantasies, fodder for voyeurism, and our fears about how our culture and government treats women on the margins with histories of trauma, poverty, addiction, mental illness, and violence. Williams explores some of our latest cultural/textual representations of women in prison, questions why these are so powerful and popular, and talks about her own experience as an artist, researcher, and teacher in the women's prison in Iowa where she has worked since 2000.

Gender, Politics, and Asylum Law: A Feminist Analysis of Gender-Based Claims by Unaccompanied Minors

♦ Christina Gerken, Indiana University, South Bend

Contrary to the media's insistence that most unaccompanied migrant children from Central America are illegal immigrants in search of a better life, recent data suggests that the majority of these young migrants are fleeing various forms of violence and abuse. Yet despite a potentially valid need for international protection, they struggle to navigate an adult-centered asylum system. My presentation will focus on unaccompanied girls fleeing from gang violence and examine the legal framework that continually devalues their bodily integrity and fails to recognize that sexual violence can be a form of persecution

An Anti-Archive for the Girlchild

♦ *Tanya Ann Kennedy, University of Maine, Farmington*

In *Buck v Bell* (1927), Justice Holmes wrote that compulsory sterilization was permissible under U.S. law for the “welfare of society.” This paper examines the feminist literature and legacies of this decision that (re) institutionalized the state’s violation of the bodily integrity and autonomy of those deemed “unfit.” There has been much analysis of the role that Holmes’ eugenic logic played in the birth control movement, but my paper brings together feminist literature, art, and testimony that challenge the eugenic thinking and practices of *Buck v. Bell* and offer alternative models for linking bodily autonomy and integrity to social welfare.

142. Unsettling the Linear Logic of Age: Narrating Complexity in Later Life

11:00 AM–12:15 PM

Palais des Congrès
520A (LCD)

MODERATOR

- ♦ *Peg Cruikshank, FairPoint Communications*
- ♦ *Corinne Field, University of Virginia*

PARTICIPANTS

Grandmothers in Antebellum Slave Families and Communities

♦ *Stephanie J. Shaw, Ohio State University*

Close to a million slaves were moved from the Upper-South to the Deep South during the antebellum era of national expansion (1820–60). Old people were regularly left behind. This paper examines the impact of the presence or absence of grandmothers on slave families and communities as a consequence of these age-selective dislocations. It confirms “the grandmother hypothesis” of evolutionary biologists and anthropologists, showing that contrary to the view of old women as needing more help than they were able to provide, for a significant portion of their post-reproductive years, these women kept slave families and communities alive.

Complex Activist Herstories: Unsettling Linear Narratives of Aging as Decline

♦ *May Chazan, Trent University*

Dominant understandings of aging as either progress or decline have been implicit in colonial constructions of modern subjects. This paper challenges such assumed linearity, pointing instead to the complex later-life narratives of older women activists across North America. Based on 35 detailed activist herstories, the paper examines why and how these women worked for social change across their lifecourses. While participants described varied later-life activisms, many connected activist aging to their sense of expanding borders, their shifting settler subjectivities, and increasing opportunities associated with aging. Their stories thus unsettle linear and reductionist narratives of aging as constriction, decline, and disengagement.

Decolonizing the Mistreatment of Older People: Ageism, Feminism, and Agency

♦ *Joan Roberta Harbison, Dalhousie University, Halifax*

This paper examines the colonization of the mistreatment of older people by experts favouring protection within a rhetoric of rights. It contests the view of “elder abuse and neglect” as an entity subject to intervention and positivist research by professionals and scholars—one that followed its construction within the rise of a gerontology associated with aging as physical and mental decline. It considers what evidence there is that the increasing interest of feminists in aging will lend support to the agency of older women in reconstructing and addressing their mistreatment within the context of profound societal ageism.

Captives of Care: Margaret Atwood’s “Torching the Dusties”

♦ *Ulla Kriebner, University of Graz*

This paper analyses Margaret Atwood’s short story “Torching the Dusties” as a representation of the fourth age as exile. In Atwood’s story, in which a violent anti-elderly mob sets out to burn down nursing homes, the care home as a space of exclusion is a spatial metaphor for the experience associated with old age. A metaphorical reading of such narratives can take us from the concrete to the abstract level, and allow us to think about life on a radical and existential level, leading us to ask the question whether there is an “ideal place” to live and grow old.

143. Reimagining the Borders of Possibility: Women Respond to Neoliberalism

11:00 AM–12:15 PM

Palais des Congrès
520B (LCD)

MODERATOR

♦ *Jill M. Bystydzienski, Ohio State University*

PARTICIPANTS

Business and Borders in Economic Empowerment: Stories from Women in Rwanda

♦ *Paula C. Herring, DeVry University*

The relationship between economic prosperity in a post-genocide culture and its contribution to the daily practices of Rwanda’s business women was the focus of this study. Twenty Rwandan women were interested. Their responses included stories of business, borders, nationalism, passion and drive for success. The interviews embraced a post-colonial foundation that related to current conditions in Rwanda.

Friday, November 11

Veiling and Vampirism: Imperialism and Resistance in A Girl Walks Home Alone at Night

♦ Ashley Begley, Goucher College

This paper examines the Iranian-American film, *A Girl Walks Home Alone at Night*, as an act of resistance to imperialism in the Middle East. It explores how the protagonist, othered both by her belief in the Islamic faith and her deviating vampiric body, subverts Western imperial influence by claiming the power that lies in her female sexuality, thus challenging the normalization of heteropatriarchy.

Decolonizing the Polish Economy?: How Women's Organizations Navigate Neoliberalism in Poland

♦ Jill M. Bystydzienski, Ohio State University

Based on research with women's organizations in Poland, this paper examines how organizations that support women's participation in the neoliberal economic market also resist neoliberalism (Bockman and Eyal 2002; Koobak and Marling 2014; Spivak 1990), and re-colonization of the country by the West, by promoting collaboration and mutual support among women, gender equality, and local sustainable enterprises. The specific strand of feminism these organizations offer creates the possibility for re-imagining (Markovicky 2014; Suchland 2011) the Polish economy and nation.

144. Framing, Flight, and Storymaking: New Vocabularies of Resistance

11:00 AM–12:15 PM

Palais des Congrès
520C (LCD)

MODERATOR

♦ Nancy Staton Barbour, Oregon State University

PARTICIPANTS

Feminist Decolonial Praxis and Institutionalized Contempt: On Steven Salaita and Hannah Arendt

♦ Ginna Husting, Boise State University

[Following] Arendt, Said, Buber, Malcolm X...I conceptualize Zionism as deeply inhumane ethically, and as destructive politically, for Jews and Arabs, for humankind.

—Salaita, *Israel's Dead Soul*

Feminism requires exposing the affective logics of civility/contempt undergirding neocolonial dominance (Césaire 1955, Nakano Glenn 2015). I examine how demands of civility/respect reproduce domination, using two different moments of institutional contempt: abusive receptions of Arendt's critiques of Israeli nationalism in *Eichmann in Jerusalem* (1963); and the vocabularies of motive mobilized to discredit and fire Steven Salaita (2014). I compare Arendt's and Salaita's (disparate) performances of resistance as tools for feminist, decolonializing praxis.

Resisting Neoliberal Legibility: A Black Feminist Pause and Reflection

♦ Lydia Kelow-Bennett, Brown University

This paper examines how the flurry of critical analysis Black feminists often produce around Black cultural texts contributes to the rationalization and legibility undergirding Western epistemes. As such, I argue for a decolonial alternative built on the works of McKittrick, Wynter, Moten and Keeling that emphasizes a fugitive response to Black cultural production and refuses neoliberal predictability. Connecting the demonic and fugitivity, I aim to explore how the act of pausing, framed as a decolonial feminist praxis, provides a small but meaningful space for cultivating “[un]determined and [un]knowable outcome[s]” (McKittrick) where the demonic can emerge and flight ensues.

Stories, Affects, Resistance: Living with Qallunaat, Listening to Mini Aodla Freeman

♦ Ginna Husting, Boise State University

Central to the affect of settler-coloniality are contempt and wonder, which produce a recursive master-slave logic. I analyze two texts, one illuminating, one refusing neocolonial logics and representations of indigenous/colonial culture.

Robert Flaherty's 1922 *Nanook of the North* produces fantasy effects of wonder, nonracism, and nonviolence through a pseudo-politics of recognition across difference. Mini Aodla Freeman's *Life Among the Qallunaat* demonstrates ways of knowing, critiquing, and living that refuse alignment with domination. Qallunaat's critique-resistance re-imagines relationships, replacing master's tools (contempt, wonder) with straightforward, partial stories arising from recognition of violence and ways of living, hoping, and loving through that violence.

Story-making Practices of Buxtonian Women

♦ Pauline Baird, Bowling Green State University

In “Story-making Practices of Buxtonian Women” I theorize how rural African Guyanese women's stories shape the realities of Buxton lives and impact how Buxtons make and share knowledge. Using the “Wah De Story Seh” practice, I listen to the stories from a group of multi-generational Buxton women to understand a Buxtonian approach to oral history research as well as the interconnectedness of land, body, and space from a decolonial framework. My study demonstrates what it looks like to work at the intersections of Caribbean rhetorics and cultural rhetorics.

Theorizations of Indigeneity, Decolonial Practice, and Political Subjectivity in First Nations/Native American and Philippine Feminisms

♦ Melisa Casumbal-Salazar, Whitman College

I analyze indigeneity, decoloniality, and “radical justice, kinship, and community” (Byrd 2009, 16) in two incommensurable, simultaneous feminist formations—the scholarship of First Nations/Native American women, and of U.S.-based Filipin@ feminists with the Center for Babaylan Studies. How do scholars within these two fields understand the significance

of place, history, tradition, sovereignty, and specific modalities of colonial violence? How are their political projects resonant and divergent? Through close textual analysis, I consider the implications of these scholars' work for conceptualizing: (1) indigeneity and decoloniality in their historical and sited specificity, and (2) cross-movement collaboration and alliance.

145. Un-settling Palestine: Visual Culture, Culinary and Literary Approaches to Arab American Feminisms

11:00 AM–12:15 PM

Palais des Congrès
520D (LCD)

MODERATOR

- ◆ *Sangeeta Ray, University of Maryland, College Park*

PARTICIPANTS

Palestine in the Sky: Arab Futurisms and Queer Cosmic Utopias

- ◆ *Ronak K. Kapadia, University of Illinois, Chicago*
- ◆ *Anita Mannur, Miami University*
- ◆ *Crystal Parikh, New York University*

This paper questions what speculative architecture, outer space, and Arab futurisms yield for thinking Palestinian sovereignty otherwise. Employing Palestinian visual artist Larissa Sansour's science fiction fantasy work as a form of knowledge this paper asks after Palestine's other worlds—past, present, future. Sansour's short films and photo series *Nation Estate* (2012) and *Space Exodus* (2009), provide a fantasy break from the impasse of colonial occupation. Through these works we glean a vision for outer space as utopian imaginings beyond settler security state violence. This paper contributes to transnational feminisms and probes its outerplanetary and cosmic dimensions.

Cooking Gaza: Recipes and their Counterpublics

- ◆ *Anita Mannur, Miami University*

This paper examines social media and cookbooks devoted to the dissemination of culinary knowledge about Palestine and Arab Americans, the paper explores how Laila el-Haddad's *Gaza Kitchen* provides a way to think through the importance of documenting the disappearing cultural legacy of Palestine; against the more celebratory articulations of Israeli/Palestinian culinary encounters in the *Jerusalem Cookbook* popularized by Ottolenghi. I ask what political work can be achieved through the writing down of recipes, arguing that the culinary, an emerging theoretical space within the purview of transnational feminist studies, offers important ways to think about empire, territory, and gender.

1918, or Awaiting Self Determination in American Women's Literature

- ◆ *Crystal Parikh, New York University*

The first paper reads Elizabeth Bishop's landmark poem "In the Waiting Room," alongside a short story by Arab American writer Diana Abu-Jaber, "My Elizabeth." Abu-Jaber's story rewrites Willa Cather's 1918 novel *My Antonia* as the intense and intimate friendship between a Palestinian girl, Estelle, and a Sequoia girl, Elizabeth, after Estelle moves to the United States and eventually to Wyoming, following the death of her father. The paper probes what "likenesses" might be forged for women across national, racial, and religious differences, as well as across the broad span of the "American Century,"

146. Resistant Readings and Transgressive Subjectivities

11:00 AM–12:15 PM

Palais des Congrès
520E (LCD)

MODERATOR

- ◆ *Melanie Cattrell, Blinn College*

PARTICIPANTS

Decolonial Design in Feminist Science Fiction

- ◆ *Carolyn Elerding, Ohio State University*

The malleability of less physical technologies like social categorization systems suggests possibilities for decolonial repurposing of difference itself (Chun 2009). In the speculative futures of feminist science fiction, settler colonial design of everything from law to furniture gets reimagined to express a process of shifting from colonized alienation to decolonized community. In this paper, I examine the epistemological transformations expressed through technology in Octavia Butler's *Xenogenesis*, Marge Piercy's *Woman on the Edge of Time*, and Skawennati's *TimeTraveller(TM)*. A pattern emerges in which the reconceptualization of materiality reshapes social-technological systems for communal social reproduction rather than profit.

The Myth of "Oneness": Erasure of Indigenous and Ethnic Identities in Digital Feminist Discourse

- ◆ *Jennifer Pierre, University of California, Los Angeles*

This theoretical paper discusses the idea of "oneness" present in traditional and digital feminist discourse, the idea that there exists or can be one central cohesive experience of womanhood across various domains. Using examples from the One Billion Rising movement, the concept is theoretically interrogated on a number of bases. Ultimately the concept is shown to contribute to the exclusion of indigenous and ethnic voices, thus debunking the concept as myth. A continuation of this argument calls for the removal of this perspective from global feminist agendas, for more appropriate and beneficial service of women in communities across the globe.

Friday, November 11

Toward Pedagogically Unsettling the Logic of Racialized Spirit-Murder (Still) Structuring “Our” Orders of Being and Knowing

♦ *Grace Livingston, University of Puget Sound*

This paper engages Patricia Williams’s conceptualization of “spirit-murder” which is as an “assaultive” behavior and “tragic” social formation and relation which turns on a “disregard for others whose lives qualitatively depend on our regard,” effects a “system of formalized distortions of thought,” and “provides a tumorous outlet for feelings elsewhere unexpressed,” as material to Sylvia Wynter’s matrix of the “coloniality of being” and a matter of critical pedagogical imperative. Through critical re-readings of the work of Darlene Clarke Hine, John Dewey, Maxine Greene, Robin Bernstein and teaching experiences of faculty of color, this paper proposes possible pedagogical pathways toward decolonial formations.

Toward a Decolonial and Intersectional Analysis of Rape in the Young Adult Novels of Alice Childress and Jacqueline Woodson

♦ *Angela Hubler, Kansas State University*

Of the dozens of young adult rape novels published since 1978, only a few depict characters of color, and even fewer thematize race. Alice Childress’ *Those Other People* and Jacqueline Woodson’s *I Hadn’t Meant to Tell You This*, however, are informed by a black feminist tradition that articulates the need for solidarity among the oppressed and posits the possibility of an interracial, coalitional politics. These novels offer more than the neoliberal individualism found in the majority of young adult rape novels: an analysis of the structural conditions that lead to rape, and the utopian promise of an avenue to liberation.

Witnessing the War: Moral Repair in Modernist WWI Narratives

♦ *Krista Quesenberry, Pennsylvania State University*

Under the Subtheme “Unsettling Settler Logics,” this paper considers the potential for “decolonial epistemic resistance” in reading autobiographical war narratives through the analytical framework of “moral repair” (Walker 2006). I examine autobiographical accounts of WWI by Vera Brittain, Gertrude Stein, Ernest Hemingway, and e.e. cummings in order to consider war’s victimization not as damage to bodies and properties but as a crisis of values affecting every level of social relationship. The autobiographical war narrative, I argue, is an active process of subject formation for both the author and reader, wherein atemporal ethical expectations are formed and conveyed.

147. Affective Encounters: Interruption as Activist Media Practice (3 Linked Panels)— Panel 3: Proximities of Violence

11:00 AM–12:15 PM

Palais des Congrès
520F (LCD)

MODERATOR

♦ *T.L. Cowan, Yale University*

PARTICIPANTS

Aesthetic Transitions

♦ *Dina Georgis, University of Toronto*

This paper examines the relationship of transsexuality to sexual violence by examining Chase Joynt’s 9 minute video *Akin*. The relationship I make between trauma and transsexuality is not causal or symptomatic, unless we view all gender formations as defenses against our polymorphously perverse origins. Understood through affective ontologies, transsexuality stages the universal vulnerabilities of embodied gender and the imaginative manoeuvres the psyche must make.

Showing War Differently: Documentary Photography as Non-Spectacle

♦ *Marta Joanna Zarzycka, Utrecht University*

Photographic tropes relying on gendered imaginaries (e.g. mourning mother, wounded soldier) perpetuate “grand narratives” of war in times of neoliberalisation of war (Butler and Athanasiou 2013). These images illustrate how affect is commodified as political and commercial attempt to control global and local visual consumerism, pro- or anti-war attitudes, and notions of national belonging (Anker 2014). This paper examines how alternative photographic imagery (capturing small acts of humiliation, the banality and boredom of warfare, or the post-battle landscape) offers traces of war that are far from captivating spectacle, offering rather the low-intensity affects as a more sustainable response to war.

Affective Atmospherics: Post Gothic Pragmatism as Feminist Tactic

♦ *Alanna Thain, McGill University*

This paper considers how contemporary television media takes up a genre of “lost women” films, such as *Vertigo*, *Laura*, or *Lady in the Lake*, where a supernatural mystery around mistaken identity hides an actual dead woman abandoned by the narrative. Contemporary TV series like *Twin Peaks* or *Pretty Little Liars* uses media persistence to reach back and recuperate lost women and girls, and reroute supernatural effects into an affective atmospherics that affirm and negotiate a culture of violence against women through feminist tactics of solidarity, acknowledgement and mediated survivalism.

From Feeling to Action: Feminist Imaginaries of Bystander Affect and Agency

◆ *Carrie Rentschler, McGill University*

The media-enabled bystander is increasingly being touted as a key agent of change, particularly around problems of gendered and racialized violence and street harassment. This talk analyzes how and why the bystander/witnessing agent has become such a visible target of feminist and anti-racist social activism in the contemporary moment, a model for transforming feeling into action and cultivating resistant imaginaries of intervention. This talk focuses on one particular feature of this phenomenon: how different forms of feminist activism understand, and conceptualize, the transition from feeling bystander to technologically-enabled witness.

148. Decoloniality and Artistic Practice: Indigenous Women and Resistant Imaginaries

11:00 AM–12:15 PM

**Palais des Congrès
521A (LCD)**

MODERATOR

◆ *Crystal Leigh Endsley, City University of New York,
John Jay College*

PARTICIPANTS

Decoloniality, Arts-based Methodologies, Indigenous Women and Violence

◆ *Catherine Lynn Richardson, Université de Montréal*

My paper is based on a participatory action research project that uses arts-based methodologies with young Indigenous women who have experienced violence. I will discuss the articulations and representations of resistance in the young women's accounts of violence. The paper will discuss the use of art-making for violence prevention/recovery and as sites of empowerment for young indigenous women. I argue that such acts of resistance to violation constitute a rich and often poetic effort to preserve dignity, a sense of self, and a reclaiming of power.

Voices in Longitude and Latitude: Decolonizing the Screen and research methodologies

◆ *Marnina Gonick, Mount St Vincent University*

In this paper I bring art and ethnography together through a presentation of a video installation called *Voices in Latitude and Longitude* co-created with a professional film-maker. We worked with a group of Inuit young women in the Canadian north filming ethnographic interviews as well as verite footage of life in their community. I explore how art-making offers the possibilities of new epistemologies. Not only are notions of young womanhood challenged, but when girls and northern landscapes come together in dynamic ways I suggest that what may be created, if only temporarily, is something new, something Other.

Girl-led “From the Ground Up” Policy Making: Arts-based Methods in Decolonizing Knowledge about Sexual Violence

◆ *Claudia Mitchell, McGill University*

◆ *Relebohile Moletsane, University of KwaZulu-Natal*

This paper builds on research with indigenous girls and young women in Canada and South Africa, focusing on the ways in which arts-based digital methods such as cellphilm and photo voice can contribute to deepening an understanding of the significance of local knowledges and a decolonizing of knowledge making processes. In particular we are interested in how the art produced can inform policy making processes in each of the two national contexts.

Insurgent Visualities: Indigenous Film and the Unmaking of Colonial Celebratory Culture

◆ *Janice Hladki, McMaster University*

Canadian-based, Indigenous short film and video by women artists has been particularly imperative to the de-colonization of nation-state public memory. The resistant imaginaries of artists such as Dana Claxton (Hunkpapa Lakota Sioux), Alanis Obomsawin (Abenaki), and Shelley Niro (Haudenosaunee) insist on “remembering otherwise” (Simon 2005). This paper explores how contemporary, feminist, Indigenous moving image culture refuses dominant celebratory narratives of white settler histories: the work “reclaim[s] and recast[s]” (Jiwani 2011, 343) discourses about city- and nation-state commemorations (e.g. Columbus Quincentenary, City of Kelowna Centenary), their archival apparatuses, and the territorial claims embedded in the commemorative celebrations of settler colonialism.

149. Rethinking Women’s and Gender Studies—Rethought (or, Looking Towards RWGS Volume II)

11:00 AM–12:15 PM

**Palais des Congrès
521B**

Inspired by what decolonizing knowledge might look like in WGS's unfolding intellectual and institutional relations with other interdisciplinary fields, presenters explore: What other terms or narratives of the field need rethinking and with what consequences? What do WGS curricular offerings say about it as a field, and how do they institutionalize particular versions of this discipline? How do the field's institutional arrangements both open up and foreclose particular intellectual practices, and how are these changing as universities re-organize? And how does the increasing intersection of WGS with these other academic projects generate new directions for rethinking WGS knowledge production practices?

MODERATORS

◆ *Catherine Orr, Beloit College*

◆ *Ann Braithwaite, University of Prince Edward Island*

PRESENTERS

◆ *Heidi R. Lewis, Colorado College*

◆ *Annalee Lepp, University of Victoria*

◆ *Karlyn Crowley, Saint Norbert College*

Friday, November 11

150. Decolonizing Ourselves: Pathography and Autoethnography as Method

11:00 AM–12:15 PM

Palais des Congrès
521C

MODERATOR

- ♦ *Allyson Mitchell, York University*

PARTICIPANTS

Chicana Manual of Style: Practicing Border Herstory in the Anzaldúan Tradition

- ♦ *Laura Lee Oviedo, Texas A&M University, College Station*

Using Gloria Anzaldúa's multidisciplinary approach and theoretical framework of autohistoria-teoria in her new book, *Light in the Dark: Luz En Lo Oscuro*, I present my family's history by combining my historical training with non-traditional methods of presentation, using freestyle raps, code-switching, tattoos, pictures, and oral histories passed down through generations. Thus, I have reformatted the standard citation system, Chicago Manual of Style, required for historians to one called Chicana Manual of Style to (re)write my family and the larger Chicana/o narrative into history, into being, by using cultural representational sources to decolonize the way our stories are read and written.

Decolonizing Narratives: Life Writing as Creative Resistance in *Zami* and *The Cancer Journals*

- ♦ *Annabelle Lee Arbogast, Miami University*

At the intersection of multiple "damaged identities" (Nelson 2001), Audre Lorde writes of her experience of illness and against the pathologization of her identities and desires. In doing so, she forges new forms of life writing that hold promise for others who speak and write from the margins. Through a reading of Lorde's *The Cancer Journals* and *Zami: A New Spelling of My Name*, this paper examines pathography and biomythography as tools for decolonial creative praxis that help to unsettle dominant modes of reading and writing embodied selves.

Pedagogies of Displacement: On "Playing Indian" and Growing Up Queer

- ♦ *Susanne E. Luhmann, University of Alberta*

This paper argues that to do the difficult pedagogical work of decolonization involves, though does not end with, revisiting "unsavoury colonial pasts" (Taiiaki Alfred 2010)—our own, our families', and our countries', so as to understand better how foundational violences, including, settler colonial logics, heteropatriarchy, and white supremacy continue to be accepted as "normal" and even "just" in the present (Avin, Tuck, Morille 2013).

Queer Survival in Decolonial Times

- ♦ *Lucian Gomoll, California State University, Los Angeles*

This paper recalls my experience of being disowned as a teenager and its connections to the death of another queer teen in my community. Theorizing my lived experiences, I will frame queer death as a moment of decolonial possibility in conversation with indigenous feminist theorists of sexuality. This will enable me to reflect on what living with and loving an Anishinaabe man for 16 years has taught me about settler colonialism, and question whether or not "queer" can or should survive in a utopic decolonial future, in a new contribution to the queer temporality debates.

151. Transnational Feminisms Caucus: Dilemmas of Recognition: States, Intimacies, Insurgencies

11:00 AM–12:15 PM

Palais des Congrès
522A

MODERATOR

- ♦ *Erin Leigh Durban-Albrecht, Illinois State University*

PARTICIPANTS

Decolonizing "Family" in Immigration Law

- ♦ *Eithne Luibheid, University of Arizona*

Historically, the US's recognition of intimate ties was codified in immigration law through the framework of "family." Demonstrating ties that were recognized as "family" offered opportunities for legal admission and protection against deportation. Yet, these opportunities were implemented in ways that ensured "family" immigration normalized colonialism, racism, heteropatriarchy, and capitalism. This paper explores how shifting from the framework of "family" to that of "intimacies" offers possibilities for contesting the reproduction of these hierarchies through the immigration system.

Gay Married...with Children

- ♦ *Laura Briggs, University of Massachusetts, Amherst*

There's a queer line of argument against gay marriage to which I am sympathetic that mourns the ways it forces an "outlaw homosexuality" below the horizon of movement goals, and pushes single people and a great many others to the outside of gay liberation. Perversely, though, this paper looks at what was at stake for those who kept applying for marriage licenses, many outside the (white, urban, male) New York-San Francisco axis—rural, Southerners, often queers of color, generally parents—who applied for marriage licenses as part of an inadequate, incomplete, but nevertheless strategic fight for family rights and survival.

Neocolonial Intimacies: Refugee Rights and Queer Kinship

♦ *Sima Shakhari, University of Minnesota*

Queer and trans refugee recognition by human rights regimes is contingent on fixed notions of sexual identity and normative forms of intimacy and coupledness. Private sponsorship by individuals in North America may have enabled forms of queer kinship and conviviality that exceed normative accounts of intimacy. I argue, however, that these forms of “queer kinship” are predicated upon imaginations of a shared queer identity in teleologies of progress, wherein protection as a private act of charity gives ethical authority to the sponsor by distracting from neo-colonial and neoliberal practices that produce refugees and their misery in the first place.

152. Beading a Path to the Future: Indigenous Anti-Violence Work, Community Activism, and Walking With Our Sisters

11:00 AM–12:15 PM

**Palais des Congrès
522B**

This session supports the Indigenous art installation titled *Walking With Our Sisters* (WWOS) that commemorates missing and murdered Indigenous women in Canada and the United States through beaded moccasin vamps. In order to underscore the decolonial potentiality of WWOS this session outlines the current anti-violence movement in Canada and the United States, analyzes how WWOS incites community action, and positions the practice of beading as sacred. Importantly, while settler colonialism persistently works to violate and repress Indigenous women, we argue this commemorative installation fights back by utilizing the Indigenous practices of gathering the community, acting from experiential knowledge, and maintaining cultural traditions like beading as modes of decolonial struggle. While many art exhibits are maintained and curated through a Eurocentric analytic, WWOS reclaims an Indigenous perspective on art and its purposes to break the settler vow of silence that seeks to continuously harm Indigenous women and subsequently render those violations invisible. Quite differently, this session demonstrates how WWOS calls attention to the evident absence of the many missing and murdered Indigenous women and girls throughout Canada and the United States in order to engage in the processual work of Indigenous resurgence. In the end, this session advocates for the use of Indigenous art, specifically beading, as a medium to disrupt settler colonial violence against Indigenous women and concretize recuperation and decolonization.

MODERATOR

♦ *Kim Anderson, Wilfrid Laurier University*

PRESENTERS

- ♦ *Kimberly Robertson, California State University, Northridge*
- ♦ *Jenell Navarro, California Polytechnic State University*
- ♦ *Laura Harjo, University of New Mexico*
- ♦ *Tracy Bear, University of Alberta*

153. Islamophobia in North American Settler Colonialism

11:00 AM–12:15 PM

**Palais des Congrès
522C**

MODERATOR

♦ *Azeezah Kanji, Noor Cultural Centre*

PARTICIPANTS

Carceral Domesticities: Securitizing the Family in the Age of Terror and Neo-Colonialism

♦ *Davina Bhandar, Simon Fraser University*

This paper focuses on the impact of rates of incarceration amongst indigenous people and detentions of those deemed a risk to national security on the domestic life, surveillance of family members, and use of house arrest procedures that have led to an internalization of carceral life. Family members are engaging in the public and politicizing these forms of surveillance, profiling, imprisonment, and state sanctioned torture. This paper argues that the expanding carceral spaces of contemporary neo-colonialism in white Settling Canada act as conduit to examine shifting gender norms, the increasing securitization of domesticity, and politics of intimacy.

Competing Secularisms and a Post-Muslim Subjectivity

♦ *Itrath Syed, Simon Fraser University*

Indigenous scholar Glen Coulthard critiques the “politics of recognition”, wherein the indigenous subject is positioned in an established colonial dynamic that structures and constrains the possibility of decolonization. This paper will explore the ways in which Muslims in Canada are similarly situated within competing discourses of secularisms and nationalisms. This paper will argue that these discourses render into being the “post-Muslim” subject, one whose external religious identity is deemed appropriately disciplined and which serves to further externalize the highly gendered undisciplined Muslim body as an irredeemable pre-modern subject.

Settler/Terrorist: Islamophilia and Islamophobia in Canadian Discourses on Syrian Refugees

♦ *Azeezah Kanji, Noor Cultural Centre*

This paper interrogates the seemingly competing representations of Syrian refugees in Canadian discourse as security threats (particularly the men) on the one hand, and as benign recipients of Canadian multicultural benevolence (particularly the women, children, and families) on the other. I suggest that the Islamophobia of the first set of representations exists in productive tension with the Islamophilia of the second—stabilizing the raced and gendered structure of the settler colonial state through complementary assertion of Canadian state powers of inclusion and securitization.

Friday, November 11

**154. Chronicity and Contagion:
Re-imagining Queer-Crip Biosociality**

11:00 AM–12:15 PM

Palais des Congrès
523A

MODERATOR

- ♦ *Kelly Fritsch, University of Toronto*

PARTICIPANTS

Excess, Access, and Relief: A QueerCrip Restaging of “Too Much”

- ♦ *Alyson Patsavas, University of Illinois, Chicago*

Taking the discursive proliferation of concerns around the “epidemic of prescription drug abuse” as its starting point, this paper explores how the construction of relief as “excessive” (re) produces the conditions that facilitate access to pain treatment for some and continues to deny the presence, legitimacy, or significance of pain for others. The paper asks what queercrip interventions into and re-workings of the concept of excess and “too much-ness” offer to projects aimed at intervening both in the discourses surrounding pain and pain relief, as well as in biopolitical forms of bodily control and management more generally.

“Chronically Positive”: The Slow, Chronic, and Profitable Misery

- ♦ *Katerina Kolarova, Charles University Prague*

This paper engages in critical discussion with the emerging “chronic turn” within critical theory by exploring the affective biopolitics of HIV and the management of “positive life.” It proposes to think chronicity as a form of animacy, a modality of life that is defined and conditioned by synchronic yet uneven and heterogeneous modes of exploitation and sustenance. This paper explores alternative “cripistemologies” of chronic forms of being; out of backward, non developing, non forward propelling, and non progressing positionalities—positionalities stuck in place as much as in time—and out of visions embracing static forms of animacies and life.

Are You My Therapist?: Alison Bechdel’s Queer Chronicities

- ♦ *Cynthia Barounis, Washington University, St. Louis*

This paper reads Alison Bechdel’s *Are You My Mother?* as a powerful articulation of crip temporality and feminist biosociality. AYMM’s relentless focus on the therapeutic process powerfully upends the medical model by replacing the future-oriented temporality of cure with the slower temporalities of the “chronic.” With no clear origin and no promise of resolution, Bechdel’s depression contrasts markedly with the suicidal temporalities of *Fun Home*. The result is an expansive and interdependent view of healing that moves beyond both the nuclear family and the analyst’s couch, validating the proposition that mental disability can, indeed, be a way of life.

Cryptogenic: Imagining Time, Space, Certainty

- ♦ *Kate Kaul, York University*

Mikhail Bakhtin’s “chronotope” (literally, “time space”) offers a way to think through disability, queer, and trans experiences by engaging with the disconnection from development and progress, the failures of time and space that chronicity and contagion represent. My paper follows the inter-field transposition of chronotope’s representation of “when-where,” or time-space connections. Adding to the when-where of time and space, I will centre disability experience in an exploration of the when-where-why of “cryptogenic,” which means “of unknown or uncertain origin” (OED).

Contesting Mechanisms of Biopolitical Control and Sites of Neoliberal Flexibility

- ♦ *Kelly Fritsch, University of Toronto*

The moderator of this panel will also serve as a discussant, offering a short reflection on the papers before opening up the floor for discussion and questions.

155. Practicing Coalitional Decolonial Feminist World-Making

11:00 AM–12:15 PM

Palais des Congrès
523B

How might we more intentionally engage decolonial feminist world-making as “an ongoing process of co-resistance and alliance” in our social, institutional, and cultural practices? What tools to better “perform resistance to [colonial] structures and legacies” to create greater possibilities for “decolonial being/knowing/loving/resisting/creating (L. Simpson 2015)” might we share? How do we engage decolonial practices of reciprocity, accountability, and relationality in all dimensions of our lives? Participants will map and assess the particularities of our present circumstances, and explore ways to practice creative, innovative, and transgressive decolonial ways of “being/knowing/loving/resisting/creating” with each other in our various contexts.

MODERATOR

- ♦ *Julia Balén, California State University, Channel Islands*

156. New Approaches to Literary Representations: Spirituality, Sexuality, and Agency

11:00 AM–12:15 PM

Palais des Congrès
524A

MODERATOR

- ♦ Aidan Smith, Tulane University

PARTICIPANTS

“Shapeshifting” in Theory and Fiction: New Approaches to Exploring Young Black Women’s Agency

- ♦ Madalina Meirosu, University of Massachusetts, Amherst

Inspired by Subtheme #3, “Bodies and Biopolitics,” this paper explores new theoretizations of young Black women’s agency in decolonizing the oppressive environments around them. It compares Aimee Meredith Cox’s (2015) concept of shapeshifting with Nnedi Okorafor’s (2011) fictional revolutionary shapeshifting in its search for an answer to the following question: How does Cox’s theory of shapeshifting reveal young Black women’s agency in decolonizing a cultural and political space that marginalizes them and what are the limits of this new concept? How can Cox’s work shed light on the fictional intervention of Okorafor’s novel and decolonizing project?

Bodily Attunements: Healing, Time, and Corporeality in Toni Cade Bambara’s *The Salt Eaters*

- ♦ Omari Weekes, Willamette University

This paper asks us to reconsider whether or not certain fictional works that could be categorized as womanist texts do the work of tracing the connections between race, spirituality, sexuality, and community building from within a womanist or black feminist framework. Toni Cade Bambara’s *The Salt Eaters* uses the act of touch as a key mechanism through which black women come together and enhance the racial and gendered consciousness that many early black feminist organizations saw as being paramount for sustained political work.

Building a Rainbow: Feminist Literary Presses and Ntozake Shange’s Poet-Activist Imaginary

- ♦ Jeannette E. Schollaert, University of Nebraska, Lincoln

This paper provides a case study of the first publication from Shameless Hussy Press, Ntozake Shange’s choreopoem, for colored girls..., and the activist undercurrents that come together in Shange’s work. Considering feminist presses in terms of activism, as well as the appeal of Shange’s woman-centered choreopoem, I argue that the forces that coalesce in Shange’s work act in response to the oppression within and outside the second wave feminist movement. Though this paper critiques second wave feminism, it does so with Kathryn Flannery’s warning against a “double erasure” of the diverse networks of feminist activity in mind (12).

Engaging the Myth, Complicating the Stereotype: Young Black Woman Characters in Contemporary African American Popular Fiction

- ♦ Jacinta R. Saffold, University of Massachusetts, Amherst
- Street Lit, a contemporary black popular fiction genre, often centers on the sexual maturation of young black girls. These novels are generally understood as uncomplicated risqué narratives about sex, drugs, and violence. However, such understandings are complicated by novels such as *Push* by Sapphire, *The Coldest Winter Ever* by Sister Souljah, and *G-Spot* by Noire, which present dynamic characters whose sexual, reproductive, and pleasure choices are entangled with the expectations of men, socio-economic constraints, and aspirations of being sexually desirable. From these Street Lit novels, themes concerning rape culture, images of healthy black women’s sexuality, and sexual pleasure emerge.

157. Methodologies of Decolonization and Unsettling

11:00 AM–12:15 PM

Palais des Congrès
524B

MODERATOR

- ♦ Jennifer Musial, New Jersey City University

PARTICIPANTS

Unsettling Visual Practices Through Creative Expression

- ♦ Rachel Hurst, Saint Francis Xavier University

My current research project reads settler photographs of Indigenous people from 1850–1950 in Canada and the United States, arguing that this vast colonial archive is structured by a “before” and “after” logic that erases the violence of colonialism by attempting to document the “benefits” of settler contact for Indigenous people. As a settler researcher, it is critical to situate my own complicity in the visual practices I analyse. I have written a series of short stories about my own childhood photographs, which I am typesetting and printing on a letterpress as a pre-photographic print technology, and I discuss this process.

Decolonizing (and) Feminist Methodologies: Tensions and Possibilities

- ♦ Krista R. Johnston, University of Winnipeg

Several scholars have noted shared features between Indigenous and feminist methodologies, including the emphasis on positionality, praxis, and research ethics (Kovach 13, 25; Rigney; Wilson). This paper reflects on the possibilities and tensions that arose when combining Indigenous and feminist methodologies in the Land and Solidarity research project which employed critical autobiography in group and individual interviews with Toronto-based Indigenous sovereignty and migrant justice activists on decolonization and alliance. In this research, it is evident that further attention is needed to the decolonization and decolonizing potential of feminist research methodologies, and to the roles and responsibilities of non-Indigenous researchers.

Friday, November 11

Haunting as Decolonial Method? Unsettling Historiography, Revisiting the Politics of Evidence

♦ *Amber Dean, McMaster University*

Suzanne Vail is the protagonist of Katherine Govier's novel *Between Men*, a young historian obsessively studying the 1889 murder of a young Cree woman named Rosalie in Calgary, Alberta. Reading *Between Men* in 2010, we found ourselves anticipated in form and obsession. That Suzanne Vail is a fiction and we are nonfiction does nothing to quiet this shock; rather, it prompts us to engage (with) her as we think through crises of ontology and epistemology in relation to what haunts contemporary efforts to frame historical remembrance of "settling" the Canadian West.

158. Messy Be/Longings: On Borders, Transgressions, and Reframings

11:00 AM–12:15 PM

Palais des Congrès
525A

MODERATOR

♦ *Janet Conway, Brock University*

PARTICIPANTS

The Space of Indigenous/Non-Indigenous Solidarity: "Step Back, but Not Out"

♦ *Carol Lynne D'Arcangelis, Memorial University*

Drawing on auto/ethnographic research, I propose a framework for non-colonizing solidarity between Indigenous women and white women in a Canadian context. Conceptualizing spatially the "problem" of solidarity, I trace the possible contours of decolonial subjectivities in "solidarity encounters." If the problem is settler colonial transgressions of intersubjective and material boundaries—resulting from desires for proximity to Indigenous others and settler desires for be/longing (Ahmed, 2000; Bergland, 2000; Morgensen, 2011)—the solution involves distancing. This reconfigures material, discursive and intersubjective boundaries, and reorients white settler women allies in solidarity spaces to bring collective white settler privilege into view (Ahmed, 2012).

Playing with Mud; or What Happens Where Water Meets Land

♦ *Sonja Boon, Memorial University*

In this paper, I examine the conceptual potential of mud. Focusing on the eroding riverbanks of the former Dutch colony of Suriname, I expand on Phaf-Rheinberger's (2003) notion of the waterkant—or waterfront. A liminal space between locations, the waterkant is a contact zone where slave trades were negotiated, indigenous peoples encountered colonizers, and indentured labourers caught sight of land. At the level of lived experience, a waterkant lens enables an interrogation of the muddied waters of ethnic and racial mixture that emerge in family histories and in contemporary expressions of identity as a result of these complex colonial migrations.

Writing to belong: Labrador's Them Days Magazine

♦ *Vicki Sara Hallett, Memorial University, Newfoundland*

The small quarterly publication *Them Days* showcases myriad remembrances of people and place in Labrador. Its juxtaposition of life narratives, ranging from Indigenous elders' accounts of life on the trap-line to recollections of the construction of the Goose Bay Air Force Base, defies the homogenization of Labrador or Labrador identity. In this paper, I practice what Simpson and Smith have termed "theoretical promiscuity" (9), using feminist life-writing and postcolonial and decolonial theories to explore how the mixture of Indigenous and settler narratives in *Them Days* might be read to engage with the complex politics of borders and be/longings present in their multivocality.

159. Spirituality, Belonging and Borderlands: Native American Women, Chicana, and Queer Community Organizing and Decolonial Feminisms

11:00 AM–12:15 PM

Palais des Congrès
525B

As the historical homelands to Pueblo people, New Mexico simultaneously holds the complex histories of multiple waves of colonization. Speakers will engage Anzaldúa's concept of memory and embodied history to discuss decolonial paradigms at organizations in northern NM. Through roles in Pueblo and Chicana/o communities, speakers will discuss how new and traditional knowledges bridge contested historic colonial boundaries and create indigenous, women-centered spaces for belonging and healing from historic trauma. Working from the paradigm of "woman as the first environment" (Cook), speakers will engage in discussions of the interconnections between environmental justice, decolonizing our bodies, spirituality, and indigenous knowledge.

MODERATOR

♦ *Ana X Gutierrez Sisneros, Northern New Mexico College*

PRESENTERS

♦ *Patricia Marina Trujillo, Northern New Mexico College*

♦ *Corrine Sanchez, Tewa Women United*

♦ *Nathana Bird, Tewa Women United*

160. Poster Presentations

12:00 PM–1:15 PM

Palais des Congrès
Exhibit Hall

PARTICIPANTS

A Hyphenated Life: Lived Resistance to Invented Italian-American Corporealities

- ◆ *Celeste Del Russo, Rowan University*
- ◆ *Katherine Silvester, Indiana University*

Guido, mobster, wop, drug dealer, drug addict, racist, deviant, buffoon, bimbo, and sex-crazed stallion. This poster presentation challenges the contemporary invention of Italian-American stereotypes, corporealities, and subjectivity through documentary family histories curated and archived by 2nd and 3rd generation descendants of immigrant parents.

Biopolitics and African American Women's Bodies: The Obesity Epidemic, Pathologization, and Mediating Factors

- ◆ *Marcia Davis Taylor, University of South Carolina*

According to anthropological studies, the prevalence of fatness and obesity at any given time in a society is considered as a measure of its level of "cultural order." Biopolitics, embedded in the U.S. government's efforts to wage war on obesity, fail to acknowledge the contributing roles of government and business in escalating obesity rates, while exhorting individuals to be solely responsible for their own health outcomes. The proposed poster session employs the feminist frameworks of feminist epidemiology and postcolonial feminist theory, to explore new and alternative methods for conducting research on the prevalence of obesity among African American women

Challenging Settler Financial Logics through Latinx Student and Family Financial Practices and Pedagogies

- ◆ *Kathy Villalon, University of Wisconsin, Madison*

Latinx students in higher education often face many issues to degree completion, including paying for college. Many barriers and solutions are centered on students, families, and cultural frames. However, I illuminate student and family financial practices and pedagogies of the home as students respond to homogenizing and flattening settler financial logics, like FAFSA. Specifically, I looked at the financial practices of six low-income Latinx students. How did these students engage in financial practices? What did they identify as issues to degree completion? Were students responding to settler logics through contrary family financial practices, and pedagogies of the home?

Coaches, Social Studies Teachers, and Gender: What's at Play?

- ◆ *Mardi Schmeichel, University of Georgia*

The perception that high school social studies teachers are often sports coaches is widespread, but there has been little empirical research on this issue. In the study described in this poster, I show that there may be a link between this pattern in social studies and another underexplored topic: the underrepresentation of women among high school social studies teachers. Through the analysis of a database of teacher-coaches in Georgia, this poster presents evidence to substantiate the perception of the social studies-coaching connection and the disproportionate representation of men social studies coaches in comparison to men coaches in the other subject areas.

Critical Information Literacy for Women's and Gender Studies: Development of a Framework

- ◆ *Caitlin Shanley, Temple University*

This poster will share preliminary efforts in a work-in-progress project to create information literacy guidelines for Women's and Gender Studies education. In 2015, the Association of College and Research Libraries (ACRL) completed a framework to aid faculty and librarians in our shared goals to support students' critical discovery, consumption, and production of information. Librarians in the ACRL Women and Gender Studies Section are creating a discipline-specific companion document that centers feminist knowledge production and methodologies. Participants will engage in conversations about critical information literacy, and provide valuable feedback on the creation of this living document.

Death, Dignity and Doulas: Interrogating Embodied Autonomy in Canada's End-of-Life Debates

- ◆ *Wendy Pringle, University of Massachusetts, Amherst*

This paper considers the relationship between the biomedicalized body at life's beginning and at its end, by comparing the "Dying With Dignity" movement in Canada with the women's health movement of the 1960s and 1970s. I analyze "death doulas" pamphlets, e-books, and print-on-demand guides for assisted suicide and alternative end-of-life care. These materials provide striking parallels with materials produced by and for women seeking reproductive health care, feminist pamphlets, and books written for the women's health movement. In juxtaposing these two areas of discursive practice, I argue for a stronger feminist voice in drafting new determinations of dignity in death.

Friday, November 11

Decolonizing Travel Writing

♦ *Shealeen Meaney, Russell Sage College*

This presentation focuses on writings of U.S. women travelers in 1920s. It examines the ways that “unliberated” women serve as the backdrop for the travelers’ adventures and provide the necessary contrast to their self-representations of enlightened American femininity. Each constructs her modern American self against both colonizers and colonized but also falls in line with colonialist logics and value systems in her attempts to both speak for her “outsider-sisters” and provide American readers with models of “modern” liberated female subjectivity. Historical patterns are examined in relation to 21st century travel writing that seeks to decolonize both genre and practice.

Disrupting Publishing Economics: Open Access as Feminist Praxis

♦ *Meredith Kahn, University of Michigan*

While the academy rewards scholarly activities such as publishing in peer-reviewed journals, we do not need to set aside our feminist ethics when we seek to share our work with colleagues, students, and the public. Traditional academic publishers use rights transfers and paywalls to make scholarship inaccessible to most readers. However, feminist authors can use copyright and licensing knowledge to their advantage and make it possible to share their work with every reader, regardless of their ability to afford journal subscriptions or their affiliation with prestigious universities.

Ephemeral Commemoration as Archival Scenario-play in a Borderlands Community

♦ *Diana Daly, University of Arizona*

In Tucson, Arizona an annual procession tens of thousands strong asserts a dynamic community identity and history as it commemorates the dead, via ephemera that are papered, organic, remembered, and performed. I analyze narratives involving three women at the heart of this parade as they weave a ritual that resists archival reification through ephemeral world-building. Through this analysis I raise the complex issue of the need to unbuild Anglo scenarios of conquest and inheritance as we build a borderland community.

Feministskaya Fabrika: The Invisible College of Women Scientists in the Laboratories of Ivan P. Pavlov

♦ *Darryl Hill, College of Staten Island*

♦ *Alexandra Novitskaya, Stony Brook University*

Few Western scholars know much about Russian physiologist Ivan Pavlov’s *feministskaya fabrika*, the invisible college (Crane 1972) of women who worked in his lab. This paper reports on archival research about the life and work of the women who defended dissertations under Pavlov (Kvasov & Fedorova 1967). This talk explains Pavlov’s distinctively modern and European approach (Todes 2002, 2014) and highlights the role of these remarkable women in the knowledge production of Pavlov’s factory, the success of this college once they graduated and entered Russian life, as well as some troubling moments in Pavlov’s feminism.

Free The Nipple

♦ *Kehana Elizabeth Bonagura, Manhattan College*

The goal of this poster presentation is to underscore the hyper-sexualization of women’s bodies and the impacts of this on breastfeeding in public. Following in the footsteps of the “Free the Nipple” campaign, I have created a mini-documentary that features photographs of topless individuals holding pieces of paper in front of their nipples, which displays either a fact about gender inequality or a personal statement of the participants’ choosing. My work challenges the discriminatory policies that are in place to prevent women from being topless, including breastfeeding in public and on social media sites such as Instagram.

Hidden Issues of Jewish Adolescent Girls

♦ *Cheryl Weiner, Lesley University*

Jewish girls’ self-concept and developmental experiences are relatively unexplored issues, given that Jewish experience is historically absent from conversations regarding multiculturalism and feminism (Langman 1999; Clark 2000). The limited research suggests that Jewish girls in America face unique challenges due to the intersections of religion and gender on their lived experiences. They struggle with high rates of over-achievement (Cooper-Benjamin & Gordon 2008), disordered eating (Pinhas, Heinmaa, Bryden, Bradley, & Toner 2008), dissatisfaction with appearance body image issues, depression, and anxiety. It is unclear whether religion can serve as a mediating factor in helping girls navigate the challenges of adolescence.

Interracial Lesbian Relationships as Queer Feminist Imaginaries

♦ *Lauren Marie Todd, Southern Connecticut State University*

Through the lens of intersectionality, our poster highlights the political and historical importance of interracial lesbian relationships. We interviewed ten women in interracial lesbian relationships, focusing on the forms of oppression they have experienced, their views of the uniqueness and affordances of their relationships, and their perspectives on representations of interracial lesbian relationships on popular television shows. Findings include: participants’ hyper-awareness of the possibilities of oppression, discrimination, and bias based on sexual orientation, gender, and race; their celebration of their unique relationships; and the white-washing of queer interracial relationships portrayed on television.

Intersectional Feminist Analysis of Gender Disparity in Incidence of Idiopathic Chronic Illness in the US

♦ *Angela Anderson, Ronin Institute*

Intersectional feminist postcapitalist analysis of the gender disparity in US incidence of idiopathic chronic illness: an overview of founded on epidemiological data on how the white supremacist capitalist patriarchy damages health of cis women and those beyond the gender binary, pathologizing them through mainstream healthcare while subjugating alternative knowledges.

Intimate Empires: Body, Race, and Gender in the Modern World

◆ Tracey Rizzo, University of North Carolina, Asheville

Over 80 images and maps reveal complex negotiations of power between colonized and colonizer on every continent in the era of European Hegemony (1750–1960). Drawn from my new co-authored book, *Intimate Empires: Body, Race, and Gender in the Modern World* (OUP 2016), this visually enriched narrative untangles the embodied experiences and representations of people in intimate spaces, including sexual relationships and sex-work; infant care and childrearing; cookery and clothing; fitness and racial fitness.

Reconceptualizing a Rhetoric of Care to Deconstruct Colonial Notions of Authority in Digital Parenting Spheres

◆ Rae Moors, University of Wisconsin, Madison

Contemporary colonial schools of thought permeate parenting subsections of the internet; individuals, convinced their personal experiences of parenting will be of use to other parents, use a rhetoric of care to justify passing those experiences along. I examine how these colonial notions of “what’s best for me is best for you” linearly limit power of authority in and among certain individuals. In recognizing this, I offer a reconceptualization of how care and personal storytelling can interact and allow for a multiplicative web of views that rejects colonial power of authority.

The Queer Necropolitics of Safety in Schools: The Case of British Columbia

◆ LJ Slovin, University of British Columbia

Since the late 1990s, many Canadian provinces have developed policies to respond to what was constructed as the emergent threat of school violence (Loutzenheiser and Moore 2009). In this presentation, I examine how the British Columbia Safe Schools Act distinguishes between “good” youth who deserve protection and “bad” youth who are positioned as threats. I situate my analysis within a framework of queer necropolitics, asking safety for whom and from whom? Ultimately, I argue that the policy re/produces the white, heteropatriarchal power of schools by illuminating who is positioned as worthy of safety and who is rendered as living dead.

Transgender Employment Rights: Four Decades of Breaking Down Biopolitics

◆ Tambria Schroeder, College at Brockport

This poster examines “decoloniality” among person/place/institution using Bodies & Biopolitics to theorize (Phillips 2013; Serrano 2013; Stryker 2008) the biopolitical nature of the U.S. Supreme Court’s rulings in cases dealing with transgender employment rights and to scrutinize how the courts have historically denied people legal protections based on gender identity. This poster traces four decades of litigation to demonstrate ways oppressive structures of heteronormativity in the judicial system are beginning to deteriorate and extend more rights to the masses of gender nonconforming American citizens.

Violent Pimp, No Freedom, 30 Men A Day, Indebted, Enslaved

◆ Kelsey K. Wright, State University of New York, The College at Brockport

This poster explores “decoloniality” in person and place using “Movements and Migrations” to theorize (Limoncelli 2008; Burn 2011) graphical and statistical analysis of the sex industry. Poster analysis compares the sex industry of Eastern Europe and the United States and examines ways global feminist thought (Bernstein 2007; Mohanty 1984) understands sex work as exploitive. Using Kara (2009) for a United States example and “The Price of Sex” (2011) on Eastern European trafficking, this poster details the oppressive, heteropatriarchal arm of the sex industry and proposes modes for intervention.

Women Gender and Sexuality Studies Core Journals Revisited

◆ Jane Nichols, Oregon State University

As women’s studies has transformed its traditional boundaries to include Gender, Sexuality, and Queer studies along with other subfields, we consider to what extent a core list of scholarly literature encompasses and reflects these interconnected areas. Has a new core set of journal literature arisen? Does it represent the full breadth of feminist knowledge? Does the concept of “core” reinforce colonial ways of knowing and dominant feminisms? To approach these questions we surveyed those who teach, research, and work in all areas of feminist studies to learn on which journals they center their work. This poster explores results.

“There’s Blood In My Selfie!”: Menstrual Art on Instagram as a Tool for the Decoloniality of the Body

◆ Diana Álvarez, Texas Woman's University

As social media is Life 2.0, humans are currently navigating a lifestyle in which we exist both organically and digitally. This poster will demonstrate how menstrual art on Instagram decolonizes hegemonic ideas about women’s bodies. Menstrual artists use this virtual space to shift the current biopolitics that aims at shaming women for their “leaky bodies.” This poster looks to Jane Bennett’s new materialist theories to explain how menstrual art—and menstruation itself—is vibrant matter and has the power for enchantment. The concentration on menstrual art on Instagram emphasizes the decolonizing potential of images to cause social transformation.

Friday, November 11

International University Students' American Feelings and Experiences of Be/Longings

♦ *Lu Yan, Iowa State University*

This concurrent mixed-method study illustrates the way international university students feel and experience un/belonging in American culture. Data are collected from international students using survey questionnaires and interviews. The participants discuss their experiences in academia and beyond about their be/longing. The results include a description of the participants' discussion of this issue and suggest a feminist praxis that promotes further knowledge about nations and borders.

Queer/fluid Identities: Exploring Chican@ Masculinities, Patriarchy and Feminism

♦ *Adan Martinez, Arizona State University*

This poster is attempting to complicate, reimagine, and reconstruct Chican@ masculinity grounded in a feminist, womanist, and muxerista vision. It will address how Chican@ masculinity is confronted, negotiated and worked towards the dismantling of patriarchy through multilayered identities as Muxeristas, recovering patriarchs, male bodied genderxueers, jotos, and queer-heteros.

161. Centering Decoloniality in Movement Building & Migrations

International Task Force and Social Justice Education Task Force Co-Sponsored Session

12:30 PM–1:45 PM

**Palais des Congrès
514a**

MODERATOR

♦ *Manjeet Birk, University of British Columbia*

PARTICIPANTS

Obligations of Indigenous Consciousness and Protectors of Indigeneity: Building Movements and Making Social Change through Ancient Interrelated Principles

♦ *Doreen E. Martinez, Colorado State University*

This paper utilizes Indigenous consciousness and third space practices of sovereignty to illustrate ancestral beliefs and resistance movements from global Indigenous communities. I use examples from the Idle No More movement, the United Nations Indigenous Peoples Organization (IPO), and several other anti-violence and environmental/climate change actions to reveal and substantiate decolonial Indigenous theories and methods. I demonstrate how contemporary calls such as "Protectors not Protestors" and "Be a Good Ancestor" are catalysts and mechanism that are moving collective knowledge and practices to achieve social justice. Key components of this decolonial process are understandings and performances of obligations, responsibilities, and reciprocity.

Global and Multicultural Perspectives on Women's Lives in Crisis

♦ *Maria Cristina Santana, University of Central Florida*

Global Women in Crisis is a graduate elective class for the Gender Certificate in a Women's and Gender Studies program. Some of the objectives of the course include: to discuss and understand major problems with resources (clean water, food supply, and housing) that affect women and girls globally; to understand the difference between women's movement and feminist movements in a global context; to analyze civic society issues of power such as rape/child brides/femicide/of women and girls. This course emphasizes the study of Feminist Theory from a global, multi-cultural perspective, combined with global feminist activism.

162. Pedagogical Imagination and the Classroom as a Speculative Location

12:30 PM–1:45 PM

**Palais des Congrès
514b**

This roundtable seeks to explore the tension between the content of radical pedagogical projects in WGSS, and the methods used to teach such content. In confronting this disparity, we consider the possibilities of speculative fiction as a means of disrupting the depth of neoliberalism's influence in the college classroom. By putting into conversation works of speculative fiction and Queer of Color Critique scholars, we consider the ways speculative fiction troubles standard forms of classroom organization, dominant forms of knowledge, and traditional objects of study, and allows for an understanding of the classroom as an imaginative space.

MODERATOR

♦ *Jocelyne Scott, Indiana University*

PRESENTERS

- ♦ *Caitlin Howlett, Indiana University*
- ♦ *Shadia Siliman, Indiana University*
- ♦ *Daniela Gutierrez Lopez, Indiana University*
- ♦ *Lindsey N. Breitwieser, Indiana University*

163. Indigenous Epistemologies and the Decolonization of Feminist Knowledge

12:30 PM–1:45 PM

Palais des Congrès
514c

MODERATOR

- ♦ *Ranjoo Seodu Herr, Bentley University*

PARTICIPANTS

Breaking the War Metaphor: Decoloniality as Processing Peace

- ♦ *Catriona Hanley, Loyola University, Maryland*

Our world culture is stuck on war: the war on drugs, war on female rights, culture war, war in Afghanistan, WWII, warring hypotheses, etc. Colonialism is one aspect of a Hobbesian calculus describing a fantasy of masculine power, wherein each struggles against all. From that perspective, decoloniality is impossible in fact because unnatural in practice. My paper suggests we suffer from a paucity of imagination in describing power relationships. Current historical and sociological research show that nonviolence is the norm within societies; furthermore, nonviolent revolutions are much more successful than wars of violence. Peace, I argue, is the path to decolonization.

Critical Latin@ Indigenous Activism in the Flesh: Latin American Women and Buen Vivir

- ♦ *Carolina Silva, Washington State University*

This paper argues the need to expand notions of Latinidad and transnational feminist work by incorporating indigenous frameworks to decolonize oppositional movements within Latina/o communities. It intends to theorize the real life work of South American women activists to critique and dismantle prevailing ideas about land, place, nation, and resource depletion. Using a critical Latin@ Indigenous framework this paper explores the role of Latin American indigenous principles and transnationalism within decolonial discourses.

Ecological Thinking and Feminist Ethico-onto-epistemologies: Towards Decolonizing Epistemic Subjectivities and Knowledge/World Making

- ♦ *Andrea M. Doucet, Brock University*

Feminist and decolonial epistemologies/methodologies/interventions have moved along parallel, sometimes intra-connected pathways, with shared attention to ethico-political legacies and impacts of what feminist philosopher Lorraine Code calls “epistemologies of mastery” that are rooted in modernity, capitalism, patriarchy, and colonialism (Code 2006:4). How can feminist researchers, rooted in white settler histories, come to know indigenous “others”—their stories, worlds, and worldmakings? How might onto-ethico-epistemological resources such as “ecological imaginaries” (Code 2006, 2014) and “ecologies of emergence” (Verran 2001, 2013) assist feminists working through “post colonial moments” (Verran 2002) towards “imagin(ing) futures different from pasts” (Verran 2001:5)? How can knowledge-making be decolonized?

164. Community College Caucus Business Meeting

12:30 PM–1:45 PM

Palais des Congrès
515a

165. North American Asian Feminist Collective Caucus Business Meeting

12:30 PM–1:45 PM

Palais des Congrès
515b

166. Girls and Girls' Studies Caucus Business Meeting

12:30 PM–1:45 PM

Palais des Congrès
515c

167. Visibility and the Settler Gaze: The Costs and Possibilities

12:30 PM–1:45 PM

Palais des Congrès
518A (LCD)

MODERATOR

- ♦ *Joy C. Schaefer, Stony Brook University*

PARTICIPANTS

Outside of the Settler State: Black Fugitive Relationality in Thomasine and Bushrod

- ♦ *Beenash Jafri, University of California, Davis*

This paper examines how the 1974 blaxploitation western *Thomasine and Bushrod* imagines Black fugitivity in relationship to white settler colonialism. While the film fantasizes about the objects of settlement—including property ownership, heterosexual romance, and the nuclear family—the social position of the film’s protagonists outside of institutionalized white settler colonialism also enables the film to break this fantasy to imagine decolonizing social relations the settler state. The film imagines these decolonial possibilities in the form of cross-racial relations and kinship formation that disrupt heteronormative settler logics.

Friday, November 11

The Pioneer Paradigm in Feminist Film Historiography♦ *Kerrie Welsh, University of California, Santa Cruz*

This paper explores the metaphor of the “woman film pioneer” in Feminist Film Historiography. I argue the Pioneer Paradigm draws on United States frontier mythology of the “wild west,” a metaphor also used in relation to new media technologies, creating a metaphorical equivalence and affective relationship between white film workers in the silent era and white film historians in the present. My research suggests the Pioneer Paradigm exists in relation to the anxiety and disavowal produced through proliferating technological change and new media in the present period of United States <digital> imperialism.

Transcendent or Transparent? Transgender Women, Families, and Reality Television♦ *Chene Koppitz, University of Michigan, Dearborn*

2015 was the year of transgender television, with both scripted dramas and reality shows prominently featuring gender non-conforming characters. The shifting face of American TV was, surprisingly, keeping pace with the changing make-up of the American family.

This paper examines transgender women within the context of family relationships—as parents, partners, children and siblings—in four current U.S. reality television shows (*Becoming Us*; *I Am Cait*; *New Girls on the Block*; and *Transcendent*), with emphasis on the parent-child bond, while questioning why white, wealthy bodies continue to have privilege, even in marginalized communities.

Masculinité et Métissage Sans L’empreinte : l’Indien dans l’identité Québécoise♦ *Corrie Scott, University of Ottawa*

Il existe une longue tradition d’hommes blancs qui, fascinés par le fantasme d’une virilité autochtone, jouent à l’Indien (Nagel 2003, Deloria 1999). En s’inspirant du sous-thème « troubler les logiques coloniales », cette communication perturbera la logique de la notion de métissage et démontrera en quoi elle est intimement liée aux discours masculins dans le documentaire *L’empreinte, L’indien dans l’identité québécoise* (2015). Pour certains, le métissage impliquerait l’idée d’un partage, ou bien « d’un entre-lieu heureux » (Turgeon 1). Or, je me pencherai plutôt sur la décolonisation de ce concept aujourd’hui à la mode.

168. The Art of Forgetting: Examining Cultural Reassignment in African American Dance Forms

12:30 PM–1:45 PM

Palais des Congrès
518B (LCD)

MODERATOR

♦ *Sobia Khan, Richland College*

PARTICIPANTS

Who Owns Tap? Moving Through Racial and Gendered Authenticity in the Black Vernacular Traditions♦ *Sonja Thomas, Colby College*

As Anthea Kraut has argued, tap dancers are often denied copyright protection for their dance and therefore use the body as an instrument for claiming intellectual property rights (2010, 174). But this embodied claiming also leads to certain forms of territorialization whereby “authentic” Black, white, female, and male bodies become affectively charged; from embodied pride and the authorization of dancers, to resentment and the de-legitimation of bodies. This paper examines the Black masculine tradition of tap dancing, its “rediscovery” by white female tappers and feminist pedagogies aimed at teaching through the borders and boundaries of racial and gendered authenticity.

Effect and Counter-Effort: An Exploration of Cultural Reassignment in Dance and Contemporary Artists in Mitigation♦ *Cara Hagan, Appalachian State University*

Effect and Counter-Effort examines the phenomenon of cultural reassignment in both 20th and 21st century dance forms derived from the African American community and its effect upon artists of color with attention to representation in the media, economics and dance education. Further, the work examines a small collection of contemporary artists who are counteracting cultural reassignment through their creative work and pedagogy.

A Cultural Misstep: Erasing the Racial Roots of the Lindy Hop♦ *Kendra Unruh, Richland College*

This paper explores the evolution and appropriation of the Lindy Hop as it transformed from a black, working-class dance in the early 20th century to a white, middle-class dance by the swing revival in the 1990s. I argue that film and print media along with the influences of the Great Depression and WWII changed the face of the Lindy Hop and led to the eventual racial erasure of the roots of the dance. By the swing revival, white youth were claiming the dance and its history as their own.

Negotiating the Break: Fifty Years of Black Dance in White College Programs

◆ Gill Wright Miller, Denison University

Dance discourses were admitted to higher education amidst the convergence of several social movements. By tracing nationwide trends in college curricula and the entrance of avant-garde dance, this paper will demonstrate that the embodied pedagogies were freely appropriating major elements of Africanist forms without credit or approbation. Currently, due to the persistent exploitation of Africanist paradigms, dance curricula continue to be at the forefront of teaching and learning trends in colleges and universities, from improvisational practices to flipped classrooms. This analysis will draw on developing feminist theory to articulate pedagogies of sexuality, gender, and race/ethnicity.

169. Peoples, Place, Indigenous Languages: Ojibwemowin, Embodiment and Collective Memory

12:30 PM–1:45 PM

Palais des Congrès
518C (LCD)

Employing feminist pedagogies, this workshop will incorporate embodiment and ask participants to become allies to the Ojibwe language revitalization movement. Throughout the session, participants will take part in Ojibwe language learning, discuss connections between language and movement building and consider what “being an ally” means.

PRESENTERS

- ◆ Mary (Fong) Hermes, University of Minnesota
- ◆ Alissa Case, University of Minnesota
- ◆ Erin Dyke, University of Minnesota

170. AMC: Against Citizenship: The Violence of the Normative

12:30 PM–1:45 PM

Palais des Congrès
519A (LCD)

AUTHOR

- ◆ Amy L. Brandzel, University of New Mexico

BOOK SUMMARY

Against Citizenship argues there is nothing redeemable about citizenship, nothing worth salvaging or sustaining in the name of “community,” practice, or belonging. According to Brandzel, citizenship is a violent dehumanizing mechanism that makes the comparative devaluing of human lives seem commonsensical, even necessary. Brandzel’s case studies—same-sex marriage law, hate crime legislation, and Native Hawaiian sovereignty and racialization—expose how citizenship confounds and obscures the mutual processes of settler colonialism, racism, sexism, and heterosexism. According to Brandzel, citizenship relies on “anti-intersectionality,” that is, strategies that disaggregate and deny the mutuality and contingency of race, class, gender, sexuality, nation, and colonialism. *Against Citizenship* argues that whenever we work on behalf of citizenship, whenever we work toward including more types of peoples under its reign, we reify violence against nonnormative others. Ultimately, *Against Citizenship* calls for a queer, decolonial, anti-racist coalitional approach to combat the systemized human de/valuing and anti-intersectionalities of citizenship.

AUTHOR BIO

Amy L. Brandzel is an Assistant Professor of American Studies and Women Studies at the University of New Mexico. Their work has appeared in the *Feminist Studies*, *GLQ*, *Journal of Asian American Studies*, and *WSQ*, and is set to appear in *Feminist Formations*. Their current project, *Queer Knowledge: The Law of Difference in Academe*, charts how U.S. legal mandates are operationalized within academic institutions, and the ways in which different axes of difference are granted divergent access to individuality, vulnerability, and woundedness.

CRITICS

- ◆ Karma Chávez, University of Wisconsin-Madison
- ◆ Jigna Desai, University of Minnesota
- ◆ Rachel Levitt, University of New Mexico

Friday, November 11

171. Exploring Black Feminist Activism in the Age of #BlackLivesMatter

Women of Color Caucus Sponsored Session

12:30 PM–1:45 PM

Palais des Congrès
519B (LCD)

The decolonizing work of both the #BlackLivesMatter and the #SayHerName movements mark a new era of activism that is built upon and connects to the body politic and black feminist theory. The participants (whose work helped to build and currently form the foundation of black feminist thought and pedagogy) utilize a long view to explore the ways in which we practice, teach, and historicize the black feminist project.

MODERATOR

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

PRESENTERS

- ♦ *Paula Giddings, Smith College*
- ♦ *Beverly Guy-Sheftall, Spelman College*
- ♦ *Barbara Ransby, University of Illinois, Chicago*

172. Reconceptualizing Sport: From International Solidarity to Multicultural Imperialism

12:30 PM–1:45 PM

Palais des Congrès
520A (LCD)

MODERATOR

- ♦ *Leandra Preston-Sidler, University of Central Florida*

PARTICIPANTS

Marathoning and Menstruation: The Myth of Frailty

- ♦ *Liz Wilkinson, University of St. Thomas*

Persistent ideas about the biopolitics of women's bodies, specifically menstruation and sport, continue to be challenged and creatively resisted through "epistemic disobedience" by female athletes, specifically women marathoners. Historically and presently, various indigenous cultures value the power inherent in both sport and feminine reproductive cycles. In contrast, historically (and presently?), Euro-North Americans have discouraged/prohibited women from competition, exertion, and endurance in sport and have asserted that "the wrong sports" can render women unable to become mothers. Contemporary runners challenge dominant ideas, creatively disrupting the myth of frailty by publicly marathonning while menstruating or while pregnant.

Muslim American Women in Sports: Constraints, Challenges, and Empowerment

- ♦ *Sara Seweid, City College of New York*

There is a lack of scholarship on sporting culture for Muslim American women. In the United States, Muslim institutions, including mosques and community centers, encourage young men to play sports in order to assimilate to American culture by providing sporting spaces on their premises (Thangaraj 2015). Young Muslim women are often explicitly excluded from these spaces, left to pursue sports on their own time. These young Muslim American women use their bodies in sports to claim power in different spaces to challenge racializations and gendered stereotypes tied to Muslim bodies and gendered expectations within the Muslim communities.

The Right Kind of Other: Multicultural Imperialism and Flexible Citizenship in Women's Olympic Beach Volleyball

- ♦ *Yuka Jokura Polovina, University of Hawaii, Manoa*

How did an ethnically Chinese woman from Canada come to represent the African continent at the Olympics? This paper examines the multinational migratory athlete Elodie Li Yuk Lo: one of the first women from Mauritius to compete in beach volleyball at the 2012 Games. Elodie's journey to the Olympics reveals privileging of Western multicultural rhetorics that obfuscate geopolitical inequalities while re-inscribing dominant racial and cultural narratives (Moallem et al. 1999). Her story also uncovers how she accessed and benefited from global Asian settler networks to succeed as a racially marked athlete in a sexualized sport with Euro-American heteronormative aesthetic standards.

"Olympics Without Apartheid" in Rio: Brazilian-Palestine Solidarity Against Israeli Securitization

- ♦ *Heather Sykes, University of Toronto*

The Olympics are a form of "roving coloniality" that imposes a state of emergency in the host city that legitimizes land theft, forced evictions, incarceration, pacification, and surveillance of poor, racialized, and indigenous communities. The paper gives a decolonial analysis of securitization at the 2016 Rio Olympics, mapping the racial-colonial logics underpinning the transnational flow of militarized settler colonial technologies and expertise between Israel and Brazil. Brazilian-Palestine solidarity in the BDS movement against Israeli securitization has led to the call for a sport boycott for an "Olympics Without Apartheid" in Rio 2016.

173. Imagining Decoloniality and Resistance in African and African-American Women's Experiences in African Urban Economy, and in the Popular Culture Sites of Television and Music

12:30 PM–1:45 PM

Palais des Congrès
520B (LCD)

MODERATOR

- ♦ *Marta Lopez-Garza, California State University, Northridge*

PARTICIPANTS

The Marginalization of East African Women in Urban Society: a Colonial Legacy

- ♦ *Florence Kyomugisha, California State University, Northridge*

The paper explores the marginalization of women in urban centers (Kyomugisha & Rutayuga 2011; Kyomuhendo & McIntosh 2006). The paper argues that contemporary Africa has failed to rid herself of the adverse effects of the colonial capitalist system that was characterized by European ideals of the sexual division of labor, which undermined women's economic independence and social authority that women exercised in most of pre-colonial Africa (Handelman 2012; Sheldon 1996). The paper further explores the strategies women are employing to access education and economic resources in East Africa's complex and highly competitive urban environments.

Exploring Distorted Altruistic Caring and Resistance in Rhythm and Blues, Soul and Hip Hop Music.

- ♦ *R. Dianne Bartlow, California State University, Northridge*

This paper examines the connection between stereotypes of African-American women (Christian 1985; Collins 1991; Jewell 1993), altruism, and popular music as a site of resistance to the controlling images of African-American women. Since the inception of slavery, there has been the societal demand upon African-American women to literally be the "mules" of the world, and to lead lives of ultra-sacrifice (Walker 1983). How do popular songs in these genres of music reinscribe dominant images of African-women while also providing space to creatively resist them through self-definition?

Interrogating the Normative Constraints of Black Female Objectification, Subjectivity and Agency in Broadcast and Cable Television

- ♦ *Theresa Renee White, California State University, Northridge*

Stereotypical ideals and attitudes have been formed and solidified over decades into accepted ideologies and norms about Black women, essentially prepackaging them as bad, gratification-oriented, and promiscuous. When the stereotypes are carried within the collective consciousness of a society, they engender illusions, expectations, and limitations. However, many Black females have demonstrated a shrewd, complex understanding about how they wish to express their sexuality and use their bodies. This paper presents the critical project of interrogating and exploring representations of Black female sexuality and subjectivity as they appear in cable and broadcast television.

174. Diasporic Subjectivities: Objects, Art, and Narrative

12:30 PM–1:45 PM

Palais des Congrès
520C (LCD)

MODERATOR

- ♦ *Darshana Sreedhar Mini, University of Southern California*

PARTICIPANTS

Afropolitanism as National Identity: Unraveling the "Pre" and "Post" Dynamics in Decolonization

- ♦ *Tiwaladeoluwa Adekunle, University of Kentucky*

This paper examines the endeavors by African diasporans in constructing Afropolitanism to re-articulate their national identities in the postcolonial context. Focusing on October 1, Gidi Up and An African City, three popular culture products made in Nollywood, this article develops a gendered and sexual perspective to unpack the discourse of Afropolitanism as a "decolonizing" project. As the analysis indicates, an imaginary "precolonial" heaven and a Westernized modern age are developed and integrated into a pan-African identity to signify new Nigerianness and Ghanaianess. In this regard, decolonization is not a linear trajectory, but replete with tensions, ambiguities, and complexities.

Decolonizing Diaspora Studies: Queer Asylee Narratives and Colonial Violence in Canada

- ♦ *Sophonie Bazile, University of Kentucky*

While research on queer asylum processes and the migration of queer/LGBT individuals across borders to the global north have come to focus on the production of asylee/refugee narratives that construct countries from the global south as lacking modernity, less attention has been paid to the power dynamics between migrant and indigenous communities in settler states, such as Canada. Juxtaposing literature on queer asylum processes with literature on violence against indigenous people within Canada, I will deploy Avtar Brah's concept of "diasporic space" to explore how ongoing colonial violence against indigenous communities is silenced through the production of asylee narratives.

The Art of Re-Rooting: Afghan Women and the Use of Art in the Diaspora

- ♦ *Ferozan Nasiri, University of Toronto*

The politicizing of space and time is the product of creative imagination, which is a reflection of the deliberate act of remembering (Morrison 385). In the context of the Afghan diaspora in Toronto, this paper will examine and discuss the different forms of art as pedagogical acts of Afghan women creating new sites of learning that "deny tidy categorizations" while blurring the boundaries of traditional/modernity and resistance/domination. This paper will further examine the critical-dialectical analysis of different theoretical positions which "complicate homogenizing categories" (Bannerji and Mojab 269).

Friday, November 11

“Migrating Objects: Material Culture and Gendered Transnational Mobility”

♦ *MaryJo Bona, Stony Brook University*

Cloth-work culture is one form of resistance to experiences of displacement, forced migration, and surveilled movement, specifically in the postmodern works of Alice Walker and Sandra Cisneros. I argue that cloth's portability (stowed in trunks, worn across shoulders) not only binds kinship ties but also involves cross-cultural exchange, functioning as a countervailing force to ideas about land ownership and a communal localism nationalists seek to overcome. I draw on ethnographic counter-narratives, feminist histories of cloth-work, and decolonial feminist thought to argue that Walker and Cisneros unsettle dominant historiography through women's labor, producing a hybridized, tactile aesthetic and a Mesoamerican consciousness.

175. Writing Resistance, Collectivity, and Feminist Justice: The Feminist Wire's Emerging Feminisms Workshop

12:30 PM–1:45 PM

Palais des Congrès
520D (LCD)

This workshop provides space for emerging feminists to come together to discuss, conceptualize, sketch out, and get feedback on their work so that they can submit pieces to The Feminist Wire (TFW) for publication. This workshop exists in the intersections of racial and gender justice, community, and technology and seeks to contribute to the further building of intergenerational anti-oppressive feminist communities through creative works online. We find it particularly important, through experience, that young writers have the opportunity to engage in clear communication about how to contribute to TFW and why publishing there is considered a practice of feminist justice.

PRESENTERS

- ♦ *Heather M. Turcotte, University of Massachusetts, Dartmouth*
- ♦ *Mick Felicia Powell, University of Massachusetts, Dartmouth*
- ♦ *Vanessa Lynn Lovelace, University of Connecticut*

176. Study Abroad at Home: Building Local Knowledge to Access Global Ideas

12:30 PM–1:45 PM

Palais des Congrès
520E (LCD)

This roundtable discussion will address how regional comprehensive and Hispanic Serving Institutions may use feminist pedagogies in study abroad and summer bridge programs to assist students in understanding how local knowledge shapes worldviews. Discussion participants highlight how CSU-Pueblo applies the model and biases of traditional study abroad programs, within the context of a locally-based, one-room school house program for at-risk students. In this roundtable, we will deconstruct the idea that students need to leave their local or regional communities to have a global experience, and we will include samples that explain and highlight the importance of public or audience awareness.

MODERATOR

- ♦ *Donna Souder, Colorado State University, Pueblo*

PRESENTERS

- ♦ *Fawn-Amber Montoya, Colorado State University, Pueblo*
- ♦ *Dustin Hodge, Independent Scholar*
- ♦ *Megan Parnell, Colorado State University, Pueblo*
- ♦ *Donna Souder, Colorado State University, Pueblo*

177. From Ebola to HIV: Decolonizing Health Epidemics

12:30 PM–1:45 PM

Palais des Congrès
520F (LCD)

MODERATOR

- ♦ *Karen M. Booth, University of North Carolina, Chapel Hill*

PARTICIPANTS

Monstrous Forms: Ebola's Postmortem Virality

- ♦ *Megan Glick, Wesleyan University*

This paper examines the recent West African Ebola pandemic in relation to the concept of “postmortem virality,” or, the capacity of a virus to remain “live” even after the death of its host. I argue that the unusually long postmortem life of the Ebola virus was critical not only to the shaping of neocolonial public health approaches to the disease, but also, that it served an important rhetorical function in the construction of popular and medical understandings of patients' culpability in their own morbidity and mortality.

Saving Babies from Manhattan to Johannesburg: AZT Denialism as a Failed Decolonial Rhetoric

- ♦ *Karen M. Booth, University of North Carolina, Chapel Hill*

I compare how the gay newspaper, *New York Native*, and South Africa's president, Tsabo Mbeki, critiqued biomedicine and pharmaceuticals in the late 1990s. In the service of ostensibly opposing interests, the *Native* and Mbeki produced startlingly similar stories about antiretrovirals as colonialism-in-disguise. For both, the fate of fetuses treated with the antiretroviral AZT demonstrated the worldwide capitulation of AIDS activists and public health officials to pharmaco-imperialism. The *Native* and Mbeki both “lost” their battles; the newspaper went out of business and Mbeki was forced to retract his views. Taken together these cases offer important lessons for queer feminist “decolonial” praxis.

Searching for an HIV/AIDS Internet Archive

- ♦ *Cait McKinney, McGill University*

Focusing on Philadelphia's Critical Path AIDS Internet Project, I argue that 1990s HIV/AIDS activism shaped emerging Internet protocols and biopolitical debates over the relationship between Internet regulation, health activism, and access to tools. My research shows that Critical Path united activists across communities of struggle by providing populations marginalized from access to communication with tools to find, create, and distribute vital information about health care.

“Who Do You Think You’re Fooling?”: HIV Prevention Media in Côte d’Ivoire

◆ *Christine Cynn, Virginia Commonwealth University*

HIV prevention visual media disseminated in Côte d'Ivoire and in Sub-Saharan Africa more broadly constitutes an important and undertheorized neocolonial technique centering on the definition and management of proper gendered sexualities. However, during the early years of the epidemic, throughout the mid- to late 1980s, Ivoirian newspaper and journal articles and columns, and state television programs addressing the spread of HIV/AIDS reiterated but also challenged state messages of individual discipline and austerity that dovetailed with mandated structural adjustment.

178. (De)Colonizing Digital Gamespaces: Games, Gender, and (De)Colonial Praxis

12:30 PM–1:45 PM

Palais des Congrès
521A (LCD)

MODERATOR

◆ *Julianne Guillard, Virginia Commonwealth University*

PARTICIPANTS

Gender, Race, and Gaming Space: Interrogating Intersectional Experiences in Commercial and Indie Game Culture and Praxis

◆ *Kishonna Leah Gray, Eastern Kentucky University*

◆ *Gabriela T. Richard, Pennsylvania State University*

This presentation highlights some of the dominant trends in diversity in gaming, and discusses the symbiotic relationship between representation in games and the lack of gender and racial diversity in developer culture. We interrogate these themes in light of how players of color negotiate their own identities and experiences in game culture in communities built around developing their skills, resiliency, and presence. We discuss ways that diverse players are supported and unsupported around acceptable identities, and less supported around more marginalized identities, and how these areas of negotiation play into larger trends in acceptance and presence in game developer culture.

Interactive Homelands: Processes of Play and Resistance in Digital Games

◆ *Laini Kavaloski, State University of New York, Canton*

Peacemaker (2007) is a game about finding a peaceful solution to the Israeli-Palestinian conflict. This paper argues that the closed systems of many online games, such as PeaceMaker, reify the territorialist rhetorics of spatial conflict and confinement; on the other hand, many game platforms have great potential to engage colonialist constructions in experimental ways. Games have the possibility of presenting material homelands in simulated, affective environments that can manipulate, layer, and augment space in ways that real geographies or flat maps will not allow. They provide an important representational medium through which to critique alternative models of security and homeland.

Decolonizing Lara Croft: Tomb Raider and (De)Colonial Praxis

◆ *Kristin MS. Bezio, University of Richmond*

The final paper examines the popular mainstream Tomb Raider franchise through its most recent releases, which specifically attempt to evade the explicitly colonial, misogynistic, and sexist framework of the original series. The paper argues, however, that despite reworking the franchise through the inclusion of greater ethnic diversity, re-envisioning Lara Croft in a less sexualized manner, and removing the explicitly capitalist motive for “tomb raiding” as figured in the original, the 2013 and 2015 games ultimately remain constrained by the colonial praxis endemic to the Tomb Raider series, reinscribing colonial praxis through both mechanics and narrative.

179. The Process and Praxis of Social Justice Work: The WILL* Program Model

12:30 PM–1:45 PM

Palais des Congrès
521C

Our roundtable will explore high impact practices that incorporate women, gender, and sexuality studies (WGSS) theory to practice models into the curriculum and how students can take these models and pursue activist goals of significance to them. Roundtable members will discuss the structure of the WILL* program, a program that combines a minor in WGSS with social justice activism and leadership opportunities outside of the classroom. Then, they will engage audience members in a broader discussion about how theory to practice frameworks can best incorporate feminist theory while also functioning as sites of resistance and decolonial praxis.

MODERATORS

◆ *Melissa Ooten, University of Richmond*

◆ *Holly Blake, University of Richmond*

PRESENTERS

◆ *Joanna Dela Merced, University of Richmond*

◆ *Maddy Dunbar, University of Richmond*

◆ *Emily Gove, University of Richmond*

◆ *Ivana Marshall, University of Richmond*

Friday, November 11

180. Geographical and Temporal Travel
and Scales of Decolonization

12:30 PM–1:45 PM

Palais des Congrès
522A

MODERATOR

- ♦ *Shenila Khoja, University of Pennsylvania*

PARTICIPANTS

Peripheral Voices: Decoloniality, Violence and the Female Protagonist in Northern Irish Women's Fiction

- ♦ *Sreya Chatterjee, West Virginia University*

Women's fiction from Northern Ireland has been a significant, but little explored area where the war-zone of troubled history finds formal and thematic expression through character and setting. It is a site where "decoloniality" translates into ongoing contestations over nation-making. In this paper I explore the role of the women characters in two contemporary novels—Jennifer Johnston's *Shadows on Our Skin* (1977) and Anna Burns' *No Bones* (2002) to highlight the structuring influence of sectarian violence on the psychosomatic development of women at the periphery.

The Return of Daughterly Reimagining: Paule Marshall's Historical Novel Praisesong for the Widow

- ♦ *Tegan Zimmerman, Okanagan College*

Paule Marshall's novel *Praisesong for the Widow* is an early example of "the new historical novel [which] does not celebrate the national myths, or the national heroes as did the 19th century novel, but at the same time, does not parody the past in postmodern fashion" (Danyte 40). Despite being an innovative decolonizing of the traditional historical novel, Marshall's work, like many Caribbean women writers' novels, has not garnered the critical acclaim it deserves. I argue that the novel's focus on the recent Caribbean past and on the return of an African-American widow, Avey, revitalizes and revolutionizes the genre.

Undoing Mansfield's "Pearl Button"

- ♦ *Devorah Fischler, University of Pennsylvania*
- ♦ *Joan Lubin, University of Pennsylvania*

Katherine Mansfield, who wrote exclusively in short forms, presents us with speeds and ends of subject formation resistant to received accounts of underdeveloped colonial fictions. Mansfield's aesthetic childishness is distinct from the misogynistically-deployed "immaturity" of which she and her work are so often accused. Writing against the grain of popular colonial "Maoriland" styles pervasive in her home country of New Zealand, she forges new uses for short-form prose. Mansfield's childish forms refuse pastoral fantasies of passive colonial women and fading noble races to create potent, lively, and violent possibilities for the representation of race and gender.

"Return to My Native Land?": The Frustration of (De)Colonization in African Diasporic Pilgrimage Narratives

- ♦ *Myriam J. A. Chancy, Scripps College*

The paper examines two contemporary travel narratives of "return" to "indigenous" lands, by writers of African/Caribbean descent attempting to negotiate the double-bind of responding to or critiquing European norms while also working in a genre defined traditionally by its Eurocentricity. Postcolonial travel narratives seek to disrupt this unidirectional gaze and to decolonize subjugating narratives of collective "Others," yet, the genre of travel literature remains tethered to its colonial models. This essay proposes to address these contradictions and tease out the ways in which a feminist approach to revising the genre of the travel narrative may yield a productive, decolonial praxis.

181. Rewriting: Speaking Past Historical Trauma

12:30 PM–1:45 PM

Palais des Congrès
522B

MODERATOR

- ♦ *Juliana Kubala, Georgia State University*

PARTICIPANTS

Opaque City: Traumatic Returns in Assia Djebar's "Oran, Dead Language"

- ♦ *Pashmina Murthy, Kenyon College*

Through a reading of Assia Djebar's story, "Oran, Dead Language," I explore how language offers a way to engage the trauma of a national past. Specifically, Djebar punctures her writing in French with the official national language, Arabic, but also decolonizes both through an invocation of Oranian Arabic. Here, I look to critics like Anne Donadey, Hélène Cixous, and Réda Bensmaïa, along with Assia Djebar's ethical project in her writings to examine how the literary text uses the (m)other tongue to work through trauma.

"An Atlas on the Underside of My Dream": Removal and Recuperation in Jennifer Foerster's Leaving Tulsa

- ♦ *Janet McAdams, Kenyon College*

A citizen of the Muscogee nation of Oklahoma, whose forced removal to Oklahoma in the 1830s resulted in catastrophic loss of homelands and lives, Jennifer Foerster writes a poetics of space and movement, in which land constitutes both multivalent trope and the vexed site of historical loss. In this paper, I argue that in her poems of diaspora and land theft, Foerster utilizes code switching to construct a space in which the historical trauma of removal can be enumerated without risking iteration, and that this enacted space—the poem's field of text and white space—constitutes an activist poetics of resistance.

Trauma and Transgender as Im/possibility in Post-Partition “Qissa”

♦ *Rushaan Kumar, Pomona College*

This paper turns to “Qissa” (2013) a film set in partition-era Punjab, to examine the parallel traumas of national loss and imposition of gender. Displaced and dispossessed of his wealth, Umber Singh, a recent refugee, is so determined for an heir that he raises his fourth female child as a boy. While Singh’s actions can only be narrated as a violent imposition of transgender identity in the colonial imaginary of the film, it is equally a decolonizing gesture that offers transgenderism as a reparative to the traumatic logics of “reproductive futurism” (Edelman 2004) of the nation state.

182. Critical-Creative Praxis and Decolonial Resistance

12:30 PM–1:45 PM

Palais des Congrès
522C

MODERATOR

♦ *Carla Nikol Wilson, Texas Woman's University*

PARTICIPANTS

Decolonizing the Male Gaze in Western Art History: Revisiting Neolithic Art to Challenge Western Artistic Patriarchal Representations

♦ *Pallavi Govindnathan, Texas Woman's University*

My presentation highlights the work done by art historian Mary Garrard on how to decolonize the male gaze in Western art. In doing so, I address “how...the processes of sexual differentiations [are] played out across the representations of art and art history,” especially given the growing number of female artists represented in the art world today (Broude and Garrard 1). I emphasize that by studying pre-patriarchal Neolithic artistic symbols, much of Western artistic symbolisms can be challenged and be given new interpretations, becoming tools for resisting artistic male imaginaries.

Students Imagining Transformation: Speculative Realism and Decoloniality

♦ *Jennifer V. Martin, Texas Woman's University*

Classroom discussions present instructors with the challenge of raising consciousness as well as providing a means to envision transformation. Building on Ian Bogost’s flat ontology and Jane Bennett’s vibrant matter, I propose that visual aids provide both a means to raise awareness and a way to reimagine social change. By providing examples from works of speculative realism alongside visual aids, students are better able to access imaginative spaces and, in particular, to explore the connections between humans and nonhumans. Such a framework further allows students to utilize their imaginations and creativities as tools for transforming colonialist narratives.

Compassionate Listening as Decolonial Resistance

♦ *Carla Nikol Wilson, Texas Woman's University*

Compassionate listening is a practice that includes cultivating compassion, developing “fair witness,” respecting self and others, and “speaking and listening with the heart” (Cohen 13). Through a connectionist view, compassionate listening has the capacity to trigger transformation as well as challenge the false binaries of self and other and human and non-human (Anzaldúa 569). In this way, compassionate listening functions as a creative form of decolonial resistance and rejects the rational self-interest of Western settler logics. Synthesizing my prior work on compassionate listening, this paper explores how, as a creative praxis, compassionate listening can lead to individual and social transformation.

183. Radical (Im)Possibilities of Mothering as a Black Academic: And No, This Ain’t No New Second Wave Sh*t

12:30 PM–1:45 PM

Palais des Congrès
523A

MODERATOR

♦ *Shaeeda Mensah, Pennsylvania State University*

PARTICIPANTS

Black Lesbian Teaching While Pregnant: Hypervisibility in the Cloud of Marginality

♦ *Shannon J. Miller, Minnesota State University, Mankato*

“Should LGBT individuals be parents?” Every year a student raises this question in my introductory gender studies course in spite of my best efforts to teach with an LGBT affirming lens. Prior to my own pregnancy, I rationalized my decision to allow time for this discussion as a pedagogical opportunity to address dissenting viewpoints in the classroom. However, my out lesbian identity and black queer feminist politics required me to affirm the arrival of new black life and made such debates intolerable. In this paper, I reflect on the hypervisibility of blackness and queerness in the classroom during my pregnancy.

What I Will Not Relinquish: Graduate School and Radical (Reproductive) Self-Possession

♦ *Lydia Kelow-Bennett, Brown University*

Francis Beale asserts that Black women “must not relinquish” the “right and responsibility” of determining whether or not to birth children in the midst of struggle. This paper, a meditation on being a Black graduate student and mother, considers how visible Black mothering in the academy becomes a “teachable moment” that disrupts white supremacist capitalism’s investment in Black women’s reproduction. I argue that Black women’s reproductive self-possession in the context of academia is a decolonial praxis which refuses the disciplinary configuration of the academy over reproduction, and constitutes a significant break in the settler-colonial logics that shape the academy.

Friday, November 11

Investing in Creativity and Community as a Form of Transformative Resistance: Models for Black Mothering In the Academy

♦ *Shannon Gibney, Minneapolis Community & Technical College*

Mothering, teaching, writing, and surviving while black in higher ed requires a kind of embrace of the imperfect that would seem to go against the tenants of “excellence” we are taught are essential to the academic enterprise. This paper posits a third way to approach this conundrum. By disinvesting in the academic structure itself as the primary source of identity, and reinvesting in our own critical work, as well as in the communities outside the academy that sustain us, black women academics can create a radical third path for ourselves—one that nurtures our creativity while it feeds wellness.

New Slaves? Super-Service, Carpools, and White Fragility: the “Life” of a Tenured Black Mother

♦ *Zenzele Isoke, University of Minnesota*

In spite of the so-called “freedom” of tenure, the university operates as a neo/colonial space for black female intellectuals, especially those who occupy the position of mother. The mounting pressures of collegiate service, the commodification of feminist knowledge, and the ever present threat of white fragility create an existence that is fraught with uncertainty. Combined with the challenges of single mothering in the era of #Blacklivesmatter, such circumstances take a tremendous toll on one’s psychological, spiritual, and social vitality. In this paper, I reflect on fifteen years employing decolonial pedagogies while balancing the demands of work and family life.

184. Asexual, Trans, & Gender Non-Conforming Bodies and Biopolitics

Asexuality Studies Interest Group Sponsored Session

12:30 PM–1:45 PM

**Palais des Congrès
523B**

MODERATOR

♦ *Caroline McClave, Aces NYC*

PARTICIPANTS

Gendering Asexuality and Asexualizing Gender: A Qualitative Study Exploring the Intersections between Gender and Asexuality

♦ *Kristina Gupta, Wake Forest University*

In this article, I explore the intersections between gender and asexuality, drawing on data collected from in-depth interviews with thirty asexually-identified individuals living in the United States. I examine the differential effects that gendered sexual norms have on asexually-identified men and women and begin to explore the relationship between asexuality, gender non-conformity, and trans* identities. I argue that while white, middle-class asexually-identified men may live in greater conflict with dominant gendered sexual norms than white, middle-class asexually-identified women, the sexual autonomy of these asexually-identified men may be greater than the sexual autonomy of these asexually-identified women.

Tracing and Troubling Neoliberal Independent-Identity Discourse (Of Gender and Sexual Orientation) into Asexuality

♦ *CJ DeLuzio Chasin, University of Windsor*

This paper traces the genealogy of “sexual orientation” from “homosexuality as gender deviance” in late 19th century Europe into current asexual community discourse—through social contexts of regulatory violence. The splitting of sexual orientation from gender subsequently allowed the two-dimensional model of sexual attraction, creating space for asexuality as a lack of sexual attraction. I discuss how current asexual community discourse, including the split (romantic/sexual) orientation model, perpetuates contemporary neoliberal sexual orientation scaffolding—even acting as a vector for its colonial transmission—while simultaneously troubling it through the striking collision of ace and trans/non-binary, etc. identities.

The Colonised Asexual: How Colonialism Has Shaped Gender and Sexuality

♦ *Jaysen Henderson-Greenbey, New York University*

This paper looks at the intersections of sexuality, gender, and additionally race. Specifically, thinking about how European colonialism has created a desired model of gender and sexuality that is unachievable to marginalized bodies, particularly asexual, trans/gender non-conforming bodies. By understanding how settler colonialism has used sex and sexuality as means of subjugation, we can examine how asexuality has been stigmatized for particular bodies. The simultaneous hypersexualisation and desexualisation of queer bodies, particular trans/gender non-conforming queer bodies of colour, has complicated the labelling of sexual identities, so that asexual trans and gender non-conforming have been further pushed into abnormality.

Deconstructing Coloniality’s Assumed White Cis het Sexual Experience

♦ *Ishani Dugar, New York University*

This paper aims to examine the assumptions made about cis, GNC, and trans experiences within a framework of assumed whiteness, equality, and existing sexuality. How do these narratives change when looked at in the context of patriarchy? How does an often presumed universal cis, GNC, and trans experience fall apart when looked at through the lens of race, with an acknowledgement that colonialism has created an idea of gender and sexuality that under or overvalues people of color? How does sexual and romantic attraction or lack thereof function in relation to one’s own gender?

185. Decolonizing Resistance: Fat Feminisms

12:30 PM–1:45 PM

Palais des Congrès
524A

MODERATOR

- ♦ Sarah Rainey, Bowling Green State University

PARTICIPANTS

Top Ten Things Fatphobia Taught Me About Whiteness

- ♦ Emma Lind, Carleton University

This paper uses the model of the “top ten list” to articulate the intersections between fatness and whiteness, arguing for a critical anti-racist politic within feminist fat studies that locates its struggle within the politics of the body. This paper surveys the queer feminist literature on fatness, arguing that when activists and scholars argue that fatness displaces normative femininity, that whiteness implicitly structures the conversation. I argue that codes of white femininity are transgressed through fatness, and that the ways that fatness gets narrativized as a social oppression often involve white subjects articulating their experience of inhabiting a marked body.

Big People on the Airplane

- ♦ Kimberly Dark, California State University, San Marcos

This autoethnographic essay makes two contributions about decolonizing fat mobilities/movement. It de-centers the discussion about comfort during air travel from the fat body to the large body. The venomous discussion over seat space is focused on the fat body—inscribing a “failure of containment” narrative and public fat shaming. Second, it cases sociological arguments within entertaining storytelling thereby prompting compassion and humor, rather than contention. The essay examines the “containment” of academic writing to the body and embodied experiences. The performative nature of this essay also uses my fat body as the significant artifact and point of reflection.

186. With Reference to Decolonization: Unsettling Knowledges, Resisting Erasure

12:30 PM–1:45 PM

Palais des Congrès
524B

MODERATOR

- ♦ Tanisha Ramachandran, Wake Forest University

PARTICIPANTS

From Decentering to Decolonising: Exposing the Complicities of Transnational Feminisms and Social Movement Learning Frameworks

- ♦ Debbie Lunny, John Abbott College

This paper examines what is involved in shifting critical scrutiny of academic citational praxis from a decentering to a decolonising perspective that takes seriously the challenge

of unsettling feminist knowledge practices, both within North American academia and transnational feminist activist networks. Tensions between reliance on certain citational lineages, textual forms and Anglo-normativity and more diffuse, multi-lingual, and extra-textual knowledge practices will be examined. The relative strengths and weaknesses of contemporary transnational feminist frameworks as well as social movement learning frameworks will be explored.

Decolonizing Transgender Discourses

- ♦ Trish Salah, Queen's University

What does it mean to “decolonize transgender” at a time when transgender people regularly suffer erasure, discrimination in housing and employment, and systemic, state, and interpersonal violence? Recent discussions of transnormativity and trans/homonationalisms beg this question, as do longstanding repudiations of transgender as reiterating white, homophobic, settler, Eurocentric, and/or patriarchal values and norms.

In this paper I will consider these questions in relation to several case studies including: TSQ: Transgender Studies Quarterly's third issue, “Decolonizing Transgender,” b. binonhan's monograph *decolonizing trans/gender 101*, and the *Decolonizing and Decriminalizing Trans Genres Symposium* (University of Winnipeg, 2/28/2015).

Marginal Voices and the Illusion of Choice: Reproductive Rights in contemporary Canada

- ♦ Rachel Berger, Concordia University

In a context where “choice” remains the central tenet of the reproductive rights movement, how do we begin to account for the reproductive subjects who aren't allowed to have one? This paper attempts a genealogy of reproductive politics in Canada that hinges on the experiences of those alienated from the normative discourse of “pro-choice” politics, including incarcerated people, young parents, and migrant detainees with children over the past 5 years. As such, it engages a decolonization of the settler-colonial construction of a reproductive future for Canada, and instead offers new frameworks for thinking through reproductive politics.

Anglo-Indians—De-colonizing and Resisting Colonial and National Politics and Practices of Recognition and Erasure

- ♦ Dolores Chew, Marianopolis College

At a time when decoloniality affords disruptive and discursive practices emanating from cultures of resistance that challenge the politics of recognition and practices of erasure, there exists further challenges for groups that fall within the interstices of categories “colonizer” and “colonized”. This paper seeks to problematize decoloniality that further erases and/or colonizes, by looking at Anglo-Indian/Eurasians/mixed race people originating from the Indian sub-continent, but now also living in a far-flung diaspora. They continue to grapple with the legacy of European colonialism, anti-colonial nationalism and contemporary nation-building projects, all predicated on notions of patriarchy and gender.

Friday, November 11

187. Teaching and Training in Reproductive Justice: Practices for Deepening Understanding and Developing Change-Agents

12:30 PM–1:45 PM

Palais des Congrès
524C

This workshop introduces participants to teaching practices that provoke an understanding of and authority to enact reproductive justice goals. Workshop leaders highlight the most salient activities we engage in with participants in public policy programs, in after-abortion talkline training, and in creating school curricula. Through select activities and post-activity reflection, we draw awareness, engage competing knowledges, traditions, and personal experiences, and motivate reproductive justice action/activism.

MODERATOR

- ♦ *Johanna Fernandez, Hampshire College*

PRESENTERS

- ♦ *Jill Martins Swiencicki, Saint John Fisher College*
- ♦ *Carol Mason, University of Kentucky*
- ♦ *Jennifer Katz, Geneseo State College*

188. Crippling Care

12:30 PM–1:45 PM

Palais des Congrès
525A

While feminist scholars have long worked to revalue and reimagine “care” as a gendered and racialized form of labour, disability scholars and activists have long challenged prevailing “caring” frameworks that often reproduce injustice towards non-normative embodiments. This panel brings together a group of cutting-edge scholars working at this intersection to discuss the tensions of care informed by feminist disability studies and other critical scholarship.

MODERATOR

- ♦ *Christine Kelly, University of Manitoba*

PRESENTERS

- ♦ *Patty Douglas, Brandon University*
- ♦ *Stacy Clifford Simpican, Vanderbilt University*
- ♦ *Jina Kim, Mount Holyoke College*
- ♦ *Akemi Nishida, University of Illinois, Chicago*
- ♦ *Laura Mauldin, University of Connecticut*
- ♦ *Christine Kelly, University of Manitoba*

189. Violence against Women in Postsocialism and Postcolonialism: Challenges to Decoloniality

12:30 PM–1:45 PM

Palais des Congrès
525B

MODERATOR

- ♦ *Jasmin Zine, Wilfrid Laurier University*

PARTICIPANTS

Violence Against Postsocialist Women: Challenges to Decoloniality and Transnational Feminisms

- ♦ *Miglena S. Todorova, University of Toronto*

This study examines causes of gender inequality and violence against women in postsocialist states in Central Asia and East and Southeast Europe. Drawing upon primary data and feminist discourses on the issue, the study highlights a common thread in how women and feminists in otherwise distinct postsocialist locales understand violence against them. That thread leads to socialist state patriarchies and local cultures shaped by Ottoman, Russian, Soviet, and Habsburg empires topped by layers of violent cultures of global capitalism originating in the US. Together, these intertwined hegemonies shape the lives of women in postsocialism.

The Impact of Violence on Racialized Women’s Education in Canada

- ♦ *Lana Stermac, University of Toronto*

In this presentation, we report on our studies of the effects of sexually coercive behaviour on the education of racialized undergraduate women students on Canadian university campuses. Emerging from a feminist-intersectionalities and postcolonial frameworks of violence against women, we examine the influence of a number of factors, specifically ethno-cultural and racialized identity, on educational outcomes among students experiencing sexual coercion on campuses (DeKeseredy & Swartz 1998; Lundy-Wagner & Winkle-Wagner 2013).

190. Plenary Session: Decolonizing Institutions

2:00 PM–3:30 PM

Palais des Congrès
220E

Tapping into legacies of critical resistance and self-determination, this plenary examines what it means to decolonize institutions. In addition to considering strategies for disrupting settler colonial logics and founding violences embedded in a range of institutions, presenters discuss how to reconceive institutional formations and relations in ways that do not reinforce legacies of trauma and conquest. Rejecting environmental degradation, territorial dispossession, sexual violence, carceral/militarized state practices, coloniality's divisive dichotomies, and the systematic destruction of languages and cultures, the plenary speakers draw from their experiences with community organizing, radical politics, and social justice work to reimagine the contours of education, law, and science.

MODERATORS

- ◆ *Karen J. Leong, Arizona State University*
- ◆ *Amanda Swarr, University of Washington, Seattle*

PRESENTERS

- ◆ *Julia Chinyere Oparah, Mills College*
- ◆ *Audra Simpson, Columbia University*
- ◆ *Kimberly TallBear, University of Alberta*

191. Decoloniality in/through Postsocialisms

3:45 PM–5:00 PM

Palais des Congrès
514a

This roundtable will address the implications, affinities, and disjunctures of decoloniality and postsocialisms. Decoloniality is a critical worldview born out of the experiences of and resistances to settler colonialism and imperial conquest. While settler colonial logics are indeed transnational and contemporary, the moment/metaphor of 1492 is a strong gravitational force within decoloniality. Are the specific genealogies (and concomitant logics) that are implied with 1492 globally implicated? Specifically is the Euro-Americás colonial matrix the necessary starting point, to which all other regions and times must refer? What would it mean to think across colonial boundaries, such as the Euro-Americás and Eurasia?

MODERATOR

- ◆ *Catherine Ann Schuler, University of Maryland, College Park*

PRESENTERS

- ◆ *Jennifer Suchland, Ohio State University*
- ◆ *Erin Katherine Krafft, University of Massachusetts, Dartmouth*
- ◆ *Betsy Jones Hemenway, Loyola University, Chicago*

192. Decolonial Pedagogies: Bodies and Border-Crossings (part one)

3:45 PM–5:00 PM

Palais des Congrès
514b

This two-part roundtable seeks to open up new conversations on the ways in which embodied interventions and border-crossings are deeply implicated, even required, in pedagogies that seek to imagine transformative politics by internalizing a rigorous commitment to decoloniality. The proposed panels will ask what it means to denaturalize settler colonial logics by critically exploring dominant vocabularies about power and pedagogy and by troubling normative ideas about embodiment, identity, subjectivity, and agency.

MODERATOR

- ◆ *Piya Chatterjee, Scripps College*

PRESENTERS

- ◆ *Ariane Cruz, Pennsylvania State University*
- ◆ *Pedro Di Pietro, Syracuse University*
- ◆ *Mel Michelle Lewis, Goucher College*
- ◆ *Amanda Swarr, University of Washington, Seattle*
- ◆ *Stephanie Troutman, University of Arizona*

193. Decolonizing Bodies: Embodiment as a Practice of Supple Engagement

3:45 PM–5:00 PM

Palais des Congrès
514c

As scholars, activists, artists, and/or facilitators who support feminist work on its multiple fronts, we are engaged in continual learning about how best to leverage our various identities in the service of that work. This workshop is designed to explore the potential of "embodiment" to inform the work of decolonization. Participants will surface the histories of colonization, civilization, and mammalness that live in their bodies and will reflect critically on the challenges we face when we begin from the assumption that decolonization is (also) an embodied process.

PRESENTERS

- ◆ *Jennifer Martineau, Goddard College*
- ◆ *Sarah Lee Van Hoy, Goddard College*
- ◆ *Taylor Quilty, Mycelium*
- ◆ *Lise Weil, Goddard College*

Friday, November 11

**194. 100 Years of the Nineteenth Amendment:
An Appraisal of Women's Political Activism**

3:45 PM–5:00 PM

Palais des Congrès
515a

MODERATOR

- ♦ Holly J. McCammon, Vanderbilt University

PARTICIPANTS

Las Politicas: Latinas in the U.S. Congress

- ♦ Jessica L Lavariega Monforti, Pace University

In the one hundred years since women won the right to vote in federal elections, few women of color have held elective office. Of the 97 women who were elected in 2012 and are serving in the 113th Congress, only 9 are Latina. These women are often marginalized by both their ethno-race and their gender. For Latinas, choosing to seek elective office can generate hostility and backlash among Latino voters. I survey the last 100 years of Latina political candidates who successfully ran for office, and the multiple marginalities they faced and conquered in order to win those elections.

***Women Occupying Wall Street:
Gender Conflict and Feminist Mobilization***

- ♦ Heather McKee Hurwitz, Barnard College

I analyze the significance of gender conflict and feminist mobilization for the emergence and dynamics of the Occupy Wall Street movement. The analysis is based on participant observation, in-depth interviews with 73 participants, and movement documents. I show that gender conflict influenced the Occupy movement's goals, organization, tactics and strategies, giving rise to spin-off feminist mobilizations that reinvigorated feminist organizations and networks. The analysis focuses on three processes that were central to feminist mobilization within Occupy: the construction of feminist collective identity, the creation of feminist free spaces, and the use of feminist bridge leaders.

***After Suffrage Comes Equal Rights?
ERA as the Next Logical Step***

- ♦ TJ Boisseau, Purdue University

Despite the view of some that an ERA was the next logical step following passage of the Nineteenth Amendment, arguments among women activists initially broke out over whether an ERA would menace protective legislation for women's employment. Yet even after the Fair Labor Standards Act of 1938 quieted the mainstay of labor advocates' concerns, persistent and virulent disagreement over ERA among politicized, progressive, and left leaning women continued for another generation, only to be followed by an equally irreconcilable divide between conservative women and feminists regarding the fundamental question of women's difference from men—whether physical, psychological, or social.

195. Decolonial Feminist Challenges to Corporeal Violences

3:45 PM–5:00 PM

Palais des Congrès
515b

MODERATOR

- ♦ Chris Barcelos, University of Massachusetts, Amherst

PARTICIPANTS

***"Final and Irreversible": Comfort Women and the
Broken Arc of Justice***

- ♦ You-me Park, Georgetown University

This paper explores the 2015 "landmark agreement" on "Comfort Women" between South Korea and Japan. By claiming to have resolved their dispute "finally and irreversibly," the two governments reaffirm their commitment to economic interests and military expediency over the recognition of colonial violence. By focusing on the Japanese government's demand for the removal of a statue of a girl in front of the Japanese Embassy in Seoul, I argue that this resolution instantiates the working of neoliberalism where the impatient dismissal of systemic gender violence ("final and irreversible!") goes hand in hand with a bizarre obsession with cultural images.

***Dalit Feminism in Tokyo: Transnational Feminism
as Decoloniality***

- ♦ Purvi Mehta, Colorado College

This paper focuses on transnational Dalit feminist activism at the Tribunal on Women's Human Rights, held in Tokyo in 1994. Specifically, it explores how activists rendered the sexual violence endured by former "devadasis"—lower caste women involved in a caste-based form of prostitution—analogueous to that suffered by former "comfort women"—Filipino and Korean women who were abducted and raped by colonial Japanese forces during WWII. The translations and analogies put forth by activists enable cross-border feminist alliances among women who have been subject to gross sexual violence and discrimination in their home societies.

***Denaturalizing and Rematerializing Violence against
Indigenous Women in Canada***

- ♦ Rebecca Jane Hall, York University

A decolonizing approach to violence must neither naturalize what is a profoundly unnatural injustice nor conflate Indigenous experience with violence. Rather, this paper proposes methodologies that rematerialize violence by looking to the specificities, the fluidities, and the boundaries around experiences of violence.

Drawing on an ethnographic inquiry into the relationship between diamond mining and violence in the Canadian North, this paper discusses challenges and insights that emerged from using talking circles, participant narratives, and strengths-based interviews as tools for decolonizing feminist approaches to violence.

From Surviving to Thriving: New Discourses on LGBTQ+ Intimate Partner Violence

♦ *Bethany M. Coston, Virginia Commonwealth University*

Intimate partner violence (IPV) has, in the last 20 years, been framed as a pervasive personal and public health issue. This paper explores the various ways in which dominant discourses on both “public health” and “intimate partner violence” are rooted in White, cisgender, heteropatriarchal, colonial legacies; and how, because of this, there is little to no focus on LGBTQ+ IPV outside academia and the metropolitan non-profit world. Using a community-based, critical, intersectional, decolonial queer feminist approach to post-IPV health and wellness, this paper engages with debates regarding IPV research, funding priorities, and service provisions, by promoting survivor-defined and led initiatives.

The Perils of Hyper-visibility in North American Sexual Assault: A US-Canadian Critical Comparison

♦ *Rosemary Jane Jolly, Pennsylvania State University*

This paper compares two loci of North American concern/non-concern: the sexually assaulted bodies of female victims of campus violence in the US; and the sexually assaulted bodies of Indigenous women in Canada. I compare the politics of the rhetoric in which these cases are presented publicly, demonstrating how the hyper-visibility of certain aspects of the violence in each case occludes both structural determinants of vulnerability and diminishes the actual dismemberment of victims. I draw attention to “race” in terms of the contexts of postcolonialism and post-slavery through the black feminist critiques (Sharpe; Weheliye) of normative biopolitics (Foucault; Agamben; Esposito).

196. Rethinking Approaches to Women’s Rights and Migration in Visual Culture

3:45 PM–5:00 PM

Palais des Congrès
515c

MODERATOR

♦ *Art Redding, York University*

PARTICIPANTS

Mobility, Trafficking and European Citizenship

♦ *Simona Fojtova, Transylvania University*

Feminist scholars have analyzed how public discourse on trafficking and anti-trafficking legislation has propelled anxieties surrounding sexuality and gender in the service of immigration control both in the European and American contexts. This paper will focus on the challenges in seeing migrant women in the sex sector as active migrants and will examine sex trafficking as a governmental category to control immigration in the European Union. Specifically, the paper will analyze how trafficking discourse and anti-trafficking policies normalize a differential regime of mobility, depoliticize the debate on migration and labor, and thus necessitate rethinking the nation and citizenship.

Eastern European Female Prostitutes in European and East European Film

♦ *Alice Bardan, University of Southern California*

Although my discussion comprises a wide variety of films, my focus will be primarily on Nicolae Margineanu’s *Schimb Valutar* (Exchange, Romania, 2008). I argue that this film symbolically substitutes the figure of the prostitute prevalent in national cinema with the figure of a prostitute from the Republic of Moldova, whose affective labor is used to restore the vitality of the national male subject at a moment of crisis and real and symbolic impotence. As I show, *Exchange* complicates the dominant paradigm in cinematic representations of the migration of Eastern European women.

The Gamification of Women’s Rights in the Age of the Internet

♦ *Roxana Galusca, Sassafras Tech Collective*

In 2004, the video gaming industry was revolutionized by the launch of Games for Change, a nonprofit corporation that redefined digital games as “critical educational and humanitarian tools.” Since then, Games for Change became the incubator for several game projects exploring social justice issues, rising up to be an industry model soon to be followed by other game designers. This paper theorizes the emergence of video games as a space for women’s rights activism, with a focus on the ways in which the use of game elements, graphics, and storytelling challenges the current praxis and theory of women’s rights.

197. Violence, Prisons, and the Settler State

3:45 PM–5:00 PM

Palais des Congrès
518A (LCD)

MODERATOR

♦ *Nadia Guessous, Colorado College*

PARTICIPANTS

A Recipe to Resist Colonialism: Strategies of First Nations Incarcerated Women and Artistic Inquiry

♦ *Sophie Élise Cousineau, University of Ottawa*

We discuss how incarcerated indigenous women and allied researchers can resist colonialism within prison, where an over-representation of First Nations individuals can be observed (OCI, 2013–2014).

Focusing on the performativity of First Nations identified participants, I examine ways in which queer practices destabilize the heterosexual matrix, gendered stereotypes, and institutional self. I also discuss how researchers can resist colonial efforts by using an art-based method, namely creative writing workshops.

Friday, November 11

Feminist Politics of Prison and Police Reform: Prioritize Pro Se Prisoner Empowerment

♦ *Kolleen Duley, University of California, Los Angeles*

One problem shared by feminist prisoner advocates, civil rights attorneys, and “Black Lives Matter” activists who challenge the systematic racialized and gendered injustices that organize the policies and practices of the U.S. criminal justice/legal system is discerning which type of prison and policing reform measures best address urgent “on the ground” problems, without expanding the reach of state-sanctioned violence.

I argue the merits of pro-se, prisoner-led, civil rights litigation that aims to reclaim the denial of human dignity in solitary confinement legal settlements and to redefine as valuable those perceived by racial logics of white dominance as disposable.

La Prison Raciale: Interroger le Système Pénal Québécois

♦ *Sophie Coulombe, Université de Montréal*

En 1976, l'essai *Je suis une maudite sauvagesse* de l'autrice innue An Antane Kapesh exposait les logiques de racisation/indianisation à l'œuvre dans les systèmes d'école, d'hôtel [bar], d'hôpital et de prisons au Québec. À partir du quotidien de femmes autochtones incarcérées et en dialogue avec la pensée des recherches d'auteur-trices décoloniales et féministes sur le système carcéral, cette communication interroge les logiques, disciplinaires, expérientielles et spatiales du système pénal racial québécois, mais aussi la possibilité et les limites d'une pratique réflexive décoloniale pour un-e chercheur-e blanc-he.

Missing and Murdered Indigenous Women in Canada and Grassroots Strategies for Change

♦ *Vicki Chartrand, Bishop's University*

While the issue of missing and murdered Indigenous women across Canada has long been a concern for Indigenous communities, it has only recently received significant national media and public attention. Despite this national awareness, there has been little attention or research done to gain insight into the work that has long been carried out by Indigenous families and communities to address the disappearances and murders. Working from a critical settler colonial analysis and in collaboration with Indigenous women, this work highlights some of the work and strategies of Indigenous families and communities to address the disappearances and murders.

Unsettling Settler Logics in the Courts of Women

♦ *Marguerite Waller, University of California, Riverside*

Since the early 1990s, the Courts of Women, founded by the transnational Asian Women's Human Rights Council and the Bangalore-based women's activist collective Vimochana (Liberation), have been challenging and exposing forms of violence against women perpetrated by the legal legacies of colonialism (Bhushan 2013). My presentation will focus on the discursive breakdowns that often occur in these Courts, “interruptions” that would be seen as intrusions threatening the coherence of the central narrative in a regular court. Here they reveal the lack of freedom, the strict discursive, behavioral, and performative limits enforced by local, national, and international law (Liang 2013).

198. Blood and Selfies. Trans and Triangles: Art as a Method for the Decolonization of Bodies

3:45 PM–5:00 PM

Palais des Congrès
518B (LCD)

MODERATOR

♦ *Sara Ishii, Texas Woman's University*

PARTICIPANTS

Decolonize My Blood!: Menstrual Art on Instagram as a Tool for Reclaiming the Enchanting Period

♦ *Diana Álvarez, Texas Woman's University*

As social media is Life 2.0, humans are currently navigating a lifestyle in which we exist both organically and digitally. This paper will focus specifically on how menstrual art on Instagram decolonizes hegemonic ideas about women's bodies. Menstrual artists use this virtual space to shift the current biopolitics that aims at shaming women for their “leaky bodies.” This paper looks to Jane Bennett's new materialist theories to explain how menstrual art—and menstruation itself—is vibrant matter and has the power for enchantment. The concentration on menstrual art on Instagram emphasizes the decolonizing potential of images to cause social transformation.

Upside Down Triangles as Feminine Power: Decolonizing the Male Gaze in Art

♦ *Pallavi Govindnathan, Texas Woman's University*

With a growing number of female artists being represented in the art world today, the question no longer is “Why are there no great women artists?” but “how are the processes of sexual differentiations played out across the representations of art and art history?” (Broude and Garrard 23). This paper highlights the study done by art historian Mary Garrard on how to decolonize the male gaze in Western art. I emphasize that through studying pre-Western artistic symbols and representations, much of Western artistic symbolisms can be challenged and given new interpretations.

We Come in Pee-ce: Social Media Transgender Activism in the Bathroom Debate

♦ *Kevin C. Jenkins, University of North Texas*

In response to the discriminatory biopolitics of so-called “transgender bathroom bills” introduced in the past year across the United States that seek to criminalize transgender bodies, my work became activist in nature. Using selfie memes across social media, I address not only the bills themselves but also critique popular reactionary calls from within the transgender community to protest via social media in ways that may endanger the participants and further the anti-trans sentiments. This blend of art and activism continues in my current work of selfie memes that seek to decolonize notions of the transgender experiences in broader contexts.

“First, Let Me Take a Selfie”: An Exploration of the Selfie as Both Panoptic Schema and Decolonizing Expression of the Self

◆ *Noura Shuqair, University of North Texas*

In my art I manipulated my selfies in different media to examine the psychoanalytic concepts of fetishism, scopophilia, voyeurism, narcissism and the concept of the mirror phase (Lacan 442, Mulvey 383). In the practice of selfie, I take on the role of photographer, spectator, and object depicted in the photo. In light of this, I explore the questions: Am I engaged in scopophilic, voyeuristic, and narcissistic gazes? Further, to what extent is this behavior self-fetishizing? Or, in contrast, can this behavior be said to be a decolonization of Western ideas of “beautiful” female bodies. Are these authentic representations of self?

199. Healing as Resistance: Indigenous Women and Women of Color Educators Reclaiming and Transforming Learning Spaces

3:45 PM–5:00 PM

Palais des Congrès
518C (LCD)

PARTICIPANTS

K–12 Institutional Sexism and Racism: A Personal Story

◆ *Veneice Guillory-Lacy, Washington State University*

Utilizing Intersectionality, Critical Race, and Womanist theory in education, an African-American/Indigenous Nimiipuu educator shares her personal experiences with racism and sexism as a public school administrator and her journey towards the resistance of oppressive practices of hegemony, while imagining and creating purposeful educational spaces of strength, courage, and healing for herself and her students. This paper also connects the ways in which Women of Color and youth can heal themselves by reclaiming culture and race, and reconnecting their ancestral histories to their lived experiences.

Healing and Empowering Our Mind and Heart

◆ *Angela Picard, Northwest Indian College*

Through Indigenous decolonizing theories and methodologies, a Nimiipuu woman activist educator shares her work as a Tribal college administrator and community service organizer who heals, uplifts, and empowers students and community members. This paper honors the words of elders who resist government tactics of colonization. Not only are the history of these issues acknowledged, but the sharing and learning of alternative world perspectives inspire Indigenous communities toward imagining and reclaiming a positive direction for Indigenous peoples. “...Indigenous work has to ‘talk back to’ or ‘talk up to power’” (Smith 2012, p. 226).

Learning and Practicing Kapwa: Educators and Students Cultivating Healing and Decolonizing Educational Spaces

◆ *Paulina Abustan, Washington State University*

Drawing from Indigenous Pilipina decolonizing theories and methodologies, a Queer Pilipina scholar-activist-educator uncovers the ways in which educators and students can learn from Indigenous Pilipina philosophies, music, and art in order to practice healing, decolonization, and imagining of alternative educational worlds in classroom spaces. This paper emphasizes the power of learning about and practicing rich Womanist, Queer, and Transgender Pilipina histories and cultures. Since Kapwa includes “the respect and consideration for the other” (De Guia 2005, p. 9), this paper centers Kapwa as a form of healing and resistance when re-imagining and embracing intersectional identities in the classroom.

200. AMC: Decolonizing Educational Research: From Ownership to Answerability

3:45 PM–5:00 PM

Palais des Congrès
519A (LCD)

AUTHOR

◆ *Leigh Patel, Boston College*

BOOK SUMMARY

Decolonizing Educational Research examines the ways through which coloniality manifests in contexts of knowledge and meaning making, specifically within educational research and formal schooling. Purposefully situated beyond popular deconstructionist theory and anthropocentric perspectives, the book investigates the longstanding traditions of oppression, racism, and white supremacy that are systematically reseeded and reinforced by learning and social interaction. Through these meaningful explorations into the unfixed and often interrupted narratives of culture, history, place, and identity, a bold, timely, and hopeful vision emerges to conceive of how research in secondary and higher education institutions might break free of colonial genealogies and their widespread complicities.

AUTHOR BIO

Leigh Patel is an interdisciplinary researcher, educator, and writer. Her work addresses the narratives that facilitate societal structures. With a background in sociology, she researches and teaches about education as a site of social reproduction and as a potential site for transformation. She is an Associate Professor of Education at Boston College and works extensively with societally marginalized youth and teacher activists. Prior to working in the academy, Leigh was a journalist, a teacher, and a state-level policymaker.

CRITICS

◆ *Patricia Krueger-Henney, University of Massachusetts Boston*

◆ *Jessica Ruglis, McGill University*

◆ *Eve Tuck, University of Toronto/Ontario Institute for Studies in Education*

Friday, November 11

201. South Asian Feminists on Transnational Connections: Examining Questions of Race, Gender, Caste, and Indigeneity

3:45 PM–5:00 PM

Palais des Congrès
519B (LCD)

MODERATOR

- ♦ *Kamala Visweswaran, University of California, San Diego*

PARTICIPANTS

Global Indian, Nubile Indian

- ♦ *Shefali Chandra, Washington University, St. Louis*

In this paper I discuss my research on the classified matrimonial advertisement. This particular form of projecting nubility and class is particular to India, and reliant on Brahmanism and Hindutva. I deploy my study of over one hundred years of the matrimonial advertisement to construct an archive of caste, race, and global capital. The adverts amplify an upper-caste investment in the role of both skin color and whiteness. I probe the place of caste in producing racialized outcomes and the congruence of Brahmanism with the political and economic imperatives of a US centered globalization.

Feminism, Religion, and the Reproduction of Caste in South Asian Graphic Novels

- ♦ *Sailaja Krishnamurti, Saint Mary's University, Halifax*

In recent reimaginings of Hindu narratives in South Asian graphic novels, a “feminist” approach is articulated by centering goddess figures or by presenting mortal female characters who appear to challenge male power. This essay looks at this model of the feminist super-heroine in South Asian graphic novels. I argue that by uncritically adopting a narrative framework that reproduces the hegemonic caste-based logic of Hindu tradition, these narratives are unable to provide a deeper intersectional critique of gender, caste, and race-based oppression in South Asian culture.

Indian on “Indian”? Examining Questions of Coloniality and Anti-Blackness in An Indian from India

- ♦ *Shaista Patel, University of Toronto*

I will examine a photographic series called *An Indian from India* by Annu Palakunnathu Matthew, an Indian-American photographer and scholar. Her series is a parody of early 20th century photographs of Native Americans where she replaces or juxtaposes subjects of American Empire's photographers by herself, playing on the “Indianness” of the people “mis-identified” as Indians (Forbes 2007). I will examine her play on photographs of a Black-Indigenous man, Ho-tul-ko-micco aka Silas Jefferson, to think through questions of gendered complicity of South Asians in processes of white settler colonialism and anti-Blackness (Lawrence & Dua 2005; Patel, Upadhyay & Moussa 2015).

Unsettling Colonial Intimacies: Erotics, Violences, and Solidarities

- ♦ *Nishant Upadhyay, York University*

This paper explores “colonial intimacies”—erotics, desires, violences, and solidarities between Indigenous peoples and South Asians in Canada. Drawing from short stories by Cree writer Tomson Highway (1985) and Punjabi writer Sadhu Binning (2014), this paper theorizes intersections of coloniality, raciality, and indigeneity as central to formations of intimacies. I argue that colonial intimacies are shaped through settler colonial processes. Further, questions of caste and anti-blackness are central to the formation of these colonial intimacies.

202. Sovereignty and Social Death: Slavery, Statelessness, and the Human

3:45 PM–5:00 PM

Palais des Congrès
520A (LCD)

MODERATOR

- ♦ *Gina Dent, University of California, Santa Cruz*

PARTICIPANTS

Between Toombs County and Tombs of the Press: Life Magazine and the Lynching of Amy Mallard

- ♦ *Erin Gray, University of California, Santa Cruz*

In 1949, two months after the lynching of WWII veteran Robert Mallard in Toombs County, Georgia, Life magazine printed a spread of Amy Mallard's emotional breakdown at the trial of her husband's killers. It designated the photographs “portraits of human grief and terror” while referencing Mallard's testimony as “hysterical.” Examining how Mallard's traumatic confrontation with her husband's murderers was captured and re-circulated as a study of “grief” by the liberal press, I inquire into the place of lynching in the circulation of atrocity photographs vis-à-vis the discourse of universal human rights and the mainstreaming of racial liberalism.

New Science: US Interrogation Techniques, Feeding Tubes, and Guantánamo Bay

- ♦ *Michelle Christina Velasquez-Potts, University of California, Berkeley*

Since 2002, hunger strikers at Guantánamo Bay have been subjected to involuntary force-feeding. I argue that force-feeding as an “enhanced interrogation technique” is a new kind of science that alters the political agency of the detainee. I consider the power operations of force-feeding to investigate how force-feeding disables the conditions of possibility of emancipation in gendered ways. Analyzing state reports and aestheticized performances, I argue that force-feeding is a tactic of war that not only debilitates but also produces a form of life devoid of consent and self-actualization.

“Europe Lets Die”: European Border Regimes and the Figure of the “Single Male Refugee” in Humanitarian Discourse

♦ *Veronika Zablotsky, University of California, Santa Cruz*

Civil wars in the Middle East have forced millions to flee their homes. While most find themselves internally displaced or in EU-subsidized camps in neighboring countries, a small number crosses the Mediterranean Sea, seeking asylum in Europe. I examine the humanitarian rhetoric around the EU's 2015 mandate to “Frontex,” its private border police, to wage “war on human traffickers.” Reconsidering Arendt's critique of human rights, I argue that media representations of the “European refugee crisis” reconfigure the “single male refugee” as a racialized and gendered threat that cannot be reduced to “mere humanity,” but that is always already enemy combatant.

203. #TheNickiPedagogy: Workshopping the Radical Feminist Politics of Nicki Minaj

3:45 PM–5:00 PM

Palais des Congrès
520B (LCD)

Moment for Life. Beez in the Trap. Anaconda. Only. Trini Dem Girls. Feeling Myself. Stupid Hoe. Roman's Revenge. Self-realization, work ethic, woman-centered sexual pleasure, postcolonial politics, self-love, rage. This interactive workshop draws from our experiences as feminist of color creatives and girls' art educators to mine the pedagogical possibilities found in the music, performances, and interviews of rap artist Nicki Minaj. We will engage participants in art and creative writing projects promoting erotic self-determination through a politics of pleasure, thus facilitating a broader discussion on what we term #thenickipedagogy. Participants are encouraged to contribute Minaj inspired works to promote discussion-making.

PRESENTERS

- ♦ *Anya Michelle Wallace, Pennsylvania State University*
- ♦ *Jillian Hernandez, University of California, San Diego*

204. African/American Transnational Feminisms

3:45 PM–5:00 PM

Palais des Congrès
520C (LCD)

Featuring scholars of African/American feminisms and women's activism, this roundtable will address what is at stake in expanding the discourses of transnational feminism to more fully acknowledge African women's activism and epistemologies. The roundtable participants will explore the linkages between African and African American women's practices of leadership and social justice, how black Caribbean women negotiate different expectations of body image in the African diaspora, and the ways in which African/American women's resistance to discursive and material forms of racism, imperialism, colonization, and globalization.

MODERATOR

- ♦ *Beverly Guy-Sheftall, Spelman College*

PRESENTERS

- ♦ *Stanlie M. James, Arizona State University*
- ♦ *Kamille A. Gentles-Peart, Roger Williams University*
- ♦ *Premilla Nadasen, Barnard College*
- ♦ *Tanisha C. Ford, University of Delaware*

205. Embodied Stories, Visual Counter-Narratives, and Resistant Imaginaries by Women in Latin America

3:45 PM–5:00 PM

Palais des Congrès
520D (LCD)

PARTICIPANTS

Body, Survival, Resistance, and Memory: Testimonies of Women Survivors of State Terrorism in Argentina

- ♦ *Barbara Sutton, State University of New York, University at Albany*

The voices of women survivors of state terrorism in Argentina have been insufficiently heard, and yet are crucial to the collective memory of a time when countless people in Latin America experienced political repression at the hands of military regimes. Based on oral testimonies of women who survived clandestine detention centers, this work explores the role of gender and the body in women's survival and resistance strategies and how their bodies became carriers of memory and vehicles for voice. Bodily memories are not only reminders of suffering, but an opportunity to exercise agency, denounce state terror, and defy oblivion.

The Aesthetics of the “Feminine” in Chilean Graffiti: The Alternative World-Making of Las Crazis Crew

- ♦ *Guisela Latorre, Ohio State University*

Lauded as the first all-female graffiti crew of South America, Las Crazis have effectively disrupted the male domination of street art in Chile. In this presentation I will discuss how the work of Las Crazis demands recognition within an urban sphere that privileges male action, a legacy of the country's sixteen-year dictatorship. These artists achieved this disruption not by emulating the assumed maleness of Chilean graffiti but by purposely amplifying iconographies of the “feminine”: flowers, pink lettering, rainbows, etc. Far from essentializing womanhood, Las Crazis have deployed this resistant imaginary to forge a more gender-inclusive and democratic public space.

Friday, November 11

Decolonizing Abortion Discourse: Resistant Affects in Images Supporting Abortion Rights in Mexico, Chile, and Argentina

♦ *Nayla Luz Vacarezza, University of Buenos Aires*

Since their emergence in the 70s, visual discourses against abortion rights have circulated globally and succeeded in depicting the fetus as a public subject of love, women who undergo abortions as despicable subjects, and abortion as an abhorrent practice. This paper explores forms of resistance to this colonizing discourse, with attention to the powerful affects that surround visual productions in support of abortion rights in Mexico, Chile, and Argentina. The selected Latin American visual works reconstrue abortion as an embodied experience protagonized by women and provide an opportunity to envision transformative and critical ways of knowing and feeling about abortion.

Decolonizing the Curricular Archives: The Case of Collaborative Activist Scholarship in the Americas

♦ *Julie Shayne, University of Washington, Bothell*

Latin American women have a long and rich history of resistance and struggles for social justice. Women have been at the forefront of anti-dictatorship movements in the region, mobilizing everything from their bodies, to their cultural productions, to their gender identities; active as guerrillas, union organizers, and feminists. Yet even decades later, their pivotal contributions to history remain underdocumented and under taught, particularly in the global North, the neo-colonizer of Latin America. This paper considers the importance of collaborative activist scholarship as a form of decolonial knowledge production which seeks to prevent erasures and silences in North American classrooms.

206. Unsettling Coloniality in Women's and Gender Studies (WGS): Critical and Creative Pedagogies

3:45 PM–5:00 PM

Palais des Congrès
520E (LCD)

MODERATOR

♦ *Susanne E. Luhmann, University of Alberta*

PARTICIPANTS

Interrogating and Destabilizing Whiteness in Women and Gender Studies: A Decolonizing Queer of Colour Project

♦ *Beverly Bain, University of Toronto*

Women and Gender Studies Programs in Canadian Universities continue to reproduce whiteness and coloniality as foundational to their very existence. Even in programs where there are racialized individuals using anti-colonial and transnational frameworks, the site of Women and Gender Studies remains hinged to a discourse of "whiteness". This paper aims to

engage a de-colonizing and queer of colour critique as a means to interrogate and make visible the ways in which gendered "whiteness" has been institutionalized in Women and Gender Studies Programs.

"Here": Thinking Through Artistic Practice as Decolonial Knowledge Production

♦ *Roewan Crowe, University of Winnipeg*

Learning from Anishinabekwe artist Rebecca Belmore's site specific performance work "Here" (Winnipeg, 2014), I reflect on the artist's use of her body in relationship to place, to institutional structures, and to differently positioned communities. I argue that decolonial acts in Women's and Gender Studies involve understanding and supporting artistic practice as a site of knowledge production, direct political action, and poetic intervention.

Acknowledging our Walk to the Classroom

♦ *Sharanpal K. Ruprai, University of Winnipeg*

Cree/Métis educator Kim Anderson (2010) argues "feminism was simply one plank in the platform of life-affirming values that kept us alive." With the Red Cloth Ribbon Campaign/Memorial, I am reminded of these "life-affirming values" daily as I walk over the Osborne Street Bridge in Winnipeg. The campaign involves tying red cloths strips to bridges to raise awareness for Missing and Murdered Indigenous Women. I narrate how this memorial as a decolonial creative act has transformed my feminist consciousness and, in turn, the Women's and Gender Studies classroom in which I teach.

Stitching Space: Beading and Beadwork in a University Context

♦ *Sherry Farrell Racette, University of Manitoba*

How do we create community, creativity, and safety in the white-box classroom where we have contact with students only for brief chunks of time? I have used beadwork, beading, and sewing circles as a means to create potentially transformative spaces within the academy. Stitching becomes content, metaphor, and action: "To sew is to pray...the speech of the creator [is] in the work of the needle. We mend. We women turn things inside out, and set things right. We salvage what we can of human garments and piece the rest into blankets." (Erdrich 2004: 176).

207. Biopolitical Violence and the State: Feminist Disability Studies Analyses of Safety and Risk

3:45 PM–5:00 PM

Palais des Congrès
520F (LCD)

MODERATOR

- ◆ *Liam Oliver Lair, College of St. Benedict/St. John's University*

PARTICIPANTS

Eugenics, Trans Diagnoses, and Biopolitical Constructions of Disability

- ◆ *Liam Oliver Lair, College of St. Benedict/St. John's University*

In the mid-20th century, transpeople were often diagnosed as psychologically “disordered,” reflecting the convergence of psychoanalysis and eugenic discourses during this time. Norms constituting disability and normative gendered embodiment were steeped in expectations of whiteness, heterosexuality, and ablebodymindedness. This paper explores how eugenics, trans diagnoses, and constructions of disability were, and remain, co-constitutive. Trans diagnoses are inseparable from this history, thus necessitating that we attend to the ways in which disability and crip studies critiques are necessary for looking at histories of gendered diagnoses, and how racism, ableism, and heterosexism inform this work.

Why is Everything So Expensive?: Intersectional Biopolitics, Treatment, and Food Allergy

- ◆ *Michael Gill, Syracuse University*

A 2014 study reported that 21% of children with food allergies in the United States do not have reliable access to nutritious and “safe” food. In addition, 1/3 of parents of these children reported difficulty paying for medical expenses. The percentages of those experiencing food insecurity and inability to afford medical bills are higher for non-white children. Given the high cost of allergy treatment and medicine, combined with structural difficulties in obtaining allergen-free food, this paper forwards an intersectional materialist feminist disability studies analysis to argue for food allergy subsidies that expand individual access to treatment and food.

Safety, Comfort, and Access: Biopolitical Understandings of Multiple Chemical Sensitivities

- ◆ *Ashley Mog, University of Kansas*

This paper takes the experience of Multiple Chemical Sensitivity (MCS) as a generative way to think about access, safety, and comfort. Avoidance of chemicals is a commonly recommended treatment for MCS, however, this is almost impossible because chemicals reach into most spaces. This paper draws from oral histories with disabled queer activists to analyze how public space is constructed as “comfortable” or “safe” for some over the needs, desires, and bodies of others. Incorporating the experience of MCS in approaches to social justice work can result in a more nuanced intersectional understanding of access.

Decolonizing Metaphors of Disease: The Autoimmune Body

- ◆ *Beth A. Ferri, Syracuse University*

Responding to threats of disease infiltrating porous state borders, nation-states pass immigration restrictions on disabled people and incite panic over pandemics like Ebola, Avian flu, SARS, HIV/AIDS, and the Zika virus. Metaphors for “combatting” these and other dis/eases often evoke militarized discourses of conquest and enemy combatants. But, what of autoimmune and chronic illness—wherein the “alien” other is the self? Drawing on decolonial feminist disability studies, threatened immunity becomes the “requisite underside of frenzied war-making” (Chen 2012, p. 78), exposing imperialist ideologies of illness and contesting metaphors of conquest and cure.

208. Good Intentions, Chronic Neglect: Decolonizing Healthcare Reform and Access for Black Women in Brazil (Part I)

3:45 PM–5:00 PM

Palais des Congrès
521A (LCD)

Brazil's socio-political struggles to account for the impact of racism upon health inequities are tied to its late modern colonial forms of distributing social equities. This roundtable will discuss the biopolitical relationship between the nation-state and Black female bodies. We will interrogate the tension between health policy intended to provide access to care and the experiences of neglect by Afro-Brazilian women. This roundtable will not only focus upon the state of Brazil but will expand the conversation to interpret related issues to global diasporic forces. Ultimately, we analyze how justice is distributed by the State given its sociopolitical limitations.

MODERATOR

- ◆ *Christen A. Smith, University of Texas, Austin*

PRESENTERS

- ◆ *Melissa Creary, University of Michigan*
- ◆ *Kia Lilly Caldwell*
- ◆ *Nessette Falu, City University of New York, Graduate Center*
- ◆ *Ugo Edu, San Francisco State University*

Friday, November 11

209. Experience as Knowledge in and out of the Feminist Classroom

3:45 PM–5:00 PM

Palais des Congrès
521B

We will explore the efficacy and limits of feminist pedagogical imperatives to “mess with” narrative and knowledge production in ways that contribute to a robust process of critical thinking, liberatory politics, and lived social justice. Moderator will provide a framework by exploring utility of sharing stories as a strategy for a more plural knowledge construction and for enacting social justice; participants will share and analyze experiences working with a range of women (understood broadly and intersectionally) in and out of the classroom, in critical feminist poverty, environmental justice, labor and race, disabilities, intersectionality, and aging studies.

MODERATOR

- ◆ *Elaine Laberge, University of Alberta*

PRESENTERS

- ◆ *Vivyan Adair, Hamilton College*
- ◆ *Anne E. Lacsamana, Hamilton College*
- ◆ *Cara E. Jones, Hamilton College*
- ◆ *Margo Okazawa-Rey, Hamilton College*
- ◆ *Joyce M. Barry, Hamilton College*
- ◆ *Margaret Gentry, Hamilton College*

210. Liberatory Politics and Notions of Resilience: Queer Activism, Black Activism, Native Women’s Writing

3:45 PM–5:00 PM

Palais des Congrès
521C

MODERATOR

- ◆ *Adetty Perez Miles, University of North Texas*

PARTICIPANTS

Ecstatic Freedoms in Queer Political Imaginaries

- ◆ *Mary J. Bunch, McGill University*

This paper proposes that an “ecstatic” concept of freedom has emerged in queer theory, art, and activism, that moves beyond queer liberalism. Ecstasy is both an ethically charged outsideness to the self and erotic force of worldmaking. Ecstatic freedom shifts from autonomous individualism to an ethical, intersubjective mode of action. I explore the implications of this alternative political imaginary for political action in areas typically treated as being “outside” of queer concerns but which are increasingly taken up in queer discourse. These include, for example, concerns related to transnational migration, US/western exceptionalism, and settler colonialism.

Reclaiming Resilience: Theorizing Resistance Under Neoliberalism

- ◆ *Alix Olson, University of Massachusetts, Amherst*

Resilience discourses—urging us to adapt to a world marked by unprecedented danger—are rapidly infiltrating domestic and international institutions, vast areas of the social sciences, and popular media. In response, leading critics of neoliberal governance urge us to resist resilience. This queer-feminist intervention into resilience scholarship argues that sweeping denunciations of resilience ignore the crucial ways it underpins political struggle. Troubling the oppositional construction resistance/resilience I analyze the direct action group ACT-UP in relation to #BlackLivesMatter and turn to poets June Jordan and Adrienne Rich who offer rich intellectual resources for thinking the interwoven politics of survival and transformation.

Reformative Narratives: Native Women Writers’ Liberatory Imaginations

- ◆ *Lisa Udel, Illinois College*

I examine the following: the refusal or inability of the United States as a nation-state to acknowledge that colonialism continues to affect the present moment; that Native groups are colonized peoples and that their work toward national identity becomes an imaginative act; and how this imaginative work is enacted through written narratives that reconstruct obscured, ignored, and falsified histories, describe contemporary realities, and assert future possibilities. In this way, these writers explore the relationship between decolonization of nation-states and narrative.

211. Alternatives in Publishing: A Writing Workshop for Feminist Scholars

3:45 PM–5:00 PM

Palais des Congrès
522A

For feminist scholars, there is perhaps no greater tension than that between the desire to make a difference socially and politically and the need to fulfill the research obligations of academia. Moreover, there continues to be a critical need for feminist scholars to advance public knowledge and debate by bringing women’s studies and feminist scholarship to a mass audience. In this writing workshop, editors of a feminist magazine and blog, along with women and gender studies scholars who have published in feminist and mainstream media, will discuss alternative possibilities for publication online and in the popular press.

MODERATOR

- ◆ *Katherine Spillar, Ms. Magazine*

PRESENTERS

- ◆ *Michele Tracy Berger, University of North Carolina, Chapel Hill*
- ◆ *Aviva Dove-Viebahn, Arizona State University*
- ◆ *Karon Jolna, Ms. Magazine*

212. Biopolitical Intimacies: Militarisms, Empire, Embodied Decoloniality

3:45 PM–5:00 PM

Palais des Congrès
522B

MODERATOR

- ♦ *Kalindi Vora, University of California, San Diego*

PARTICIPANTS

Economies of Emotion and the Criminalization of Abortion

- ♦ *Mellissa Linton Villafranco, University of California, San Diego*

In the context of the ongoing criminalization of abortion in El Salvador and other locales of struggle for reproductive justice, I explore how the fetus and the female body are valued within “pro-life” rhetoric. Sara Ahmed’s contention that hate is an affective economy that moves across or between subjects, objects, signs, and others will be formative to exploring how the image of the aborted fetus produces immediate affective reactions (bodily) and economies of emotion that are discursive.

Droning Strikes: Un-Presenting Waziristan

- ♦ *Hina Shaikh, University of California, San Diego*

I begin with examining visual representations of drone strikes in Pakistan by US and UK-based media organizations and data visualization studios. Juxtaposing the visual representations against recent works by Pakistani visual artists on drone strikes and the “War on Terror,” I argue that both forms of representation simultaneously reveal and enable the dehistoricized and targeted spatiality of Waziristan, a Federally Administered Tribal Area (FATA) in western Pakistan and the “world’s drone strike capital.” Throughout my paper, I provide multiple and contradictory embodied narratives of and by Waziri women as a way to counteract the dehistoricized erasure.

Border(is)lands: Militarization and Belonging in Tijuana’s Asia/Pacific Island Themed Gay Bars

- ♦ *Katherine Steelman, University of California, San Diego*

This paper examines the racialized and militarized spaces of Asia/Pacific Island themed gay bars in Tijuana. These spaces are mash-ups of representations and performances of imperial legacies. In their marketing towards the white military tourist, they are capitalizing on US imperialism and further marginalizing Asian sexuality. The bars are also operating as queer spaces on a militarized border, and the recent decrease in white tourism to Tijuana has transformed these spaces, which now cater to Tijuana locals and Asian tourists looking to partake in capital and sexual transactions that circumvent white bodies and the US entirely.

213. Resisting Settler Logics in Notions of Compulsory Able-Mindedness and the Mad Subject

3:45 PM–5:00 PM

Palais des Congrès
522C

MODERATOR

- ♦ *Alyson Patsavas, University of Illinois, Chicago*

PARTICIPANTS

Compulsory Youthfulness in a Time of Dementia: Unsettling the Ideal of Able-Mindedness in Later Life

- ♦ *Hailee M. Gibbons, University of Illinois, Chicago*

Settler colonial logics have produced compulsory youthfulness, or the social mandate to remain youthful and able-bodied throughout the life course. One manifestation is the pressure to avoid dementia. Colonial and neoliberal ideologies promote individual actions people can take to “fight” and “end” dementia, such as donating to the medical industrial complex, using mind-enhancement technologies, and consuming pharmaceutical drugs. Consequently, people with dementia are perceived to be at fault for the development of dementia, and transformed into profitable bodies that consume care and are thus complicit in a global care system that exploits care receipts and care providers.

Claiming Experience and Authenticity as a Mad Subject: Resisting the Colonial Compulsions of “Choice” and “Recovery”

- ♦ *Meghann O’Leary, University of Illinois, Chicago*

This paper will address the mad subject’s compulsion to make choices dictated toward notions of recovery implicit in colonialist settler logic. While Rose (1990) argues that the power of psy knowledge dictates the “choices” of society as a whole, the violence implicit in psy knowledge and practices is most evident when applied to marginalized populations, women, people of color, trans and queer people, and people living in poverty. The intersection of these identities results in increased surveillance as well as physical and psychic violence, making notions of “recovery” and “choice” problematic at best and impossible at worst.

Undocumented and Mad: The “Unworthy” Immigrant

- ♦ *Katherine Ashley Perez, University of Illinois, Chicago*

Legal matrices and public policies governing immigration separate the “worthy” from “unworthy” immigrants. They appear under the guise of “public health,” protecting the citizenry from the deviant criminal. In the U.S., the law bars individuals deemed a risk to public health vis-à-vis mental illness from legal entry. Those who survive the immigration journey while undocumented and mad, many of whom acquire mental illness on their traumatic journey, find no refuge when they arrive in the United States. This paper unpacks the able-minded structures that govern immigration law and policy and proposes a disruption to the notion of the ideal citizen.

Friday, November 11

**214. Imagining New Transformational Alliances:
The Radical Potential of Decolonial Feminist Praxis**

3:45 PM–5:00 PM

Palais des Congrès
523A

MODERATOR

- ♦ Sheena Malhotra, CSU Northridge

PARTICIPANTS

***The Erasures of Individual Freedoms:
Gendered Activism and the Ties that Bind***

- ♦ Khanum Shaikh, California State University, Northridge

This paper complicates notions of individual choice and freedom that have been central to modern movements for social justice. What relationalities and attachments are taken out of focus in the construction of such free individualities and their articulations of resistance? This paper merges personal narrative with decolonial feminist theories to propose a more nuanced understanding of these complex relationalities through which individual selves come into being, and into resistance. In doing so, it challenges foundational U.S. notions of individual self-hood/nationhood and its presumed inherent pursuit of freedom, and enables an envisioning of different strategies for feminist political struggle.

Gendering “Public Sin,” Islam, and Human Rights

- ♦ Azza Basarudin, University of California, Los Angeles

In this paper I discuss how Malaysian Muslim women activists are compelled to intervene in cases of corporal punishment (e.g., caning for alcohol consumption and adultery) using the tools/language of human rights as their platform for transnational solidarities. I focus on the mediation of human rights that reproduces the “Savages-Victims-Saviors” (Mutua 2001) construction and eschews the politics of care and compassion. Specifically, I examine how gendered subjects become legible within moments of intervention by human rights activists to complicate questions of transnational coalitional solidarities and illuminate what is at stake for decolonial feminist knowledge-making.

***The Suffering We Don’t See: Decolonial Feminist
Perspectives on the Perimeters of Rights***

- ♦ Sharmila Lodhia, Santa Clara University

The victim/rescue binary in human rights law endures with tremendous discursive power despite substantial critique (Abu-Lughod 2013; Hesford 2011). This paper draws on decolonial feminist frameworks and postcolonial legal theory to deconstruct the seductive and contradictory narratives of humanitarian intervention adopted by the Global North. It proposes instead, new juridical models for conceptualizing gender, violence, harm, and injustice that imagine a deeper commitment to ending suffering through a more holistic and transnational conceptualization of human citizenship. Drawing on both spiritual and ethical traditions, I present possibilities for new and transformative legal remedies in the realm of gendered violence.

**215. Colonial Pasts and Futures: Science Fiction,
Speculative Fiction, and Afrofuturism**

3:45 PM–5:00 PM

Palais des Congrès
523B

MODERATOR

- ♦ Ashley E. Coleman, Emory University

PARTICIPANTS

***(Re)writing and (Re)Imagining the Other:
Examining the Transformative Impact of Women
of Color Speculative Fiction Writers***

- ♦ Kristin Alder, Texas Woman’s University

Women of color speculative fiction writers interrogate and challenge existing narratives by infusing their art with both a socially- and politically-oriented consciousness. Through the examination of race, gender, and sexuality, these writers (re) create and (re)claim identities, voices, histories, and futures in works which not only protest social injustice, but reconfigure Otherness. Analyzing these works, I argue that their works denaturalize the onto-epistemologies of speculative fiction while dismantling oppressive social ideologies and structures. These texts exist as womanist activism in their ability to posit possibilities for personal, communal, spiritual, and environmental well-being and healing.

***Decolonial Science Fiction: The Colonial Present
and Imagining Decolonial Futures***

- ♦ Emily Merson, York University

Conventional International Relations (IR) theories Realism and Liberalism understand power in terms of state military dominance, rule of law, and stability of capitalist markets. I contribute a transnational feminist analysis to IR of the colonial gendered, racialized, economic power dynamics of Canadian settler colonialism and empowerment through decolonial artwork and popular cultures. How does decolonial post-apocalyptic science fiction allow readers to develop imaginative sensibilities and analytically make sense of how colonial modernity defines not only who is a political subject of a sovereign state but who is a human subject with transnational agency to enact change in global contexts?

***Imagine That: Indigenous Speculative Fiction and
the Disruption of Settler/Colonialism***

- ♦ Victoria Miceli, University of Western Ontario

Indigenous-authored Speculative Fiction (SF) participates in a very unique form of world-making and resistant imaginaries, in that this literature often creates worlds thinly disguised as our own as a means with which to challenge the extra-textual colonial realities of the author and reader’s world. As per the theme of “World Making and Resistant Imaginaries”, this paper will explore the genre as well as several works of Indigenous SF specifically to explore the ways in which these pieces disrupt settler colonial logics through a uniquely critical and creative form of resistance that can be used to forge collective and transformative consciousness.

Imagined Futures Past: Afrofuturism and Liminal Spaces Deployed for the Disruption of Future Past in the Present for AfroDiasporic Women

♦ *Sakena Young-Scaggs, Arizona State University*

Afrofuturism is more than an aesthetic. New worlds and worldviews are created to disrupt the real as a result of prolonged and sustained historical injustice. My project focuses on an examination of how Afrodiasporic women engage Afrofuturism as a form of liminal space and how those spaces operate as locales for healing in their present lives and for potentiated futures. It offers a resistant imaginary that expose subjugated realities and offers spaces for creative praxis of healing and social transformation.

Worlds Beyond Man: Decolonial Imagination in Black and Indigenous Science Fiction

♦ *Lou Cornum, City University of New York, Graduate Center*

What does outer space have to do with decolonization in the Americas? I argue that science fiction novels by Nalo Hopkinson and Zainab Amadahy use outer space settings to reimagine the interconnected processes of settler colonialism and the trans-Atlantic slave trade. I read these works alongside Tiffany King and Sylvia Wynter to unpack how gender and race enforce an exclusionary concept of the human as the white man. Hopkinson and Amadahy resist this narrow formulation through alternative models of relationality. Their worlds are borne from a decolonizing imaginary that addresses the underlying systems of Indigenous dispossession and chattel slavery.

216. Crip Genealogies: Feminism, Race, and Disability Studies

3:45 PM–5:00 PM

**Palais des Congrès
524A**

MODERATORS

- ♦ *Eunjung Kim, Syracuse University*
- ♦ *Julie Avril Minich, University of Texas, Austin*
- ♦ *Alison Kafer, Southwestern University*

PARTICIPANTS

Diasporic Disability: Việt, Đức, and Exposures of the Body

♦ *Natalia Duong, University of California, Berkeley*

In 1988, during the Cold War, Việt and Đức Nguyễn received an 18-hour separation surgery performed by 70 Japanese and Vietnamese doctors. The medical intervention on the conjoined twins' bodies demonstrated an act of geopolitical reparation following exposure to the herbicide Agent Orange. However, a closer examination of this narrative destabilizes neoliberal state-making projects that tout notions of independence as their primary objective. Drawing from Alison Kafer's relational model of disability, I examine disability movements emerging from Vietnam to offer alternatives to a disability rights model. What crip theories are co-constituted by a diasporic approach to toxicity and contamination?

Reclaiming the Welfare Queen: Toward a Crip-of-Color Critique

♦ *Jina Kim, Mount Holyoke College*

This presentation theorizes a feminist disability studies that I term "crip-of-color critique," asking: How might Disability Studies shift if the welfare queen occupied a focal point of analysis? As the field has traditionally organized itself around the rights-bearing subject, the welfare queen has yet to materialize in its critical discourse. Yet, she only becomes legible through narratives of disability: the welfare queen is defined necessarily as a pathological mother, a social aberrancy to be rehabilitated. By theorizing the welfare queen as an insurgent figure of disability, this presentation locates nodes of alliance between women-of-color feminist, materialist, and critical disability studies.

The Inarticulate Crip

♦ *Katerina Kolarova, Charles University Prague*

This paper proposes "the inarticulate post-socialist crip" as a site from which to destabilize the white "Northern" canon of disability theory. I turn to the post-socialist/neoliberal Czech Republic (Czechoslovakia) to argue that dominant/Northern discourses of disability allowed for troublesome appropriations by discourses of austerity. These discourses on the one hand provide precarious recognition for the racially-, sexually-, gender- unmarked and respectable disabled subject, and on the other de-value various misrecognized disabled/crip lives: HIV+, Roma, and psychiatrically disabled people. I revisit the inarticulate crip and search for knowledge as articulated by those misrecognized by the categories of disability.

217. Queer Black Bodies and the Contested Space of the Black Church

3:45 PM–5:00 PM

**Palais des Congrès
524C**

This Roundtable addresses Feminist [Womanist, Queer, Trans] responses to patriarchal constructions of power within African American Protestant Churches "The Black Church". Because of Black Patriarchy, Black Queer persons often have to create unhealthy alliances in order to belong. The "issue" of homosexuality is often resolved through pretending that Black queer spaces only exist outside of the church. The rejection of Black Queer bodies by the Black Church is a border which produces conditions for violence and self-destructive behavior. Decolonial feminist work challenges us to deconstruct patriarchy in Black Theology and to create innovative theologies which are liberating for all people.

MODERATOR

♦ *Deidre Hill Butler, Union College*

PRESENTERS

- ♦ *Stephanie Milton, Candler School of Theology*
- ♦ *Gabriel Janine Atchison, Yale Divinity School*
- ♦ *Indhira Mmefre Anietie Udofia, Boston University*
- ♦ *Lisa Lynelle Moore, Saint Olaf College*

NWSA Constituency Group Reception

Friday, November 11

3:45 PM–5:00 PM

Exhibit Hall | Palais des Congrès, 220D

Come meet the chairs and members of NWSA's caucuses, interest groups, and task forces. Learn how to join and become an active participant in one or more of NWSA's 36 constituency groups.

Current members of NWSA can join and participate in constituency groups. Becoming active in a constituency group can support members' research interest and enhance members' networks as well as leadership skills.

NWSA constituency Groups help to connect scholars with the same research interests or backgrounds, build relationships, and strengthen networks within the field of women's studies. NWSA offers a range of constituent group opportunities to its members in order to advance its mission, the field, and to foster paths to leadership, including: Program Administration & Development and Women's Centers. These two groups focus roles that are vital to the NWSA mission.



Women's Centers

Program Administration and Development

Caucuses focus on groups that are under-represented within society or NWSA.

- Aging and Ageism
- Community College
- Feminist Mothering Caucus
- Girls and Girls Studies
- Graduate Student Caucus
- Jewish Caucus
- Lesbian Caucus
- North Asian American Feminist Collective
- South Asian Feminist
- Trans/Gender Variant Caucus
- Transnational Feminisms

- Undergraduate Student Caucus
- Women of Color Caucus

Interest Groups focus on areas of scholarly inquiry.

- Animal Studies/Animal Ethics
- Asexuality Studies
- Confronting Campus Sexual Assault
- Contingent Faculty
- Disabilities Studies
- Early Modern Women
- Fat Studies
- Feminism and Activism
- Feminist Masculinities
- Feminist Media Studies
- Feminist Pedagogy
- Indigenous Peoples
- Law and Public Policy
- Performance Studies
- Publishing Feminisms

- Reproductive Justice
- Third Wave Feminisms
- Gender, Women's, and Feminist Studies (GWFS) PhD

Task Forces focus on an issue relevant to NWSA that can be addressed through action.

- Anti White Supremacy
- Distance Education
- International Task Force
- Librarians Task Force
- Science and Technology
- Social Justice Education



218. Rethinking Common Knowledge: Case Studies in Methodologies and Pedagogies

3:45 PM–5:00 PM

Palais des Congrès
525A

MODERATOR

- ♦ Nancy Xiong, George Mason University

PARTICIPANTS

Pedagogy of Palestine: Teaching the Israeli-Palestine Conflict Using Decolonial Theory

- ♦ Claire Therese Oueslati-Porter, University of Miami

This paper discusses pedagogical strategies for teaching the Israel-Palestine conflict. In two undergraduate Women's and Gender Studies courses, the ongoing conflict between Israel and Palestine is part of a learning module. Through using the theoretical frameworks of Indigenous knowledge, post-colonialism, and decoloniality, students analyze the relationships of power surrounding race, ethnicity, and gender for Palestinians and Israelis. This is achieved through ethnographic textual readings and class activities.

Practical, Ethical, and Political Difficulties Employing Feminist Research Methods under “el bloqueo” in Cuba

- ♦ Jamie Lynn Palmer, University of Georgia

This paper reveals the tension between feminist research principles and practice in conducting research under the blockade in Cuba. While conducting research on how “el bloqueo” and the current relations (and changes) in political, social, and economic exchange between the U.S. and Cuba impact the lives of Cuban women and men, themes of “risk” became an essential finding. Respondents revealed emphases on sharing and risk through narratives such as: a) Let me show you what they don't show tourists; b) Let me tell you but we need to keep moving; c) You can't write here—we don't know who is watching.

Self-Silencing and Gender Ideologies: Deconstructing Disciplinary Boundaries

- ♦ Angelica Rose Puzio, Wake Forest University

The current study explores girls' self-silencing behaviors and gender ideologies from a quantitative perspective, bringing to bear disparities between methodologies in psychology and girls' studies. Using empirical data from adolescent girls in the Northwest North Carolina area, it critically examines the relationship between the rigidity of gender stereotypes and self-silencing behaviors while seeking to locate discipline-spanning methodologies that honor girls' dimensional voices and diverse realities.

219. Feminist Pedagogy and the Politics of Unsettling Dominance in the Academy and Beyond

3:45 PM–5:00 PM

Palais des Congrès
525B

MODERATOR

- ♦ Karla Padron, Bowdoin College

PARTICIPANTS

Teaching Assata: Reflections from a Black Feminist Studies Scholar

- ♦ Brittany Lewis, Bowdoin College

Assata Shakur has ignited controversy on college campuses across the country, because her story is emblematic of the black freedom struggle in the U.S., which many power brokers in and outside academy are invested in silencing. Shakur's narrative is central to the work that I do as a Black feminist studies scholar committed to challenging dominant narrative formations and providing a more nuanced analysis of power, dominance, and white supremacy in the classroom. This paper examines the challenges I have faced teaching Assata Shakur and how I subverted those politics in the classroom.

Homegrown Chicana Epistemologies and the Academy: Race, Space, Gender, and Knowing

- ♦ Joanna Núñez, University of Minnesota

This paper explores the racialization of space in relation to epistemology, the legitimation of sites of knowledge production, and the continued need for the integration of Chicana and Indigenous home-grown knowers, their knowledge, and their teaching practices into academia. I argue that recognizing that knowledge emerges from the homes and communities of Chicanas speaks back to racist and imperialist conceptualizations of people of color and the spaces they occupy as spaces and bodies of deficit, and propose that Feminist Studies as a discipline be grounded in the homegrown and organic oppositional knowledge and teaching practices of Chicanxs and indigenous people.

220. NWSA Constituency Group Reception

3:45 PM–5:00 PM

Palais des Congrès
Exhibit Hall

The NWSA Constituency Reception is a new event designed to connect attendees with NWSA constituency groups. Come meet the chairs and members of NWSA's caucuses, interest groups, and task forces. Learn how to join and become an active participant in one or more of NWSA's 36 constituency groups. NWSA constituency groups help to connect scholars with the same research interests or backgrounds, build relationships, and strengthen networks within the field of women's studies. NWSA offers a range of constituent group opportunities to its members in order to advance its mission, the field, and to foster paths to leadership.

Friday, November 11

221. Decoloniality in Pedagogy and Practice

5:15 PM–6:30 PM

Palais des Congrès
514a

MODERATOR

- ♦ *Nikol Alexander-Floyd, Rutgers University, New Brunswick*

PARTICIPANTS

Beyond Internationalization: Women's Studies and Curriculum Transformation

- ♦ *Clara Montague, University of Maryland, College Park*

Building on subtheme one, "Unsettling Settler Logics," this paper unpacks the archive of the University of Maryland's Curriculum Transformation Project (1989–2010), which served as a leader in strengthening diversity on campus as well as internationalizing academic feminism. Integrating archival, ethnographic, and institutional research methods, I ask: Do transnational feminist pedagogies challenge and/or replicate the dominant, colonial power structures of the contemporary academy? Are there insights from the Curriculum Transformation Project that can be used to shape present and future efforts on behalf of decolonial teaching, scholarship, and institution-building in women's studies?

From Including to Unsettling: Possibilities of Decoloniality in Women's, Gender, and Sexuality Studies Courses

- ♦ *Meg Devlin O'Sullivan, State University of New York, New Paltz*

Arvin, Tuck, and Morrill (2013) argue that challenging heteropatriarchy (an established WGS objective) and decolonizing the field (a newer goal) are interrelated. They maintain the interdisciplinary must "problematize settler colonialism" and move beyond a paradigm of inclusion, while its teacher-scholars investigate their own participation in erasure and dispossession. Eschewing a framework of "inclusivity," this paper draws on work in Native American Studies to further theorize why WGS must apply such epistemologies to its curricula; offers practical applications of how to utilize these frameworks; and examines what is possible when we deconstruct white heteropatriarchy, settler logics, and a colonial past/present.

The Metaphysics of Decoloniality: Transmuting Energy for Self-Liberation

- ♦ *Jillian Ford, Kennesaw State University*

One of the most insidious components of coloniality in educational structures is the extent to which metaphysical matters were discredited. Enlightenment ideals of (western) logic, reason, and empiricism trumped spiritual epistemologies and ontologies. In this paper, I explore the womanist principle of energy transmutation as I retrace my own educational experiences. In so doing, I provide several instances in which I unknowingly harnessed oppressive energy and, in my instinctual determination to survive, changed that energy into that which I could use to resist.

Translating Decolonial Paradigms and Pedagogies

- ♦ *Patricia Pedroza Gonzalez, Keene State College*

Decolonial feminist pedagogies address teaching at the crossroads, by emphasizing ways of thinking and knowing pluralized by legacies of colonization, different geographies, and intersections of colonized subjectivities. This presentation addresses why ideas produced by different nonwestern theorists remain misunderstood, placed as special topics or as Other with feminist curricula, or if included in lists of canonical texts, are not accompanied by a transformation of knowledge productive practices. I argue that colonized ways of knowing produce fractured and diverse ways of describing the self and collective memory, and that this process of bringing personal and embodied knowledge inside feminist classrooms remains difficult.

222. Decolonial Pedagogies: Bodies and Border-Crossings (part two)

5:15 PM–6:30 PM

Palais des Congrès
514b

This two-part roundtable seeks to open up new conversations on the ways in which embodied interventions and border-crossings are deeply implicated, even required, in pedagogies that seek to imagine transformative politics by internalizing a rigorous commitment to decoloniality. The proposed panels will ask what it means to denaturalize settler colonial logics by critically exploring dominant vocabularies about power and pedagogy and by troubling normative ideas about embodiment, identity, subjectivity, and agency.

MODERATOR

- ♦ *Richa Nagar, University of Minnesota*

PRESENTERS

- ♦ *Sam Bullington, University of Colorado, Boulder*
- ♦ *Elora Halim Chowdhury, University of Massachusetts, Boston*
- ♦ *Patricia DeRocher, Champlain College*
- ♦ *Bettina A. Judd, University of Washington*
- ♦ *Min Sook Lee, University of Toronto*
- ♦ *Omise'eke Natasha Tinsley, University of Texas, Austin*

223. “On Making Mirrors”: The Politics of Solidarity in Turkey, Greece, and Transnationally

5:15 PM–6:30 PM

Palais des Congrès
514c

MODERATOR

- ♦ *Adela C. Licona, University of Arizona*

PARTICIPANTS

“Turkish Women’s Response to the Syrian War”

- ♦ *Diane Harriford, Vassar College*

Syrian poet Najat Abdul Samad writes, “When I am overcome with weakness, I bandage my heart with women’s patience in adversities.” The dominant narrative describes war as men’s drama and women, particularly women in the Middle East, are often cast as victims or silent bystanders as men fight in the name of the patriarchal state (Mugge 2013). Turkish feminists, even though they are living in an increasingly repressive state, are organizing to give aid to those fleeing Syria (Salih 2010). This paper will examine the creative ways women are responding to “layers of dispossession and matrices of violence” surrounding them.

“Enough Hope to Fit into our Backpacks”: *Lesvos Greece*

- ♦ *Becky Thompson, Simmons College*

In “No search, no rescue,” dedicated “to the families and lovers at the bottom of the sea trying to reach Europe,” Palestinian poet Jehan Bseiso names transnational collective sorrows, now lining the seas as what has been deemed the biggest refugee crisis since WWII as also the biggest peace march in modern history (David 2015). In this paper I draw upon lessons offered by refugees from Syria, Afghanistan, Iraq, Palestine, and other war torn countries as well as Greek activists while incorporating refugee poetry, trauma theory, and multiracial feminist theory to try to make sense of this enormous peace struggle.

Neoliberal Biopolitics in Transnational Perspective: Blessed and Unblessed Children of Turkey

- ♦ *Zeynep Korkman, University of California, Los Angeles*

How do the logics of neoliberal biopolitics travel transnationally? (How) can we denaturalize the structuring violences of neoliberal biopolitics through a decolonial intervention where critiques of Western science, post-colonial nationalist sensibilities, and native epistemologies are mobilized in the service of biopolitical projects designed to further integration into the neoliberal economy, strengthen heteropatriarchy, and justify internal-colonial and neo-imperial aspirations? I explore these questions in the context of recent pronatalist population policies, incoming Syrian refugees, and reignited military operations in Turkey, where a localized articulation of neoliberal and neoconservative imperatives render some children blessed and others unblessed.

224. Law and Public Policy Interest Group Business Meeting

5:15 PM–6:30 PM

Palais des Congrès
515a

225. Animal Studies/Animal Ethics Interest Group Business Meeting

5:15 PM–6:30 PM

Palais des Congrès
515b

226. Gender, Women’s, and Feminist Studies (GWFS) PhD Interest Group Business Meeting

5:15 PM–6:30 PM

Palais des Congrès
515c

227. From Margin/Objects to Center/Subjects: Manifesting Our Activist-Scholar-Teacher Selves Through Transformative North American Asian Feminist Pedagogy

5:15 PM–6:30 PM

Palais des Congrès
518B (LCD)

MODERATOR

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

PARTICIPANTS

The Unbearable Weight of NAAF Pedagogy

- ♦ *Jo-Anne Lee, University of Victoria*

After two attempts at teaching an undergraduate NAAF course, I reflect on pedagogical successes, challenges and contradictions: centering cultural representation, production, and identity without being trapped in “binds of representation” discourses (Parrenas Shimuzu 2007; Bacalzo 2009); meeting diverse needs of mainly white and mixed heritage students in search of Self; compensating for the lack of Asian Canadian courses; employing transnational, anti-racist, decolonizing and feminist frameworks; offering engaged, community based assignments; encouraging self-location and self directed learning; and confronting the “burden of representation” as an embodied NAAF activist scholar teacher (Chatterjee, 2000).

Friday, November 11

“World” Traveling through Pedagogy in North American Asian Feminisms

♦ *Cecilia Herles, University of Georgia*

I have taught two Women's Studies classes on North American Asian Feminisms, and I hope to share ideas from these experiences. My presentation will focus on the strategies in these classes to address decolonizing ways of knowing in the classroom, engagement and discomfort in the NAAF course, and denaturalizing the borders and erasures within the classroom setting and Women's Studies. In my examination, I incorporate Maria Lugones' concept of “World”-traveling in navigating these spaces and addressing notions of epistemic responsibility.

Disrupting Settler Logics to Theorize “Teaching Asian American Women”

♦ *Jennifer A. Yee, California State University, Fullerton*

This presentation involves sharing how the intentional curriculum, design, and decolonial transformative praxis (i.e., pedagogical theory and practices) of an Asian American Women course emerged from a critical Asian/Pacific Islander American, feminist epistemology (Yee 2009). Imagining a conscious, feminist classroom requires creatively disrupting and resisting traditional pedagogical practice to raise consciousness, empower, and stimulate students' feminist epistemological worldviews (Hooks 1994). Employing grounded theory, I generate pedagogical theory from seven years of student data to describe and explain how this pedagogical approach transforms students' lives (Glaser & Strauss 1967).

“TW: Revolution”: Decolonizing Feminist Love

♦ *Mignonette Chiu, City University of New York, Hunter College*

Teaching WGS is a project of love—for students, feminism, and social justice. Yet, media hype about “trigger warnings” (TW) (Lukianoff and Haidt 2015; Shulevitz 2015) speaks to a paradigmatic shift in how students think about and engage in social justice—within neoliberal logics of individualized harm (Halberstam 2014), personal accountability, and private ownership. I offer my experience as an Asian American instructor faced with several students' neoliberal TW politics of self-endangerment. Can a feminist pedagogy of decolonial love (Diaz 2007) grounded in the concept of “beloved community” (King 1957) resist neoliberal logic?

228. Decoloniality and Environmental Justice: Healing, Thingification and the Anthropocene

5:15 PM–6:30 PM

Palais des Congrès
518C (LCD)

MODERATOR

♦ *Sophonie Bazile, University of Kentucky*

PARTICIPANTS

Choking On Ecofeminist Rhetoric: A Critique of the Paradigm of Healing

♦ *Jill Rebecka Rubin, Florida Atlantic University*

In this presentation, through auto-ethnography and textual analysis I will explore how the definitions and the rhetoric surrounding healing both in dominant discourse and within ecofeminist texts continue to mask unexamined ableism. Here I argue that to decolonize our minds and feminist texts from ableist discourse, we must reexamine what healing means to those who cannot/have difficulty healing.

Decolonizing the Anthropocene Through Intersectionality

♦ *Phoebe C. Godfrey, University of Connecticut*

♦ *Jane Caputi, Florida Atlantic University*

The Anthropocene is celebrated by some as the “geological epoch of human domination over nature”, culminating in Anthropogenic climate change. Using intersectionality as a lens we seek to analyze this term for implicit hubristic roots expressed through dominant constructions of race, class, and gender and to re-frame the era as the anthropo-obscene, founded in a dynamic of sexualized conquest expressed in the word “mother-fucker”. In calling upon the vagaries of obscenity and in using what is socially understood as an “obscene” expression we intentionally invite a decolonizing of how we conventionally think about, engage with, and understand the human-environment nexus.

Refusing Coloniality: Exhumations Against Socio-Cultural Extermination and the Thingification of Mother Earth

♦ *Egla Martinez Salazar, Carleton University*

This work analyzes how the genocidal logics of colonial-hetero-patriarchal-predatory capitalism (Martinez; Lugones; Coulthard) that simultaneously destroys Indigenous and other lives as well as Mother Earth (McGregor; Laduke) are refused by survivors led by women who search for the violently taken and disappeared. They demand exhumations of clandestine graves aimed at socio-culturally exterminating humanities and environments already evicted from Western civilization (Razack). Using examples from Guatemala, I argue that exhumations as a politics of refusal (Simpson) interrelates the epistemic-political quest against multiple dispossessions: land, body, spirit, knowledge and mourning while simultaneously practising human-earth healing in struggle.

“I Know My Own Body...”: Racialized Women, Illness, and Knowledge Claims in Environmental Justice

♦ *Reena Shadaan, York University*

I explore the dismissal of racialized women's health-related knowledge within two diverse sites of environmental racism—Institute, in Kanawha Valley (“Chemical Valley”) WV, and Old Bhopal, India, an area impacted by the Bhopal disaster. In both, the medical establishment refuses to link illnesses to toxic exposure. While diverse factors contribute to this denial, I focus on the role of gender, race, and class oppression in the construction of “knowers”. Equipped with historical awareness, awareness of the larger framework, and sensory perceptions, I argue that these women's knowledge of toxins in their communities can, in fact, supersede outsider knowledge claims.

229. Decolonizing Digital Spaces: The Crunk Feminist Collective

5:15 PM–6:30 PM

Palais des Congrès
519A (LCD)

This roundtable of scholar-activists/bloggers from the Crunk Feminist Collective explores the rise of digital Black feminisms as a vital site for Black women's knowledge creation in the context of the so-called digital divide.

MODERATOR

- ◆ *Susana Morris, Auburn University*

PRESENTERS

- ◆ *Brittney Cooper, Rutgers University*
- ◆ *Chanel Craft Tanner, Emory University*

230. Movements Across Vitality: Trans*ing the Decolonial Imaginary

5:15 PM–6:30 PM

Palais des Congrès
519B (LCD)

MODERATOR

- ◆ *Cael Marcas Keegan, Grand Valley State University*

PARTICIPANTS

“A Kiss Away From Reality”: *Sense8, Orphan Black, and Transgender Futurity*

- ◆ *Roxanne Samer, University of Southern California*

At a pivotal moment in the science fiction series, *Sense8*, Amanita, a black queer cisgender woman, tells Nomi, her white queer transgender girlfriend, that in meeting her she realized, “Impossibility is a kiss away from reality.” Science fiction has often provided such kisses for women, queer people, and people of color, introducing them to worlds in which they are free and poignantly critiquing oppressive institutions. Building on feminist and decolonial science fiction studies, I explore how *Sense8* and *Orphan Black* help us craft survival strategies for transgender people in the present, while also working to make trans futures more possible.

Gender and Genre: A Study in Kind

- ◆ *Casely Emma Coan, University of Arizona*

The recent proliferation of trans* narrative/s in the public eye (*Transparent*, *The Danish Girl*, etc.) reinforces the pivotal role of cultural production in bringing transfeminist imaginaries into mainstream media. This presentation begins with these tangible, static texts and turns to more ephemeral forms of expression, from everyday social practices to performances. Gender and genre are considered together here to argue for a move towards alternative forms of creation/expression that offer greater promise to fully capture the spectrum of fluidity inherent to a trans* imaginary that resists colonialist fantasies of gender.

Body Hair for a Multi-Gendered Feminist Alliance: Trans Femmes, Bears, and Cis Feminists

- ◆ *Nick Clarkson, Minnesota State University, Mankato*

Body hair is one among many concerns for feminists contesting beauty norms, and this analysis has been cited from other embodied positions. For example, some histories of bear community formation cite feminism as an influence in bears' resistance to gay community body norms. Performance group *Darkmatter* asked via Facebook, “How come when cis women keep their body hair they're called ‘feminists’ but when trans femmes do we are called ‘men?’” Body hair signifies differently for cis women, trans-feminine subjects, and cis gay men, yet what opportunities does body hair offer as a point of connection for a multi-gendered feminist alliance?

Erotic/Sexual Identity as Irrelevant in Japanese Boys' Love Comics

- ◆ *Kirwan McHarry, Independent Scholar*

Boys' love comics emerged in the late 1960s as women in Japan began creating commercial manga about young males in homoerotic scenarios and self-publishing similar comics using characters of their own or taken from commercial *shōnen* (boys) manga. In Japan, images of *bishōnen* and *biseinen* (beautiful boys and young men) created by women are more visible in popular culture than homoerotic images created by men. This talk analyzes Takemiya Keiko's *Kaze to ki no uta* as well as a contemporary manga to show how boys' love authors use these spaces to render coherent binary erotic and gender identities irrelevant.

231. Crafting Alternative Narratives of Migration and Belonging

5:15 PM–6:30 PM

Palais des Congrès
520A (LCD)

MODERATOR

- ◆ *Yun Li, University of California, Berkeley*

PARTICIPANTS

Decolonizing Migration Storytelling: Designing Story Platforms with Refugee Youth in Canada

- ◆ *Paula Marie Gardner, McMaster University*

We employ feminist trauma, decolonization, and media theory in this participatory design project with refugee youth in Toronto. Together, we craft a storytelling platform allowing migrant youth to share stories of displacement to highlight the key role of affective experiences in their mobile lives, the non-linear fashion of the memory, and the in-between and borderland spaces of their experiences. The Deck of Cards is both metaphor for the storytelling platform and transforms into as a game to play in community, so that youth can develop community, and provide others support, by tracing the overlaps and divergences of their travels.

Friday, November 11

Learning to Love The(ir) World: Feminist Spaces and Cosmopolitan Impulses in Queen (2014) and English Vinglish (2013)

♦ PrathimMaya Dora-Laskey, Alma College

Released relatively recently, Hindi arthouse films *Queen* (2014) and *English Vinglish* (2013) provide a postcolonial exploration and deconstruction of patriarchal norms in the South Asian public sphere.

As the female protagonists, Rani (*Queen*) and Shashi (*English Vinglish*), develop, they manifest modes of feminist agency, but also cosmopolitan coalition-building with a variety of “world” characters through their global positions within an ESL classroom in New York (*English Vinglish*) or a youth hostel in Amsterdam (*Queen*).

These cross-cultural feminist and cosmopolitan bonds powerfully move the protagonists beyond national borders—physically and ideologically—and instigate reconstructions and re-imaginings of formerly interpellated identities and communities.

Songs from the Border: Race, Gender, and Nation Counternarratives in SB 1070 Protest Music

♦ Denise Ann Fuller Delgado, Ohio State University

Cultural production flourished in the wake of Arizona’s SB 1070, with the creation of a variety of art, music, and film aimed at creating a counternarrative to the state’s representation of immigration and undocumented immigrants. This paper examines the songs and accompanying music videos of five artists to discuss how the music protesting SB 1070 constructs an alternative image of the undocumented immigrant, as well as critiquing the U.S. and Arizona for exploitative labor practices and racist nationalism.

232. Decolonizing Aesthetics in Latin@ Arts

5:15 PM–6:30 PM

Palais des Congrès
520B (LCD)

MODERATOR

♦ Laura Elisa Perez, University of California, Berkeley

PARTICIPANTS

Decolonial Cartography of Consuelo Jimenez Underwood: Visualizing Indigenous Resistance

♦ Karen Mary Davalos, Loyola Marymount University

Jimenez Underwood’s attention to cartography emerges from a decolonial imaginary, a counter-hegemonic visualization of space. Contextualized in the history of map-making and its role in engendering, producing, and securing colonial and imperial domination. The cartography of Consuelo Jimenez Underwood visualizes Indigenous. I will examine the decolonial imaginary of her installations, *Diaspora*, *Undocumented Border Flowers* (2009), *Flowers, Border, and Threads, Oh My!* (2013), *Welcome to Border-landia!* (2013), and the series *Land Grabs 500 Years*.

Desirable Bodies, Detestable Bodies and the Power of Aisthesis

♦ Mariana Ortega, John Carroll University

Guided by the Kantian conception of the sublime to Hume’s art critic who assesses what art is, received notions of aesthetics are the opening of the colonial wound. Through images we also learn who we are or who we are supposed to become. Aisthesis accompanies the technologies of power that produce “desirable or detestable” bodies, as Barthes would say. And that desire is, literally, of flesh and blood. Can aisthesis learn to desire anew, perceive anew, see (ourselves too) otherwise (and as lovable)?

Decolonizing Aesthetics in the Art of Consuelo Jimenez Underwood and Georgina Santos Hernandez

♦ Cristina Serna, Colgate University

Following Chicana fiber artist Consuelo Jimenez Underwood’s challenge to the colonial cartographies of the U.S.-Mexican border, this essay examines her decolonizing aesthetics (Pérez 2007) in relation to the art of contemporary indigenous-mestiza textile artists in Mexico. Specifically, I apply a transborder lens to examine the decolonizing projects of Consuelo Jimenez Underwood and Georgina Santos Hernandez, a feminist fiber artist who has worked in Mexico City, Puebla, and Zacatecas. Politicized aesthetic interventions by these two artists disrupt colonial imaginaries and landscapes (Pérez 1999) including false binaries of north-south, rural-metropolis, masculine-feminine, subject-object, and fine art-popular art.

Nature and the Decolonial in the Self-Portraiture in the Work of Kahlo, Mendieta, and Cervántez

♦ Laura Elisa Perez, University of California, Berkeley

This paper explores the decolonial visual strategies via self-portraiture in the artwork of Frida Kahlo, Ana Mendieta, and Yreina D. Cervántez. Disrupting racialized, gendered, and sexed colonizing imaginaries in western art histories that produce women of color and “masculine” women as objectified, illegitimate subjects, all three artists construct the “self” in their work in relation to the natural world (“Nature”) as understood through non-western, Indigenous, and in Mendieta’s case, also Afro-diasporic thought as a field of interdependence, displacing the racialized and parochial human-centrism of “modern” man/culture that western(izing) art history and visual culture have helped to (re)produce.

233. Sounding African American Womanhood

5:15 PM–6:30 PM

Palais des Congrès
520C (LCD)

MODERATOR

- ◆ *Mia Victoria Lawrie, Independent Scholar*

PARTICIPANTS

Utterances and Formations: Southern Womanism Sings a New Song of the South

- ◆ *Berlisha R. Morton, Colgate University*

This paper will use southern womanism, a theoretical concept that centers the subjectivity of Black Southern women domestics, to explore how theory, poetics, and imagery can help scholar-activists reimagine art and work in the classroom and beyond. Within understanding the existence of Black southern domestic's subjectivity, it becomes possible to hear their utterances (colloquialisms, vulgarisms) and see their formations (quilts, gardens, cooking) as art and knowledge. Southern womanism, utterance, and formation create a complex intersection of art, spirituality, and pedagogy; therefore, this paper will incorporate elements of poetry, song, and imagery to define southern womanism, utterance, and formation.

“And Even the Quiet Dark”: Towards a Theory of The Souls of Black Women Folk

- ◆ *Tennille Nicole Allen, Lewis University*

In her 2003 “Silence”, jazz vocalist and composer Lizz Wright writes and sings “that silence is a song”. Here, Wright calls the listener to pay attention to that which is often unrecognized, unappreciated, and unheralded. In this work, I offer these lyrics as a metaphor for African American women, who in their simultaneous invisibility and hypervisibility are rarely seen and comprehended by their own logics. In this work, I explore African American women's creative works, including poetry, literature, and music to develop a theoretical framework around their interiority through Du Bois's (1903) double consciousness and Quashie's (2011) quiet.

“Trying for Days”: Black Women Funk Musician's and Colonial Black Womanhood

- ◆ *Brittnay Louise Proctor, Northwestern University*

This paper argues that black women funk musicians repurpose funk grammars, to theorize how black women are excluded from the categories of “woman” and “black;” a predicament constitutive of their colonial subjugation. I use Maxayn's self-titled album Maxayn to mark black women funk musicians transgressive use of racialized and gendered technologies and techniques (i.e. piano), which attempt to decolonize black womanhood. Following a tradition of black women pianists, Maxayn Lewis used the piano to not only situate herself amongst the trope of the heteronormative black band, but used the piano's funk variant, the electric piano, to alternatively sound black womanhood.

Black Women's Public Performance as Decolonial Remembering

- ◆ *Nicole April Carter, Wright State University*

By exploring the public performances of Black women in an urban city, the author suggests that these women create and maintain decolonial interpretive communities, which not only question colonialist ideals of Black womanhood, but that also foster opportunities to recall and recreate Black feminist memories.

234. Women's Resistance to Carceral Strategies, U.S. to Palestine—Reflections from the 2016 Palestine Prisoner Solidarity Delegation

5:15 PM–6:30 PM

Palais des Congrès
520D (LCD)

The transnational character of the prison industrial complex and its function as an integral aspect of global strategies of repression is illuminated through a comparison of U.S. and Israeli carceral programs. The recent Palestine Prisoner Solidarity Delegation was the first time in which this critical dialogue was engaged between prisoners, former prisoners, activists, and scholars from the United States and Palestine. The experience of Palestinian women prisoners in the anti-colonial context and their strategies for resistance to Israeli repression was a particular focus of the delegation. The workshop will summarize and reflect on what we learned through the delegation.

MODERATOR

- ◆ *Rabab Ibrahim Abdulhadi, San Francisco State University*

PRESENTERS

- ◆ *Diana Block, California Coalition for Women Prisoners*
- ◆ *Rabab Ibrahim Abdulhadi, San Francisco State University*
- ◆ *Lena Meari, Birzeit University*

Friday, November 11

235. Unsettling The Scientific Imaginary

5:15 PM–6:30 PM

Palais des Congrès
520E (LCD)

MODERATOR

- ♦ *Ednie Kaeh Garrison, Independent Scholar*

PARTICIPANTS

Telescopophilia: Unsettling Astronomy's Gaze on Mauna Kea

- ♦ *Iokepa Casumbal-Salazar, University of California, Los Angeles*

Part of settler colonialism's success hinges on western science's claim to rationality and conception of humanity. Both function as racializing assemblages that hierarchize human difference by which the continued colonization of Indigenous peoples and our lands is rationalized (Weheliye 2014). Through a discussion of the controversy over the Thirty Meter Telescope proposed for construction on the sacred summit of Mauna Kea, Hawai'i Island, this paper inverts the telescopic gaze to interrogate astronomy's cultural imperatives and pleasures in looking, which result in the ongoing subjugation of Kanaka 'Ōiwi (Indigenous Hawaiians), our knowledge, and claims to land and sovereignty.

The Ethnomathematical Other

- ♦ *Sara Hottinger, Keene State College*

Ethnomathematics research is motivated by a desire to challenge the dominant understanding that Western mathematics is both universal and ahistorical and to demonstrate that all groups of people engage in culturally-specific mathematical thinking and practices. While I agree with the motivations behind ethnomathematics research, I am critical of the way such scholarship is carried out and disseminated. Using a decolonial framework, I argue that ethnomathematics scholars do not adequately theorize their object of study. Because of this, ethnomathematics serves as a site in which a mathematical Other is continuously constructed, reinforcing the primacy of Western mathematics as a universal ideal.

Troubling Dominant Narratives and Knowledge Production in the Science Classroom

- ♦ *LaTisha Hammond, George Washington University*

Integrating feminist pedagogy into undergraduate science can provide students the tools to interrogate the institution of science and Western narratives of science and scientific knowledge production. Specifically, global climate change biology is intimately linked to gendered/raced/classed/nation/sexual inequities. Within my course on this topic, feminist pedagogy helps students first make the social-scientific-political connections that normative science spaces often obscure, while also providing resistive tools to trouble normative science epistemologies and power dynamics. To this end I undertook classroom action research to assess the efficacy of feminist pedagogy by gathering data including student surveys, journals, and a focus group.

Supporting Underrepresented Women STEM Faculty: Models for Institutional Change

- ♦ *Mary A. Armstrong, Lafayette College*

Can STEM fields be decolonized? Using intersectionality theory, Mary Armstrong and Jasna Jovanovic examine the challenges and opportunities of taking an intersectional approach to institutional change for underrepresented U.S. women STEM faculty. Based on our NSF-funded research, we identify 5 "Intersectional Facilitators," institutional characteristics that appear to enable change for URM women. Our research also shows that while systemic intersectional approaches are rare, most intervene in individual faculty experiences. We suggest a "multi-pronged" approach—which includes recruitment of URM groups and broader climate initiatives—be combined with the 5 IFs to maximize the success of URM women STEM faculty.

236. Biopolitics and State Regulation of Women's Sexuality

5:15 PM–6:30 PM

Palais des Congrès
520F (LCD)

MODERATOR

- ♦ *Diane Allerdycy, Union Institute and University*

PARTICIPANTS

A Feminist Critical Discourse Analysis of Abortion Restriction Policy: An Examination of the Social Constructions of Women Embedded Within the Policy Discourse

- ♦ *Michelle A. Budwitz, Union Institute and University*

There is little research that examines abortion restriction policy discourse, the way policymakers socially construct women who require abortions, and how abortion policymaking is shaped by and contributes to the social construction of gender. Through a feminist theoretical lens this paper critically examines the abortion policy discourse that occurred in Alaska, Colorado, Kansas, Iowa, Montana and North Dakota between the years of 2011 to 2013. The paper discusses the prevailing social constructions of aborting women that emerge from these discourses, and I argue that these social constructions influence popular beliefs about gender.

Degradation, Devaluation, and Sexual Regulation of TANF Recipients: A Critical Analysis of State Regulations and Welfare to Work Policies

- ♦ *Randi McCray, Union Institute and University*

In the mid-1990s, Congress enacted the Personal Responsibility and Work Opportunity Reconciliation Act (PRWORA), replacing AFDC with Temporary Assistance to Needy Families (TANF). Current state regulations single out poor women for surveillance, deny such women privacy, and often expose them to greater risk by removing resources that provide for basic needs for their families. This paper explores the cumulative impact of these policies and how they succeed in perpetuating a narrative of lack of responsibility that degrades, devalues and regulates the sexuality of poor women.

#NoTeenShame: Using Social Media to Contest the Social Construction of Teen Parents

♦ Jennifer Raymond, Union Institute and University

Dominant discourse about adolescent pregnancy strips young women of their sexual and political agency by portraying them as deviant, socially and sexually irresponsible, and an overall economic burden on the US economy. This paper explores the case of #NoTeenShame, a campaign that actively resists the biopolitical discourse that stigmatizes teen parents and their children. #NoTeenShame rejects state sponsored public health messages that shame teenagers and advocates for "shame-free LGBTQ-inclusive comprehensive sexuality education & equitable access to resources and support for young families". By fostering agency and political voice, the campaign challenges systems of regulation surrounding teen sexuality and pregnancy.

237. Sequelae: Towards a Theory of State Violence Against Black Women as a Public Health Issue (Part II)

5:15 PM–6:30 PM

Palais des Congrès
521A (LCD)

State violence against Black women is a key aspect of anti-black necropolitics in the Americas. As coloniality is a tripartite system (conquest-colonialism-slavery), it is important to recognize that the (neo)colonial nation-state is and always has been dependent upon the gendered management of Black death. This roundtable interrogates this biopolitical relationship between the nation-state and the Black female body by conceptualizing Black women's experiences with state violence as a public health issue in the Americas—"sequelae". This roundtable will also be a dialogue between scholar-activists on how Black women theorize, engage, and ultimately resist the state's constant surveillance, violation, and aggression, transnationally.

MODERATOR

♦ Kia Lilly Caldwell

PRESENTERS

- ♦ Alysia Mann Carey, University of Chicago
- ♦ Christen A. Smith, University of Texas, Austin
- ♦ Andreia Dos Santos, State University of Feira, Santana
- ♦ Jenn Marcella Jackson, University of Chicago

238. Race and Coloniality in the Academy

5:15 PM–6:30 PM

Palais des Congrès
521B

MODERATOR

♦ Sunera Thobani, University of British Columbia

PARTICIPANTS

Prefigurative Pedagogies in the Racial/Colonial University

♦ Jinthana Haritaworn, York University

This paper explores possibilities for activist scholarship in the neoliberal University. For bodies that are racialized and gendered, performing diversity (Ahmed) and assimilating into whitened paradigms of intersectionality competes with ongoing expectations to manage poor racialized populations and educate the next generation of prison wardens (Oparah). Even left-wing methodologies pay little attention to the exhaustion and attrition that accompanies survival in and of the neoliberal University for Black, Indigenous and racialized trans people, queers, and women. The paper asks: How can we divest from these logics? What might a desire-based politics of the classroom and the campus look like (Tuck)?

Social (In)Justice in the Neoliberal Academy: Colonizing Critical Race Studies

♦ Sunera Thobani, University of British Columbia

Defining the university as politically contested terrain, I study in this paper how neoliberal forms of governance are transforming women's, gender, and sexuality studies. Drawing on my experience of teaching women's and gender studies, and working on two initiatives to advance Critical Race Studies in Canada, I analyze how feminist and sexuality studies have responded to the emergence of CRS in the academy. Identifying parallels between feminist and queer practices and neo-liberal forms of governance, I demonstrate how women's, gender and sexuality studies is at the forefront of disciplining and depoliticizing the transformative potential of critical race and anti-colonial studies.

The Non-Performativity of Effectiveness: Mechanisms to Address Inequities in Canadian Universities

♦ Enakshi Dua, York University

This paper examines anti-racist policies in Canadian Universities. Given the extent of patterns of racism in Canadian Universities, a crucial question that emerges is how do Universities address such patterns. Based on a national study of racism in the 50 Canadian Universities, in this paper, we undertake an analysis of the administrative structures, policies and procedures to deal with cases of racism and anti-racism.

Friday, November 11

239. Revolutionary Spirituality

5:15 PM–6:30 PM

Palais des Congrès
521C

The roundtable emerged from a transnational meeting of Muslim and Christian feminists at Simon Fraser University in 2012. Settler colonial feminisms have either ignored spirituality or adopted the spiritual bypass to avoid addressing the roots of colonialism and the role of Christian colonialism in framing the Euro-Western worldview. The roundtable draws upon diverse epistemic bases of cultural and indigenous knowledges to explore faith-based feminist perspectives on spirituality, decoloniality, social justice, and environmental justice often absent from secular Euro-centred academic forums due to the “radical” challenge these standpoints offer against imperialist, racist, capitalist, patriarchal, fundamentalist, and hetero-normative ideologies and norms.

MODERATOR

- ♦ *Janet Conway, Brock University*

PRESENTERS

- ♦ *Kathryn Poethig, California State University, Monterey Bay*
- ♦ *Denise Marie Nadeau, Concordia University, Montreal*
- ♦ *Hulya Arik, University of Toronto, Scarborough*
- ♦ *Jasmin Zine, Wilfrid Laurier University*

240. Decolonizing Girls Studies: World-Making for Black Girls

5:15 PM–6:30 PM

Palais des Congrès
522A

MODERATOR

- ♦ *Tiffani J. Smith, Claremont Graduate University*

PARTICIPANTS

The Tarajia Project Then and Now: Black Feminist Reflections on Service to Young Black Women and Girls

- ♦ *Heidi R. Lewis, Colorado College*

Recently, Officer Fields was terminated for attacking a Black girl high school student. However, his supervisor was also critical of the student, claiming, “She is responsible for initiating this.” Unfortunately, my program The Tarajia Project similarly focused on respectability, because “marginalized and outcast social groups frequently internalize and redeploy aspects of the dominant ideology” to survive. Contrarily, my contemporary Black feminist work focuses on creating a loving and affirming space that encourages young Black women and girls to thrive, generate, and create.

Childhood Traumas: The Legacy of Slavery in Girlhood Constructions

- ♦ *Andrea Adomako, Purdue University*

This paper uses literary representations of Black girlhood to examine how childhood is rendered illegible for Black girls due to traumas experienced and inherited through slavery. The colonial project used the indoctrination of children to keep the colonized group docile in the face of oppression. Success of this agenda depended on constructing myths of the cherished and innocent child, an illusion inaccessible for Black girls. To understand how Black girls interpret and organize a childhood that has historically been rendered unattainable, we must first decolonize the ahistorical notion of girlhood and understand it as site of unequal distributions of power.

Visualizing Black Girls in Barbie Culture: Nicki Minaj as “Barbie Bitch”

- ♦ *Aria S. Halliday, Purdue University*

This essay engages Nicki Minaj’s exploitation of Barbie and princess signifiers in her performances. Through brief tracings of Black women’s role in producing Black Barbies and Cinderellas and the visual markers they used to articulate these characters as “Black” and/or “African-American,” I explore how Nicki Minaj’s use of these characters draws on lineages of Black women cultural producers creating Black girlhood in popular culture. I explain how Minaj’s visual performances retrace familiar stock marketing characteristics of blackness, which in turn, make her performances not only legible, but more importantly, successful in the 21st century.

241. Trans Embodiment and Exclusion from the “National Body”: Race, Disability, and Species as Categories of Biopolitical Control

5:15 PM–6:30 PM

Palais des Congrès
522B

MODERATOR

- ♦ *Christopher Henry Hinesley, Rochester Institute of Technology*

PARTICIPANTS

“This Girl Would Like to be a Boy”: Trans* Phenomena and the Early History of Emotional Disturbance

- ♦ *Clare Sears, San Francisco State University*

This paper investigates relationships between trans*, disability, and race, through analysis of emotional disturbance, a disability category under special education law. Specifically, it explores the role of gender variance in the category’s history, with focus on Eli Bowers’s 1950s work. Viewed as the “founder” of emotional disturbance, Bowers proposed diagnostic criteria and assessment tools that centered trans* phenomena, deploying questions on cross-gender identifications to parse normal childhood vulnerabilities from pathological states. Presenting an historical/feminist/trans* analysis of emotional disturbance, this paper contributes to contemporary debates that critique the category as a biopolitical tool that perpetuates race- and disability-based segregation and violence.

Ablenationalism in Life and Death: Trans Necropolitics and the Affective Value of Interspecies Entanglements

◆ *Anastasia Todd, Arizona State University*

Bringing together trans studies, disability studies, and animal studies, this paper explores narratives surrounding Kayden Clarke, a trans disabled man, first known for appearing in a viral video with his service dog, Samson, and who, shortly after, was murdered by police. By examining how affect circulates in and through Clarke and Samson's video, I consider how this representation of interspecies entanglement shores up ablenationalism (Mitchell and Snyder 2015). By considering the paradoxical value of Clarke's trans disabled embodiment, both useful and expendable, in life and death, these narratives resecure compulsory heteronormative ablebodied/ablemindedness and effectively erase alternative ways of being-in-the-world.

The Anthropology of Sexology: The Historical Racialization of Trans Violence

◆ *Meredith Lee, University of California, Irvine*

This paper argues that situating sexological discourse within the context of racial science (scientific racism) illuminates sexologists' dependence on the theory of degeneration and the foundational impact it had (and continues to have) on structural violence against trans people, especially trans people of color. Although sexologists believed they were constructing objective theories of sex/uality outside the political and social sphere, this paper indexes the extensive use of anthropology within sexological literature that not only disavowed the significance of race, location and time, but also reinforced the language of pathology and degeneration.

242. Towards a Critical Filipinx Pilipinx Diaspora Studies

5:15 PM–6:30 PM

**Palais des Congrès
522C**

Filipinx/Pilipinx-American and Filipinx/Pilipinx-Canadian scholars discuss the differences in migration experience and issues omitted from critical diasporic Filipino studies and from feminism. We aim to ignite discussion about movement-building among diasporic Filipinx scholars through a decolonial feminist framework, exploring what role "Pinayism" can play in fostering collaborative and transgressive knowledge-making. Seven scholars will address the following question then engage in open discussion: Given the relationship of Filipinx studies to US empire and of the complicated place of the Filipinx diaspora in various settler colonial contexts, what work does decoloniality do for studies of gender, sexuality, and migration within the Filipino diaspora?

MODERATOR

◆ *Valerie Francisco-Menchavez, San Jose State University*

PRESENTERS

- ◆ *Ethel Tungohan, University of Alberta*
- ◆ *Robyn Rodriguez, University of California, Davis*
- ◆ *Gina Velasco, Gettysburg College*
- ◆ *Conely de Leon, York University*

243. Decolonizing Curriculums: The Marriage of Women, Gender, & Sexuality Studies and Hispanic Languages, Literatures, & Cultures

5:15 PM–6:30 PM

**Palais des Congrès
523A**

This roundtable will examine the movements and migrations of intersectional pedagogies and research practices of faculty drawn together in a newly formed interdisciplinary academic unit. The unit pairs Women, Gender, and Sexuality studies and Hispanic Languages, Literatures, & Cultures. With an emphasis on the bicultural and bilingual lens in Chicana literatures, Haiti's genealogies of resistance, and women's organizing for "welfare rights" in Puerto Rico and the US, the "interdisciplinary center" faculty will discuss how co-teaching, the development of study abroad courses, and the integration of their research areas into this new dynamic courses decolonize curriculums and liberal arts institutional projects.

MODERATOR

◆ *Mel Michelle Lewis, Goucher College*

PRESENTERS

- ◆ *Irline Francois, Goucher College*
- ◆ *Emma Balbina Amador, Goucher College*
- ◆ *Jeanie Murphy, Goucher College*
- ◆ *Michelle M. Tokarczyk, Goucher College*

244. Making Changes from within Systems of Domination: Caste, Ethnicity, and Decoloniality in Asia

5:15 PM–6:30 PM

**Palais des Congrès
523B**

MODERATOR

◆ *Charlie (Yi) Zhang, University of Kentucky*

PARTICIPANTS

Challenging Patriarchy from Within: Women in Caste Associations

◆ *Varsha Chitnis, Dickinson College*

While anti-caste movements continue to challenge the socio-cultural, economic, and political hegemony of upper castes in India, the need to look toward anti-caste feminism has become even more urgent. As forms of patriarchy, gender and caste are seen as mutually constitutive hierarchies. This presentation draws on the life history narratives of two upper caste women in Western India to investigate how they challenge patriarchal elements within their caste associations. Can undermining patriarchy within caste lead to an erosion of the hierarchies of caste? To address this question, this presentation emphasizes the importance of including women's narratives in feminist anti-caste theorizations.

Friday, November 11

Creative Decoloniality: Voices from Chinese Minority Women

- ♦ *Dong Isbister, University of Wisconsin, Platteville*
- ♦ *Stephen Rachman, Michigan State University*

Ethnic minority women in post-socialist China (1978–) have been writing about sustainment of ethnic identity, cultural traditions, and the natural environment in response to social, economic, and political changes. Their works offer compelling insights into an increasing global intellectual movement for decoloniality. However, this body of literature is rarely approached from a decolonial perspective. In this presentation, we will: (1) elaborate on several themes emerged in the translated anthology of Chinese minority women writers that we have been co-editing; (2) elucidate how these themes help forge a decolonial consciousness that is particularly pertinent to the human-environment relationship.

“Once Tears Ran Out of My Eyes”: Memory of Separation and Intimacy in Kazakh Farewell Songs Koris

- ♦ *Guldana Salimjan, University of British Columbia*

Koris, crying farewell songs at traditional Kazakh weddings, is on the verge of disappearance in the contexts of modern free love marriage and China's urbanization. Historically, koris has been an important channel expressing female subjectivities and sentiments of hope, discontent, and kinship upon a bride's leaving for her future patrilineal residence. However, this form of women's agency is marginalized in both contemporary Kazakh life and China's Kazakh history. This presentation explores how elder women's memories of koris not only help preserve a marginalized Kazakh women's history, but also make an important social critique of people's detachment from traditional knowledges today.

245. Teaching Indigenous Feminist, Queer, & Two-Spirit Studies

Indigenous Peoples Interest Group and Feminist Pedagogy Interest Groups Co-Sponsored Session

5:15 PM–6:30 PM

Palais des Congrès
524A

Indigenous Feminist, Queer, and Two-Spirit studies and movements aim to un-settle heteropatriarchal gender regimes as part of struggles against settler colonialism and insist on grounding decolonial theories within Indigenous resurgence, resistance, and self-determination movements. While many scholars in Women, Gender, and Sexuality Studies would like to engage Indigenous studies, they often feel they lack the specific theoretical groundings to begin teaching this content in their classrooms. Rooting itself in decolonial theories and practices, this interactive workshop will provide participants tools to responsibly engage Indigenous Feminist, Queer, and Two-Spirit studies through decolonizing pedagogies.

MODERATOR

- ♦ *Qwo-Li Driskill, Oregon State University*

PRESENTERS

- ♦ *Joseph Michael Floyd, Oregon State University*
- ♦ *Malea Powell, Michigan State University*
- ♦ *Luhui Whitebear-Cupp, Oregon State University*
- ♦ *M. Carmen Lane, Independent Scholar*

246. Feminist Re/visions: Contemporary Returns to Black and Women of Color Feminisms

5:15 PM–6:30 PM

Palais des Congrès
524B

In recent years, there has been intensified interest in the recovery of feminist work from the 1960s, '70s, and '80s, and in its retooling for contemporary political and epistemological purposes. Some of this recent work is expressly decolonial, queer, anti-racist, and internationalist in scope. We propose a roundtable that considers these recent “feminist re/visions” especially of Women of Color and Black Feminism and takes up the questions: “why now? And to what end?” This panel participates in the sub-theme “Movements and Migrations,” in its tracking of women of color and black feminisms over time and space.

MODERATOR

- ♦ *Habiba Ibrahim, University of Washington*

PRESENTERS

- ♦ *Treva Lindsey, Ohio State University*
- ♦ *Emily Thuma, University of California, Irvine*
- ♦ *Naifei Ding, National Central University*
- ♦ *Tamara Lea Spira, Western Washington University*
- ♦ *Alys Eve Weinbaum, University of Washington*

247. Lusting for Conquest: Pornography and Settler-Colonialism

5:15 PM–6:30 PM

Palais des Congrès
524C

MODERATOR

- ♦ *Jonathan Branfman, Ohio State University*

PARTICIPANTS

Brotherhood Is Powerful: The Sounds of War in Jason Sato's Brothers (1973)

- ♦ *Hoang Tan Nguyen, University of California, San Diego*

Hailed as the first anti-war gay porn film, *Brothers* constitutes a striking experiment in early gay porn, one in which gay sex is intimately linked to homosexual liberation and Third World struggles. *Brothers's* scoring of news radio reports about the Vietnam War over scenes of incestuous gay eroticism functions to fill in the “spacelessness” of utopian gay sex with the ambient noise of Third World liberation. The paper

seeks to divert attention from the visual to the aural in order to activate a more embodied, heady mode of hearing-reading, one that animates an affective form of pornographic interest and interpretation.

Men of Israel: Sexy Homonationalism and the Gay Muscle Jew

♦ *Jonathan Branfman, Ohio State University*

Michael Lucas's gay porn series *Men of Israel* epitomizes pinkwashing. I will first analyze how the series paints settler-colonialism as sexy and utopic. I will then move deeper, arguing that this series marks a shift in Zionist racial-gender-sexual ideology. Zionism was explicitly founded on an impulse to "normalize" Jewish masculinity, to flee the homosexual connotations of diasporic gender and sexuality. I therefore analyze how and why 21st-century Zionism ironically turns back to gay men as preferred exemplars of national hypermasculinity. I converse with the work of Jasbir Puar, Daniel Boyarin, Adi Kuntsman, Raz Yosef, Shaka McGlotten, and Amit Gilutz.

Gay Pornography and Settler Colonialism

♦ *Shaka McGlotten, Purchase College*

To what degree can gay male pornography sidestep settler colonial logics? Or do these logics in fact organize the erotic frisson that makes porn what it is? In this paper, I begin with a clear-cut example of settler colonial fantasies—Michael Lucas's Zionist pornography—before moving onto other obvious examples. These include works by Jean Daniel Cadinot, who often drew on Orientalist fantasies about North African sexuality, as well as punk filmmaker Bruce LaBruce, who repurposes erotic racisms in films such as *Skin Gang* and *Otto*.

248. Affective Interventions into Colonial Regimes of Academia: Feminist Pedagogies of Compassion, Disavowal, Loyalty and Seduction

5:15 PM–6:30 PM

**Palais des Congrès
525A**

MODERATOR

♦ *Emek Ergun, Keene State College*

PARTICIPANTS

Compassion and Feminist Pedagogy

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

A feminist pedagogy that insists on compassion, not as an affect to be "inhabited," but as a critical tool, can help to de-link students from colonial and neoliberal rhetorical forms of argument and analysis. Cultivating a "reparative reading" (Sedgwick 2003) encourages students to encounter texts and other students with intellectual generosity. This is a situated practice—it positions students' engagements with texts as always and already situated in a field of power relations that inform their reading practices (Tomlinson 2013). Using compassion as a guiding affect promotes a classroom committed to teaching about social justice that also models such principles.

Pedagogies of Disavowal and Decolonization in Lee Maracle's Celia's Song

♦ *Karen Ruddy, York University*

Drawing upon my experience teaching Lee Maracle's (2014) *Celia's Song*, this paper explores the centrality of disavowal to pedagogies that seek to decolonize settler-indigenous relations. Through the figures of Mink as witness and Celia as seer, Maracle highlights the difficulty of bearing witness to historical and contemporary traumas. As the indigenous characters in the novel work to rebuild their community, they must grapple with their refusal to recognize their participation in the legacies of colonial violence. The novel also makes a pedagogical address to readers to witness our disavowal of these ongoing colonial histories and our responsibility to resist settler-colonialism.

Forces of Colonialism and Loyalty: Perspectives on Teaching Cross-Cultural Courses

♦ *Tabassum Fahim Ruby, West Chester University*

Women's Studies has aspired to globalized curriculum in recent years. However, with the increasing globalization that cannot be divorced from colonial projects, such a concentration ought to examine power relations between the global North and the global South. Scrutinizing sociopolitical hegemonies of the United States in classrooms, nonetheless, can be challenging; it may engender emotions of nationalism and loyalty. Teaching such courses can become particularly tricky if students perceive their instructor as "foreign." From this perspective, I examine how affects of "loyalty" foster and deject nuanced understandings of a colonial world order in my cross-cultural courses.

Seduction Interruptus: Women's, Gender, and Sexuality Studies and the Academic Industrial Complex

♦ *Jennifer Musial, New Jersey City University*

In an effort to survive conservative attempts at erasure, Women's, Gender, and Sexuality Studies prides itself on doing the "diversity work" of the institution (Ahmed 2012; Ferguson 2012) while offering a respite for marginalized students in an otherwise chilly climate (McCaughy 2012). In my talk, I trouble the ways that WGSS is seduced into neoliberal capitalist logics resulting in recruitment techniques that, in turn, seduce students to pursue our degree. I posit, when WGSS buys into "the corporate academy[, it] aids and abets the building of empire" (Mohanty 2006) by solidifying affective territoriality, capitalist accumulation, and epistemological legitimacy.

Friday, November 11

249. Contested Identities: Sexualities, Transnational Teaching, and Coalition-Building in Russia

5:15 PM–6:30 PM

Palais des Congrès
525B

This roundtable considers “decoloniality” among person/place/institution using “Movements and Migrations” to theorize post-intercultural outcomes in teaching a Sex and Sexualities seminar at an international institute in St. Petersburg Russia. The seminar, instructed in English, enrolls undergraduate to doctoral-level students from nationalities across forty countries and fifty Russian Federation cities. Using a global (Eisenstein 2007; Fraser 2009; Mohanty 2003, Sperling 2014; Williams 2012) and queer feminist lens (Butler 2009, 2006; Halberstam 2012; Rubin 1975), roundtable discussants detail transnational alliances forged in navigating sensitive and politically charged Women and Gender Studies knowledge as understood differently across geographies of person and place.

MODERATOR

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

PRESENTERS

- ♦ *Barbara LeSavoy, State University of New York, The College at Brockport*
- ♦ *Tambria Schroeder, State University of New York, College at Brockport*
- ♦ *Maggie Rosen, State University of New York, The College at Brockport*
- ♦ *Melissa Jo Brown, State University of New York, The College at Brockport*
- ♦ *Brooke Love, State University of New York, The College at Brockport*

250. Graduate Student Reception

6:00 PM–7:00 PM

Palais des Congrès
720

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

251. Shabbat

7:00 PM–8:00 PM

Palais des Congrès
440

Annual Jewish Caucus Shabbat

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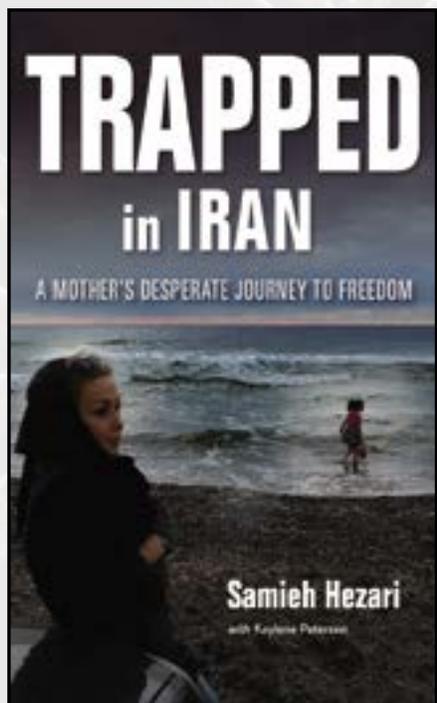
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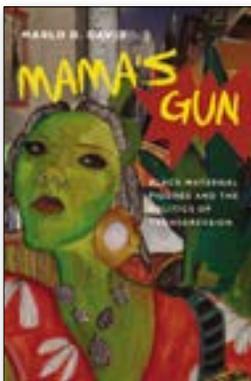
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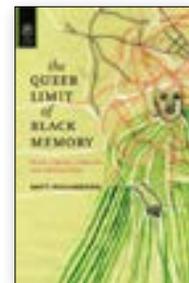
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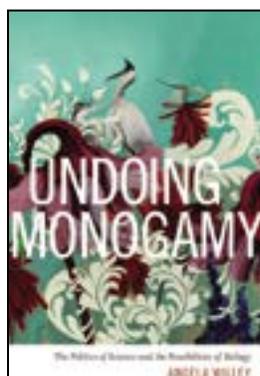
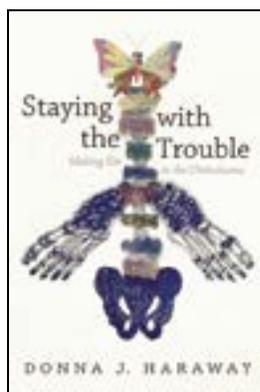
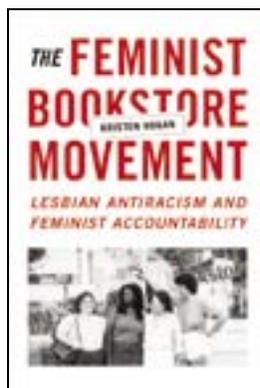
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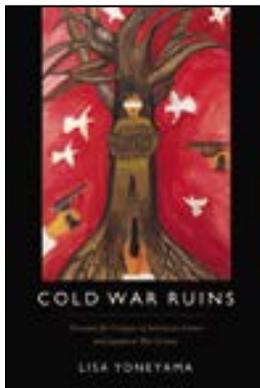
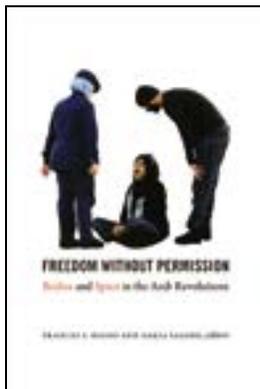
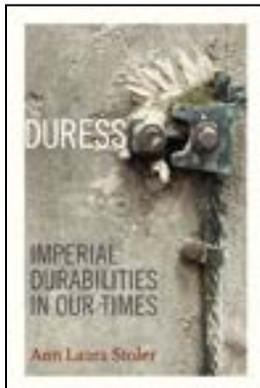
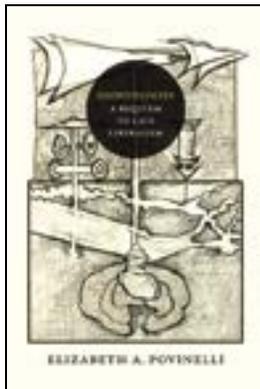
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Saturday, November 12

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7:00 AM–5:00 PM

Palais des Congrès
P220 (Viger Hall)

General Conference Registration is required to attend general conference sessions, including the keynote and plenary sessions.

Preregistered attendees can pick up name badges and programs at the registration desk. Registration will also be available on site.

Child Care Saturday

7:45 AM–6:30 PM

Palais des Congrès
445

A licensed and bonded childcare service will provide onsite child care for those who have pre-registered and pre-paid.

Employment Services Saturday

8:00 AM–6:15 PM

Palais des Congrès
341

NWSA offers private professional interview spaces for hiring institutions to interview candidates. Hiring institutions are responsible for arranging interviews directly with prospective candidates at mutually convenient times during the scheduled service hours. This is not an open job fair. Only those applicants with scheduled interview times should enter the area.

Quiet Room Saturday

8:00 AM–6:15 PM

Palais des Congrès
441

Maternal Care Room Saturday

8:00 AM–6:15 PM

Palais des Congrès
446

A private room is available for pumping, breast feeding, or other activities for nursing moms.

Exhibit Hall Saturday

9:00 AM–6:00 PM

Palais des Congrès
220D

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

252. Yoga Is Decolonial Love/Yoga Is for Every Body

6:30 AM–7:45 AM

Palais des Congrès
720

This early morning yoga workshop is open to all conference participants and conference staff. It is designed to incite energy, encourage relaxation, and inspire creativity. There will be music and time for us to stretch and breathe together, using yoga as a venue of decolonial love. Everybody is welcome. No fancy clothes or special props. This workshop is taught by Becky Thompson, professor of sociology at Simmons College, senior yoga teacher (RYT-500), and author of *Survivors on the Yoga Mat: Stories for Those Healing from Trauma*.

MODERATOR

- ♦ *Becky Thompson, Simmons College*

PRESENTER

- ♦ *Becky Thompson, Simmons College*

259. Decolonizing Male-on-Male Sexual Assault: Survivorship and Social Impact Advocacy

8:00 AM–9:15 AM

Palais des Congrès
514b

MODERATOR

- ♦ *Mark Kessler, Texas Woman's University*

PARTICIPANTS

Media and Message: Television Depictions of Male Sexual Assault Survivors

- ♦ *Lindsey Bartgis, Texas Woman's University*

This paper examines media representations of male rape in television shows such as *Law and Order: Special Victims Unit* and *Veep*. Analysis explores the construction and perpetuation of male rape myths on television and the consequences of such constructions for male rape survivors. Recommendations are made for how we may use media as pedagogical tools to both resist and transform male rape culture.

Internal Conflicts Associated with the Disclosure of Male Sexual Assault

- ♦ *Anthony Paglia, Roosevelt University*

This paper chronicles and explores many of the philosophical and psychological dilemmas that plague male survivors of sexual assault when attempting to classify their experiences, confront policy, and seek resources institutionally. Specific experiences involving law enforcement, healthcare professionals, and peers are probed to reveal these dilemmas and make broader conclusions surrounding rape culture in the context of maleness and also queerness.

Social Impact Advocacy: Teaching Antisubordination Praxis in the Context of Male-on-Male Sexual Assault and Survivorship

♦ Jennifer Hill, *Advocacy Partners Team*

Male-on-male sexual assault cannot be made fully visible or comprehensible within settler logics that have erased structured violence for centuries. Nor is policy reform either achievable or sufficient without creative, collective reflection, organizing, and advocacy. This paper outlines efforts among Latino critical theory scholars and others to set out and teach social impact advocacy, including the foundational concepts, action “components,” and critical awareness required for antisubordination praxis.

260. Trans*/Nationalism and Border Logics: Strategies for Embodied Resistance

8:00 AM–9:15 AM

Palais des Congrès
514c

MODERATOR

♦ George Hoagland, *Minneapolis College of Art and Design*

PARTICIPANTS

Performing Gender Under Surveillance, or “Traveling While Trans”: TSA, Airport Security, and Identity Management

♦ K.J. Surkan, *Massachusetts Institute of Technology*

Borders are points of location prone to intense scrutiny and surveillance of identities, making them perilous crossing points for transgender subjects as persons whose documents and gender presentation are often not intelligible to TSA agents or other officials. This paper examines TSA and border security policies and regulations, juxtaposing them with testimonials by trans* and gender nonconforming travelers whose bodies are surveilled in these border zones. “Passing” such border control areas means navigating a particular experience of social exile experienced by trans* people, which often requires disclosures of body modification and medical transition, and encourages adherence to normative gender presentation.

(Un)imagined Communities: Discourses of Difference, Distance, and Exclusion in Trans* and Gender-Variant Asylum Jurisprudence, 1994–2015

♦ Alexander K. Davis, *Princeton University*

Research about transnational migration has documented the staggering levels of violence experienced by trans* and gender-variant migrants who cross global borders. Yet little work has systematically explored how legal institutions arbitrate asylum claims from such individuals and the cultural consequences of that discursive work. Using a comparative approach, we argue that asylum jurisprudence fuels institutional exclusion at two interrelated levels: one that defines certain trans* and gender-variant experiences as undesirable forms of difference unworthy of legal inclusion, and another that uses Western “human rights” rhetoric to label historically-colonized nations as dangerous—and thus unworthy of belonging in imagined global communities.

Body Scanners and Public Bathrooms: Reinscribing Gendered Borders

♦ Miriam J. Abelson, *Portland State University*

This paper employs a queer and trans critique to examine airports and public bathrooms as sites of border construction and reinforcement through an analysis of challenges to “bathroom bills” and TSA body scanners, as well as interviews with transgender men. Drawing on Dean Spade’s *Normal Life*, the analysis illustrates how these sites reinforce colonialist notions of gender and sexuality and promote self-regulating bodily practices of race, sexuality, and gender expression. This presentation illustrates that critiques of these sites of gender policing can be both transformative and, at the same time, reinscribe the colonial gender order and attendant individualist neoliberal politics.

Making Meaning of Gender Transition: Decolonizing Mental Models to Affirm Transgender and Non-binary Identities

♦ Christopher Henry Hinesley, *Rochester Institute of Technology*

Throughout childhood, gender is taught, policed, and reinforced as a stable, naturalized, and uncontested force. Bodies and minds are colonized with ideas of what gender is and how it is performed. Resisting this powerful force while asserting and affirming an identity residing on the boundaries of mental and physical health models and societal forces requires patience, stamina, and an iron will. This original phenomenological research explores the mental processes that coincide with social and physical transition as a form of resistance, or decolonization of identity through individual meaning making and reflection in post-transition trans and non-binary participants.

261. Aging and Ageism Caucus Business Meeting

8:00 AM–9:15 AM

Palais des Congrès
515a

262. Confronting Campus Sexual Assault Interest Group Business Meeting

8:00 AM–9:15 AM

Palais des Congrès
515b

263. South Asian Feminist Caucus Business Meeting

8:00 AM–9:15 AM

Palais des Congrès
515c

Saturday, November 12

264. Decolonizing the Body Through Women-of-Color Community-Based Participatory Research

Undergraduate Student Caucus Sponsored Session

8:00 AM–9:15 AM

Palais des Congrès
518A (LCD)

MODERATOR

- ♦ Katherine Martinez, Metropolitan State University, Denver

PARTICIPANTS

Social Transformation Through Conscientious Consumerism: Praxis of Decolonizing Disassociated Consumerism in the Meat Industry

- ♦ Abigail Jimenez, Metropolitan State University, Denver

In order to raise conscious consumerism in the meat industry, humanity must be exposed to the prevalence of intensive human suffering that causes degenerative functions of the body and mind. The complexity of the human sciences: biochemistry, anatomy and physiology, and microbiology, serve to practically generate theories and analysis of the consequences eating meat has on the external and internal structures of the body. In order to achieve this, background on omnivorous, vegetarian, and vegan diets will be expressed in regards to macromolecule intake. This paper evokes a humanistic approach to social transformation and decolonization through conscientious actions.

Decolonizing Gender, Race, Class and Sexuality: The Inspiration of Intersectional Womanist Social Movements

- ♦ Celeste Pegues, Metropolitan State University, Denver

The feminist movement was not created with the black woman or her community in mind. The conflict of 2nd wave white feminism and the black community is that it is rooted from white privileged standpoint. Moreover, there is no Black Power without the Black Womb-man. This essay offers an intersectional analysis of the challenges Black women face specific to the judicial system, classism, sexism, and the politics of spirituality when confronted with sexual assault and rape

“You Gay, That’s a Man”: An Analysis of Transphobia against Transgender Women of Color on Twitter

- ♦ Yewumi Awolola, Illinois State University

Transgender women of color (TWOC) are increasingly visible in American popular culture. While there are benefits to this visibility, there are also negative reactions to it by non-transgender people of color, as seen on social media sites like Twitter, Facebook, Instagram, and Yik Yak. In this paper,

I provide a case study for these interactions by using an intersectional transfeminist framework to analyze tweets by and about the model and actress Amiyah Scott, a transgender woman of color. I argue that the transphobic backlash against Scott and TWOC include being threatened with violence, blatantly misgendered, and accused of being gay.

Pimps n Ho’s: An Analysis of the Destructive Colonial Industry

- ♦ Violet Gorrell, Metropolitan State University, Denver

Decoloniality covers a range of taboo injustices that have been considered “traditional and normal” for far too long. Even with the acknowledgement that it did happen in the past; the majority of society fails to recognize that the same colonial structure currently exists as the foundation of modern society. Human trafficking can be categorized in most of the subthemes for Decoloniality; but, Bodies and Biopolitics and/or Borders and Belongings, really speaks to the economic exploitation, and dehumanization of the individuals that get trapped in commercial sex and domestic labor trafficking.

Free The Nipple

- ♦ Kehana Elizabeth Bonagura, Manhattan College

The goal of this presentation is to underscore the hypersexualization of women's bodies and the impacts of this on breastfeeding in public. Following in the footsteps of the “Free the Nipple” campaign, I have created a mini-documentary that features photographs of topless individuals holding pieces of paper in front of their nipples, which displays either a fact about gender inequality or a personal statement of the participants' choosing. My work challenges the discriminatory policies that are in place to prevent women from being topless, including breastfeeding in public and on social media sites such as Instagram.

Decolonizing The Inevitable Hate of Self by Black Women

- ♦ Ashley Shorten, Metropolitan State University, Denver

In this paper I explore and define how the process of self-hatred is planted into the minds of young Black women through media messages of what is beautiful and what is not. I further explore the legacy of slavery on the Black mind and how white supremacy plants a sickness in the minds of Black women. *Passageways: An Interpretive History of Black America* by Colin Palmer serves as an anchor text for this thesis. My paper will show how the legacy of slavery for Black women affects one psychologically, physically and sexually.

265. The Decolonizing Potentials of Trans*

8:00 AM–9:15 AM

Palais des Congrès
518B (LCD)

MODERATOR

- ◆ Erin Leigh Durban-Albrecht, Illinois State University

PARTICIPANTS

Missing Links: Decolonial Animalities

- ◆ Abraham Brookes Weil, University of Arizona

For Darwin, the tree is the primary way animals are classified, while proximity indicates how close one species is to another. Post-Darwinian thought suggested Africans were the “missing link” between apes and humans, thereby enforcing biopolitical categorizations of life. I examine this history through two current political moments that have been yoked under the slogans of lives mattering. Decolonial feminist attention towards black, trans*, and black trans* lives has reignited subconscious attachments between blackness, animals, and deviance. This paper intervenes in discourses associating blackness with animality that devalue black lives (forcefully withdrawing humanness) through the more “optimistic” analytic of trans*.

Reed Erickson and Transspecies Capital: The Racial Biopolitics of Financing Trans

- ◆ Dylan McCarthy Blackston, University of Arizona

Reed Erickson (1917–1992) was a transman philanthropist who primarily funded work on transsexualism as well as partially financing John Lilly’s research on human-dolphin communication. These divergent transspecies funding priorities are as dedicated to the maintenance of certain body taxonomies as they are to changing them. Hence, in this paper, I argue that to foreground the significant impacts of Erickson’s money on the socio-medical construction of transsexual/ism, requires that one necessarily implicate nonhuman animals in connection with concurrently emergent twentieth century colonial anxieties about gender and sex as related to preserving or expanding racial, ethnic, and nationalist categories of inclusion and exclusion.

266. Fat Motherhood: Embodying Decoloniality

8:00 AM–9:15 AM

Palais des Congrès
518C (LCD)

MODERATOR

- ◆ Sarah Rainey, Bowling Green State University

PARTICIPANTS

Fat Pregnancies: Extending “Fetal Rights” to Protection from Risk of Fatness

- ◆ April Herndon, Winona State University

This paper will take up recent recommendations about women’s weight and pregnancy and showcase the ways in which these kinds of biopolitics respond to and help construct norms of gender, class, and even nation while also breaking down the borders between women’s public and private lives in ways that continue to erode women’s rights to their own bodies. By placing these recent discussions with the sociohistorical context of other interventions into women’s pregnancies, this paper will argue these biopolitics are, in fact, damaging to both women and to the fetuses they purport to protect from “risk.”

Reproducing Eugenics: Fat Women’s Experiences of “Motherhood Obesity” Discourse

- ◆ Deborah McPhail, University of Manitoba

In this paper, we explore the question of whether or not “maternal obesity” and epigenetics discourse can be considered eugenic by reporting on the findings of two Canadian qualitative studies in which we interviewed fat women seeking conception and/or fertility healthcare. Demonstrating the ways in which fat women were continuously discouraged from reproducing by healthcare practitioners who at the very least rehearsed epigenetic discourses of fetal risk and at the extreme denied certain procedures that would have allowed them to attempt conception, we argue that current medical practices centred in “maternal obesity” and epigenetics are indeed eugenic.

Where Fat Shame Meets Mother Blame: Fat and child “protection”

- ◆ May Friedman, Ryerson University

This presentation examines children who fall under child protection scrutiny found in scholarly and popular media. Looking at representations of fat children who require state intervention exposes messages which rest at the nexus of dominant discourses of child-centered parenting and fears of the “obesity epidemic.” Examples of fat children in care echo taken-for-granted truths about fatness and parenting and apply these ideas to the contentious terrain of child welfare. This presentation considers myths of poor parenting and bodily failure and the ways in which the storying in scholarly and popular media inscribes these judgments on the bodies of children.

Saturday, November 12

267. Sex Trafficking and Prostitution: Movements, Representations, Psychology

8:00 AM–9:15 AM

Palais des Congrès
519A (LCD)

MODERATOR

- ♦ *Lisa S Alfredson, University of Pittsburgh*

PARTICIPANTS

A Decolonial Feminist Analysis of the Movement Against Domestic Minor Sex Trafficking in the United States

- ♦ *Carrie N. Baker, Smith College*

Advocates for commercially sexually exploited youth in the U.S. have leveraged the anti-trafficking framework to inspire a movement against “domestic minor sex trafficking,” inspiring new laws and policies that have attempted to shift perceptions and treatment of commercially sexually exploited U.S. citizen youth in the criminal justice system and public discourse. These challenges, however, have largely worked within settler colonial logics, ignoring “layers of dispossession and matrices of violence” and reinforcing settler notions of personhood and normative ideas about subjectivity and agency. This paper will use decolonial feminist approaches to assess this movement and the resulting legal and policy changes.

How to Stage a Raid: Trafficking Representations and Media Coverage of a Sex Trafficking Story That Wasn't

- ♦ *Annie Hill, University of Minnesota*

This paper focuses on the media's framing of a West Midlands police raid on a massage parlor called Cuddles. It highlights the lack of critical analysis in media coverage of police initiatives, specifically the use of anti-trafficking raids. Instead, media outlets cooperate with the police in promoting raids, which contribute to a broader, troubling trend of representing anti-trafficking law enforcement as entertainment. The paper argues that this form of media coverage assists in persuading the public that trafficking is everywhere and that police are tackling the problem, even when the “trafficking” case covered undermines both claims.

268. Embodied Interventions, Decolonial Intentions: Belonging and Worldmaking Practices

8:00 AM–9:15 AM

Palais des Congrès
519B (LCD)

MODERATOR

- ♦ *LaMonda Horton-Stallings, University of Maryland, College Park*

PARTICIPANTS

Margarita With A Straw: Queer World Making and the Politics of the Possible

- ♦ *Sheena Malhotra, CSU Northridge*

This paper reads the film *Margarita With A Straw* as an instance of queer world making that utilizes creative and public intimacies to disrupt heteronormative culture. The film narrates the story of Laila, a diasporic Indian student with cerebral palsy. Resisting normative discourses of sexuality and identity politics, the film presents fluid desires grounded in the realities of Laila's body, which often necessitate a disruption of the private. Laila's unfettered imaginary recuperates sexuality on her own terms, negotiating the violence of the state and society to transcend and transform what is framed as possible.

When Politics Were Fun: Retrieving the History of Humor in U.S. Feminism

- ♦ *Kirsten Leng, University of Massachusetts, Amherst*

In this paper, I make the case for recovering the history of humor in 20th century U.S. feminism. Mobilizing recent re-theorizations of feminism, namely Linda Zerilli (2005) and Roxanne Gay (2014), I argue that retrieving evidence of humor—whether in political performance or cultural artifacts—enables scholars to re-imagine feminism and its past. It not only allows for a recovery of neglected and marginalized voices, but also a redrawing of the conceptual map that informs prevailing narratives about feminism and its history. Moreover, it enables further investigation into the ways humor helped shape feminist attitudes, subjectivities, and communities across generations.

Feeling D'Lo's D'FunQT: Building Queer Kinship by Decolonizing Family Narratives

- ♦ *Kimberlee Perez, University of Massachusetts, Amherst*

Family storytelling maintains family order, structures, and relations (Langellier and Peterson). For diasporic families of color, family storytelling involves negotiating both larger diasporic kinship networks and the racist and xenophobic state of settlement. These tensions exist alongside those of gender and sexuality for queer and trans family members. In this paper, I look at queer, trans, Sri-Lankan performance artist D'Lo's D'FunQT who refuses the queer/trans and diasporic split through an embodied decolonial public storytelling that pries open imaginaries for multiple and simultaneous belongings and world-making practices (Muñoz; Pérez).

Coalitions and Contestations across Borders: Transnational SOGIE Activism in Southeast Asia

♦ *Eve Ng, Ohio University*

In a postcolonial context, how can borders and the power of the state be effectively challenged for queer and feminist goals? The ASEAN (Association of Southeast Asian Nations) SOGIE (sexual orientation and gender identity/expression) Caucus, formed in 2010 by activists from multiple nations, targets ASEAN as an intergovernmental organization because its member nations have acceded to various conventions which can be read as holding them accountable to SOGIE rights. In discussing the ASEAN SOGIE Caucus's formation, strategies, and relationships to other efforts, I argue for attention to the significance of regional regimes of power outside of North/South asymmetries.

269. Resistant imaginaries from Montréal/Tiotià:ke: Perspectives of Indigenous Youth Leaders

8:00 AM–9:15 AM

**Palais des Congrès
520A (LCD)**

Addressing the conference theme of “World-making and resistant imaginaries”, this roundtable brings together youth leaders from Montréal/Tiotià:ke who are variously challenging and resisting the ways in which settler colonialism permeates social institutions. Together their efforts span multiple initiatives and sites including harm reduction, sovereignty struggles, the Missing and Murdered Indigenous Women, environmentalism, and HIV/AIDS. By profiling the work of these youth leaders, the roundtable contextualizes, situates locally, and specifies what L. Simpson (2015) has referred to as forms of critical and creative resistance and possibilities for decolonial being/knowing/loving/resisting/creating.

MODERATOR

♦ *Gada Mahrouse, Simone de Beauvoir Institute, Concordia University*

PRESENTERS

- ♦ *Iehente A. Foote, National Indigenous Youth Council on Sexual Health and HIV*
- ♦ *Lindsay Nixon, Concordia University*
- ♦ *Amanda Lickers, Reclaim Turtle Island*
- ♦ *Gada Mahrouse, Simone de Beauvoir Institute, Concordia University*

270. Maddening Science: Decolonizing Technoscientific Spaces, Places, and Communities

8:00 AM–9:15 AM

**Palais des Congrès
520B (LCD)**

MODERATOR

♦ *Carole McCann, University of Maryland, Baltimore County*

PARTICIPANTS

Making Strange: Science in Context, Taken out of Context

♦ *Clare Jen, Denison University*

This paper reverberates Tuhiwai Smith's anti-colonial methodologies (1999) and Ahmed's “strange encounters” (2000) off of feminist theorizations of “science in context” (Fausto-Sterling 2003). How can “strange encounters” hold “spatial negotiations” between “embodied others” in laboratory spaces? Predominant approaches call for teaching/practicing science-in-context. Yet, colonialist “contexts” that hold “science” are a negotiation of encounters—whose tissues? whose hormones? whose world does what make? Working with Subramaniam's “fictional science” methodology (2014), this paper—a mixture of dream and action—argues for “making strange” as anti-colonial methodology in laboratory spaces. This demands “context” be turned inside out, such that science-in-context be taken out of context.

“These Questions Favor White People”: A Decolonial Feminist STS Approach to Community/Classroom Content Creation for Oberlin, Ohio's Environmental Dashboard

♦ *Evangeline (Vange) Heiliger, Oberlin College*

Informed by Subramaniam's concept of “moored metamorphoses” and Roy's articulation of “asking different questions,” this paper analyzes a decolonial feminist STS pedagogy whereby college students created pro-community, pro-environment content for Oberlin Ohio's Environmental Dashboard. I argue that community/classroom collaborative approaches to “agential literacy” (Barad 2000) enabled students to understand how analytics of power like race, gender, sex, sexuality, disability, citizenship, and class differently impact Oberlin residents' engagement with diverse environmentalisms and sustainability efforts. Students grappled with “sustainability” to develop new research questions and approaches to disseminating data that explained existing scientific research while decolonizing white/wealthy/colonizing understandings of sustainability.

Saturday, November 12

Bringing Ethnographic Refusal into Pollution Science

♦ *Max Liboiron, Memorial University, Newfoundland*

Ethnographic refusal, whereby certain information about Indigenous knowledge and experiences is not disclosed by researchers, has been articulated by Indigenous scholars as a method in support of decolonizing research; settler researchers and audiences should not be able to access all information about Indigenous groups, and refusal to recount certain information can keep knowledge locally controlled and related. I explore how ethnographic refusal might be brought into the natural sciences through a case of studying plastic pollution in sustenance food webs in Newfoundland, Canada, and how not disclosing research findings is a world-making practice with ethical implications.

Decolonizing Material-Discursive “Realities” in Science Education

- ♦ *Shakhnoza Kayumova, University of Massachusetts*
- ♦ *Sara Tolbert, University of Arizona*
- ♦ *Kathryn Scantlebury, University of Delaware*

Haraway (1988) argues that “Feminists have to insist on a better account of the world.” For that, “we need the power of modern critical theories of how meanings and bodies get made, not...to deny meanings and bodies, but in order to build meanings and bodies that have a chance for life” (pp. 579–580). While dominant views of our fields (e.g., science education) have often served colonizing and masculinist interests, we draw on Barad’s (2003) notion of intra-actions and feminist new materialisms to decolonize material-discursive “realities” in science classrooms, and re/create new “chances for life” within education and science.

271. Decolonizing Child Welfare, Reproductive Justice and Youth Policies

8:00 AM–9:15 AM

Palais des Congrès
520C (LCD)

MODERATOR

- ♦ *Sarah Boeshart, University of Florida*

PARTICIPANTS

Intersectional Motherhood: Investigating Public Support for Child Care Subsidies

- ♦ *Erin C. Cassese, West Virginia University*

Past research shows that beneficiary characteristics shape public support for social welfare programs. Intergroup attitudes and stereotypes can determine whether a group is seen as deserving of aid or exploiting the system for personal gain. One’s own social group membership can also influence program support. Women, for example, tend to favor social welfare programs more than men, all else equal. In this paper, we investigate how race, gender, and class intersect to shape support for childcare subsidies for working mothers. Using a survey experiment that varies the characteristics of program beneficiaries, we demonstrate how group cues shape public opinion.

Poverty Governance in Child Welfare: Regulating Reproductive Rights of Women of Color

- ♦ *Shihoko Nakagawa, York University*

The purpose of this paper is to explore the nature of mothers’ activism against child welfare services given post-1990 welfare restructuring. Based on the interviews of mothers who were involved with child welfare services and/or participated in mothers’ activism against child welfare services, this paper will articulate how everyday child welfare practice, as a reproductive justice agenda, contributes toward flourishing capitalism, white supremacy, and colonialism (Smith 2005). In doing so, this paper will articulate how decolonial feminist analyses reveal coloniality’s embodiments and biopolitical orderings in women’s lived experiences, specifically in implementation processes of public policy.

“We’re Just Trying to Help This Population”: De/colonizing Youth Sexual Promotion

- ♦ *Chris Barcelos, University of Massachusetts, Amherst*

This paper reports on three years of ethnographic fieldwork in a small Northeastern city known for its large Puerto Rican community and the state’s highest rate of teen births. In this inquiry I explore the discursive contexts that limit critical ways of knowing about young people’s sexual subjectivities, practices, and the design of policies and programs. Youth sexual health promotion is always already about teen pregnancy prevention, and teen pregnancy prevention is always already about race. I illustrate how professionals in my fieldsites employ a colonialist logic that serves to legitimize intervention and reproduce social inequalities.

Queering the Foster Care System: An Autoethnography for Reproductive Justice

- ♦ *Tanya Saroj Bakhru, San Jose State University*

Through the use of auto-ethnography this paper will explore the ways that reproductive justice frameworks are useful in reconciling tensions between the historically racist and homophobic nature of the foster care system and the simultaneous use of the foster care system by LGBT couples to create families.

272. Creative Disruptions: Community Knowledge Dismantling Colonial Regimes

8:00 AM–9:15 AM

Palais des Congrès
520D (LCD)

PARTICIPANTS

Mujeres y Medicinas que no Mueren: Healing Colonial Soul Wounds and Sustos

- ♦ *Irene Alejandra Ramirez, University of Arizona*

Traditional Indigenous Medicine, birthing and dreaming practices and ceremonies, teach us that we are grounded in a place and time. These spiritual principles mobilize memories and relationships with the earth, transcending temporal & spatial geographies—colonized places and people which continue to experience loss of land, food, and soul. This paper

explores dreaming and birthing ceremonies to reconfigure a praxis of resistance to recuperate and reimagine futures for the inheritors of coloniality (colonizer/colonized) and heal the colonial wound or *susto*—trauma that disrupts the spirit of a land and people.

Towards a Decolonial Shift: An Epistemological Turn to Prison Abolition from a Chicana Feminist Framework

♦ *Gloria Negrete-Lopez, University of Arizona*

Responding to high rates of Chican@/Latin@ incarceration and migrant detention, communities have developed an array of survival practices that resist everyday criminalization on a personal and institutional level. Bolstered by theorists such as Pérez and Andalzúa, this presentation situates prisons and detention centers as colonial projects whose eradication necessitates an abolitionist lens. A prison abolition approach, grounded in Chicana feminist theory, will foster a Chicano@/Latin@ critical prison consciousness, envisioning a radical future without prison/detention walls and borders.

Counter-Memories Disrupting Racialized Logics of Fat Bodies in U.S. American Cultural Memory Through Social Media

♦ *Joanna Sanchez-Avila, University of Arizona*

This project aims at pushing the boundaries of a colonized imagination through visual art, digital technologies, autobiographical memory, and autoethnography to challenge racialized logics of fat bodies in U.S. American cultural memory. Applying theory in the flesh (Moraga 1983) and an autoethnographic approach, I analyze my autobiographical memory as a fat person in a racialized, gendered, and sexualized world, and work towards producing counter-memories and counter-archives through selfies archived within social media that contest and disrupt discursive practices upholding white supremacy (West 2002).

273. Migrations, Borders and Belongings

8:00 AM–9:15 AM

Palais des Congrès
520E (LCD)

MODERATOR

♦ *Kelsey Dayle John, Syracuse University*

PARTICIPANTS

Hmong International Marriage Migration: Towards a Decolonial Marriage

♦ *Nancy Xiong, George Mason University*

With the themes, Decoloniality and Borders and Be/longings, this paper will explore the complex relationship of Southeast Asian (Hmong) marriage migrants and their journey to the United States to join their Hmong-American husband and family. This paper seeks to answer the following questions: How does international marriage migration contribute to the cycle of colonization for and by the Hmong? How does the institution of marriage contribute to the well-being of marriage migrants and families involved and how does it not? When

Southeast Asian (Hmong) marriage migrants migrate, how does one negotiate their identity and create a sense of belonging?

Shaping Black Diasporic Girlhoods: Pedagogical Formations of Belonging and Becoming

♦ *Karishma Desai, Teachers College, Columbia University*

♦ *Michelle Knight, Teachers College, Columbia University*

Haunting, racist legacies of colonialism that infuse the geopolitical landscape in the United States permeate educational institutions. In schools, Black African female migrants are often positioned as deviant bodies and experience sub-human status. However, this orientation of the Black deviant migrant offers productive potential from the relational intimacies constructed in alternative learning spaces. We argue that the pedagogic formations of African feminist organization *Sauti Yetu* enable new modes of belonging that are vital for the flourishing of Black diasporic girlhoods.

The Change in U.S. Discourse on Cuban Immigration Based on Race and Gender

♦ *Jamie Lynn Palmer, University of Georgia*

This paper explores the changing portraits of the politics of belonging and support for Cuban immigrants in U.S. national discourse. Using a textual analysis that includes 763 articles from 1959–2010 in *Time* and *Newsweek*, the author finds that the language and pictures used to characterize the different waves of Cuban immigrants employs ideologies of race and gender to rationalize the politics of belonging for White Cubans (particularly men) and to restrict immigration access for Afro-Cuban men and women.

274. Words on Fire: The Feminist Manifesto and its World (Un)Making Possibilities

8:00 AM–9:15 AM

Palais des Congrès
520F (LCD)

MODERATOR

♦ *Chelsea Pixler Charbonneau, Old Dominion University*

PARTICIPANTS

Radical Pedagogies of the Feminist Manifesto: Pushing Back against “polite” Feminisms within the Academy

♦ *Breanne Fahs, Arizona State University*

Drawing from my course entitled “Hate Speech, Manifestos, and Radical Writings,” where I teach manifestos about violence, postcolonialism, and critical embodiment, I outline the pedagogical work of teaching the genre of manifestos and working with students to write (and perform) their own manifestos. In particular, by showcasing how feminist manifestos can push back against “polite” feminisms within the academy, I highlight the social justice utility of the feminist manifesto as a tool for both individual and collective resistance to hegemonic masculinity and patriarchal power and how it explores the margins, fringes, and edges of feminism.

Manifesto of the Erased: Mujeres, Decolonize El Dios Americano

♦ *Crystal Evette Zaragoza, Arizona State University*

By switching and moving between English and Spanish, this manifesto showcases the decolonizing power of both the manifesto as a genre and the specific framing of “taking back” forgotten and erased language from forgotten and erased peoples. This manifesto explores a variety of consequences of colonization on Mexican women, namely the invasion of land, erasure of dialect, costume, and spirituality, and the championing of hegemonic masculinity. Ultimately, I argue that the manifesto can serve as a form of decolonization by helping us to rebuild what was lost and recreate a new language of oppressed peoples.

The People Behind the Mop Buckets: A Manifesto on Making Visible the Invisible Labor of Housekeeping

♦ *Elizabeth Wallace, Arizona State University*

This paper considers the pedagogical utility of writing a manifesto within the context of a feminist classroom. My manifesto presents a glimpse into the hidden world of bodily fluids and cleaning chemicals that constitute hospital housekeeping. This work calls out overt hierarchies, biased policies, and people’s apathy about how they interact with invisible forms of labor, ultimately declaring that those engaging in invisibilized forms of labor must be seen and heard. I consider the power of the manifesto as a call for workers to reimagine the conditions of their labor and to develop a new shared language of defiance.

My So-called Sex Life: A Manifesto about Sexual Freedom

♦ *Laura Martinez, Arizona State University*

This manifesto looks at the interplay between making the personal political and rewriting one’s own sexual history. By moving through a variety of themes about women’s sexuality—control over virginity, gendered ideas of “sex drive,” and the elusive quest for sexual pleasure—I utilize the manifesto as a genre of reclaiming and renarrating women’s sexuality and the quest for sexual freedom.

Reimagining Obscenity: The Power of Using Extreme Language in Manifestos

♦ *Kimberly Koerth, Arizona State University*

This paper examines the use of extreme language as a rhetorical tactic in written manifestos. Drawing from my pro-pansexuality, pro-agender-identity manifesto as an example, I discuss the power of absolutist statements as well as the potential limitations of explicit or obscene word choices. Connecting my own manifesto to Valerie Solanas’s SCUM Manifesto, I showcase how obscenity works to both demarcate and expand the potential audience of a manifesto.

275. Borders and Belonging: Deconstructing Multicultural Children’s Literature

8:00 AM–9:15 AM

Palais des Congrès
521A (LCD)

MODERATOR

♦ *Laurie Fuller, Northeastern Illinois University*

PARTICIPANTS

Life and Death on the U.S.-Mexican Border in Young Adult Literature

♦ *Susana S. Martinez, DePaul University*

Every year the U.S. deports thousands of migrants to Guatemala, El Salvador and Honduras, countries with very weak institutions where 95% of murders go unpunished. This paper examines how U.S. Young Adult Literature represents life and death along the U.S.-Mexican-Guatemalan borders in works such as *Crossing the Wire* (2006) by Will Hobbs, *La Linea* (2006) by Ann Jaramillo, and *Crossing* (1998) by Manuel Luis Martínez. Using a social justice framework and a pedagogy of solidarity committed to decolonization, I examine how these works of fiction can contribute to discussions about resistance to globalized neoliberalism and transnational violence.

Affirming Black Girls: A Queer Interracial Family Navigates the Powers of Schools, Pop Culture, and Children’s Literature

♦ *Ann Russo, DePaul University*

This presentation examines the difficulties of navigating the whiteness of the dominant culture. Drawing on scholarship on Black girlhood (i.e. Brown 2009, 2013; King, Lugo-Lugo, and Bloodsworth-Lugo 2010) it explores one interracial queer family’s struggle against the impact of the prevailing whiteness of preschools, pop culture, and children’s literature on our adopted daughter. Situating our struggle within the broader context of BlackLivesMatter and #SayHerName, the school-to-prison pipeline, and the compulsions of white middle-class heteronormativity, the paper explores our strategies to intervene in the immediate context of 3–5 year preschool age Black girlhood.

Embracing the Margins: Race and Sexuality in Young Adult Fiction

♦ *Amina Chaudhri, Northeastern Illinois University*

I examine young adult novels that feature mixed race youth. In *Borderlands/La Frontera* Gloria Anzaldúa (1987) redefines borderlands, as physical, psychological places that are possible anywhere, at any time. Anzaldúa embraces this unstable position on the margins as preferable to a life of conformity because of the joy she finds in being constantly “awakened”. I examine Jacqueline’s Woodson’s young adult novels, *The House You Pass on the Way* (1997) and *Behind You* (2004) through the lens of Anzaldúa’s notion of the Borderlands as a hopeful possibility for her protagonists and, by extension, for adolescent readers negotiating their own identities.

Envisioning Transnational identities in Young Adult Fiction

♦ Lourdes Maria Torres, DePaul University

Authors today are writing novels for young readers that represent the experiences of immigrants (*Esperanza Rising* by Pam Muñoz Ryan and *Lupita Mañana*, by Patricia Beatty, *The Not-So Star-Spangled Life of Sunita Sen* by Mitali Perkins and *Naming Maya* by Uma Krishnaswami). Grounded in a theoretical framework centered on language and identity construction (Grewal 2005, Pratt 1991), I examine these stories and the ways in which they inform the construction of young female identities. Can these novels be read as resistance stories or stories of assimilation? Is a transnational identity possible within the fictional worlds offered.

276. Writing Trans* Experience Through Death and Survival

8:00 AM–9:15 AM

Palais des Congrès
521B

MODERATOR

♦ Karli June Cerankowski, Stanford University

PARTICIPANTS

Where They Live

♦ Yana Calou, City University of New York, Graduate Center

This essay/prose poem traces an impulse to archive our movement through pasts and deaths, as death becomes a way of distinguishing present from past. After my father's unexpected death, I experienced an urge to preserve, rather than run from, the past. I explore unsettling sensations as memories of his transphobia and mental illness worked their way into my remembrance of him. Through his death, I clung to a trans friendship I want to preserve. Infused with messy romantic and platonic qualities, this friendship resists binaries between friendship and family, and questions the relationship of the past to transitions and resolution.

Submit: Reclaiming the Traumatized Body Through Pleasure in Pain

♦ Karli June Cerankowski, Stanford University

Eli Clare asks, "How did my father's violence help shape and damage my body, my sexuality, my gender identity?" In a hybrid essay, I explore this question of trauma's role in making the self. Beginning with a meditation on pleasure and pain in a BDSM scene, the essay then flashes back to the violence of childhood abuse in order to explore what it means to tell what Dorothy Allison calls "mean and ugly stories" that are also funny, passionate, and desperate, as a mode of healing the queer trans body, of finding pleasure where there was once only pain.

Afterward // Elegy

♦ Cam Awkward-Rich, *Modern Thought & Literature*

As one category that designates lives carried out in intimate relation to death, trans has long struggled to manage the contradictory pull of the living and the dead. In particular, our present moment, marked by both a sudden abundance of representation and the sustained rhythm of loss, requires an account of the gap produced between mainstream discourses of trans affirmability and what it feels like to inhabit them. Building on Lochlann Jain's formulation of elegiac politics, this lyric essay combines anecdote with analysis of representations of recent trans suicides to move toward something like a useable theory of suicide.

277. Creating Cartographies of Belonging: Transformative and Collaborative Practices for Decolonizing WGSS/ Queer Studies Advising and Mentoring

8:00 AM–9:15 AM

Palais des Congrès
521C

This panel critically examines existing borders within the institution that define and constrain advising of WGSS/Queer Studies students. We explore decolonizing practices across disciplines and theoretical perspectives to create transformative advising and mentoring spaces that honor and support students' marginalized, non-traditional, and non-conforming subjectivities. Topics include: creating models of advising to address online and on-campus learning communities; re-imagining measures of success and evaluative practices; acknowledging tenure-line and contingent faculty labor issues; articulating WGSS as a "living discipline" dynamically engaged in social justice practice and theory and accountable to the subjectivities and histories that shape our students' lives and our own.

MODERATOR

♦ Janet Lee, Oregon State University

PRESENTERS

- ♦ Liddy Detar, Oregon State University
- ♦ Kryn Freehling-Burton, Oregon State University
- ♦ Mehra Shirazi, Oregon State University
- ♦ Whitney J. Archer, Oregon State University

Saturday, November 12

278. Black Feminist Health Science Studies Futures: A Roundtable on All the Various Ways We Trying to Get Free

8:00 AM–9:15 AM

Palais des Congrès
522A

We argue towards a theory of Black feminist health science studies that builds on social justice science, which has as its focus the health and well being of marginalized groups. This formulation of Black feminist health science studies provides evidence of the co-constitutive nature of medical science and popular perception, underscoring the need to engage them simultaneously. This roundtable is in conversation with the roundtable, “Out my Mind, Just in Time”: Excavating Foundations of a Black Feminist Health Science Studies, building on their conversations to imagine future directions of our collaborative scholarship.

MODERATOR

- ♦ Whitney A. Peoples, University of Texas, Arlington

PRESENTERS

- ♦ Moya Bailey, Northeastern University
- ♦ Sami Schalk, State University of New York, University at Albany
- ♦ Madina Agenor, Harvard University

279. The Surface of Skin: Bodily Boundaries and Sites of Belonging and Exclusion

8:00 AM–9:15 AM

Palais des Congrès
522B

MODERATOR

- ♦ Jennifer Raymond, Union Institute and University

PARTICIPANTS

House and Home: Toni Morrison’s Inscape as a Politics of Refusal

- ♦ Rosanne Terese Kennedy, New York University, Gallatin

I explore Toni Morrison’s distinction between the “racial house” and the “home” in which the latter signifies the creation of spaces (literary, imaginary, geographical) of “racial specificity minus racist hierarchy” (1998; 4, 8). Home, or what Morrison calls an “inscape,” is a counter-site on the edges of dominant America. Specifically, I read Morrison’s novella, also titled Home, as an exemplar of the (re)foundings of an inscape. The (maternal) community of Lotus, described as a place of “no future” (Edelman), offers an alternative site of belonging that calls into question dominant values of individualism, property, progress, and biological relationality and reproduction.

Bodily Surfaces: Octavia Butler’s The Parable of the Sower

- ♦ Diane Allerdyce, Union Institute and University

In Octavia Butler’s novel *The Parable of the Sower*, protagonist Lauren Olamina takes to the road after her family is murdered and their home decimated by violence. Questing for a site to found her alternative community, she presents herself as a man to fellow travelers, and conceals her hyper-empathy, an inherited condition that causes her to experience others’ pain as her own to the point that she bleeds when others’ skins are broken. This paper investigates themes of gender, violence, identity, and race within the novel where binaries of inside/outside, male/female, and physical/spiritual play out on the surface of human bodies.

“I Don’t Even Know if I’m White”: Geographies of Bigotry in Rita Mae Brown’s Rubyfruit Jungle

- ♦ Angel Lemke, Union Institute and University

Rubyfruit Jungle tells of Molly Bolt’s rise from rural upbringings to New York gay life to her eventual urbanite disillusionment, forming what Esther Saxby calls a “homoplot,” a dominant narrative of gay identity. Utilizing Toni Morrison’s reading of Huck Finn (to which *Rubyfruit* is often compared), I suggest *Rubyfruit* uses racialized and classed characters and tropes to solidify Molly’s transition from childhood to adulthood and from country to city, constructing gay and lesbian identity as white and urban. Such “political whiteness” places racism and homophobia beyond a boundary, geographic and temporal, that surrounds the city in metronormative imaginaries.

280. Gender, Sexuality, and Islam: Performing De/coloniality through Islamic Feminism

8:00 AM–9:15 AM

Palais des Congrès
522C

MODERATOR

- ♦ Sara Haq, University of Maryland, College Park

PARTICIPANTS

The Feminine Divine, The Queer Divine: Sufi Thought as World-Making and the Resistant Imaginal

- ♦ Sara Haq, University of Maryland, College Park

How can everyday social and cultural practices, particularly South Asian Sufi poetry and storytelling, be understood as a form of feminist, decolonial world-making? On one level, it is the colonial within Islam, which leaves Sufism marginalized, while privileging a patriarchal reading of Islam. For example, what is the critical and creative potential of reading a Feminine Divine or a Queer Divine, rather than a Masculine Divine? On another level, it is the colonial within feminism, which has left religio-spirituality marginalized. How can Sufi aesthetics be used to re/create radical visions, and reimagine the affective landscape of feminism, Islamic or otherwise.

Reading Gender in Islamic Law

♦ *Saadia Yacoob, Williams College*

This paper explores the construction of gender along the active/passive binary in early Islamic law in which male subjects are considered active while female subjects construed as are passive. However, legal subjectivity is also constructed along the social matrices of age, sexual status, and enslavement. These matrices disrupt any simple construction of subjects along the axis of gender. Employing decolonial critiques of gender as a category of analysis, I argue that the construction of gender in early Islamic law must be understood at the intersection of different social matrices, matrices that construct multiple gendered subjects rather than a simple binary.

Colonizing the Muslim body in the War on Terror

♦ *Maha Hilal, National Coalition to Protect Civil Freedoms*

The Muslim body has increasingly become an “ungrievable” (Butler 2004) object in the War on Terror. Treated as significant, their lives have become political pawns of war that treats them as dehumanized others to justify violent policy rationales. This presentation will seek to address the ways in which Muslim bodies have been colonized with a particular emphasis on racialized and gendered victimhood. This paper will also propose conceptualizations of the de-colonized Muslim body.

281. Decolonizing the Black Female Body

8:00 AM–9:15 AM

Palais des Congrès
523A

MODERATOR

♦ *Linda Perkins, Claremont Graduate University*

PARTICIPANTS

Narratives that Heal: Decolonizing School Discipline for Black Girls

♦ *Latoya Williams, Claremont Graduate University*

This paper explores the cultural genesis and meanings of school discipline as it relates to middle school Black girls', and disrupts the colonial disciplinary practices that threaten Black girls' embodiment of race and gender. By examining school discipline using an Endarkened Feminist epistemology (Dillard 2000), the author uses this decolonial feminist framework as a way to re envision this historically oppressive practice as a “spirit awakening” where “witnessing” and “sacred telling”, become forms of healing for middle school Black girls'.

Sister Circles and Other Mothering

♦ *Laureen Adams, Claremont Graduate University*

This paper explores one Black woman educator's work with Black girls in a Bay Area urban high school. Using care theory (Noddings 1984, 1992), critical race theory (Ladson-Billings & Tate, 1995), and culturally responsive teaching (Gay 2000) as a conceptual framework, the researcher aimed to identify and interpret pedagogical practices that supported Black girls academically, emotionally, and spiritually (Dillard 2000). Through ethnography, the researcher observed and interviewed

the teacher and students in a class designed to support Black girls. The class was created in response to the over suspension and disproportionate behavioral referrals for this population with simultaneous academic underperformance.

Black Women, Biopower, and State Violence

♦ *Shaeeda Mensah, Pennsylvania State University*

This paper explores Michel Foucault's notions of disciplinary and biopower. In so doing, I will articulate the ways in which the intersections of race and crime suggest that Black criminality is predicated on Foucault's notion of biopower, rather than disciplinary power. Accordingly, I will argue that Black women's experiences as the target of state violence positions them as the “producers” of the black male criminal. Furthermore, I will consider how Black women's experiences of mass incarceration and state violence are overshadowed by the centering of the male body within this phenomenon.

“No One Tried to Know Me”: Black Girls Experiences in Public Education

♦ *Lisa Covington, Independent Scholar*

This paper will discuss Black girls' schooling experiences based on their individual narratives. Utilizing grounded theory (Ward 2007) within a Black feminist framework (Collins 1998; Combahee River Collective 1982; Smith 1998), the experiences of the four African American girls in an urban community will be analyzed. Through examining semi-structured interviews and participant observation of four African American teenagers, this study investigated participants' experiences within the classroom, relational encounters with teachers, the impact of curriculum, and challenges within educational systems.

282. Decolonial Feminist Technoscience: Unsettling Settler Logics, Reimagining Science Futures

8:00 AM–9:15 AM

Palais des Congrès
523B

MODERATOR

♦ *Aimee Bahng, Dartmouth College*

PARTICIPANTS

Colonial Legacies, Postcolonial Biologies

♦ *Banu Subramaniam, University of Massachusetts, Amherst*

Section 377 of the Indian Penal Code of India was introduced in the 19th century during British rule and still remains law in contemporary India. Section 377 criminalizes sexual activities that are “against the order of nature,” outlawing behavior considered perverse. In recent years, the section was deemed unconstitutional by the Delhi High Court, whose ruling was subsequently overturned by the Supreme Court, leaving it as the law of the land. Here I explore the contestations around Section 377 and how the histories of science and religion in India can help us understand the enduring power of these colonial legacies.

Saturday, November 12

The End of Sex/Gender?

♦ *Kyla Schuller, Rutgers University*

Recent scholarship proposes that gender functions as a biopolitical technology, one that does the securitizing work of differentiating and stabilizing the population (Preciado, Repo). Meanwhile, feminist science studies work provokes us to reconsider the continued relevance of the sex/gender distinction, which binarizes the operations of biology and culture (Fausto-Sterling). How might rethinking our core concepts enable feminists to disentangle our work from colonial biopower? The paper proposes "interactionism" as a feminist keyword that conceptualizes how the body interacts with its environment over time, one that can help interrogate the ongoing effects of colonial epistemologies.

The Indian in the Freezer

♦ *Jennifer Hamilton, Hampshire College*

This paper investigates recent attempts to "reconstruct indigenous genomes" from contemporary sample collections. I look at the relationship between historic and contemporary material conditions of collecting—a set of practices with complex genealogies—and the dynamic contexts of scientific research. Blood, tissue, bone are transformed into other material objects that can be detached from the body. The notion of being able to locate indigenous genomes—"missing" or "extinct"—in modern, admixed populations is rooted in the very notions that make indigenous bodies of interest and available Western science in the first place.

Contracting Refusal: Unsettling Settler Logics Through Community Research Contracts?

♦ *Laura Foster, Indiana University, Bloomington*

This paper examines recent efforts by indigenous peoples in South Africa to reimagine their relationship to science through community research contracts. In particular, it analyzes how Nama and Griqua leaders, when asked to participate in a climate change research project, requested individual researchers and their institutions to sign contracts agreeing to respect Nama and Griqua rights to self-determination. Tracing the contractual negotiations reveals how such agreements unsettle the logics of scientific research through a political process of refusal in promising and limited ways. Furthermore, attention to these indigenous technoscience practices unsettles the settler logics of feminist science studies.

"African Solutions for African Problems": Exploring Place in Synthetic Drug Discovery

♦ *Anne Pollock, Georgia Institute of Technology*

This paper draws on ethnographic research at a South African pharmaceutical company with the mission of drug discovery for TB, HIV, and malaria. A prominent theme was "African solutions for African problems," a flexible slogan able to incorporate South Africans of diverse ethnicities as well as Africans from other parts of the continent working there. Their organic synthesis methods are indistinguishable from well-equipped labs anywhere, yet place matters. The scientists are motivated by personal experience, notions of democratic citizenship, and the opportunity to work "at home." They hope to make indigenous pharmaceuticals that are not autochthonous, but meaningfully their own.

283. Decolonizing Sexual Violence

8:00 AM–9:15 AM

Palais des Congrès
524A

MODERATOR

♦ *Barbara Shaw, Allegheny College*

PARTICIPANTS

Taking to the Air Waves: Sexual Violence, Affect, and Feminist Media Activism in the Anglophone Caribbean

♦ *Barbara Shaw, Allegheny College*

Postcolonial international development policies and declarations lay claim to intervention and elimination of sexual violence yet feminist approaches make clear its very perpetuation through the violence of these imperial frameworks. This paper analyses strategies of disruption by taking to the radio airwaves and social media through specific women's and social justice grassroots organizations in the Anglophone Caribbean. Drawing on feminist scholarship in Caribbean, postcolonial, transnational, and new media studies, I explore the political act of taking up affective cultural space through digital activism to confront dominant ideas about gender, power, and violence within neoliberal institutions.

Rewriting Rape Scripts Transnationally

♦ *Sujata Moorti, Middlebury College*

The December 2012 gang rape of a woman in New Delhi and her subsequent death became flashpoints for conversations about gender-based violence, within India and internationally. By focusing on the testimonial play *Nirbhaya*, which has been performed in India, the UK, the US and elsewhere, this paper examines how feminists can forge a transnational activism that navigates carefully the specificities of the local and the global contexts. Informed by transnational and postcolonial feminist scholarship I highlight how the politics of the testimonial and witnessing can open new horizons for feminist activism.

The Narratives of Iraqi Women Refugees as a Site of Accountability and Decolonial Resistance

♦ *Isis Nusair, Denison University*

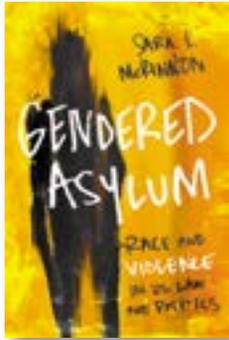
Based on fieldwork in Jordan and the USA, this paper analyzes the narratives of Iraqi women refugees as a site to contest, challenge, and decolonize our knowledge about the United States invasion of Iraq in 2003. It focuses on the continuum of displacement and the multi-layered nature of their dispossession exploring the matrices of violence enacted on the bodies of these women and how they craft narratives about the war. I argue that their stories are a testimony not only to what they went through but to their resistance, the possibilities for accountability, and the forging of collective and transformative consciousness.



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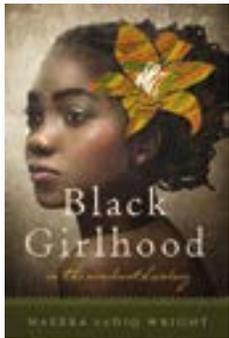
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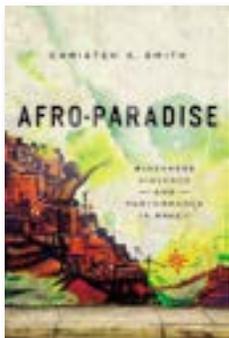
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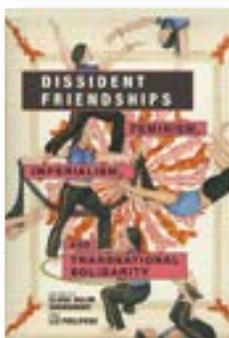
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Modern Masters of Science Fiction



DISSIDENT FEMINISMS

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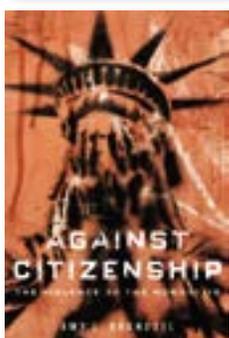
Against Citizenship

The Violence of the Normative

AMY L. BRANDZEL
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Join Amy Brandzel at an Authors Meet Critics session

Friday, November 11, 12:30 to 1:45pm
Palais des Congrès, 519A (LCD)

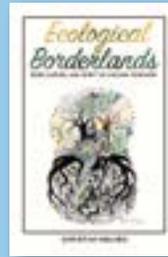


Politicizing Creative Economy

Activism and a Hunger Called Theater

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Join LaMonda Horton-Stallings for an Authors Meet Critics session

Thursday, November 10, 2:30 to 3:45pm
Palais des Congrès, 519A (LCD)

Sex Workers, Psychics, and Numbers Runners

Black Women in New York City's Underground Economy

LASHAWN HARRIS
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The Working Class in American History

Radical Aesthetics and Modern Black Nationalism

GERSHUN AVILEZ
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The New Black Studies Series

Saturday, November 12

284. Black Women Decolonizing Speculative Fiction

8:00 AM–9:15 AM

Palais des Congrès
524B

MODERATOR

- ♦ Gwendolyn Deloris Pough, Syracuse University

PARTICIPANTS

Decolonizing the Mind Through Black Women’s Speculative Fiction: And Examination of Alice Walker’s Meridian, Octavia Butler’s Kindred, and Gayl Jones’ Eva’s Man

- ♦ Chesya Burke, University of Florida

The speculative is often a hidden constant for black women writers to begin the process of decolonization, or freedom from the proverbial chains of enslavement of the mind. For this paper, I will examine three seemingly unrelated novels written by black women: *Meridian* by Alice Walker, *Kindred* by Octavia Butler and *Eva’s Man* by Gayle Jones. In all three cases, the women within the story each must physically lose a part of themselves to gain a certain kind of control over their lives, and to mental and physical decolonization.

Subverting the Classics: Ethnogothic Discourse as Decolonial Strategy in Helen Oyeyemi’s Works

- ♦ Stephanie Schoellman, University of Texas, San Antonio

Gothic discourse, for all its rebellious undertones, has also served as tool for Othering (typically non-white bodies). The ethno-gothic articulates this mode for expressing the tangible and supernatural hauntings in black art and literature that process cultural trauma. I utilize and expand the Ethnogothic, defining it not an appropriation, but a syncretization. Helen Oyeyemi’s works incorporate the Ethnogothic, subverting either archetypes or classic works of European literature through syncretization of traditional Gothic motifs with other non-Anglo cultures’ cosmologies, such as Nigerian, Cuban, and Haitian.

The Black Future We Must Imagine: Black Women and Afrofuturist Feminism

- ♦ Susana Morris, Auburn University

Elizabeth Alexander asks an important questions about the nature of Black cultural practice: “What in our culture speaks, sustains, and survives, post-nationalism, post-racial romance, into the unwritten black future we must imagine?” I contend that Black speculative cultural production—particularly those understood as Afrofuturist—often create this transgressive Black interior space Alexander speaks of in their works. In this essay, I analyze the ways in which Afrofuturist author N.K. Jemisin’s *Inheritance* trilogy radically restructures notions of home in an alternate apocalyptic universe as an example of a larger conversations Black women writers are having about claiming space within Afrofuturism.

Decolonizing Genre in Nnedi Okorafor’s Lagoon, Nalo Hopkinson’s Sister Mine, and NK Jemisin’s The Fifth Season

- ♦ Kinitra D. Brooks, University of Texas, San Antonio

This paper contends that Black women speculative writers use West African-centered folklore to purposely worry the lines between the genres of science fiction, fantasy, and horror. I insist the distinct use of folkloric tales and religious practices rejects the settler’s logic of false binaries and creates new literary cosmologies through a revision of ancient epistemologies. I examine this deliberate act of decolonizing genre through the literature of contemporary authors Nnedi Okorafor, Nalo Hopkinson, and NK Jemisin

285. “Is this About Me?” Challenges/Choices in Teaching Race and Gender Issues to Conservative Students

8:00 AM–9:15 AM

Palais des Congrès
524C

MODERATOR

- ♦ Debjani Chakravarty, Utah Valley University

PARTICIPANTS

“Don’t All Lives matter?” Generating Critical Conversations in Conservative Classrooms

- ♦ Debjani Chakravarty, Utah Valley University

Using intersectionality, queer theory, transnational feminisms, critical race theory, and other forms of decolonial praxis—I outline pedagogic strategies to address difficult questions from students who identify as socially/politically conservative. Raising and receiving difficult questions were actually an indication of learning and laboring on the students’ part as they navigated issues they were facing for the first time in their lives—inside and outside classrooms as they ventured beyond familiar spaces, social groups, and worldviews. I also argue that empathy and reflexivity are central to a radical pedagogy of “unsettling,” and disagreements—albeit stressful—are crucial to claiming an education.

Critical Race Feminisms and Gender in Conservative Classrooms

- ♦ Basuli Deb, Rutgers University, New Brunswick

Teaching critical race feminisms and gender in the United States is a mode of decolonial feminist praxis to unsettle settler logics that more often than not frames student understanding about race, gender, and sexuality. Such understandings are intensified in classrooms where the majority of students come in with highly conservative understandings of these issues. This paper will trace the strategies that instructors in such classrooms—especially those whose own identities are visibly marked as the other—have used to facilitate a pedagogy of unsettling, in the process involving students in decolonial work.

Personal Experience on the Road to Political Middle Ground

♦ *Cantice Greene, Clayton State University*

Drawing from my recent edited anthology titled *Teaching Women's Studies in Conservative Contexts*, I report on two important conclusions: the engaged teacher provides a space for students to express their experience and allows students to start from where they are, in the effort to find common ground around polarizing issues. Whether it's using hip-hop to teach privilege or welcoming religious philosophy as a part of a curriculum on reproductive rights to a mostly Catholic student body—starting from the student's experience is an ethical way to begin a journey of finding the middle ground in teaching gender/race in conservative environments.

Decolonizing "Diversity" at an Entrepreneurialized University

♦ *Charlie (Yi) Zhang, University of Kentucky*

Seeing the entrepreneurializing move by higher education as both challenge and opportunity, this paper discusses the strategies to promote diversity without replicating its individualistic take by neoliberalism. Building on his working experience at a mid-sized public research university, the author suggests that the endeavor by the school to tackle the demographic change and increase enrollment creates space for the development of under-resourced programs, such as American Indian Studies and Ethnic Studies. The author discusses how to maintain a dialogue between structural changes and identities of race, gender, and ethnicity to dismantle the neoliberal appropriation of "diversity" for substantive social change.

286. Challenging Exclusionary Practices Within Dominant Trauma Narratives: Problematizing the Erasure of Asexual and Non-Binary Identities

8:00 AM–9:15 AM

**Palais des Congrès
525A**

Asexual and/or gender non-binary individuals often fall outside explicit recognition—even within queer spaces—resulting in increased exposure to violence, as well as susceptibility to isolation and exclusion (Wyss 2004). Comprised of creative activities and critical dialogue, this workshop unpacks binary depictions of healing often found in violence prevention advocacy. By centering lived experiences and incorporating the voices of conference attendees, the facilitators enlist a scenario-based approach that seeks to redesign violence prevention advocacy without the use of settler colonial language and methods. All conference attendees interested in beginning, strengthening, or transforming their survivor advocacy work are invited to participate.

PRESENTERS

- ♦ *Emilee Christine Hunt, Oregon State University*
- ♦ *Vanessa Alexandra Vanderzee, Oregon State University*

288. Graduate Student Resume Review and Mentoring

9:00 AM–4:00 PM

**Palais des Congrès
720**

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

289. "The Words to Fit a World": Feminist Literary Activisms

9:30 AM–10:45 AM

**Palais des Congrès
514a**

MODERATOR

- ♦ *Rose Elizabeth Gorman, NY Writers Coalition*

PARTICIPANTS

Resistant Imaginaries: The Poetics of Lucille Clifton and Claudia Rankine

♦ *Anne Rashid, Carlow University*

This paper will explore how Lucille Clifton and Claudia Rankine, through their feminist decolonial poetics about nature, reimagine people, histories, and places that have been targets of erasure, forgetting, and silencing. In the process, they disrupt the divide of the human and nonhuman in order to challenge the status quo and encourage social change, establishing a collective responsibility to reckon with past and present racism. In Clifton's *Blessing the Boats*, nature acts as a reminder, like the trees which were complicit in lynchings. In Rankine's *Citizen*, nature provides comfort from injustices of humanity, allowing the speaker to join/morph into it.

Feminist World-Making: Performative Reimaginings in the Work of Djuna Barnes

♦ *Darcy Lee Brandel, Marygrove College*

In *The Book of Repulsive Women*, Djuna Barnes moves between poetry and visual art to disrupt false divides between genres and genders. This movement between forms challenges normative notions of gender, identity, and sexuality and thus reimagines embodiments that had previously been rendered invisible. Her vivid, shifting depictions of "repulsive" women—a mother giving birth, a prostitute, a cabaret dancer, a victim of suicide—refuse to accommodate colonial fantasies of gender and sexuality. Further, Barnes's insistence on fluidity and movement between forms and identities underscores the critical role performativity plays in decolonial feminist world-making.

Saturday, November 12

Writing Blood Politics and Menstruation

♦ *Linh Hua, Loyola Marymount University*

This paper addresses the menstruating body as a writing body by reading *Last Night I Dreamed of Peace* as a creative study in health and reproductive justice. The 1968 war diary of North Vietnamese field doctor Dang Thuy Tram archives de-colonial praxis as the coincident use of mind, body, and affect in daily acts of posterity. The diary records the physicality of war and Tram's momentary remove toward abstract reflection. Curiously, no mention of Tram's bodily needs, particularly those related to menstruation, appear. Her silence illuminates a framework for understanding the menstruating body as a political body writing at war.

Decolonizing the Rural In Alison Bechdel's *Fun Home*

♦ *Katie Hogan, University of North Carolina, Charlotte*

Alison Bechdel's graphic narrative, *Fun Home*, resists both metronormativity in queer culture and toxic rural heteronormativity. While long-term inhabitation is typically linked to dominant colonial settler logic, LGBTQs who inhabit rural places unsettle the long-held notion of the rural as "no place" for queers. Bechdel's graphic narrative challenges the queer metronormative rural-to-urban mandate and the toxic violence of heteronormativity that Bechdel links to her father's suicide and estrangement. *Fun Home* resists both forms of colonization by reframing our understanding of the author's father as not "stuck," but as "queerly planted," in the rural world of Beech Creek, PA.

290. North-South Dialogues: Decolonizing Women's/ Gender/Sexuality Studies Pedagogies and Practices

9:30 AM–10:45 AM

Palais des Congrès
514b

Drawing on presenters' experience of teaching Women's/ Gender/Sexuality Studies in India, Bangladesh, and USA, the roundtable explores three questions: (1) How do settler colonial, neocolonial, and neoliberal logics shape curriculum and pedagogies of Women's/ Gender/Sexuality Studies in the Global North and the South? (2) How do scholars and activists teaching Women's/ Gender/Sexuality Studies negotiate what David Rubin (2005) calls "Institutional-disciplinary order of transnational capitalism" to describe the way neoliberal, institutional, and non-government sector forces discipline the politics of knowledge production? (3) How do feminist academicians and activists develop decolonial praxis that creatively engage local and transnational networks of actors, institutions, movements, and funds?

MODERATOR

♦ *Mary E. Hawkesworth, Rutgers University*

PRESENTERS

- ♦ *Nafisa Tanjeem, Rutgers University*
- ♦ *Agatha Beins, Texas Woman's University*
- ♦ *Papori Bora, Jawaharlal Nehru University*
- ♦ *Elora Halim Chowdhury, University of Massachusetts, Boston*
- ♦ *Dina M. Siddiqi, BRAC University*

291. When the Rainbow Wasn't Enough: Women of Color Labor and Belonging in the U.S.

9:30 AM–10:45 AM

Palais des Congrès
514c

MODERATOR

♦ *Tamara T. Butler, Michigan State University*

PARTICIPANTS

"I Am A Professional Maid": Black and Brown Connections through Domestic Worker's Activism in Atlanta

♦ *Danielle Nicole Grevious, Ohio State University*

Often underpaid and overworked, domestic workers are not typically known for their political activism. "We aren't Aunt Jemima women," said Dorothy Lee Bolden, founding director of Atlanta's National Domestic Workers Union (NDWU), "we are politically strong and independent." This paper seeks to reclaim a history of the pride and success of women involved in domestic worker activism. By exploring the role of the NDWU in leveraging political power, this paper shows how women negotiated citizenship and labor to secure fair treatment and pay for Black—and later—Brown domestic workers in Atlanta, Georgia.

Space and Borders: Masculine-Presenting Lesbian Women and Hip Hop

♦ *Saidah K. Isoke, Ohio State University*

Hip Hop culture has been largely represented as a male-dominated, homophobic and misogynist space. While there is a proliferation of cisgender, heterosexual, male voices and representations within the culture, there are presences that work to disidentify with these notions. This paper aims to explore the intersectional complexities of race, gender expression, and sexuality within Hip Hop by exploring the matrix of desire and performative labor along the bordering spaces occupied by Black masculine-presenting lesbian performers within the culture.

Drought in the Californian Central Valley: Anxiety of Memory and Self

♦ *Marie Lerma, Ohio State University*

The ongoing drought in California continues to put agricultural regions of the state in a state of anxiety. The drought threatens the economic livelihood of families involved in farm working and other agricultural industries. This paper investigates how youths' perceptions of the drought affect their understanding and creation of self using Chicana and Black feminist theory. By looking at three youth magazines, this paper discusses how the drought produces anxiety around family and memory for the mostly Latino, Black, and Hmong youth writers. This anxiety creates a disruption in the youths' sense of self which the youth writers grapple to repair.

292. Trans/Gender Variant Caucus Business Meeting

9:30 AM–10:45 AM

Palais des Congrès
515a

293. Feminist Pedagogy Interest Group Business Meeting

9:30 AM–10:45 AM

Palais des Congrès
515b

294. Feminist Mothering Caucus Business Meeting

9:30 AM–10:45 AM

Palais des Congrès
515c

295. Jewish Perspectives on Decolonizing Ageism

Jewish Caucus and Age and Ageism Caucuses Co-Sponsored Session

9:30 AM–10:45 AM

Palais des Congrès
518A (LCD)

MODERATOR

- ♦ Sharon Leder, *Feminists Against Academic Discrimination*

PARTICIPANTS

Gendered “Late Style”: New Relationships between Memory, History, and Form in the Archive of Jewish American Anthropologist, Ruth Landes

- ♦ Abby Suzanne Gondek, *Florida International University*

Older women writers' disobedience to linear narratives of “ripening”/decline can be called gendered “late style,” a re-invention of relationships between time and memory (Watkins 2013). I analyze the Jewish gendered “late style” of anthropologist Ruth Landes (1908–1991) who re-organized and annotated her papers in the the 1980s in search of readers to re-formulate her late-life stories: she re-wrote fictionalized accounts of her 1930s interracial relationship with an older black professor and re-interpreted her collection of elders' stories.

Resisting Ageist Stereotypes Through Memory and Writing

- ♦ Lois E. Rubin, *Pennsylvania State University*

According to Randall and McKim (2008), as we age we “read” our lives better; our understanding becomes “thicker,” “deeper” and “richer” (181). In the film *Raanana*, elders enjoyed looking at photographs and recalling events of their early lives. Similarly, poets Maxine Kumin, Linda Pastan and Alicia Ostriker wrote poems in their later years revisiting their early lives and coming to new understandings. Some poetic memories related to perceptions of events important in Jewish life: a father's grief for relatives caught in Hitler's Europe, a grandfather's experience walking across Europe on his way to America.

Decolonizing Ageism through Building Community

- ♦ Janet Lois Freedman, *Brandeis University*

Jews are defined by community. Observant Jews cannot recite particular prayers unless they are part of a group. Throughout Jewish history, by both necessity and intent, Jews have survived and flourished in community. Drawing upon her long experience in community-building (Freedman 2014), Freedman will focus her presentation on creating communities at the intersections of sexism, ageism and Jewish identity. Communities like Aging in place, and LGBTQ Jewish activists (to be discussed in the presentation) fulfill Giron's description of de-colonization: “A person with a decolonized mind accepts their past, loves their present and creates their future.”

296. Native Feminist Theories of Settler Colonialism, Survivance and Change

Transnational Feminisms Caucus Sponsored Session

9:30 AM–10:45 AM

Palais des Congrès
518B (LCD)

This panel showcases a variety of Native feminist theories of, and challenges to, settler colonialism. Inspired by Native feminist theorists like this year's NWSA keynote speaker, Leanne Simpson, the roundtable panelists each insist that the respect and love of Indigenous bodies, in all their diversity, is just as important to decolonization as restoring relationships to Indigenous lands. Sponsored by the Transnational Feminisms Caucus, the panelists will reflect on how Native feminist theories operate in significant ways across a number of transnational contexts. Overall, the panel reflects deeply on what Native feminisms offers to all people invested in a decolonial future.

MODERATORS

- ♦ Maile Arvin, *University of California, Riverside*
- ♦ Rachel Afi Quinn, *University of Houston*

PRESENTERS

- ♦ Mishuana Goeman, *University of California, Los Angeles*
- ♦ Stephanie Nohelani Teves, *University of Oregon*
- ♦ Maile Arvin, *University of California, Riverside*
- ♦ Eve Tuck, *University of Toronto*

Saturday, November 12

297. Black Body Politics and Feminist Media: Performative Spaces of Resistance, Liberation, and Theory

Feminist Media Studies Interest Group Sponsored Session

9:30 AM–10:45 AM

Palais des Congrès
518C (LCD)

MODERATOR

- ♦ Dana Maria Asbury, *Healthy and Free Tennessee*

PARTICIPANTS

Speaking the Unspeakable: The Punany Poets and the Theatrics of Black Sex

- ♦ Heidi R. Lewis, *Colorado College*

This paper is a Black feminist examination of Jessica Holter's *The Punany Poets*, "a sensual theatrical science that fosters commitment to public health" founded in 1995. I assert that their performances confront racism and sexism by challenging dominant culture's discourse of the black body grotesque and articulate a black liberation discourse on the black body beautiful. The paper identifies the social, cultural, and political contexts in which revising, resisting, and rejecting hegemonic Black sexual theories and politics is more possible than not. I argue that radical Black sexual discourse is ideal for working to eradicate links between racism and sexism.

Visual Aesthetics and Digital Politics: Age, Race and [Black] Femininity on Pinterest

- ♦ Juanita Crider, *Purdue University*

Shawn Smith describes visual culture studies as "being about showing seeing" (2). She further adds that cultural identifiers such as race, class, gender, sexuality and ability provide many viewers access "to the gaze but also limit what viewers can see" (3). In this era of digital blackness it is important to illustrate how digital visual culture constructs age and race. This paper adds age to the above cultural identifiers and explores the "grammar" of both the process and content of online image curation of senior black women via Pinterest while also interrogating logics that may dictate what is not seen.

298. Taking Back What is Already Ours: Pedagogies of Healing and Spirituality as Black Feminist Praxis

9:30 AM–10:45 AM

Palais des Congrès
519A (LCD)

This roundtable recognizes and recenters Black Feminism and its histories, knowledges, and pedagogies as a praxis of unsettling settler logics of the academy (Alexander Floyd 2012). In this panel we will discuss how healing as methodology and pedagogy is central to Black feminist knowledge productions, cultural productions, activism, and praxis both within and outside the academy. As Black Feminist scholars,

healers, activists, and educators, we navigate academic spaces very clear of the delegitimization processes and exclusion that relegate us invisible and marginalized (McKenzie 2015). This panel discusses the experiences of WOC, as we navigate the politics of (re)claiming feminism.

MODERATOR

- ♦ Jennifer Richardson, *Western Michigan University*

PRESENTERS

- ♦ Jennifer Richardson, *Western Michigan University*
- ♦ Sekile Nzinga-Johnson, *Health & Medicine Policy Research Group*
- ♦ Gaylon B. Alcaraz, *National Louis University*
- ♦ Lakeesha Juanita Harris, *Chicago Women's Health Center*
- ♦ Nikol Alexander-Floyd, *Rutgers University, New Brunswick*

299. Bodies of Evidence: Re/Membering Archives

9:30 AM–10:45 AM

Palais des Congrès
519B (LCD)

MODERATOR

- ♦ Joanna Sanchez-Avila, *University of Arizona*

PARTICIPANTS

Archiving Bodies: The Collection and Retention of Biometric Data and Refugee Identity

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

Taking as its case the United Nations High Commissioner for Refugees collection of biometric data for refugee registration worldwide, this paper employs a critical archival lens to look anew at neocolonial politics, policies and practices that attempt to fix refugee identities to the body. The collection and retention into perpetuity through a private-public partnership of refugees' fingerprints, iris scans, and photographs creates an archive of literal bodily traces. This archive has colonial and neoliberal origins that shape its biopolitical project of centering the body as a readable and truthful source of identity.

Toward a Theory of (Un)Becoming: Archiving Nomadic Bodies

- ♦ Jamie A. Lee, *University of Arizona*

Drawing from queer, queer-of-color, feminist, and archival theories, this presentation deploys a framework of the body through which to interrogate the hands-on neocolonizing archival practices that work to produce archives and to potentially re-entrench lived histories in neocolonizing structures. Through Emma Pérez's concept of the decolonial imaginary and Rosi Braidotti's concept of nomadology, the presenter argues for an archival theory of (un)becoming to recognize the unsettling archives as generative of re-imagined, decolonizing, and socially just possibilities.

300. Resisting Empire: Conversations Among Indigenous, Black and PoC Identified Participants on Decolonization

9:30 AM–10:45 AM

Palais des Congrès
520A (LCD)

How do Indigenous, Black, and People of Color (PoC) discuss colonial/racial violence in ways not mediated by various anti-oppressive frameworks offered by white feminist, Queer, Marxist, and Settler Colonial Studies? This roundtable will pose questions and encourage conversations on anti-racist and decolonizing strategies (Smith 1999; Tuck & Yang 2012; Wilson & Yellow Bird 2005) that challenge such frameworks and the ontological underpinnings of the imperial co-ordinates (Lowe 2015) that dictate our lives and deaths. The workshop will be interactive, generating discussions on how Indigenous, Black, and PoC participants are articulating and resisting everyday state and ordinary white settler citizen violences.

MODERATOR

- ◆ *Tiffany Lethabo King, Georgia State University*

PRESENTERS

- ◆ *Nadine Chambers, Independent Scholar*
- ◆ *Melanie Yazzie, University of New Mexico*
- ◆ *Shaista Patel, University of Toronto*
- ◆ *Tiffany Lethabo King, Georgia State University*

301. “Uprising Textualities”: Mobilizing Knowledges, Stories, and Performances in South Asian Resistant Art

9:30 AM–10:45 AM

Palais des Congrès
520B (LCD)

MODERATORS

- ◆ *Alka Kurian, University of Washington, Bothell*
- ◆ *Shreerexha Subramanian, University of Houston, Clear Lake*

PARTICIPANTS

Criminal Justice and Feminist Counterjustice: K. R. Meera’s Malayalam Novel, The Hangwoman

- ◆ *Shreerexha Subramanian, University of Houston, Clear Lake*

An emerging thematic problem in dialogues on violence against women is that the discursive order remains binarized between settler logic generated by state and statesmen and dominant feminisms that re-center hegemonic violence. Proposing an alternative, this paper is a close reading of a celebrated Malayalam novel titled *Hangwoman*, written by K. R. Meera and translated into English by Prof. J. Devika. The novel will be read through the work of Judith Butler and Angela King that counter normative notions of gendered disciplining and punishment. It foregrounds key questions on violence against women and state-sanctioned forms of redress.

Transforming the Body Politic? The Role of Theater and Film in Transforming Society in Today’s India

- ◆ *Shoba Sharad Rajgopal, Westfield State University*

There has been resurgence in performing arts across India where art, cinema and theater have long been used to mobilize marginalized communities. Sexual minorities have recently seized upon performing arts to express their struggle, and their work has struck the public imagination. Queer Studies has demonstrated how “deviance” from sexual norms characterizes some individuals as sub human, bestowing on them a diminished citizenship (Desai 2004). Keeping this recent renaissance in the arts in South Asian in mind, a transnational feminist lens is used to examine the struggle faced by postcolonial nations towards creating a more accepting and just society.

Art and Transregional Strategies of Resistance

- ◆ *Alka Kurian, University of Washington, Bothell*

This paper looks into mobilization of transregional strategies of resistance against oppression through artifacts and cinema in Nepal and Kashmir. It explores the tension between women-led peace initiatives and armed resistance to investigate how non-violent narratives of social justice tend to get marginalized in a world fascinated by feminine militarized violence. By focusing on Julie Bridgham’s film *The Sari Soldiers* (Nepal) and the visual and performative strategies marshaled by the Association of the Parents of Disappeared Persons (Kashmir), it examines the articulation of feminine agency and voice that locates itself outside heteropatriarchal structures that promote uncritical submission to masculinist leadership.

A Poetics of Walls: A Feminist Deconstructive Praxis

- ◆ *Pramila Venkateswaran, Nassau Community College*

The rhetoric of erecting walls between nations is on the rise in the U.S. Europe follows suit with the current influx of refugees. I explore the contexts for the construction and destruction of walls, the resulting psychological effects, for examples the Partition of 1947 and the Berlin Wall, moving us away from decoloniality, and strengthening a hyper-patriarchal imperialism. Do walls separate us from ourselves? Supported by Levinas’s philosophy of the Other, I provide a feminist poetics of deconstruction of walls to negotiate a way out of the divide that walls are founded on.

“The Respectable Courtesan”: Reading Malka Pukhraj’s Performative Memoir, Song Sung True

- ◆ *Fawzia Afzal-Khan, Montclair State University*

Malka Pukhraj’s memoir can be read as “an interrogation of the many things” that “‘queer’ can refer to: the open mesh of possibilities, gaps, overlaps, dissonances and resonances, lapses and excesses of meaning when the constituent elements of anyone’s gender, of anyone’s sexuality aren’t made (or can’t be made) to signify monolithically” (Sedgwick, quoted in Bateman). Pukhraj thus signifies a persona as a singer and a woman at a particular historical juncture in South Asia who resists a monolithic definition of Muslim/woman/singer/nation, suggestive of a decolonial fluidity.

Saturday, November 12

302. Are All the Women Still White? Rethinking Race, Expanding Feminisms

9:30 AM–10:45 AM

Palais des Congrès
520C (LCD)

MODERATOR

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

PARTICIPANTS

When All the Women are “White”: An Editor’s Overview

- ♦ *Janell Coreen Hobson, State University of New York, University at Albany*

This presentation by the collection’s editor will explore the process in conceptualizing *Are All the Women Still White?*, the struggles in assembling new perspectives that address issues of racialized feminisms, and the resistance encountered in attempting to publish this new book. It will further provide information on the essays and poetry in the new collection, which contribute to diverse issues from interdisciplinary, multiracial perspectives: issues that include rage, teaching, organizing, the prison-industrial complex, global capitalism, intimate partner and sexual violence, situated sexualities, transgender identities, and resistance to legacies of white supremacist capitalist and imperialist heteropatriarchy.

Hot Commodities, Cheap Labor: Women of Color in the Academy

- ♦ *Patti L. Duncan, Oregon State University*

This paper explores themes of racial isolation and the problematic discourse of diversity and multiculturalism that curtails the author’s own raced and gendered experiences as an Asian Pacific American woman faculty member who finds herself reduced to both “hot commodity” and “cheap labor” status in the contemporary corporate university. She concludes that the changes made in women’s and gender studies to include women of color experiences and theories must now reflect transformative, versus superficial, change to meaningfully impact the field.

Black Feminist Calculus Meets Nothing to Prove: A Mobile Homecoming Project Ritual toward the Postdigital

- ♦ *Alexis Pauline Gumbs, *Eternal Summer of the Black Feminist Mind**

This paper describes the journey of the “Mobile Homecoming” project, which resists capitalist and high-tech frameworks and instead retools various technologies to serve radical and revolutionary community-building. As the concluding chapter in *Are All the Women Still White?*, this paper formulates a theory of “black feminist calculus,” which seeks out the limits and truth values of solidarity, community, political cartographies, and reclamations, all while documenting the politics of journey-making as historic and prophetic travelers and the use of a recreational vehicle as a “mobile homecoming” in search of different black queer communities, connected through poetry and “media sharing.”

303. Rethinking Resistance, Imagining New Worlds: Speculative Art as Decolonial Praxis

9:30 AM–10:45 AM

Palais des Congrès
520D (LCD)

MODERATOR

- ♦ *Hee-Jung Serenity Joo, University of Manitoba*

PARTICIPANTS

“We Are Not an Organically City People”: Julie Dash’s Black Feminist Decolonial Vision

- ♦ *Pacharee Sudhinaraset, New York University*

Through Julie Dash’s 1991 film *Daughters of the Dust*, I explore the relationship between blackness and decolonization, land and rurality, against the progressive narrative of the urban north, in black feminist cultural politics. As the first full-length film released to the general US public by a black woman, *Daughters* blends documentary, utopian spatio-temporal forms, historical fiction, Gullah myth, and Third World Cinema to re-imagine emancipation. I argue that Dash produces a speculative decolonial vision that unsettles colonialism’s secular notions of the sacred and profane, the rational and the irrational, the modern and non-modern, and their concomitant realist and spatial perceptions.

Envisioning Decolonial Crafting Subjects in Fae Myenne Ng’s *Bone*

- ♦ *Suzanne C. Schmidt, Saint Mary’s College, California*

This paper analyzes crafting labors in Fae Myenne Ng’s *Bone* as a means to access their decolonial possibilities. *Bone* is most frequently read for its allegory of Chinese-American immigration and citizenship. I focus on the centrality of crafting labors in forming memories, the novel’s nonlinear temporality, and the privileging of ephemeral goods to argue that *Bone* theorizes a speculative framework for crafting and domestic labors as decolonial creative praxis. Through the labors of sewing, cooking, and tinkering, Ng envisions collaborative and relational ways of knowing that disrupt false binaries between citizen/immigrant, handmade/mass-produced, public/private, and history/memory.

“‘Comfortable Straight Jackets’: Resistance in Octavia Butler’s ‘Amnesty’”

- ♦ *Kate Boyd, Shoreline Community College*

This paper explores how the Visionary SF of Octavia Butler’s 2004 short story “Amnesty” carves out new terrain for critically expanding how we imagine resistance and decolonial struggles within colonial governance structures and non-governmental institutions more specifically. Butler defamiliarizes relations between the State, global civil society, and social movement struggles and forecloses dominant political desires for both reform and revolution. Instead, the key to re-imagining decolonial practices and expanding possibilities for human agency within the alien/colonizer structures of power, lies in the outrightly compromised, pain and pleasure of being “enfolded,” or held in a “comfortable straight jacket.”

304. : Decolonizing Princess Culture: Dispatches from the (Trans) National Resistance

9:30 AM–10:45 AM

Palais des Congrès
520E (LCD)

MODERATOR

- ♦ *Maria Cristina Santana, University of Central Florida*

PARTICIPANTS

Pretty Pink Colonizers

- ♦ *Elizabeth Swart, University of Southern California*
- ♦ *Elizabeth Baik, University of Southern California*

This paper will discuss international resistance to the expansion of Princess culture through theme parks and related marketing advertisements and product sales. Disney, for example, has created theme parks in Hong Kong, Shanghai, and Tokyo, amid ongoing speculation about a park in South Africa. The paper will discuss the impact of these parks on local inhabitants' concepts of gender, class, color, and agency. It will also discuss resistance to such parks in locales such as South Africa and the forced abandonment of a film project about a "white" African princess.

Defending our Cultural Roots: Ethnic Minorities and Princess Culture

- ♦ *Stephanie Gonzalez Guittar, Aurora University*

This paper will discuss the attempt of ethnic minority college age women in the US to decolonize their identities and reclaim control over their agency and self-efficacy. Data for this paper stemmed from a series of surveys and focus groups with college age women. The paper will discuss the women's perceptions of a princess culture that is not inclusive of all women and femininities and the ideologies and strategies the women employ to decolonize their mind of the princess ideology and defend their cultural roots.

Debunking the Myth: A Diasporic Response to Colonial Beliefs

- ♦ *Kimberly Yvette McCrae, Independent Scholar*

This paper will focus on the ways the Disney princess culture, in nations such as South Africa, can create cognitive dissonance for black women of African descent, in the diaspora. By looking at the ways that African American women have embraced identity that debunks the myth of the princess culture, we will discuss the many ways that liberation is found and forged in spaces that have been steeped with oppression and remnants of long-standing colonial beliefs. The foundational data for this paper stemmed from a series of surveys and focus groups with college age women.

Struggling with Dissonance: Girls at the Intersection of Acceptance and Resistance

- ♦ *Amanda Koontz Anthony, University of Central Florida*

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

305. In Their Own Words: Women Narrate Political Change and Resistance

9:30 AM–10:45 AM

Palais des Congrès
520F (LCD)

MODERATOR

- ♦ *Riche' Daniel Barnes, Endicott College*

PARTICIPANTS

“Será Que la Necedad Parió Conmigo”—Mayan Rebels Whose Dead “Keep Writing Ideas in Our Heads”

- ♦ *Cindy Forster, Scripps College*

By request of its subject, María Us, a k'iche' campesina leader in Guatemala, the paper presents the life narrative of Us and of her late husband, Juan Tuyuc, assassinated in 2004, to provide a « testimonio » of the ixil. Us's request matured into a collective effort of Mayans providing powerful narration of a startling future in which the poor will prevail despite a historic armed struggle that the "West" has been trying to silence through deadly economic restructuring. The paper presents the group's theoretical and decolonial praxis in resistance to the unrelenting assault of transnationals.

Merkato Diorama: Constructing Race in East African Marketplaces

- ♦ *Diana Garvin, Cornell University*

This talk analyzes Ethiopian, Eritrean, and Somali women's postcolonial oral histories and architectural studies in relation with the Italian Fascist regime's propagandistic newsreels and unpublished photographs of markets in Addis Ababa, Harrar, Quórum, and Asmara to investigate 1) how the regime framed the marketplace as a racist synecdoche for Africa as a whole—burgeoning, unruly, unclean, and in need of Italian intervention to impose European rationalism, hygiene, and order; and 2) how vendors, customers, architects, and government officials used and made use of this space to form notions of blackness and whiteness, and to appraise their relative worth.

Saturday, November 12

The Reverberating Nation in Post-Socialist Feminist Identification: Feminisms in Montenegrin Women's Storytelling

♦ *Jennifer Ashley Zenovich, University of Massachusetts, Amherst*

This feminist ethnography addresses the landscape of feminism in post-socialist Montenegro. I analyze how women in Montenegro negotiate conflicting ideological interpellations of the post-socialist nation while considering their alternating identifications with feminisms. I explain why mainstream (liberal) U.S. feminism simultaneously influences feminist identification and is rejected by critiquing liberal feminism's transcultural hegemonic presence. I differentiate between women's self-identifications to understand how social, historical, and cultural context influence their narratives. I analyze the nation and theorize current political meanings forged out of the recent socialist past then make post-socialist suggestions for socialist feminist and transnational feminist methodology.

"Their Shadows Still Walk With Us": Mapping a Cartography of Struggle with Ingrid Washinawatok El-Issa

♦ *Sandra C. Alvarez, Chapman University*

This paper maps a cartography of struggle to document the dynamic, living legacy of Menominee leader Ingrid Washinawatok El-Issa and her contribution to the decolonial possibilities of transnational Indigenous feminism. I propose that mapping a cartography of struggle is a useful way for movements to consider how the past informs the present and future possibilities of resistance and decoloniality.

306. Coloniality and Feminist Decolonization: Bodies, Lands, Cultures

9:30 AM–10:45 AM

Palais des Congrès
521A (LCD)

MODERATOR

♦ *Margo Okazawa-Rey, Hamilton College*

PARTICIPANTS

No Más Bebés/No More Babies: History of Forced Sterilization in the US

♦ *Carolyn Kossow, Hamilton College*

The recent independent film, *No Más Bebés*, documents the stories of Mexican immigrant women sterilized while giving birth at Los Angeles County-USC Medical Center during the late 1960s and early 1970s. Forced sterilization of "Other" women's bodies—women of color, immigrant, incarcerated, colonized (Puerto Rico) is not news, even if only a little it known about it. It became a matter of public policy, giving the government the right "to sterilize unwilling and unwitting people." This paper will discuss the history of the policies and practices as they affect the women marginalized on the basis of class and race.

"Women, Borders, and Work: South Asian and Filipina Domestic Workers' Experiences in Jordan through an US Latina's Eyes"

♦ *Brenda Narvaez, Hamilton College*

As a daughter of an immigrant worker, my first-hand experiences alert me to similar situations wherever I travel. During a recent semester abroad living in Amman, Jordan, I observed women from the Philippines and South Asia serving Jordanian households as nannies and all-around domestic workers. The purpose of this paper is to compare the situations of Asian domestic workers in Jordan with those of their US-based Latina counterparts.

"Who You Callin' Feminist?": US Popular Culture, Feminism, and Younger Millennials

♦ *Ysabel Coss, Hamilton College*

The ubiquitous US popular culture promoted and known around the world has shaped the consciousness and tastes in everything from music to politics. In recent years, "feminist vocalists," such as Beyoncé, have portrayed themselves as feminist as part of their performance personas. Others have followed suit. What has been the impact of this kind of performer and others who directly or by implication present particular notions of feminism on how younger millennials, college women, understand and relate to feminism? This is the question to be explored in this paper.

Decolonizing and Transforming: Transnational Feminist Production and Theorization of Art

♦ *Paula Ortiz, Hamilton College*

Art, in its various forms and their production, is power. Its power has been used to oppress—by creating stereotypes and caricatures, and establishing dominant standards of beauty and acceptability. Simultaneously, artists have created transformative and liberatory representations that empower women who have been the targets of oppressions. Moreover, only certain artistic creations travel across space and time. Transnational feminisms and feminist approaches in the conceptualization, construction, exhibition, and distribution of artworks have the power to transform and liberate.

307. Academic Moms of Color: Narratives of Parenting, Race, and Academia

9:30 AM–10:45 AM

Palais des Congrès
521B

This round-table of interdisciplinary scholars ranging from assistant to full professors will initiate a discussion about the challenges that are particular to being a woman of color juggling family and academic life, while also considering possible sources of support and solidarity. Drawing from a combination of personal experiences and professional aspirations, we hope to further theorize scholarship that focuses on the intersection between race, work, and family, from interdisciplinary humanistic and social scientific perspectives.

MODERATOR

- ♦ *Sonya Ramsey, University of North Carolina, Charlotte*

PRESENTERS

- ♦ *Deidre Hill Butler, Union College*
- ♦ *Janaka Bowman Lewis, University of North Carolina, Charlotte*
- ♦ *Jillian Baez, College of Staten Island*
- ♦ *Zaire Dinzey-Flores, Rutgers University*
- ♦ *Robyn Rodriguez, University of California, Davis*

308. Breaking the Borders of Higher Ed

9:30 AM–10:45 AM

Palais des Congrès
521C

MODERATOR

- ♦ *Nana Osei-Kofi, Oregon State University*

PARTICIPANTS

Here is What I Know: Black Women Going Further in Love

- ♦ *Ebony Pope, University of Oklahoma*

The confines of higher education continue to present and support a white supremacist and patriarchal space that readily seeks to erase cultural relevancy from advising practices. This is detrimental to Black women in higher education in a search for familial community that does not exist equally due to systemic oppression that ensures knowledge production erases Black women from its practice, and the practice of advisement in doctoral education is no different.

Lifting the Veil of Power and Subjectivity: Identity and Resistance in Academia

- ♦ *Carolann Daniel, Adelphi university*

This paper will focus on the coloniality of identity within academia—a complex amalgam of power, invisibilized assumptions, and expectations that frustrate and deny the aspirations of black women faculty in the academy. The essence of coloniality is the structuration of social hierarchies around notions of race and ethnicity which legitimizes colonial exploitation and injustice through hierarchical relationships of superior and inferior people.

Testosterone at the Top: College Women and Student Government Leadership

- ♦ *Colleen Bunn, Miami University*

Student Governments have existed on college campuses for hundreds of years. These leadership associations provide opportunities for students to lead peers, make significant changes to university policy, and practice politics on a small scale. The American Association of University Women provides a program called ElectHer to college campuses to prepare college women to run for student government leadership positions. This paper will explore the literature surrounding college women leadership, student governments, and women in

politics to set up the following question: Does the facilitation of ElectHer on college campuses impact student perceptions of women in student government leadership positions?

The Resisting Embrace: Academic Borderlands and the Problem of Identity

- ♦ *Sharon Paradiso, Endicott College*

Teaching in a small school often necessitates wearing more than one disciplinary hat, which can and does sometimes lead to a fragmentation of academic self-identity. This paper, which takes an autobiographical critical approach, draws an analogy between colonial identity and academic identity, and explores problems of voice, authority, assimilation, and interdisciplinarity in relation to power and gender. Using my own experience as an example, I argue that it is possible both to resist and embrace disciplinary fragmentation and the concomitant questioning of academic identity that can occur when teaching in a small school.

“We Want You”: The Unbelonging of Women of Color College Students

- ♦ *Lisa Ruchti, West Chester University*

This paper gives voice to women of color college students and explains how they successfully negotiate and also suffer from conceptual and material identity-based borders at a primarily white institution of higher education. After a promise of a campus with many others who “look like me,” students report feeling shocked by hegemonic whiteness and unwelcome and unsafe soon after they arrive. Yet, through perseverance and community support, these exceptional students empower themselves, each other, and disrupt neoliberal discourse designed to keep them in their place.

309. Black Feminist Organizing and Transformative Justice in Montreal

9:30 AM–10:45 AM

Palais des Congrès
522A

PARTICIPANTS

“Violence That Never Was”: Black Organizing, Violence Against Women, and Black Women’s Activism in Montreal

- ♦ *Rachel Zellars, McGill University*

This presentation is an attempt to situate the history of Montreal’s Alfie Roberts Institute within the histories, more broadly, of Black organizing and violence against Black women. In North America, both Canada and the United States, violence against Black women has too often been historically displaced in the context of Black nationalist and Black organizing histories. Why have so many of Black women’s stories of sexual violence in the context of community organizing work been silenced? And finally, what impact—what historical imprint—are Black women left to grapple with in their present organizing spaces and work?

Saturday, November 12

Rape Culture Amongst Black Activists: When Will the Revolution Start at Home?

- ♦ *Hirut Eyob, Third Eye Collective/Integrated Lactation Consulting*

What does it mean to experience sexual violence by someone who is in the same liberation movement as you? What are the implications for a queer black woman coming forward to speak about the harm done to her by a respected black man, the father of her children? The audience is called to think critically about the process of transformative justice in Black civil rights and Black power movements in Montreal. It starts from the perspective of the victim, survivor, and/or resister of sexual assault who wishes to see the Black man who has harmed her NOT go to jail.

310. WGSS Programs at Two-Year Institutions as Sites of Resistance to Corporatization, Classism, and Settler Logics

Community College Interest Group Sponsored Session

9:30 AM–10:45 AM

Palais des Congrès
522B

The corporatization of higher education is a powerfully colonizing force, beginning to be felt at 4 year institutions; community colleges, however, have been especially targeted for decades, with “frivolous” transfer programs, such as WGSS, being especially vulnerable. WGSS faculty at community colleges have developed effective strategies to “unsettle the settler logics” threatening to colonize higher education in general, and WGSS in particular. This roundtable will share best practices from community colleges as powerful sites of decolonial resistance and offer colleagues at both 2 year and 4 year institutions insight into ways we all might push back against these “settler logics.”

MODERATOR

- ♦ *Sheryl Fairchild, Sacramento City College*

PRESENTERS

- ♦ *Kathleen R. Carot, Oakton Community College*
- ♦ *Donna Thompson, Chandler-Gilbert Community College*
- ♦ *Amanda Loos, Harold Washington College*
- ♦ *Ana Maria Arredondo, Richard J. Daley College*

311. Decolonial Femininities: Resistant Imaginaries that Redefine Femme Politics (Part one)

9:30 AM–10:45 AM

Palais des Congrès
522C

We contend with planetary theoretical concerns across local and contextual resistant imaginaries that enable new modes of feminist/femme embodiment and politics. From hunger striking practices to anti-colonial formulations in militarized zones, from working against the settler colonial state to pushing beyond the engulfment of extractive capitalism—we explore how feminist excess, decolonial love, anarchist imaginaries,

aesthetic conjurings, and sovereignty politics produce new modes of encounter/resistance. How do resistant imaginaries pass through embodied dissent? What are present forms of “Third World Feminisms”, and how can we rearticulate these struggles through new definitions of decolonial feminist/femme theorization and praxis?

MODERATOR

- ♦ *Athia Nahar Choudhury, University of Southern California*

PRESENTERS

- ♦ *Athia Nahar Choudhury, University of Southern California*
- ♦ *Macarena Gomez Barris, Pratt Institute*
- ♦ *Rebekah S. Park, University of Southern California*
- ♦ *Crystal Baik, University of California, Riverside*

312. Decolonizing Peace and Justice

9:30 AM–10:45 AM

Palais des Congrès
523A

MODERATOR

- ♦ *Gabriel Janine Atchison, Yale Divinity School*

PARTICIPANTS

Fish, Land, Locke, and Law: “Part of our Make-up...Part of our Self...Part of our Being”

- ♦ *Caroline Hodes, University of Lethbridge*

This paper will problematize the rules in Canadian anti-discrimination claims. In equality rights litigation, iterations of belonging are circumscribed by legal tests that define identity as a set of immutable, embodied characteristics. In this context, both litigants and interveners are expected to identify in ways that individualize the structural and systemic violence of dispossession. Following Eve Tuck and Wayne Yang’s (2012) assertion that “decolonization is not a metaphor”, this paper proposes that feminist sociolegal scholarship ought to rethink notions of identity, inclusion, recognition, and the human and the extra-human in order to untether corporeality from the logic of settler colonial modernity.

The Irrevocable Past: Trauma, Gender and Truth Commission Reports

- ♦ *Pamela Scully, Emory University*

Authors (Kusafuka, Goldblatt, Ni Aolain) have looked at women’s experiences of truth commissions. This paper looks at patriarchal practices of the written reports themselves. It focuses on the South African Truth and Reconciliation Commission and the Liberian TRC. Using the perspective of gender history I analyze the reports’ silences on women’s experiences of the past. In particular I argue that silences on women’s experiences insert themselves into the reports, and thus the contemporary moment of both post-conflict countries.

Women in Transitional Justice: Unsettling Western Patriarchal Dominance

♦ *Tambria Schroeder, College at Brockport*

This paper considers “decoloniality” among person/place/institution using Unsettling Settler Logics to theorize (Mohanty 2003; Fraser 2009; Z. Einstein 2007) post-conflict outcomes of intercultural exchanges during the transitional justice process. The paper examines ways women and gender-sensitive initiatives are being incorporated into transitional peacemaking. For years, masculinity has governed international relations and reinforced violent forms of patriarchal dominance in post-conflict settings rather than introduce practices of peaceful reconciliation central to transitional justice contexts. Increasing women’s direct involvement in foreign policy as decolonizing hegemonic masculinities is helping to resolve this conflict.

313. Eugenics, Racialization and Invisibility in Disability Discourses

9:30 AM–10:45 AM

Palais des Congrès
523B

MODERATOR

♦ *Mia Victoria Lawrie, Independent Scholar*

PARTICIPANTS

Can We Call It Eugenics?: The Biopolitics of Abortion and Disability Rights

♦ *Karen Weingarten, City University of New York,
Queens College*

My paper argues that when disability rights activists and scholars call prenatal testing and the abortion of fetuses diagnosed with potential disabilities eugenic, they’re abiding by a biopolitical logic that shames women for their decisions and holds those women’s bodies responsible for how disability is viewed and accepted in the United States. I use Emily Rapp’s memoir about her son with Tay Sachs, *Still Point of the Turning World*, as one example for my argument.

Decolonizing the Care-Violence Binary in Parenting and Disability

♦ *Margaret F. Gibson, York University*
♦ *Patty Douglas, Brandon University*

In the context of ableist governance and colonizing logics, parents’ experiences of violence from their autistic children are routinely reworked into rationales for institutional interventions that perpetuate further bodily control and state violence. How can feminist disability studies challenge a care-violence binary as we respond to such accounts? This paper examines narratives from parents of autistic children in which violence, love, oppression, and care converge, arguing that we can use anti-colonial critiques to attend to the multiple sites of violence in the lives of disabled people and families.

Dis/Abling the “Mother of the Race”: The Dialectics of Racialization and Disablement in First-Wave Feminism

♦ *Lykke Jane de la Cour, York University*

Feminist debates on the early-twentieth-century women’s movement are often sharply divided with respect to the question of first-wave feminism’s involvement in eugenics and the promotion of themselves as “mothers of the race.” Absent in these debates, however, is attention to disability and how constructs of race and disability were comingled in eugenic discourses to disempower women across a range of social categories. This paper illustrates how disabling eugenic paradigms established a processes of disablement that had effect for all women, over the twentieth century, but particularly attendant and harsh consequences for indigent, racialized, and disabled women.

Twice Blessed: An Auto-Archaeology of Femme Crip Invisibility

♦ *Shanna K. Kattari, University of Denver*

This paper draws upon the data of photos, spoken word poetry that I have performed, and lived experiences to interrogate complex intersections of (dis)ability, gender, and queer identity. A newer auto-archaeological approach to autoethnography contributes to literature examining the juncture of queer and disabled identities while also using an intersectional lens to examine how White, cisgender and middle class identities are at play alongside Femme and crip identities. Finally, this considers how to balance the exhausting ongoing performance of these identities with the need to feel recognized, and discuss new ways to create space for this intersection of invisible identities.

314. Mapping Decolonial Imaginaries, Part I: Memory, Embodiment, Protest

9:30 AM–10:45 AM

Palais des Congrès
524A

MODERATORS

♦ *Richa Nagar, University of Minnesota*
♦ *Zenzele Isoke, University of Minnesota*

PARTICIPANTS

Fugitive Flesh: The Queer Embodiment of Black Liberation

♦ *Naimah Zulmadelle Petigny, University of Minnesota*

Drawing upon queer of color criticism and performance studies, I explore how body politics and non-standard forms of embodiment function as tactical resources for resisting state violence. Through a case study analysis of #FundBlackFutures, a direct action protest that disrupted the 22nd Annual International Association of Chiefs of Police (IACP) meeting conference in Chicago in November 2015, I argue that embodiment, abject materiality, and new Black liberationism form a “re-articulatory practice” that draws on intermediacy, unintelligibility, and incoherence. I argue that it is precisely through “re-articulatory practice” that black bodies push back on discursive grids of legibility and power.

Saturday, November 12

Unwriting the Nation: Indigenous Resistance in Post-colonial Guatemala

♦ *Haley Konitshek, University of Minnesota, Twin Cities*

“Guatemalan literature” is neither monolithic or monolingualistic. It describes multiple political, cultural, and historical realms of contestation. Following the civil war, international truth and reconciliation commissions named the atrocious genocidal state violence committed against Mayan communities—but, crucially—in favor of reconciling the futurity of Guatemala as a cohesive nation-state. This paper demonstrates how indigenous authors and activists throughout Guatemala are resisting such futures, decolonizing practices of genre and nation-writing through hemispheric organizing, as well as publishing and circulating of their own testimonios, narratives, and literatures.

315. Unsettling Academe: Re-imagining Institutional Practices from the Classroom to Strategic Planning

9:30 AM–10:45 AM

Palais des Congrès
524B

Settler logics permeate academe at every level. Unsettling one bit of logic may meet strong resistance, but too often leaves other bits in place. This roundtable brings together scholars from a range of institutional settings who have explored in some depth a variety of practices across academic sites that work to “decolonize ways of knowing, being, and relating, within and beyond the academy.” Topics we bring to this discussion include creative interventions in strategic planning, faculty development, university policies regarding undocumented students, research methods and methodologies that honor the lives of those being studied, decolonizing curriculum, and decolonizing the classroom.

MODERATOR

♦ *Julia Balén, California State University, Channel Islands*

PRESENTERS

- ♦ *Wanda B. Knight, Pennsylvania State University*
- ♦ *Mary McThomas, California State University, Channel Islands*
- ♦ *Christina D. Rawls, John Carroll University*

316. Making Academic Worlds for Black Girls: The Hip Hop Feminism and Black Girlhood Studies Cypher

Girls and Girls Studies Caucus Sponsored Session

9:30 AM–10:45 AM

Palais des Congrès
524C

Inspired by Joan Morgan's call in *When Chickenheads Come Home to Roost* (1990) to “fuck with the grays” of feminism and Hip Hop, this intergenerational roundtable of Hip Hop feminist scholars, writers, activists, and advocates work to decolonize the epistemologies through which academia approaches the study of Black girls. Each discussant looks to Black girls' experiences to reimagine the ways that Hip Hop, feminism, and theory meet. Together, this “cypher” works against prevailing ideologies of blackness, girlhood, Hip Hop, and feminism to create spaces that center Black girls' stories. The Girls' Studies and Women of Color Caucuses co-sponsor this roundtable.

MODERATOR

♦ *Claudine Taaffe, University of Illinois*

PRESENTERS

- ♦ *Chanel Craft Tanner, Emory University*
- ♦ *Aisha Durham, University of South Florida*
- ♦ *Aria S. Halliday, Purdue University*
- ♦ *Toni Powell Young, University of South Florida*

317. Unsettling Settler Pedagogies: Critical Paradigms for Change

9:30 AM–10:45 AM

Palais des Congrès
525A

MODERATOR

♦ *Laila Farah, DePaul University*

PARTICIPANTS

Decolonial Pedagogical Praxis: Reimagining Feminist Learning

♦ *Sam Bullington, University of Colorado, Boulder*

How can the classroom be a site of creative resistance to the values and structuring hierarchies taken for granted under neoliberalism and settler colonialism? How might feminists cultivate ways of knowing and teaching that reject neoliberal neocolonial regimes of knowledge and evaluation and open up ways of knowing, being, and relating beyond those authorized and legitimated by the academy? This paper critically challenges dominant assumptions and practices of teaching, interrogating ways that feminist and queer pedagogies are complicit in reproducing the very logics/power relations critiqued in other contexts, and offers strategies for making classrooms more likely sites for transformation.

This Bridge: The Black Feminist Compositionist's Guide to the Colonial and Imperial Violence of Education/Schooling Today

♦ *Carmen Kynard, City University of New York, John Jay College*

This presentation argues that pedagogy works in the academy as the symbolic dimension (Bourdieu 1994) of neoliberalist bureaucracies and state violence. Taking inspiration from the 2015 re-issue of *This Bridge Called My Back*, I attempt to reinvigorate race-radical Black Feminist thought/praxis for teaching and learning. Particular reflections of college literacy/learning serve as interrogating lenses into colonial and imperial logics (Paperson 2010) shaping schooling/literacy for youth of color. Situating colonialism as central to U.S. education is not simply an analogy and, thus, compels specific mobilizations of Black Feminisms against the biopolitical targeting of Black, Brown, and Indigenous youth via schooling.

Undoing Border Imperialism in the Feminist Theory Classroom

♦ *Marian Sciachitano, Washington State University*

In the wake of the bombings in Paris, the responses by many leaders who said they would refuse to accept any Syrian refugees on the grounds they are perceived “threats” signaled a reminder of the imperative of unsettling settler logics in the classroom. In my seminar, Harsha Walia’s *Undoing Border Imperialism* (2013) challenged students to be engaged in the work of “unsettling” hegemonic feminisms and western imperialisms. This paper will address some of the pedagogical challenges that come with assigning a decolonial framework and with envisioning social justice work as a “feminism without borders” (Mohanty 2).

318. Unsettling Feminist Publishing

Publishing Feminisms Interest Group Sponsored Session

11:00 AM–12:15 PM

Palais des Congrès
514a

MODERATOR

♦ *Michelle Meagher, University of Alberta*

PARTICIPANTS

The Absent Presence of Empire within Early Girl Scouting Periodicals

♦ *Amy Farrell, Dickinson College*

The Rally and The Leader were both key publications central to the formation and expansion of the Girl Scouts of the USA. Founded in 1912, the GSUSA controversially rejected the British term “guiding” in favor of the masculinist “scouting,” signaling a new kind of agency and possibility for girls and their women leaders. Through a close reading of a series of Rally and Leader articles on Girl Scouting in the New Mexican Pueblo communities, this paper both identifies and works to unsettle the (un)marked centrality of settler-colonial logics within this early 20th century proto-feminist organization.

(De)colonial Aesthetics in Womanspirit Magazine (1974–1984)

♦ *Jenna Danchuk, York University*

This paper explores the aesthetics and politics of the feminist spirituality periodical *Womanspirit*, an Oregon based print publication edited by Jean and Ruth Mountaingrove, and produced by an open collective of volunteers from 1974 to 1984. Through a close reading of textual and visual content this paper explores the role that this periodical played in the production of de/colonial discourses within the feminist spirituality movement. The paper asks how attending to *Womanspirit*’s decolonial aesthetics can complicate the history of feminist spiritual activism in North America.

Conceptualizing Indigenous “Graphic Medicine”: Telling Feminist Stories in Decolonizing Graphic Novels

♦ *Emilia Nielsen, University of Alberta*

This paper explores Indigenous representations of decolonization and healing, with a focus on the collaboration of David Robertson and Scott Henderson, whose books, published by HighWater Press, in Winnipeg MB, explicitly tell feminist stories aimed at young adult readers. For example, *Betty: The Helen Betty Osborne Story* highlights the injustice of missing and murdered Indigenous women in Canada, while *Sugar Falls: A Residential School Story* tells residential school survivor Betsy’s story and *7 Generations: A Plains Cree Saga* follows one family over three centuries and seven generations, ultimately arguing that colonization remains the largest obstacle to health, though resilience is possible.

The Colonial Enterprise of Publishing and the Limits of “Going Feral”

♦ *Ela Przybylo, York University*

♦ *Sharifa Patel, McMaster University*

♦ *Amy Verhaeghe, York University*

In 2012, three PhD candidates started the journal *Feral Feminisms* (FF), with the intention to subvert the structures of knowledge production, create alternative or “feral” publishing strategies that empowered rather than exploited students, and foreground topics elided by “official” feminist publications. FF has achieved much in this regard, but it struggles to fully upend the traditional publishing process. In this feral-dialogue, the incoming and outgoing editors of FF explore the achievements and failures of working to decolonize the terms of knowledge-making in academic and ask: How can feminist publishing models be undone so as to genuinely decolonize thinking and making?

319. Decolonial Pedagogies: From Activism to the Academy

11:00 AM–12:15 PM

Palais des Congrès
514b

MODERATOR

♦ *Melissa Marie Adams-Campbell, Northern Illinois University*

PARTICIPANTS

Decolonizing Feminist Pedagogy: Trauma, Violence, and Affective Embodiment

♦ *Juliana Kubala, Georgia State University*

Debates over trauma and “trigger warnings” point to the significance of affective circuits between and within bodies in the feminist classroom, linking structural and interpersonal violence. Analyzing affective circulations allows us to theorize decolonial pedagogies that may disrupt the smooth workings of the university’s instantiation of colonial knowledge-production and disciplined bodies.

Discursive Interruptions as Decolonial Gestures: Responding to Sexism in the Academy

♦ *Erica Cirillo-McCarthy, Stanford University*

Building upon results from an international survey investigating the evolving landscape of sexism in the academy, this paper draws critical attention to discursive interruption as a “decolonial gesture” (Mignolo 2014). Our data aims to bring voice to the diverse ways in which feminist academics use a “body movement” to illuminate relationships between coloniality and normalized practices of academia with the intention of “delinking” that which lives “in harmony with coloniality” (Mignolo n.p.). Through this presentation, we wish to focus particularly on the kairotic instances when interruption not only unsettles colonial epistemologies and ontologies but also transforms them.

Nothing About Us Without Us: Intersections of Gender & Disability

♦ *Courtney Jarrett, Ball State University*

How do multiple control practices operate simultaneously to contain and manage bodies, including gendering and disabling practices? What kind of actions are needed to show gender discrimination in any kind of mobility or lack thereof? Focusing on higher education, this presentation discusses intersections of gender and disability. What choices are students with disabilities making to access higher education? What mobility issues/barriers are faced? Including discussion of the connections between women’s studies and disability, this presentation will share real life examples from female students with disabilities about successes and challenges in education. Patterns and themes from these stories are included.

Walking the Walk: Decolonial Approaches to Queer Theory and Activism

♦ *Elizabeth R. Canfield, Virginia Commonwealth University*

This paper deals with the presenter’s unease at Foucault’s seeming centrality in queer studies, most aptly illustrated by a previous NWSA panel in which they were a participant. They will argue for a decolonial approach to queer studies as necessary and will provide a rationale for doing so as an active process that engages activist AND academic concepts.

320. Decolonial Feminist Theories

11:00 AM–12:15 PM

**Palais des Congrès
514c**

MODERATOR

♦ *Tennille Nicole Allen, Lewis University*

PARTICIPANTS

Deterritorializing Pedagogy: Decolonial Feminism and the Critical Cosmopolitan Turn

♦ *Tammy Birk, Otterbein University*

I am interested in thinking about the relationship of decolonial feminism to critical cosmopolitanism, an iteration of cosmopolitan thought that is wary of the imperial and

hegemonic ends of traditional cosmopolitanism. Even more specifically, I am interested in how decolonial feminist and critical cosmopolitan pedagogies might benefit from a conceptual and political alliance in teaching and learning.

Critical cosmopolitan pedagogy, like decolonial feminism, must be deterritorializing. Both work to unsettle and rethink attachments to boundaries and borders, for these attachments often secure forms of identity as well as understandings of place that are essentialized and static.

Queer Dreams: Queer Desires as Chicana Hysterical Resistance Emma Perez Gulf Dreams

♦ *Marilee Shaw, University of California, Merced*

This paper explores the temporal disruptions, and narrative non-linearity, that exposes the Queer Chicana as a vulnerable body in Emma Perez’s *Gulf Dreams*. Rhythms of hysteria, and dreaming invite the reader to understand the world as non-normative. Hysteria has been a regulatory site of surveillance of female sexualities in the west, so too has sexual excess been assumed and written on the “other” woman—the exotic. Here, hysteria is not only recuperated as a resistance to patriarchal rhythms, but becomes a discourse on jarring desires, exposing the regulatory oppressions vulnerable bodies face from misogynist sites of surveillance on sexuality.

Sharing the Same Kaleidoscope: Decolonial (D)Enunciation and Feminist Standpoint

♦ *Luis Gabriel Sanchez Rose, State University of New York, University at Albany*

This project works to explore the theoretical overlap, or dialogue, between the decolonial concept of locus of enunciation and feminist standpoint theory, including some of their intellectual similarities through concepts such as border thinking, double consciousness, ambiguity, la facultad, and epistemic justice. Exploring many of the common objectives of decolonial work and feminist standpoint evident in the methods of decolonial work and feminist research, I explain how authors employ their different loci of (d)enunciation to produce transformative knowledge and continue an important dialogue across analytical and conceptual borders.

In defense of Critical Reflexivity: Decolonial Feminist Research Ethics Born from Flesh, Praxis, Nèpantlas, and Ubuntu

♦ *Monique Antoinette Guishard, Bronx Community College*

The work of a decolonial intersectional feminist ethicist is oxymoronic, interstitial, and complicated. It involves juggling love of research and of the life of the mind, while ever mindful of the dehumanizing, racist, heterosexist, ableist, and heteronormative settler colonial logics, ideologies, and practices undergirding the academy. In this roundtable session I both claim and defend the practice of critical reflexivity as a feminist ethic of solidarity vital in unsettling, haunting, and resisting white normativity in research ethics scholarship.

321. Graduate Student Caucus Business Meeting

11:00 AM–12:15 PM

Palais des Congrès
515a

322. Early Modern Women Interest Group Business Meeting

11:00 AM–12:15 PM

Palais des Congrès
515b

323. Jewish Caucus Business Meeting

11:00 AM–12:15 PM

Palais des Congrès
515c

324. Unsettling Speciesist Logic: Caring for our Animal Kin

Animal Studies/Animal Ethics Interest Group Sponsored Session

11:00 AM–12:15 PM

Palais des Congrès
518A (LCD)

PARTICIPANTS

Compassionate Listening as Spiritual Activism With(in) the Animal World

♦ *Carla Nikol Wilson, Texas Woman's University*

Through a combined feminist, womanist, and Indigenous framework, I explore the use of compassionate listening with(in) the animal world. Spiritual activism, according to Anzaldúa, is a visionary yet practical method of activism based on a presupposition that all life forms are interconnected. Drawing on Indigenous and womanist perspectives of Gregory Cajete, Layli Maparyan, and *The 2013 Voiceless Anthology*, I argue that compassionate listening generates novel paths towards “unsettling” dominance over animals. To decenter human subjectivity, I suggest that compassionate listening with(in) the animal world works with other strands of contemporary theory and practice to foster the ethical treatment of animals.

Decolonizing Animal Sciences

♦ *Cheryl Caesar, Michigan State University*

What is the experience of undergraduate women at a large land-grant university who study animal sciences? Do they subscribe to the feminist “ethic of care” (Donovan and Adams 2007) or to other womanist schools that oppose speciesism, along with racism, sexism, and homophobia (Kemmerer 2011)? If so, how do they respond to a colonizing curriculum that defines the nonhuman animal as other, object and consumer product? Do they engage in acts of resistance, abandon their disciplines, attempt to effect change from within, or cede to the dominant ideology? My paper will share results from my research interviews with such students.

Unpacking Capitalism's Impact on Food, Animals, and Workers

♦ *Jessica Marshburn, Metropolitan State University, Denver*

The purpose of this paper is to illuminate how all sentient beings involved in the animal food industry are erased. I argue that farmworkers, slaughterhouse workers, and sentient nonhuman animals are othered, made invisible, and are the absent referent within the industry, on our plates, and in our minds. Furthermore, I argue that this erasure is made possible by intersecting systems of domination and oppression constructed under white supremacist, patriarchal, capitalist, and anthropocentric ideologies and economies. I call for decentering anthropocentrism as way of dominance and embodying a vegan feminist praxis that is not grounded in supremacy and exploitation.

Undoing Binaries Through Entangled Empathy

♦ *Sharon Mar Adams, University of Colorado, Boulder*

In this paper I explore an ethics of care based on writings by Josephine Donovan, Carol Adams, Mary Oliver, and Lori Gruen, based on what Gruen calls “entangled empathy” (Gruen 2015). I follow Lori Gruen's work in “unsettling speciesist logic” of the colonial project of the either/or of a human/animal binary and instead formulate an animal ethics combining animal studies and animal sciences in terms of intersectional feminism based on compassion/care, in opposition to a speciesist logic of similarity or difference based on colonial attitudes of domination.

325. Decolonizing Imaginaries: Disney, Feminist Heroines, and Speculative Literature by Women of Color

11:00 AM–12:15 PM

Palais des Congrès
518B (LCD)

MODERATOR

♦ *Rachel Afi Quinn, University of Houston*

PARTICIPANTS

World Making and Intersectional Feminist Fantasies: The Guardian Princesses

♦ *Setsu Shigematsu, University of California, Riverside*

Presenter 2 discusses her role in the creation of the *Guardian Princesses* (GP) children's book series as a form of decolonizing feminist praxis. These books are a radical feminist transformation of the individualistic white princess figure into superheroines of color. Conceived as intersectional feminist fantasies, the *Guardian Princesses* embody alternatives to heteropatriarchy and colonial violence by modeling cross-racial solidarity and collective action to resist capitalist imperialism and protect the environment (guardianprincesses.com). These contemporary fairytales provide a means to decolonize dominant imaginaries and offer fantastic tales about superheroines of color who lead their people to defeat the powers that be.

Saturday, November 12

Nalo Hopkinson and Larissa Lai: Decolonizing Speculative Fiction, Race, and Sexuality

♦ *Tamara C. Ho, University of California, Riverside*

From Mary Shelley to Mel Chen, feminist speculations have imagined hybrid subjectivities and articulated the abjected embodiment of those designated as non-human. In this vein, this presentation compares two authors of color with ties to Canada. Jamaican-born Nalo Hopkinson has garnered many awards, including twice receiving the Sunburst Award for Canadian Literature of the Fantastic. Hopkinson's work includes border-crossing and Afro-Caribbean and Amerindian epistemologies. Chinese-Canadian Larissa Lai alchemizes plural genealogies, weaving in Asian mythologies and Asian/American histories. This comparative analysis will highlight how Lai and Hopkinson imagine decolonizing relationalities by resisting settler-colonial logics and interrogating racialization, animality, and sexuality.

326. Decolonial Science and Technology Studies as Feminist World-Making Practice

Science and Technology Task Force Sponsored Session

11:00 AM–12:15 PM

Palais des Congrès
518C (LCD)

Decolonization and decoloniality shatter the world as we have studied it. What world-making possibilities emerge when we as feminists think of science and knowledge production through decolonization, decoloniality, or postcolonialism? Our roundtable thinks with peoples, communities, ecologies, beings, and things that engage in decolonizing and/or postcolonial practices and struggle. Each panelist will address three questions: What do frameworks of decoloniality or decolonization render imaginable in the world-making processes you study? Between decolonization, decoloniality, and postcolonialism, what terms are most generative for you and why? Why are we now engaging decoloniality/decolonization and/or postcolonialism in feminist science studies?

MODERATOR

♦ *Juno Salazar Parreñas, Ohio State University*

PRESENTERS

- ♦ *Laura Foster, Indiana University, Bloomington*
- ♦ *Banu Subramaniam, University of Massachusetts, Amherst*
- ♦ *Juno Salazar Parreñas, Ohio State University*
- ♦ *Vanessa Agard-Jones, Columbia University*
- ♦ *Anne Pollock, Georgia Institute of Technology*

327. AMC: Queer Lovers and Hateful Others: Regenerating Violent Times and Places

11:00 AM–12:15 PM

Palais des Congrès
519A (LCD)

AUTHOR

♦ *Jinthana Haritaworn, York University*

BOOK SUMMARY

Queer Lovers and Hateful Others traces the emergence of the queer as a subject that is innocent and worthy of protection alongside that of a new folk devil, the "homophobic migrant". Rather than an essence of racialized communities, the book describes "migrant homophobia" as the latest moral panic over crime, violence, patriarchy, integration, and segregation, through which white society renders racialized populations disposable. These "queer regenerations" occur alongside other kinds of restructuring. In the place of invented traditions of women-and-gay-friendliness, and of a queer nostalgia for murderous times and places, the book looks at the affective scripts and physical environments in which queer bodies become valuable. In the neoliberal city, it argues, queer lovers become a lovely sight in the shadow of hateful Others targeted by gentrification and policing. They emerge as transitional objects that make punishment and neglect appear as love and care for diversity.

AUTHOR BIO

Jin Haritaworn is Associate Professor of Gender, Race and Environment at York University, Toronto. *Queer Lovers and Hateful Others* is their second book. The book makes forerunning contributions to several fields on both sides of the Atlantic, including queer and transgender studies, critical ethnic studies, and urban studies, and intervenes in debates about gay imperialism, homonationalism, intersectionality and queer gentrification. Jin has written numerous shorter pieces (including in *GLQ*, *Sexualities and Society&Space*), including the widely-cited co-authored "Gay Imperialism", and has been co/editor on four collections (including *Queer Necropolitics* and the forthcoming *Marvellous Grounds*—see panel of the same title).

CRITICS

- ♦ *Sunera Thobani, University of British Columbia*
- ♦ *Sirma Bilge, Université de Montréal*
- ♦ *Veronika Zablotsky, University of California Santa Cruz*

328. Re-Imagining Resistance in Baltimore's Marginalized Communities

11:00 AM–12:15 PM

Palais des Congrès
519B (LCD)

MODERATOR

- ♦ *Mel Michelle Lewis, Goucher College*

PARTICIPANTS

Re-Imagining “The Block”: Nostalgic Images of Sexual Liberation, Upward Mobility and Boundary Crossing in Post-World War II Baltimore

- ♦ *Cindy Gissendanner, Towson University*

Stories of “The Block,” Baltimore’s vice district, appear frequently in the city’s literature, film, journalism, and politics. These stories mold the lives, bodies, and performances of sex workers to fit diverse political, cultural, and economic agendas. Radical bohemians valorized The Block’s sex workers, business owners, and habitués for championing transgressive sexuality and resisting the capitalist state. Politicians promised to police, eliminate, or refashion The Block to “protect” Baltimore’s visitors, investors, residents, and exploited sex workers. My paper focuses on how sex workers’ own accounts complicate stories of The Block spun in the process of reinventing Baltimore in the postwar era.

Re-Imagining the Mental Health of Black Women in Baltimore

- ♦ *Jameta Nicole Barlow, Towson University*

The Saving Our Sisters Project, is a digital storytelling project engaging African American women in the Baltimore and surrounding communities around mental health awareness and depression prevention. This project uses decolonizing methodologies to disrupt historical and intergenerational trauma and engage African American women around happiness, self-care, and well-being. Digital storytelling represents a resistance approach and employs Womanist modalities that allow women to practice self-reflexivity and exhibit agency in the intersectional experiences and trauma of their daily lives, especially the interaction with social structures.

Re-imagining/Re-making Baltimore’s Economy

- ♦ *Cecilia Rio, Towson University*

The Alternative Economies of Baltimore Project disrupts the logic of Empire that has devastated post-industrial cities. Neoliberal theory constructs an understanding of the economy that is capitalist-centric, white supremacist, and androcentric. Its logic continues to marginalize a range of diverse, non-capitalist economic activities including cooperatives, alternative financing, and reproductive labor. Through ethnographic research, however, participants document the growing importance of these practices in a post-industrial economy. In so doing, they not only resist the colonizing logic of neoliberalism, but also contribute to a transformative economic imaginary that supports the diversity, resiliency, and ethical interdependencies of Baltimore’s community economies.

329. Settler, Please! Indigenous Disruptions of Settler Logics of Place

11:00 AM–12:15 PM

Palais des Congrès
520A (LCD)

MODERATOR

- ♦ *Stephanie Lumsden, Portland State University*

PARTICIPANTS

Repatriating Land: Cultural Sovereignty and California Indian Tribes

- ♦ *Vanessa Esquivido-Meza, University of California, Davis*

The creation of State parks in California, which came from a settler colonial logic of place, continues to perpetuate pernicious systems of violence against Native American peoples. This paper will explore decoloniality through the possible repatriation of California State Parks to California Native American tribes. Applying a decolonial praxis of repatriation of State Park land to appropriate tribes will assist in cultural revitalization including space for ceremonies, teaching traditional environmental knowledge, and providing a place to re-learn sacred relationships with land. The opportunity to become the stewards of a single state park could be a transformative experience for many tribes.

Land is not a Commodity: How the Commodification of Land Enables the Prison-Industrial Complex

- ♦ *Stephanie Lumsden, Portland State University*

Settler colonial logics which treat land as a raw material for capitalist expansion have enabled structures of violence which have perpetuated Native dispossession since the onset of colonization. These structures of violence manifest in varying ways, but one of the most salient contemporary examples is the prison-industrial complex. This paper seeks to demonstrate how the commodification of land allows for it to become surplus and available for prison buildup. A politics of decoloniality interrupts this conception of land and creates new space for an Indigenous engagement with prison abolition.

Asserting Tribal Sovereignty in the “Courts of the Conqueror”: Nebraska v. Parker as a Case Study

- ♦ *Angel Hinzo, University of California, Davis*

This presentation considers the ongoing case of Nebraska v. Parker wherein the Supreme Court will determine if the Omaha Tribe of Nebraska has the jurisdiction to tax businesses in the Village of Pender, which is located on the reservation. This case centers questions of land use that have been a source of land dispossession for Native people since the beginning of the settler court system and raises the question of ongoing coloniality within the US legal system. Despite this, tribes are continuously questioning and asserting their rights and sovereignty within the United States court system.

Saturday, November 12

330. Radical Unbecoming as Artistic Practice

11:00 AM–12:15 PM

Palais des Congrès
520B (LCD)

MODERATOR

♦ *Josh T. Franco, Smithsonian Institution*

PARTICIPANTS

Decolonizing Disappearance: Bodging the Femicide Machine

♦ *Angelique Szymanek, Hobart & William Smith College*

Women and girls of Ciudad Juárez, Mexico and Vancouver, Canada have been “disappearing” for decades. The language of vanishing used to describe these events, however, masks the brute violence of their occurrences; the systemic hiding in the mystical. This paper argues for the work of artists Rebecca Belmore, Jamie Black, and Elina Chauvet, among others, as decolonial gestures of embodiment. Countering the disembodiment and, therefore, dehumanizing language of colonial power, these artists mark the corporeality of the “vanishing” while imaging the invisible workings of what Sergio González Rodríguez has called “the femicide machine” (2007).

Neither Body nor Thing: Collage Aesthetics and the Violence of Colonial Subjectivization

♦ *Jen Kennedy, Queen's University*

“Cutting is a feminist aesthetic proper to the project of female unbecoming” (Halberstam 2011). This paper takes up the cut and paste portraits of Hannah Höch, Wangechi Mutu, and Brendan Fernandes—preternatural assemblages of human, object, and animal parts—to explore the intersecting histories of collage aesthetics and decolonial feminist and/or queer feminist body politics. Each of the artists in question imagines the violent cut of collage as a way of cutting into or cutting across the strict borders between genders, species, sexes, persons, and things policed by colonial discourses: ethnography museums (Höch), neoliberal globalization (Mutu), and East African tourist art (Fernandes).

The Vampire Girl Bites Back

♦ *Trista Elizabeth Mallory, The Whitney Museum of American Art*

Ana Lily Amirpour's 2014 film, *A Girl Walks Home Alone at Night*, sets out a narrative premise rife with danger. But the girl in this film is not a target for violence—she is a vampire hunting and devouring men who visit violence upon women. The vampire has been conjured to allegorize violations of boundaries, whether through colonial violence or gendered transgressions. This paper examines how this film disturbs various colonial identity constructions. Amirpour's vampire, with her chador-cum-cape and skateboard, is a creature who acts rather than one who is co-opted, seeking to drain the structures of patriarchal colonialism.

331. Reclaiming Black Lives: Toward Anti-Racists and Decolonial Politics

11:00 AM–12:15 PM

Palais des Congrès
520C (LCD)

MODERATOR

♦ *Sakena Young-Scaggs, Arizona State University*

PARTICIPANTS

Black, Without Passage: Toward the Coordinates of the “Ungendered” and the “Unthought”

♦ *Erik Hollis, George Washington University*

This paper takes up Hortense Spiller's conception of “ungendered” flesh and Saidiya Hartman's notion of the “position of the unthought” occupied by the Black slave in order to explore their resonance for considering the interrelations between antiblack racial antagonism, ontological positioning, and colonial renderings of gender formation and sexual taxonomies. Examining the performance and reception of the recent Broadway revival of “Hedwig and the Angry Inch” starring Taye Diggs as a case study, it asks what role race, and specifically (anti)blackness, plays in the representation, recognition, and intelligibility of proper, (non-)normative gendered corporealities within the colonial imaginary and collective unconscious.

Decolonizing Interiority: Black Women's Making, Activism, and Writing in DIY Spaces

♦ *Fahima Ife, Louisiana State University*

This paper interrogates violence enacted against racialized and gendered bodies in everyday academic spaces, while simultaneously examining creative writing venues designed for interior decolonization and bodily redress. I argue for Maktivist Literacies, or the creation and occupation of maker and activist writing territories, as theoretical site for examining Black women's interiority through decolonized healing.

Gender, Race, and Violence in the (Post)colonial Context: Black Lives Matter as a Case Study

♦ *Sara Regina Mitcho, George Mason University*

While white Western feminists have sometimes advocated an uncomplicatedly nonviolent ethic, postcolonial feminist theory acknowledges the violence of (neo)colonization and decolonization. In the U.S., groups like the Black Panther Party have fought colonial practices and included women who advocate the sometime need for violence. These groups have also justifiably been critiqued for organizational sexism. The Black Lives Matter Movement, in comparison, contends with coloniality and violence while critiquing sexism, heteronormativity, and cis-gender privilege and does not explicitly advocate violent self-defense. This presentation will explore this movement, examining how its members engage with feminism, sexuality, race, colonial practices, and violence.

Henrietta Lacks: An Encompassing Symbol for Body Politics and Structural Oppression

◆ *Natalie Dibo, Goucher College*

My research will focus on Henrietta Lacks and the ways in which colonization manifested itself medically to police the black female body. This paper will emphasize how an urban environment allowed a hierarchical medical sphere to execute systemic racial, sexist oppression. It further explores the evolution of colonization, one that started in Henrietta's intimate bodily sphere and has since moved outward, subverting her family who continue to live in poverty in Baltimore, as a racist, classist, and sexist medical field benefit from HeLa cells.

Lives that Matter: Latasha Harlins, Decolonial Feminism, Intersectional Frameworks

◆ *Lynn Mie Itagaki, Ohio State University*

2016 marks 25 years since the beating of Black motorist Rodney King and the murder of Black teenager Latasha Harlins in Los Angeles in March 1991, after the end of the Persian Gulf War and the Cold War. In theorizing a decolonial feminism, I consider the militarized legacy of US empire and Cold War imperialism from the 1992 Los Angeles Rebellion to the present day. From Mbembe's "death-worlds" to Silva's "no-bodies," this military imperialism deems postindustrial neighborhoods of color as non-places for non-humans. Which intersectional frameworks must be imagined from this unprecedented interracial conflict to counter this continuing biopolitical dehumanization?

332. Tuning In/Playing Out: Race, Gender, TV, and Decoloniality

11:00 AM–12:15 PM

**Palais des Congrès
520D (LCD)**

What can Cookie Lyon, Analise Keating, Jane Villanueva, or Alex Parrish in Quantico teach us about race and gender on television? White women like Carrie Mathison in *Homeland* are now the designated warriors against global terrorism, while Arab and Muslim are alternatively in need of rescue and then terrifying. Do these characters embody the old colonial conversations about women of color's strength, resilience, and sexuality? Do images of Arab refugees need to be countered with fictionalized veiled suicide bombers? Or are ideas about how gender and race shifting actually decolonized? Are these characters reflecting new decolonized understandings about power, identity, embodiment?

MODERATOR

◆ *Gwendolyn Deloris Pough, Syracuse University*

PRESENTER

- ◆ *Robin Riley*
- ◆ *Kinitra D. Brooks, University of Texas, San Antonio*

333. Canadian Media: Politics, Representations, Contestations, and Policy

11:00 AM–12:15 PM

**Palais des Congrès
520E (LCD)**

MODERATOR

◆ *Benita Bunjun, Southern Methodist University*

PARTICIPANTS

Postcolonial Perspectives on YouTube Communities & Girls' Video Production: Changing Landscapes with Mobile Phones

◆ *Negin Dahya, University of Washington*

Though girls have historically engaged in counter-culture media production, they continue to be positioned on the outside of the world of technology and digital production, and as such have a tenuous relationship with contemporary "participatory (digital) culture". This gender inequity, and lack of media education and participation, are part of a complex social and technical landscape resulting in a lack of representation of young girls on YouTube. This paper presents preliminary findings from a qualitative study exploring how girls' worlds are (re)made and erased in digital video produced on mobile phones.

Visual Images of Indigenous Girlhood: Family, Land, and Memory

◆ *Haidee Smith Lefebvre, McGill University*

The Canadian imaginary naturalizes girlhood as white, heterosexual, middle-class, and North American. In the world of arts, Indigenous women have long communicated the differences and similarities between normative concepts of girlhood and the daily experience of Indigenous girls and young women. In doing so, they refuse to accommodate willful ignorance of systemic injustice that includes the erasure of an Indigenous presence in Canada's grand narrative. This presentation broadens normative concepts of girlhood to include a sovereign, bounded, and discrete Indigenous identity by considering visual representations of girlhood that portray family, land, and memory.

Unsettling the Colonial Lens: Fostering Solidarity between Indigenous Peoples and Ethno-cultural Minority Settlers

◆ *April Bella Lilas Carrière, University of Ottawa*

Contributing to theme #5, "World Making and Resistant Imaginaries," this paper contrasts representations of ethno-cultural diversity in two Canadian television series: *Little Mosque on the Prairie*, which was originality aired on CBC between 2007 and 2012, and *Mohawk Girls*, which began to air on APTN and OMNI TV in 2014. It shows how these programs contribute to and/or challenge the erasure of indigenous peoples, and explores the potential of such programs to foster a decolonizing imaginary of Turtle Island.

Saturday, November 12

334. Precarious Meeting Places in the Land of Academia: Seeking Spaces for Be/longing

11:00 AM–12:15 PM

Palais des Congrès
520F (LCD)

MODERATOR

- ♦ *Patricia Palulis, University of Ottawa*

PARTICIPANTS

Disrupting the Borderlands of Scholarly Genres: Be/longing on the Margins

- ♦ *Patricia Palulis, University of Ottawa*

Every land has a language. Some lands have multiple languages. I want to interrupt the monolingual hegemonic stance of scholarly writing and normative academic language. I seek multiple worksites within Trinh T. Minh-ha's "refuse and refuge" (2011, 43). I seek a be/longing imagining papyry in-dwellings in the marginal spaces of Academia. I am longing to open spaces for students to experience innovative genres transposing modalities and transforming possibilities. I want to continue the work of decolonizing myself. I want to become a de-colonized and de-colonizing writer/teacher/activist.

The African Women's Classified Trooper Response To Being Shelved: The Voyage From Colonial To Contemporary Times

- ♦ *Hembadoon Iyortyer Oguanobi, University of Ottawa*

After the British abolished slavery and colonized Nigeria, a new legal system was imposed with significant effects on women. Through patriarchal colonial policies, women in Nigeria found they could no longer exercise the political weight they had traditionally held. The Aba Women's Riot 1929 and Abeokuta Women's Revolt 1940 are paragons of resistance (Hafkin & Bay 1976). Today women are still fighting to institute their political authority (Chuka 2015). This paper serves as an inquiry into women's authority in Nigerian politics and the types of questions that need to be investigated.

His/her/stories of be/longing: Shifting Cultural Identities and Places

- ♦ *Ashley Campbell-Ghazinour, University of Ottawa*

Places hold stories (Basso 1996). Tracing storylines through his/her/stories that flow through bloodlines—how does one's sense of be/longing to place/s shape their identity and sense of responsibility (Kimmerer 2013)? His/her/stories of place/s, "precious and precarious" (Chambers 2006), can disrupt dominant colonial discourses (Sium & Ritskes 2013), allow us to move away from "abstractions and rules", and open spaces for creative scholarship (Wilson 2008). Looking to his/her/stories of shifting cultural landscapes and border-crossings, this paper discusses how Indigenous-non-Indigenous peoples might come to "face each other across historic divides" in a shared process of decolonization (Donald 2009, p. 5).

Le génie des femmes au service des femmes/ Women Engineering for Women

- ♦ *Donatille Mujawamariya, University of Ottawa*

Comment les femmes ingénieures contribuent-elles à l'avancement de la recherche scientifique et des innovations technologiques en génie pour le bien-être des femmes? Notre proposition consiste à favoriser une culture de l'innovation et à promouvoir les innovations technologiques auprès des femmes ingénieures sur des questions d'intérêts féminins. Nous cherchons à inciter et encourager les femmes ingénieures à investiguer et innover sur des questions d'intérêts féminins pour travailler sur des questions qui les intéressent et les passionnent favorisant ainsi une forte participation des femmes en génie et de nouvelles perspectives dans le domaine du génie (Cronin et Roger 1999).

335. Containing and Managing Maternal and Reproductive Health through State Surveillance

11:00 AM–12:15 PM

Palais des Congrès
521A (LCD)

MODERATOR

- ♦ *Alesha Doan, University of Kansas*

PARTICIPANTS

Criminalizing Reproductive Autonomy: Moral Panic and Media Frenzy over Pregnancy, Drug Use, and the Law

- ♦ *Rae McDonald, University of Illinois, Urbana-Champaign*
- ♦ *Shwetha Delanthamajalu, University of Illinois, Urbana-Champaign*

Women's reproductive autonomy and rights have long been under legislative scrutiny. Recently Alabama, South Carolina, and Tennessee have enacted new laws and practices pertaining to pregnant women and drug use. These legislative initiatives function in order to oppress, criminalize, and marginalize all women but they disproportionately impact the lives of poor women and women of color. This study utilizes content analysis from state and national media outlets to examine the ways in which the media frames issues involving the criminalization of pregnant women, specifically regarding feticide and drug use in the context of recent legislation.

The Perils of Being a "Good" Mother: Breastfeeding and the Pressures to be "Mom Enough"

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

What it means to be a "good mother" is constructed and embedded with cultural values. These embedded cultural ideals and practices that make a "good mother" are often used for political and economic ends. In recent years, this ideology has been adopted by public health campaigns seeking to increase breastfeeding rates as a means to combat infant illnesses and healthcare costs. Through ethnographic fieldwork with mothers struggling to breastfeed, this paper explores the emotional costs of failing to live up to the ideology of "good" motherhood.

Women Can't Consent to Abortion: Expanding State Surveillance through Crisis Pregnancy Centers

- ◆ *Corinne Schwarz, University of Kansas*
- ◆ *Alesha Doan, University of Kansas*

Prolife crisis pregnancy centers (CPCs) provide counseling for pregnant women, with the goal of preventing them from experiencing "abortion regret" following an elective abortion. The abortion regret narrative views abortion as inherently damaging psychologically and physically. In this paper, we deconstruct interviews with 24 prolife activists. We argue that the abortion regret narrative is socially constructed from activists' own experiential knowledge, where they retrospectively understand their abortion experience as trauma. In their stories, activists infantilize themselves and in turn, construct all pregnant women as a dependent group in need of protection, requiring both state surveillance and intervention in women's lives.

336. Labor, Risk and Decolonial Reconceptualizations

11:00 AM–12:15 PM

Palais des Congrès
521B

MODERATOR

- ◆ *Grace Livingston, University of Puget Sound*

PARTICIPANTS

Domestic Workers and Occupational Health: Bringing Marginalized Women to the Center of Feminist Health Scholarship

- ◆ *Amanda Grigg, University of Nevada, Reno*

This paper interrogates the absence of health and safety protections for domestic workers in the United States. Feminists have long critiqued biomedicalization and over-medicalization of women, but less attention is paid to women excluded from conversations about health. This exclusion is particularly dangerous to domestic workers whose multiply-marginalized status makes them uniquely vulnerable to exploitation. This work explores factors rendering domestic work unsafe despite increased attention to "women's health," and to employee health. It suggests that an intersectional approach demonstrates the limitations of biomedicalized understandings of women's health.

Global Health as Redress: "Invisible" Labor/Life for Decolonial Healing among Korean Diaspora Communities in Post-WWII Japan

- ◆ *Tomomi Kinukawa, University of California, Berkeley*

This paper focuses on Japan's continued border racism projected on the body of a group of first- and second-generation Zainichi Koreans, ethno-racialized former colonial subjects in Japan, by analyzing oral history narratives on ethnic elderly care, disability justice, trauma, racial passing, and redress. By documenting what I call labor/life for decolonial healing among Zainichi Korean communities the paper points to the limits of the health as human rights frame and proposes

instead a model by which to decolonize global health. In responding to recent literature on expanding conventional definition of labor including cultural labor and affective labor, the notion of labor/life critiques arbitrary exclusion of aspects of human life from the definition of labor, which has been used, in turn, to justify denial of income and social and biological citizenship among those who are marked for death.

Identity of Distance: Construction of Risk and Employment of Feminist Ideals Among Marginalized Black and Latina Women

- ◆ *Ranita Ray, University of Nevada, Las Vegas*

Racialized and classed "risk" narratives of sexuality in the U.S. construct economically marginalized young women of color as potential teen mothers. I show how young women of color strategically navigate circulating risk narratives about their sexuality by constructing identities of distance characterized by feminist ideals of independence. As they construct these identities of distance, they also stigmatize young mothers, police their own bodies, and the bodies of their friends and sisters. I conclude with a reflection on the uncomfortable relationship between feminist ideologies of empowerment and bourgeois heteronormativity that marginalizes young women's sexualities.

337. Decolonial Femininities: (Un)Settling Sovereignty and Femme Mattering (Part two)

11:00 AM–12:15 PM

Palais des Congrès
521C

We contend with planetary theoretical concerns across local and contextual resistant imaginaries that enable new modes of feminist/femme embodiment and politics. From hunger striking practices to anti-colonial formulations in militarized zones, from working against the settler colonial state to pushing beyond the engulfment of extractive capitalism—we explore how feminist excess, decolonial love, anarchist imaginaries, aesthetic conjurings, and sovereignty politics produce new modes of encounter/resistance. How do resistant imaginaries pass through embodied dissent? What are present forms of "Third World Feminisms", and how can we rearticulate these struggles through new definitions of decolonial feminist/femme theorization and praxis?

MODERATOR

- ◆ *Jack Halberstam, Columbia University*

PRESENTERS

- ◆ *Sarah Fong, University of Southern California*
- ◆ *Heidi X. Hong, University of Southern California*

Saturday, November 12

338. "Feminist" Politics, Conservative Ends

11:00 AM–12:15 PM

Palais des Congrès
522A

MODERATOR

- ♦ Terri R. Johnson, *Southwestern University*

PARTICIPANTS

Cosmetic Advancement: Militarism, Development, and Engendering Liberation

- ♦ *Isra Ali, New York University*

By 2002, one year after the U.S. invasion of Afghanistan, the cosmetics industry, fashion magazine publishing, hairdressers at salons in the United States, and volunteer/relief workers were mobilizing to reassemble Afghan women into the formal economy through cosmetology training. Post-war, actress Tippi Hedren is credited with introducing Vietnamese women in refugee camps to cosmetology, jumpstarting a billion dollar nail salon industry. What can these two moments illustrate about how development and women's economic participation is gendered in the context of warfare, and in turn, tell us about the relationship between militarism and discourses on gender equality?

Feminists and Other Unruly Subjects: Beverly LaHaye's Biopolitical and Pathologizing Discourse

- ♦ *Samantha Vandermeade, Arizona State University*

Beverly LaHaye policed and pathologized certain kinds of bodies in service of defending and affirming the heteropatriarchal and imperial foundations of the U.S. as a fundamentally Christian nation. In selected published works marketed toward white conservative Christian women, LaHaye deploys pseudo-medical and biopolitical language in order to: discredit feminist as a viable political affiliation for "fit" women; position women who fall outside a narrow, traditionalist conception of "proper" embodied femininity as lacking subjects; and locate religious, political, and social citizenship simultaneously in the biological and the divine.

"America Does Not Belong to the World: " Women in the U.S. Nativist Movement

- ♦ *Connie Oxford, Plattsburgh State College*

This paper focuses on the ways in which nativist women activists construe notions of U.S. citizenship and scrutinizes how they demarcate its boundaries by engaging in exclusionary practices against immigrants. It shows how nativist women activists invoke discourses of motherhood and caretaking in their role as guardians of their children and the nation. This paper is based on qualitative research with nativist groups whose mission is to eliminate "illegal" immigration into the United States. I focus on interviews with twenty-two women who are members or leaders of these groups.

339. Contested Imaginaries: Anti-Colonial Pedagogies and the Representation of Muslim Women in Post 9/11 Cultural Practice

11:00 AM–12:15 PM

Palais des Congrès
522B

Since 9/11 there has been an explosion of memoirs, novels, nonfiction, children's literature, popular culture, fandoms, and cinematic representation proliferating Orientalist tropes of oppressed Muslim women within a romanticized terrain of knowledge production Spivak has termed the "soft side of Empire". In this roundtable, educational scholars and Muslim women artists examine how their work intervenes into gendered neoOrientalist logics and neoimperial imaginaries within contemporary cultural production, circulation, and reception. Grounded in a range of educational sites and artistic practice, participants take up the challenges of intersectional, decolonial, and transnational feminist pedagogy addressing diverse publics and complex commitments and complicities.

PRESENTERS

- ♦ *Jasmin Zine, Wilfrid Laurier University*
- ♦ *Trish Salah, Queen's University*
- ♦ *Shahnaz Khan, Wilfrid Laurier University*
- ♦ *Lisa Taylor, Bishop's University*
- ♦ *Mine Eren, Randolph-Macon College*
- ♦ *Mehre (Mary) Khan, York University*

340. Decolonial Feminist Praxis: Confronting Prisons, States, and Citizenship

11:00 AM–12:15 PM

Palais des Congrès
522C

MODERATOR

- ♦ *Gwendolyn Beetham, Rutgers University*

PARTICIPANTS

Assata Shakur: "Domestic Terrorist"? Why the Assata Shakur Case Matters in Decolonial Feminist Work

- ♦ *Assata Sankofa Kokayi, Northwestern University*

This paper historicizes Assata Shakur's controversial incarceration and explores her black feminist decolonial work within a racial history of state surveillance and criminalization. Overall, this paper asks: What constitutes radical decolonial black feminist work? To what extent are the global and local imbricated in decolonial feminists' political positions, geographical locations, and diasporic identities? What is the relationship between the construction of black women "terrorists" in state surveillance practices and the mobilization of race in colonial practices of governance?

Citizen/Cyborg: The “New Woman” Cyclist as Agent of U.S. Empire-Building

♦ *Christine Bachman-Sanders, University of Minnesota, Twin Cities*

This paper examines the rhetoric of conquest enacted by the “new woman” cyclist of the 1890s and locates this figure as an extension of U.S. empire-building. Drawing upon Amy Brandzel’s critique of the “whitenormative citizen woman” as the “unified feminist subject” of women’s studies, I use Donna Haraway to trouble this figure’s status as a unified protagonist, complicating her wholeness (as hybrid figure) and her goodness (as without innocence). In reconstructing a history of the lady cyclist as a cyborg-monster, I reframe this history from progress narrative featuring the rights claims of citizens, to a narrative of imperialism and conquest.

Decolonizing from the Inside Out: Prison Writing and the Circulation of Resistant Identity

♦ *Rachel Lewis, Northeastern University*

This paper takes up the movements available to those fixed in place by the state via incarceration. Through analysis of two newsletters: The Black Panther Intercommunal News Service (1967–1975) and The Black and Pink Newspaper (2010–present), I present the literate means by which incarcerated writers resist the prison complex by expressing decolonized racial, sexual, and gender identities, from the recuperation of the black diaspora in The Black Panther Party to the establishment of the Black and Pink “family” of LGBT writers. How have writers challenged the narratives of morality and citizenship that govern traditional prison rehabilitation through their own writing?

Decolonizing the Neo-liberal State: Alternative Policies for Gender Equality through Sidestreaming and Intersectionality

♦ *Solange de Deus Simoes, Eastern Michigan University*

We investigate the process of bottom-up policymaking for gender equality in Brazil involving hundred of thousands of local level activists through the four National Conferences for Policies for Women. We argue that the interconnections between intersectionality and sidestreaming in the movements represented at the conferences lead to local policies for gender equality that constitute alternatives for transnational feminism and contestations of both patriarchal and neoliberal ideologies within the state (Carter & Mohanty 2015; Alvarez 2014; Moghadan 2015; Simões & Matos 2010). We use direct observations and survey interviews with representative samples of delegates in the 2011 and 2016 national conferences.

341. Decolonizing Pláticas: Disrupting the Constructions of Borders and Reimagining Borderlands

11:00 AM–12:15 PM

**Palais des Congrès
523A**

MODERATOR

♦ *Judith Flores Carmona, New Mexico State University*

PARTICIPANTS

Resistance isn’t Always Loud: Quiet Ways that Disrupt the “Border (Il)logics” of State Sponsored Surveillance

♦ *Cynthia Bejarano, New Mexico State University*

This plática departs from conventional analyses of resistance, focusing instead on borderlanders’ resistance to the “logic” of the militarized, carceral state, and its surveillance technologies. Conventional usage of “border logics” to explain state violence and maintenance of boundaries privileges the state itself, to the detriment of borderlanders lived experiences. This plática focuses on quotidian forms of resistance within border communities. Rather than engage in spectacular but frequently ephemeral demonstrations, border residents live their lives, go to school, and create empowered border spaces. Their actions reveal what I consider the (il)logic of state surveillance by claiming the borderlands as their home.

There’s a Bully in My Room: Plática On Being Bullied By a “Feminist”

♦ *Judith Flores Carmona, New Mexico State University*

Gloria E. Anzaldúa (1990) said that as feminists of color, “we have turned our anger against ourselves. And our anger is immense” (p. 43). I believe that it is possible for feminists to turn against each other—especially in academia, where individualism and competitiveness is promoted and expected. In my plática I will begin to unpack my anger, to try to understand what it means to have been bullied by a White feminist.

Pedagogies Crossing/Across Borders: From Palestine to the US-México Borderlands

♦ *Manal Hamzeh, New Mexico State University*

This plática explores my journey of creating and imagining decolonized borderlands pedagogies. I braid this plática out of my layered/complex lived experiences of crossing/across many borders as a queer arabyah feminist living, in exile, inside the Empire’s academy, as a crosser of bridges on the Jordan River, as a Palestinian living with/in the traumas of my grandparents’ displacement and parents’ generation’s loss of Palestine, and as an activist against the Zionist Israeli colonial settlers’ robbing of our land and ways of knowing.

Saturday, November 12

Surveillance, Survival, and the Pedagogy of Possibilities

♦ *Ma Eugenia Hernandez Sanchez, New Mexico State University*

The Body as sites of relational inquiry and pedagogical modes of decoloniality on/about the historical and geopolitical borderlands located in-between the nations of México and the US and other colonial-settler manufactured borders/checkpoints. I will draw from Anzaldúa notions of the unnatural border (1999) and Hochberg (2015) discussion of the gaze and the body.

Chicana/Latina Professors Path of Conocimiento: A Pedagogy of Cariño and Apoyo

♦ *Vanessa Lina Martinez, New Mexico State University*

This plática is a researcher's reflection on her findings after platicando with five Chicana/Latina professors along the U.S. southwest border region. This plática is about their journey towards becoming a full professor and how their experiences shape their vision of decolonized borderlands pedagogy.

342. The Necropolitics of Colonial State: Murder, Suicide, Slow Death

11:00 AM–12:15 PM

Palais des Congrès
523B

MODERATOR

♦ *Doug Valentine, University of Missouri*

PARTICIPANTS

Antigone's (De)coloniality: Tragic Remnants of Suicide—Or, (Un)silencing Anti-Transness, Anti-Blackness

♦ *Adrian Ismael P-Flores, University of Arizona*

This presentation addresses the colonial collusion of anti-blackness and anti-transness as structuring antagonisms to the "tragic dialectics" of decolonial possibility. Sophocles' Antigone remains operative in the Western "aesthetic unconscious" in terms of the confrontation it stages between the human body and body politic. Slavery and coloniality remain unthought in the inquiries into Antigone—but which I contend are the truths of its fiction. I grapple with Hegel's interpretation of Antigone's suicide in his dialectics of tragedy. I thus explore how transphobia and negrophobia cohere the moral and ontico-ontological grammars of tragedy when narrating "suicide" writ large.

Fucking the Dead Girl: Hetero-Eroticism and Murder in Rape Culture

♦ *Shadia Siliman, Indiana University*

Writing on fraternity men's use of Rohypnol ("roofies") to incapacitate female students in order to sexually assault them, Michael Kimmel writes that this practice is "closer to necrophilia than it is to sex." In this paper, I aim to show how the practice of "roofie-ing" women speaks to a larger cultural

system of heteronormative sexual practice, objectification, and violence. Indeed, making women "dead" in order to have sex with them transforms them into "ideal" females, and serves as a necropolitical extension of regimes of ableist heteronormativity.

Unbinding Cold Flesh: Staging Politics and Unsettling the Sediments of Colony, Nation, and State

♦ *Asma Abbas, Bard College, Simmons Rock*

Narratives of war and colonization that reveal how state power constitutes itself just as a woman dies and lies unmourned, also signal how the meaning of the political changes once the story of the body politic lost and found is dispelled. The paper reads the feminine as the form on which is premised the violence over which the modern state promises a monopoly in order to found itself, "settling" racialised and gendered bodies (such that all modern states are settler colonial states), and argues that redemptive turns to the body without decolonizing the epistemological terms of materiality repeats that violence.

[Slow] Death and Dying in a Colonized World: Biopower, Resistance, and Suicide

♦ *Alison Elizabeth Parks, City University of New York, Graduate Center*

Biopolitical technologies have enabled neoliberal settler states to continue their colonization of certain—indigenous, racialized, queer—populations at a corporeal, embodied level. Such populations become trapped in a dialectic whereby their existence, through negation and exploitation, is crucial to maintaining the state itself. Resistance within this space of slow death takes many forms including, tragically, the hastened destruction of the body through suicide. In this paper I discuss theoretically the inadequacy of neoliberal-state-based suicide prevention programs that target individual members of a marginalized population because they often reify the same mechanisms of control that traumatize colonized bodies/populations in first place.

343. Mothering in the Age of Activism

Women of Color Caucus Sponsored Session

11:00 AM–12:15 PM

Palais des Congrès
524A

MODERATOR

♦ *Stephanie Troutman, University of Arizona*

PARTICIPANTS

Revolutionary Mothering and Visionary Daughtering: Love on the Front Lines

♦ *Alexis Pauline Gumbs, Eternal Summer of the Black Feminist Mind*

In honor of the book *Revolutionary Mothering: Love on the Front Lines* (PM Press, 2016), this paper explores the connections between the concepts and practices of mothering that informed 1970s and 80s black feminism and how they have informed contemporary practices of mothering on interpersonal and social levels. Revolutionary Mothering brings June Jordan's concept

that “Love is life force,” Audre Lorde’s proposition that “We Can Learn to Mother Ourselves,” Diane Bogus’s term “mom de plume” and Hortense Spillers distinction between “motherhood” and “mothering” into conversation with a mothering movement moment informed by new communications and fertility technologies.

Black Mothering in the Last Place They Thought Of

♦ *Lydia Kelow-Bennett, Brown University*

This paper examines one scholar-mother’s experiences leveraging mothering in a visible way on a university campus as an intentional praxis of self, familial, and institutional decolonization. While mothering as a lived practice continues to be deeply devalued within academic institutions that replicate the settler-colonial logics of U.S. imperialism, the visibility of mothering in “the last place they thought of” (McKittrick) also introduces productive disruption to these hallowed/hollowed spaces. The paper suggests that the visibility of mothering, and children, introduces transcendent humanizing impulses such as play, affection, and relation that are often suppressed in academic spaces.

Mothering as an Active Form of Resistance

♦ *Karsonya Wise Whitehead, Loyola University, Maryland*

What does it mean for a black woman to be a mother/activist in this age of #BlackLivesMatter? How do we learn to mother ourselves while fearlessly pulling out of ourselves? This collection of poems and stories explores the fears, anxieties, sorrows, and hopes that come with mothering in this age of activism. Using a long ephemeral and artistic lens, the author explores how “mothering” (ourselves, our children, our work) is an active form of resistance fostering open dialogues of social justice and systemic injustice, bridging our work and homes, and showing that our lives and our children’s lives do matter.

344. Feminist Currents: Decolonial Responses to the Neoliberalization of the University

11:00 AM–12:15 PM

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This roundtable, sponsored by *Frontiers: A Journal of Women’s Studies* and the co-authors of the *Frontiers* “Feminist Currents” column, Eileen Boris and Elizabeth Currans, explores decolonial responses to the neoliberalization of universities. Inspired by the call to think about how “decolonial feminist approaches [can] help illuminate (and contest)...a wide range of market-driven imperatives,” participants will explore not only the challenges of operating under new educational frameworks modeled on private enterprise, but also decolonial methods for pushing back.

MODERATOR

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

PRESENTERS

- ♦ *Eileen Boris, University of California, Santa Barbara*
- ♦ *Elizabeth Currans, Eastern Michigan University*
- ♦ *Rebecca Dolhinow, California State University, Fullerton*
- ♦ *Shannon J. Miller, Minnesota State University, Mankato*
- ♦ *Michelle Rowley, University of Maryland, College Park*

345. The Monstrous, Fantastic, and Liminal: Reading Decolonial Literature

11:00 AM–12:15 PM

Palais des Congrès
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MODERATOR

♦ *Joan Simalchik, University of Toronto*

PARTICIPANTS

“They Smelt of Rot”: Seamus Heaney’s Abject Pastoralism and Irish Decoloniality

♦ *Stephanie Jean Alexander, Indiana State University*

This paper examines the role of the pastoral—and the function of the abject within that context—in Seamus Heaney’s early poetry. Specifically, it argues that the tinges of rot, decay, and abject horror that creep into Heaney’s depictions of the pastoral offer a subversively welcome antidote to the typical gendering of Irish soil as weak and feminine in contrast to Britain’s masculine imperial presence. Although the idea is not always fully realized in Heaney’s poems, its presence marks his work as potentially far more radical than it is often credited with being.

Crossing Borders through Literature: In-Betweenness in Edwidge Danticat’s The Farming of Bones

♦ *Laura Barrio-Vilar, University of Arkansas, Little Rock*

This presentation explores how Danticat simultaneously claims public citizenship in her country of origin by engaging in intellectual activism, and challenges rigid notions of nationality by writing from exile. *The Farming of Bones* fictionalizes the silenced story of the 1937 massacre of Haitians in the Dominican Republic.

Decolonizing Dis/ability: Failures of Imagination in Science Fiction & Fantasy

♦ *Charlotte Loftus, Independent Scholar*

In this paper, I examine the ways in which science fiction and fantasy television, books, and movies represent the disabled and/or medicalized body. Many sci-fi/fantasy worlds feature characters with disabilities, opening up new spaces and reconsidering the normative body in the context of be/longing. Still, troubling storylines that effectively erase a character’s non-normative and devalued embodiment, or treat it as a moral defect, persist. Science-fiction/fantasy cannot hide behind colonial cartographies; creating new worlds only to impose the same borders and hierarchies on them is counter-productive, and increasingly fans are demanding speculative fiction that has a broad vision of accessible futures.

Saturday, November 12

I Dwell in (Im)possibility: Rebellious Motherhood and Gothic Domesticity in Novels and Memoirs of the Twentieth First Century

♦ *Linn Baran, Bell Internet*

I will examine several recent novels and memoirs that chart the experiences of a rebellious maternal identity at odds with the boundaries constructed by her home and domestic life. Writing that uses gothic literary devices such as monstrous mothers, failed mothering, uncanny children, and unkempt homes to reveal the potentially subversive nature of domestic fiction as a feminist genre, contributes to a growing counter narrative of "Mother Outlaws" (to use Adrienne Rich's term) that redefines the boundaries of home and family and exposes the fictive nature of any finite social constructions of gender and domesticity.

"She Was a Sort of Wife to Him": George Eliot's Border Crossings

♦ *Katie Regan Peel, University of North Carolina, Wilmington*

This paper uses a queer, feminist narratological approach to appreciate the strategies George Eliot uses to challenge conventional limitations, the very legal and social codes that marked her as outlaw. I use work by Rachel Brownstein and Marilyn Farwell to reveal how Eliot negotiates these elements in her work, namely via her representations of mistresses in her literature. Ultimately, this paper explores how a woman eventually celebrated as the moral voice of her time strained against Victorian constructions of femininity, and crossed borders of convention both in her own life and her fiction.

346. Postcolonial Paradoxes to Decolonized Dreams: South Asian Feminists Studies on the Border

11:00 AM–12:15 PM

Palais des Congrès
525A

We offer an assessment of South Asian Feminist Studies as a boundary-crossing formation that critiques the rise of cultural/religious fundamentalisms and "post"-colonial imperialisms. We trace the ways in which the stalling of the decolonization process—whereby political imaginaries within the "post"-colony remain proscribed by colonialism/imperialism—produce internal colonization. We ask: how do we effectively mobilize our positions on the border between western academies and the subcontinent's feminist scholarship/activism? How can we build transnational solidarities, particularly as spectacular forms of state-sanctioned violence against minorities and women become commonplace? How might "decolonial intersectionality" offer an alternative framework?

MODERATORS

- ♦ *Amy Bhatt, University of Maryland, Baltimore County*
- ♦ *Shreerekha Subramanian, University of Houston, Clear Lake*

PRESENTERS

- ♦ *Madhavi Murty, University of California, Santa Cruz*
- ♦ *Darshana Sreedhar Mini, University of Southern California*
- ♦ *Alka Kurian, University of Washington, Bothell*
- ♦ *Shreerekha Subramanian, University of Houston, Clear Lake*
- ♦ *Amy Bhatt, University of Maryland, Baltimore County*
- ♦ *Nalini Iyer, Seattle University*

347. The Practice of Decolonial Epistemological Praxis

11:00 AM–12:15 PM

Palais des Congrès
525B

MODERATOR

- ♦ *Mariana Ortega, John Carroll University*

PARTICIPANTS

Disintegration, Communitality, and the Decolonial

♦ *Maria Lugones, Binghamton University*

This paper will further explore reflections on the social precarity that creates the experience of being disintegrated as someone of value, of living in threads, with a fear that eats at one's capacity for reflection. Communitality is a practice that enables a sense of self through being for others. When is the communal decolonial, how might such (re)creation of self be personally and socially decolonial? What are the tensions to be negotiated, resisted, and transformed? I will elaborate on Lugones (2002, 2010) and other thinkers such as Anzaldúa (1987) on what might meaningfully, personally constitute resistance and hope.

Inspired Sexualities: The Non-Worldly in the Politics of Radical Multiculturalism

♦ *Pedro Di Pietro, Syracuse University*

This paper foregrounds a methodological shift for the study of the non-worldly in Maria Lugones's vision of social transformation by exploring the intersection of indigenous thinking, radical multiculturalism, and theories of ignorance. Histories of colonialism, modernity, and capitalism entail the ongoing domestication of passion and embodiment and, in so doing, champion monoculturalism's certainty, simplicity, and agreement. Building upon Laura Perez's notion of "decolonizing spiritualities," this paper examines the ways that epistemic dispositions that foster complexity, multiplicity, and opacity may perform decolonizing work within the study of trans* and transing embodiments.

Ero-Ideologies: On Eros, Creativity, and the Decolonial

♦ *Laura Elisa Perez, University of California, Berkeley*

In this paper I am theorizing the relationship of art, and more generally, the creative, and different theories of broadly understood notions of the erotic/eros to decoloniality. I will connect theories of psychological development of healthy subjectivity (Jung, Narnajo, Pinkola Estes), the role of the creative, and philosophies and other critical thought, such as that of Chela Sandoval, María Lugones, Audre Lorde, as well as western philosophers on the erotic as a powerful creative and transformative force.

348. Membership Assembly Meeting

12:30 PM–1:30 PM

Palais des Congrès
220E

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

349. Gender and Information Inequality from a Global Perspective

Librarians Task Force Sponsored Session

1:45 PM–3:00 PM

Palais des Congrès
514a

MODERATOR

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

PARTICIPANTS

The Role of Public Libraries in the Alleviation of Information Inequality Amongst Women and Girls in South Africa

- ♦ *Karla Strand, University of Wisconsin*

This research explores information inequality amongst women and girls in South Africa and the role libraries play in its alleviation. As producers of culture, libraries take part in Bourdieu's process of cultural socialisation, but in doing so, are often unaware of their role in perpetuating existing dominant, patriarchal hierarchies. Through praxis, community participation, and the use of critical development theories, libraries can disrupt existing colonial patterns of information inequality and reimagine their role in the development of women and girls.

Information Commons as Resistance to Academia's Neoliberalism

- ♦ *Jane Nichols, Oregon State University*

The current information marketplace perpetuates neoliberal norms, extending "market logic into previously non-economic realms—in particular into key social, political and cultural institutions" (Bourg 2014). In this framework, information is a commodity and its production and dissemination adds value, yet presents barriers to, its users. Contemporary libraries endeavor to counter this narrative. In 2015, the Federal University of Agriculture, Abeokuta, Nigeria, suggested the formation of a sister library partnership with Oregon State University Libraries, Corvallis, Oregon. Once formed, the partnership can be seen as an attempt at unsettling neoliberal information practices by furthering the goal of a shared information commons.

Unsettling the Settler Logic of Wikipedia: Closing the Gender Gap in the Open Culture Movement

- ♦ *Chloe Raub, Tulane University*

Wikipedia has a well-documented gender problem—at last count, the Wikimedia Foundation reported less than 10% of editors identify as women; even fewer identify as transgender or non-binary. While the reasons for this deficit vary, the overwhelming result is that Wikipedia's content is biased by the lack of gender diversity among its editors. This presentation will discuss initiatives through which cultural heritage institutions may address gender gaps in the open culture movement, based on one archives' efforts to engage users as active producers of information.

350. Opening the Archives of Corporate Colonization and Capitalist Imperialism

1:45 PM–3:00 PM

Palais des Congrès
514b

MODERATOR

- ♦ *Anne Marie Butler, State University of New York, University at Buffalo*

PARTICIPANTS

(Ré)imaginer l'Occupation Coloniale Québécoise Avec la Romaine

- ♦ *Julien Voyer, Université de Montréal*

Ancrée dans les études postcoloniales des technologies, ma communication fait l'analyse des pratiques coloniales et nationalistes que sont les projets de méga-barrages en avançant l'argument qu'il s'agit de technologies d'effacement physique et mental des populations locales, a fortiori des peuples autochtones. La réflexion porte, plus spécifiquement, sur la façon dont le processus de consultation environnementale sur le projet de la Romaine devient un lieu de (ré)imagination de cette technologie et de l'occupation coloniale québécoise en territoire innu non-cédé. J'envisage les limites et les possibilités décoloniales d'un exercice se voulant démocratique et en accord avec les principes du développement durable.

Colonial Capitalism, Corporate Archives, and Feminist History-Writing in African Studies

- ♦ *Bianca Murillo, California State University, Dominguez Hills*

Feminist historians have long "read against" colonial state and missionary archives to center the experiences of colonized people, especially in African Studies. This paper however is an exploration of the new epistemological questions and perspectives that emerged from doing feminist research in corporate archives. For West Africa, I argue that business archives offer an untapped source to understanding the logics of colonial capitalism, as well as its legacies. More importantly, as sites power and knowledge production my reading of the archive demonstrates how gender, race, and sexuality are embedded in the structuring and on-going practices of multinationals "doing business."

Saturday, November 12

Disposable Waste, Lands, and Bodies: Racialized and Gendered Zones of Sacrifice under Canada's Nuclear Colonialism

♦ *Anne Sisson Runyan, University of Cincinnati*

This paper examines recent and ongoing governmental and corporate efforts to site deep geological repositories (DGRs) for disposal of all of Canada's nuclear waste on the shores of Lake Huron near Canada's Bruce plant, rendering this region, including its lands, waters, and peoples on both sides of the Canada-US border, disposable. It also examines local and transnational resistance to this creation of a national "zone of sacrifice" and the process of "nuclear colonialism" it entails, led especially by women and First Nations in the area.

351. Decolonial Reproduction: Vulnerable Bodies and Unruly Maternal Desires in Caribbean-American Women's Literature

1:45 PM–3:00 PM

Palais des Congrès
514c

MODERATOR

♦ *Mary Thompson, James Madison University*

PARTICIPANTS

"I Refused to Accept a Nation": The De/Colonial Biopolitics of Abortion in Novels of Caribbean Emigration

♦ *Jeannie Ludlow, Eastern Illinois University*

This paper explores the relationship among natality, abortion, and de/colonial biopolitics in several novels featuring Caribbean protagonists who, in contrast to Xuela, emigrate to the U.S. In Cristina García's *Dreaming in Cuban* (1992), Jamaica Kincaid's *Lucy* (1990) and Edwidge Danticat's *Breath, Eyes, Memory* (1994), impossible pregnancy suggests the possibility of decolonial biopolitics. In each novel, interrupted pregnancy embodies boundary-crossing for those who would gestate colonized subjects, even as they move between colonized and colonizer states.

"Can You Remember How to Love Her?"—Decolonial Futures and "Nature" as Revolutionary Mother in Michelle Cliff's No Telephone to Heaven

♦ *Modhumita Roy, Tufts University*

Towards the end of Michelle Cliff's novel, *No Telephone to Heaven*, appears a short incantatory section, "Magnanimous Warrior," which marks a caesura between Clare Savage's miscarriage while in Europe and her return to Jamaica. The novel, having explored the range of harm—bodily, spiritual, psychic—caused by colonialism's extractive logic, uses the brief chapter to orient us towards alternatives—alternatives especially to bio-essentialised reproduction, shifting, I argue, the site of reproduction from body to ecology, broadening, thereby the scope of what it means to re-produce. The shift also allows us to imagine caring and cooperation as cornerstones of decolonial futures.

"Something More Simple and More Complicated": Kincaid and Vilar's Mothers, Daughters, and Colonial Biopolitics

♦ *Mary Thompson, James Madison University*

Puerto Rican author Vilar's 2009 memoir *Impossible Motherhood: Testimony of an Abortion Addict* connects her disturbing history of repeat abortion to her mother's coerced hysterectomy under a US-backed policy of population control. Kincaid's *Lucy* similarly traces a legacy of coloniality in the life of an emigrant daughter's reproductive choices. This paper explores the biopolitics of shame and decolonial resistance in narratives about Caribbean-American women thinking back through their mothers to understand their reproductive futures.

"A Long Ways From Home": Edwidge Danticat's Breath, Eyes, Memory

♦ *Abigail Palko, University of Virginia*

Critical attention of Edwidge Danticat's *Breath, Eyes, Memory* tends to focus on Sophie, its first-person narrator; this critical focus, however, overlooks the novel's narrative moves to listen to Martine's story. This paper focuses on Martine, particularly the ways in which her subjectivity is challenged—even denied her—by her rape and the failure of her attempted abortion. The novel suggests that trauma is an inevitable consequence of patriarchal, institutionalized motherhood, rupturing the maternal-filial bond in devastating ways, most markedly in Martine's psychological inability to continue her pregnancy and the resulting self-mutilation.

352. Disability Studies Interest Group Business Meeting

1:45 PM–3:00 PM

Palais des Congrès
515a

353. Lesbian Caucus Business Meeting

1:45 PM–3:00 PM

Palais des Congrès
515b

354. Social Justice Education Task Force Business Meeting

1:45 PM–3:00 PM

Palais des Congrès
515c

355. Re-Imagining Aging: Creativity in Later Life

Ageing and Ageism Caucus Sponsored Session

1:45 PM–3:00 PM

Palais des Congrès
518A (LCD)

MODERATOR

- ◆ *Melanie Cattrell, Blinn College*

PARTICIPANTS

Resistance of the Gaze: Women's Self-Im/Aging

- ◆ *Magdalena Olszanowski, Concordia University*

Our ostensibly ubiquitous image-based technology culture is an affront to the aging population. Its image/inary of older women depends on lack of access to technologies for these women and their hyper-invisibility (Meagher 2014). What tactics are women using to resist this ageist culture? For this presentation, I will foreground the multiplicity and incoherence of the gaze by asking how aging women challenge conventional patterns of looking and subsequently demonstrate pleasure in being looked at via image-based technologies. I will use two examples: 1) the feminist resistance of aging self-imaging artists 2) feminist activist imaging work with elders in Montreal.

Audible Resistance, Subversive Stories: Performing Intergenerational Activist Exchange on the Community Radio Show Aging Radically

- ◆ *Melissa Baldwin, Trent University*
- ◆ *Madeline Macnab, Trent University*

In this paper, two emerging scholar-activists reflect on their community radio show *Aging Radically*, which amplifies the voices of older local women working for change while fostering intergenerational dialogue about activism. Considering the performativity of public radio, the authors examine older women activists' diverse, complex, creative, and subversive storytelling. They argue that, through the show, older women activists are crafting narratives of their activism, posing personal challenges to an ageist culture, and making their voices heard. The authors consider, too, how these intergenerational conversations might constitute a transformative space and bring visibility—and audibility—to older women's creative subversions.

From PAR to CARR: Media-making and the Art of Activist Ageing

- ◆ *Kim Sawchuk, Concordia University*

This paper explores media-making with communities of older adults and institutions (public libraries, social housing groups, and activist organizations) in Montreal to re-imagine what it means to age as an activist in a digitally networked society. Drawing on feminist methods for community engagement through the arts (Cohen-Cruz 2006), PAR/participatory action research (Blair and Minkler 2009) I build on Virginia Eubanks' CARR or Collaborative Action and Reflection Research (Eubanks 2011) and add "creative" as an essential element to her methodological reflections.

"Next You'll Break My Leg so You Can Buy Me a Cane": How Narratives of Lesbian Aging Unsettle the Aging-As-Decline Narrative

- ◆ *Linda M. Hess, University of Muenster*

In my presentation, I will illustrate how different narratives of lesbian aging such as June Arnold's *Sister Gin* (1975), Jane Rule's *Memory Board* (1982), Suzette Mayr's "The Widows" (1998) and Thom Fitzgerald's *Cloudburst* (2011) can play a crucial role in unsettling the narrative of aging-as-decline, as well as the more recent doctrine of "successful aging." These narratives queer normative perceptions of aging by framing the lives of their lesbian protagonists as narratives of new beginnings of sexual interest, self-awareness, and non-heteronormativity.

356. Transnational Feminisms Caucus: Decolonizing Activist Epistemologies: Radical Movements, Theory and Praxis in the Americas

1:45 PM–3:00 PM

Palais des Congrès
518B (LCD)

MODERATORS

- ◆ *Sonia E. Alvarez, University of Massachusetts, Amherst*
- ◆ *Pascha Bueno-Hansen, University of Delaware*
- ◆ *Rachel Afi Quinn, University of Houston*

PARTICIPANTS

Bridging Western and Decolonial Feminisms in the Construction of Transnational Epistemic and Ontological Politics

- ◆ *Claudia de Lima Costa, Federal University, Santa Catarina*

I propose to articulate relationships between Western feminists' writing on the Anthropocene with decolonial feminist approaches to the intersections between race, gender, and sexuality constitutive of the coloniality of power, along with their critique of the binaries formative of Western ontology and epistemology. By emphasizing practices of cultural translation, I will argue that, instead of delinking decolonial feminists from their Western counterparts, a more productive approach would be to bring them together in more creative ways—and beyond the limiting realm of academic discourses—toward the construction of new transnational epistemic and ontological politics.

Saturday, November 12

Transnational Feminist Praxis in Revolutionary El Salvador

♦ *Diana Carolina Sierra Becerra, University of Michigan*

Founded in 1978, the Association of Salvadoran Women (AMES) linked the liberation of women to socialist revolution. I will examine the transnational exchanges that enabled AMES to develop a feminist praxis that shaped the daily practices of armed struggle and the meaning of national liberation. Feminist consciousness arose from the practice of organizing peasant women and in conversation with leftist women throughout the Americas who critiqued the separation of women's liberation from class struggle. The sites of feminist praxis included: guerrilla territories, Costa Rican and Nicaraguan refugee camps, and solidarity networks in Mexico, Nicaragua, and the United States.

357. Decolonizing the Terrains of Title IX: Anti-White Supremacy, Gender Justice, and Relational Ways of Knowing

Anti White Supremacy Task Force and Confronting Campus Sexual Assault Interest Group Co-Sponsored Session

1:45 PM–3:00 PM

Palais des Congrès
518C (LCD)

This workshop seeks to decolonize Title IX education, academic life, and policy formation in a time when administrations have become adept at using the language of Title IX, diversity, and equal rights to perpetuate and deepen the status quo of violence. Close attention is paid to the linkages between Title IX and racial justice movements historically as a way to intervene in academic segregations and foreclosures of coalition building. This workshop forges space to exchange historic and recent movement experiences, research, and strategies; it creates politicized modes of solidarity and collective struggle that expand Title IX possibilities of feminist justice.

MODERATOR

♦ *Heather M. Turcotte, University of Massachusetts, Dartmouth*

PRESENTERS

- ♦ *Tamara Lea Spira, Western Washington University*
- ♦ *Vanessa Lynn Lovelace, University of Connecticut*
- ♦ *Mick Felicia Powell, University of Massachusetts, Dartmouth*
- ♦ *Lauren Marie Todd, Southern Connecticut State University*
- ♦ *Andriana Foiles Sifuentes, Sonoma State University*

358. AMC: Undoing Monogamy: The Politics of Science and the Possibilities of Biology

1:45 PM–3:00 PM

Palais des Congrès
519A (LCD)

AUTHOR

♦ *Angela Willey, University of Massachusetts, Amherst*

BOOK SUMMARY

Undoing Monogamy offers a radically interdisciplinary exploration of the concept of monogamy in U.S. science and culture, propelled by queer feminist desires for new modes of conceptualization and new forms of belonging. It approaches the politics and materiality of monogamy as intertwined with one another so as to make disciplinary ways of knowing themselves an object of critical inquiry. Refusing to answer the naturalization of monogamy with a naturalization of nonmonogamy, the book demands a critical reorientation toward the monogamy question in the natural sciences, social sciences, and humanities. *Undoing Monogamy* examines colonial sexual science, monogamous voles, polyamory, and the work of Alison Bechdel and Audre Lorde to show how challenging the lens through which human nature is seen as monogamous or nonmonogamous forces us to reconsider our investments in coupling and in disciplinary notions of biological bodies.

AUTHOR BIO

Angie Willey is Assistant Professor of Women, Gender, Sexuality Studies at the University of Massachusetts Amherst. She writes and teaches at the interstices of queer feminist theory, feminist science studies, and sexuality studies. Her work has appeared in *Feminist Studies*, *Signs*, *Journal of Gender Studies*, *Archives of Sexual Behavior*, and *Sexualities*, and in volumes on monogamy, the science of difference, materialism, and the global history of sexual science. She is currently researching a book on genealogies of feminist science studies and collaborating on special issues of *Catalyst*, *Lesbian Studies*, and *Imaginations*, and on a reader in Queer Feminist Science Studies.

CRITICS

- ♦ *Kim TallBear, University of Alberta*
- ♦ *Jennifer Terry, University of California Irvine*
- ♦ *Shannon Winnubst, Ohio State University*

MODERATOR

♦ *Banu Subramaniam, University of Massachusetts Amherst*

359. On the Many Problems of Hegemonic Masculinities

1:45 PM–3:00 PM

Palais des Congrès
519B (LCD)

MODERATOR

- ♦ *Marsha J. Tyson Darling, Adelphi University*

PARTICIPANTS

Media Framing of the War on Terror and the Lone Mass Shooter: Cultural Pathology vs. Psychological Pathology

- ♦ *Shahin Gerami, San Jose State University*

A comparison of the popular “framing” of terrorism in U.S. news media with that of lone mass shooters. This qualitative study will examine the discursive construction of these two parallel narratives of masculinity in the American news media. I suggest that the former is presented as a racialized masculinity produced by a pathological culture while the latter is presented as an un-racialized, un-gendered, and individual psychological pathology.

Re-Colonizing Desire: Straight White Men and the Assimilation of Women’s, Trans*, and Queer Sexualities

- ♦ *Andrew Gilbert, University of Kansas*

My paper presents research on straight white male porn communities who are assimilating feminist, queer, and trans* experiences into new articulations of a privileged, colonialist subject position. I synthesize feminist scholarship on pornography and critiques of neoliberal ideologies of the self to arrive at the argument that straight white men act as autonomous engines for the reification of colonial neoliberal power structures. My work looks specifically at porn communities on 4chan and Pornhub and illustrates how new pornography is user-made, freed from institutional structures, and re-articulates patriarchal, heteronormative, white supremacist, and colonial power structures while assimilating oppositional forms of desire.

Resisting Imperialist Masculinities: Bravado as Moral Survival

- ♦ *Janet Lee, Oregon State University*

During World War I the discourses of bravery, duty, and sacrifice associated with British imperialism shaped combatants’ affective worlds, regulating fear in the production of soldier heroes. This paper employs a feminist history of emotions approach to investigate bravado as a rhetorical device for understanding how imperialism produced embodied emotional performances of military masculinities. Through analysis of diaries and letters of fighter pilots in the British Royal Flying Corps, I suggest bravado functions as a gendered rhetorical device informing narratives of moral survival and functioning as examples of lived resilience to, and replication of, imperialist embodiments and biopolitical orderings.

Violence Against Native Women by Non-Native Men: Analysis of Historical Legislation and Colonialist Attitudes

- ♦ *Genevieve Marie Le May, University of Wisconsin, Madison*

This paper investigates historical legislation, policy, and ideology that perpetuate cycles of violence against Native women in the United States. Specifically, through an analysis of legislation such as *Oliphant v. Suquamish Indian Tribe* (1978) and *Violence Against Women Act & Reauthorizations* (1994, 2000, 2005), I explore how law masks legacies of trauma and fails to address violence occurring at intersections of race and gender-conditions created through colonialism and Eurocentric-patriarchal systems. It asks, “When will the United States decolonize their patriarchal attitudes and allow Tribes to regain full sovereignty; enabling them to prosecute cases of violence against Native women?”

360. TNF Panel: Trans-Pacific Movements: Militarism, Socialism, and Reproductive Politics

1:45 PM–3:00 PM

Palais des Congrès
520A (LCD)

MODERATOR

- ♦ *Karen J. Leong, Arizona State University*

PARTICIPANTS

From Supermaids to Cybraceras: Revisiting “Care Chains” and the Globalization of Labor in a Technological Era

- ♦ *Anna Romina Guevarra, University of Illinois, Chicago*

This paper analyzes the role of technology in blurring geopolitical boundaries and economic hierarchies between the global north and south. Focusing specifically on the performance and delivery of carework in education and service industries, the paper revisits the notion of “global care chains,” exploring whether it can fully account for the complexities of contemporary forms of labor migration, articulations of gendered and racialized “skill,” and changing relationships between human and non-human. In a technological era where automation, simulation, and mimicry are new vocabularies of innovation and exploitation, what are the new hierarchies and idioms of power in this changed landscape?

Orientalism, Eugenics, and Birth Control: Margaret Sanger and Asia

- ♦ *Karen Kuo, Arizona State University*

Margaret Sanger’s writings about her travels to Japan, China, India, and Burma illustrate how she saw Asia as a site of a Malthusian nightmare that necessitated urgent population control. Although many know Sanger’s support of birth control to limit the reproduction of nonwhites and poor immigrants in the U.S, few know about Sanger’s writings on Asia and her global policies on population control. Sanger saw Asia as a site where she could legitimize her eugenics and birth control work and more openly argue for reproductive control as a solution to the growing problem of immigration and poverty.

Saturday, November 12

Asian/American Feminisms: Race, War, and Class

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

This presentation examines the emergence of Asian/American feminisms in the late 1960s and 1970s. I examine how Asian and Asian American women fostered a radical women of color critique of U.S. capitalism, patriarchy, and empire. Asian/American feminisms drew inspiration from U.S. racial liberation movements as well as global decolonization movements during the post-World War II era. Most notably, the formation of the Asian American movement, the U.S. Wars in Southeast Asia, and the political significance of socialist Asian countries in the midst of the Cold War inspired gendered critiques of racism, militarism, and capitalism.

361. Memes and Moral Panics: Social Media, Respectability Politics, and Black Girlhood

1:45 PM–3:00 PM

Palais des Congrès
520B (LCD)

MODERATOR

♦ *Chamara Jewel Kwakye, University of Kentucky*

PARTICIPANTS

- ♦ *Christina Carney, University of Missouri, Columbia*
- ♦ *Anya Michelle Wallace, Pennsylvania State University*
- ♦ *Jillian Hernandez, University of California, San Diego*

This session interrogates the pervasive policing of Black girls on social media through the circulation of memes. Specifically, we examine how these media are invested in the politics of respectability, and, alternately, how Black girls can utilize them to express subjectivity and self-determination. The panel fits the conference subtheme of Bodies and Biopolitics, as it turns attention to the discursive violence conducted through memes that seek to hold power over Black girls' bodies and sexual lives. The session includes a collaborative paper presented by three of the participants titled "Sexual Knowledge and Practiced Feminisms: On Moral Panic, Black Girlhoods, and Hip Hop," which explores the widespread moral panic regarding Hip Hop's danger to Black girls' sexual identities that circulates via social media memes that frame Black women in popular culture, such as celebrity rapper Nicki Minaj as sexually deviant and threatening to a contrived notion of "respectable" Black girlhood. They suggest that this moral panic ignores and silences the sexual knowledge(s) and practiced feminisms created and mediated by Black girls in their own musical work and in their consumption of music by Black women artists.

362. Unsettling Schools: Women of Color Teaching Intersectional #HSfeminism

1:45 PM–3:00 PM

Palais des Congrès
520C (LCD)

MODERATOR

♦ *Stephanie Troutman, University of Arizona*

PARTICIPANTS

Uncovering the Roots of Feminism in Secondary Education in the South

♦ *Jocelyn Thomas, Independent Scholar*

The existence of feminist ideas in high school curricula and the presence of feminist pedagogies in educators' practice has a long trajectory that has as one of its main roots the work of women of color educators teaching in segregated schools at the turn of the twentieth century. The feminism in schools movement, also known today as #HSfeminism, is part of a larger decolonial educator practice that is not always recognized by current mainstream feminist discourse. This paper will trace the roots of feminist teaching practices in the U.S. through its anti-racist and decolonial Southern antecedents.

A New Wave: #HSfeminism in the Single Sex Classroom

♦ *Krystle Merchant, Miss Porter's School*

While students in all-girls private high schools often report an oversaturation of feminism in their school lives, they have also shown some difficulty defining the term or identifying its presence in the curriculum. The classroom can be a place to intervene in the privileged logics of a predominantly white independent girls' school in order to build students' capacity to identify the intersections of history, race, gender, and feminist activism. Moving beyond white feminism and a contributory social history using #HSfeminism unseats traditional narratives and uses a mission-driven approach to connect students to girlhood beyond the girls' school walls.

Transforming #HSfeminism into Middle School Feminism for Girls

♦ *Ann-Marie Delgado, Merced Union High School District*

Using #HSfeminism as a framework, Lift While You Lead (LWYL) establishes mentoring relationships between undergraduates, high school students, and middle school girls. For girls entering into the eighth grade who have been deemed at-risk, LWYL's Empowerment Project provides ongoing academic, social, and emotional support over a five year period. Envisioned as a women's studies pathway that begins in middle school, this program highlights women's contributions to society. Navigating the needs of the students with the politics of the community presents challenges, highlighting why girls in our rural, socio-economically depressed area in California need a voice.

Girls of Color #SayHerName and the Future of #HSfeminism

♦ *Ileana Jimenez, feministteacher.com*

The final paper in this panel will call together feminist teachers, activists, and scholars to imagine the future of #HSfeminism. As a starting point, we will examine blog posts by black and Latina girls who are reading women of color feminisms to define their emerging feminist consciousness in digital spaces. Feminist girls of color #SayHerName by shouting out their black feminist genealogy while reminding us of their forgotten sisters of color. How might we use these blogs as a springboard for mapping out the future of #HSfeminism and the kind of pedagogies we need right now in our K–12 schools?

363. Tactics for Global South and Feminist Disruptions: Silence, Gossip, Petty Tourism, and Media Appropriation

1:45 PM–3:00 PM

Palais des Congrès
520D (LCD)

MODERATOR

♦ *Shenila Khoja, University of Pennsylvania*

PARTICIPANTS

Indigenizing Sci-Fi: Native Women Filmmakers Decolonize a Genre

♦ *Jennifer Gauthier, Randolph College*

This paper explores the deployment of decolonial feminist imaginaries in contemporary science fiction films by Native women. Decolonizing a genre that has been traditionally associated with white male authors, these media activists are what Leela Gandhi would refer to as “mimic men” (or mimic women), whose generic misappropriations transgress boundaries (150). I analyze four short works by Indigenous women filmmakers to demonstrate their resistant reimagining of a classic American genre. Interrogating the genre’s roots in settler aesthetics, these films remap generic conventions and celebrate hybridity as a tool for resistance.

Silence, Silencing, and (In)Visibility: The Geopolitics of Tehran’s Silent Protests

♦ *Azita Ranjbar, Pennsylvania State University*

This paper examines the use of silence as a rhetorical strategy to resist appropriation and silencing of activist narratives during silent protest events in Tehran from 2009–2012. Drawing on feminist geopolitical scholarship, I demonstrate the various ways in which silence was used by Green Movement protestors to protect their own narratives against misappropriation to support the ideological positionings of the Iranian and U.S. governments, thereby making visible the political intentions of demonstrators. I conclude with thoughts on a methodology for reading silences that will facilitate better understandings of resistance in contested geopolitical landscapes.

364. Moving Transgender: Decolonial Practices, Images, Limits?

1:45 PM–3:00 PM

Palais des Congrès
520E (LCD)

MODERATOR

♦ *Rachel Reinke, Arizona State University*

PARTICIPANTS

“Traversing the Weird Ocean”: Reading Colonial Shadows in Trans Narratives

♦ *Melina Alice Moore, City University of New York,
Graduate Center*

In this paper, I contextualize the prominent colonialist rhetoric of travel in recent mainstream trans narratives such as Jennifer Finney Boylan’s *She’s Not There* within eighteenth and nineteenth-century travel writings by women that illuminate the complex relationship between gender and genre in both periods. By connecting trans writers to a lineage of western women writers struggling to reconcile the contradictions between gender and the genres of both travel and autobiographical writings, I complicate analyses of the colonial transgender, ultimately illustrating the continued difficulty of representing female and trans experience within genres defined by masculine imperialism.

Revisitation: Trans Phenomenology and the Moving Image

♦ *Cael Marcas Keegan, Grand Valley State University*

How might certain moving images move us into transgender becoming?

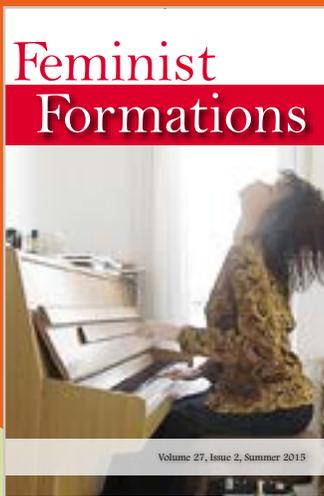
As Sara Ahmed theorizes in *Queer Phenomenology*, “queer objects” (p. 169) allow subjects to deviate from their pre-determined phenomenological paths—to choose another “way.” Citing Ahmed, we might theorize a trans object as permitting gendered perception to thicken across points in “the flesh of the world” (Merleau-Ponty 1968, p. 248) generally considered to be “unfathomably distant” (Marks, 2002, p. x). This talk revisits the film *Under the Skin* and the “Milk: It Does a Body Good” ad campaign to analyze how trans objects might offer unexpected movements into transgender self-realization.

Embodying Resistance Online: Trans Youth Reconfigure Discursive Space(s) of Visibility on YouTube

♦ *Rachel Reinke, Arizona State University*

Possibilities for transgender youth to articulate their subjectivities are foreclosed by focusing on those in closest proximity to normative gender, as seen in representations of trans youth most commonly circulated in popular U.S. discourse. By centering the experiences of non-normative trans youth, we can map spaces where hegemonic understandings of transnormativity are resisted. This paper examines online self-representations of trans youth whose testimonial experiences on YouTube “reconfigure the discursive” space(s) of transgender visibility. In so doing, these non-normative trans youth enact a “bio-digital politics” in their affective disclosures, and resist transnormativity in neoliberal U.S. public discourse more broadly (Raun).

COLLEGE OF LIBERAL ARTS | School of Language, Culture and Society
WOMEN, GENDER, AND SEXUALITY STUDIES



THE NEW HOME OF *FEMINIST FORMATIONS*

Oregon State University is pleased to be the new home for *Feminist Formations*, with Dr. Patti Duncan as editor. The journal cultivates a forum where feminists from around the world articulate research, theory, activism, teaching and learning, thereby showcasing new feminist formations. Published by the Johns Hopkins University Press. For more information, see feministformations.org.

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Oregon State
UNIVERSITY

365. Sex Trafficking in the U.S.: A Conversation for Artists, Activists and Feminist

1:45 PM–3:00 PM

Palais des Congrès
520F (LCD)

This roundtable creates an unusual opportunity for the topic of sex trafficking in the United States to be discussed across disciplinary boundaries. We bring together a filmmaker, activists, and a feminist theorist to present analyses and responses to sex trafficking. We use Pearl Gluck's forthcoming film, "The Turn Out," about the trafficking of rural women at truck stops, as the starting point. All participants are nationally known in their fields.

MODERATOR

- ♦ *Judith Grant, Ohio University*

PRESENTERS

- ♦ *Judith Grant, Ohio University*
- ♦ *Pearl Gluck, Penn State University*

366. Queer-Feminist Pleasures and Videogames: Toward a Decolonial Game Studies

1:45 PM–3:00 PM

Palais des Congrès
521A (LCD)

MODERATOR

- ♦ *Jamie A. Lee, University of Arizona*

PARTICIPANTS

Decolonizing Game Studies Methodology: Feminist Readings of Gaming Practices

- ♦ *Erika M. Behrmann, Bowling Green State University*

This presentation explores how feminist rearticulations of traditional methods in media studies decolonize understandings of player behavior. Invoking the work of Spivak's subaltern subject, I explore how paradoxical decisions during gameplay disrupt traditional logics of coloniality. After observing and interviewing 10 players of *Life is Strange* (2015), I found that players make a series of dialectical decisions based on imaginary geopolitical myths. I conclude by arguing that feminist videogames should not be defined as feminist by the authenticity of its character representation but rather by its Queer and feminist in-game practices.

Resistant Imaginaries of Queerness in the Videogame The Last of Us

- ♦ *Rebecca S. Richards, Saint Olaf College*

This presentation is a hands-on, interactive demonstration of how blockbuster videogames can provide players with a resistant imaginary of queerness. Specifically, the presenter will demonstrate how the videogame, *The Last of Us*, engages in Ahmed's concept of disorientation and Muñoz's resistant imaginary of "queer futurity" to complicate the normative ideological assumptions, violent masculinity, settler colonialism, and compulsory heterosexuality, of many mass-marketed videogames.

Decolonial Gaming and the Queer-Feminist Pleasure, Peril, and Potential of Storytelling in Gone Home

- ♦ *Londie T. Martin, University of Arkansas, Little Rock*

Drawing on queer-feminist approaches to multimedia composing and efforts to decolonize new media studies, this presentation uses sensate engagement to recognize the potentially transformative thirdspace of bodies and histories made im/possible in digital games like *Gone Home* (2013). Through sensate engagement, the presenter highlights some of the radical pleasure and potential in multisensory, digital gaming environments while also demonstrating the perilous silences of a colonizing multimedia ethic—one that erases indigeneity and avoids an intersectional approach to queerness, youth, and whiteness.

367. Administering Difference: Identity-Based Disciplines in the Precarious Academy

1:45 PM–3:00 PM

Palais des Congrès
521B

MODERATOR

- ♦ *Danielle Bouchard, University of North Carolina, Greensboro*

PARTICIPANTS

Where Have All the Feminists & Queers Gone?: A Genealogy of Gender and Sexuality in American Studies

- ♦ *Amy L. Brandzel, University of New Mexico*

In her 2015 Presidential address to the American Studies Association, Lisa Duggan proudly declared that the scholarly association had become infused with a "queer sensibility." Previous presidential addresses offered genealogies of how ethnic studies and race have been troublingly and complexly absorbed into American Studies scholarship, but none have offered explanations as to how and when American Studies became the staging ground for queer and feminist scholarship. This paper offers a preliminary genealogy of how and when gender and sexuality became absorbed as American Studies objects of study, and examines the implications for feminist and queer scholarship within the NWSA.

Colonizing Disciplines: Women's Studies, American Indian Studies, and Hmong Studies

♦ *Diane Detournay, Fordham University*

This paper engages the student-led struggle for the institutionalization of Hmong Studies at UW-Eau Claire to reflect on how the university renders Women's Studies, American Indian Studies, and Hmong Studies into oppositional sites. In a moment marked by intensified discourses of budgetary "crisis" and anxieties about nation-wide student protests, the institutional rhetoric of "equity, diversity, inclusivity" tied the viability of these programs to the compartmentalization of patriarchy, settler colonialism, and US imperialism. Here I trace how these terms effectively produce colonialism as the analytic frame for understanding relationships between disciplines, and the strategic refusals to do so.

Narrative and Transgender Studies in the Neoliberal University: On the Possibilities of the Refusal-to-Narrate

♦ *Michelle Powell, University of North Carolina, Greensboro*

The emergence of transgender studies in recent years marks the "birth" of a new identity-based field of inquiry. Transgender studies' entrance into academia has occurred in parallel with the corporatization of the university itself. Given this confluence, this paper looks at the ways that calls for an increase in narration and "voice" within transgender studies—while serving as a critical intervention in the historical marginalization of transgender autobiography—also participates in neoliberal patterns of academic production. Therefore, this paper asks what possibilities might exit in the refusal-to-narrate.

Torture Hermeneutics: Difference in the US University, "1968" to "9/11"

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

Beginning with Talal Asad's (2007) claim that torture is a hermeneutic—a method of interpretation that produces meaning about difference—this paper investigates the ongoing relationship between the university and torture. Analyzing the recent scandal caused by the American Psychological Association's support of torture and the renewed interest in the Stanford Prison Experiment, this paper argues that torture serves as a technique for producing the kind of meaning about difference that is the hallmark of institutionalized "diversity" projects, speculating on the stakes for those disciplines often thought of as providing difference to the university in the form of "diversity."

368. Decolonial Methodologies: Tactics, Strategies, and Potentials

1:45 PM–3:00 PM

Palais des Congrès
521C

MODERATOR

♦ *Jyoti Puri, Simmons College*

PARTICIPANTS

Thinking Sideways: A Tactic of Decoloniality

♦ *Vrushali Patil, Florida International University*

In contemporary transnational sex/gender/sexuality studies, a predominant methodological approach is to focus on particular (typically non-US) geographical spaces/cultural groups, a move that associates particular sex/gender/sexuality regimes with particular spaces/groups and thereby domesticates the transnational in the moment of acknowledgement. Comparative and survey work further perpetuates these problems. Instead, I offer the notion of thinking sideways across spaces (i.e., empires, nations) and groups (i.e., racialized and/or cultural groups), as well as genres/disciplines of writing, theoretical divides, and current concepts of sex, gender, and sexuality in order to offer a tactic to disrupt colonialist logics.

De/Colonizing Economics: De/Constructing Muslim's Women's Empowerment

♦ *Sara Shroff, The New School*

"Economic empowerment" has become a global buzzword for gender equality. It aims, in particular, to reform and transform Muslim women's subjectivities and sensibilities. In the hegemonic imagination, Muslim women are seen as monolithic figures, divested of agency, reduced to their religious identity and detached from the shifting precariousness of globalization, neoliberalism, and Islamophobia. I challenge this caricature especially within the fields of economics and policy making. How can a decolonial economic framework reframe women's empowerment? Through the construction of what I call decolonial economics, I highlight the intersectionalities that are rendered invisible/distorted in gender and development discourses and practices.

De-Linking Sexuality in the Search for Justice

♦ *Jyoti Puri, Simmons College*

Elaborating on the framework of decoloniality, Walter Dignolo (2007) emphasizes the importance of epistemic de-linking from coloniality. In this regard, decoloniality contrasts sharply with postcolonialism's accent on the linkages enabled by colonial rule and its aftermath, linkages that have constituted Europe and its ex-colonies. Focusing on the ongoing struggle to decriminalize homosexuality in India, this paper engages the methodological differences between decoloniality and postcolonial critique. It offers insights into the potentials of de-linking as a means of undoing systems of modernity that have been defining the search for sexual justice.

369. Mapping Decolonial Imaginaries (Part II): (Im)Mobility, Speech, Coalition

1:45 PM–3:00 PM

Palais des Congrès
522A

MODERATORS

- ♦ Richa Nagar, University of Minnesota
- ♦ Zenzele Isoke, University of Minnesota

PARTICIPANTS

Refugee Protests: Re-Examining Bare Life as a Site of Resistance and Claim-Making

- ♦ Nithya Rajan, University of Minnesota

In this paper, I intervene in the representations of refugees making their way to Europe through an analysis of refugee protests. I argue that refugee protests disrupt and complicate our understanding of the connections between citizenship, rights, and claim making. I focus my analysis on a protest that took place in 2015 at the Greece-Macedonia border, in which refugees sewed their lips together. I examine how the body is used as a site of claim making through a performance of exaggerated silence in a context of rightlessness. Further, I ask what demands are being made to whom?

Time, Space, and Bicycle Travel: The Queer Archive and Mapping Anachronistic Histories

- ♦ Christine Bachman-Sanders, University of Minnesota, Twin Cities

A queer approach to the archive has the potential to disrupt the linear chronology of straight time. This project offers an analysis of an 1890s lady cyclist's diary against a recent cycle tour of my own, as I think through the relationship between time, space, and bicycle travel. Thus, I will indulge in a kind of tactical historiography, a feeling backward, or what Elizabeth Freeman calls "blind groping" (125). Mapping the tactile, temporal, and spatial routes of bicycle travel holds potential to consider alternative histories of bicycle touring, including questions around the politics of gender, mobility, leisure, and labor.

"Imperial Homonationalism and Transnational Queer Solidarity At the 2015 Seoul Queer Parade"

- ♦ SeungGyeong Ji, University of Minnesota, Twin Cities

This paper explores the 2015 Seoul queer parade as a contested site of U.S. homonationalism and transnational queer solidarity. I juxtapose the U.S. government's silence and denial of South Korean prostitutes on the U.S. military bases for the last sixty years, with the ways that U.S. imperialism make South Korean LGBTI populations visible and savable subjects. Also drawing on U.S. ambassador's participation in parade and the statement of U.S. Secretary of State's official diplomatic mandates, I delineate how the Seoul queer parade has become a site of negotiation and friction between imperial homonationalism and transnational queer solidarity.

370. Decolonizing Medical Interventions

1:45 PM–3:00 PM

Palais des Congrès
522B

MODERATOR

- ♦ Arisika Razak, California Institute of Integral Studies

PARTICIPANTS

Decolonized Bodies: Using Narrative to Expose Erasure in Pink Ribbon Culture

- ♦ Jenna Pirok, University of Missouri

Despite increasing awareness of breast cancer due to the rise and popularity of pink ribbon culture, survivors continue to experience medical violence. Based on data from 29 interviews with breast cancer survivors and participant observation at a support group and community events, I argue that pink ribbon culture erases various embodiments and thus perpetuates an image of breast cancer that is limiting and allows inequalities and medical violence to persist. By sharing illness narratives, breast cancer survivors work to decolonize their bodies and reject the silence imposed by pink ribbon culture and biomedicine.

Seeking a Common Language in the Medico-Industrial Complex: "Cinemeducation," Cognitive Change, and Otherness

- ♦ Anna Gotlib, Brooklyn College

The transformative, de-othering effect of narrative patient-physician interactions are familiar ground to feminist bioethicists (Charon 2006). Yet persistent shortcomings in physician-patient communications engender worries about clinicians' moral competence (Nelson 2001). Specifically, this paper confronts devastating narrative failures during early patient cognitive decline by making a case for epistemic and moral repair: Although patient-physician kinships are especially strained by the volatile combination of cognitive changes and lack of common, non-oppressive language, "cinemeducation" (Alexander 2005)—the use of films as shared entry points into illness—might reify not just clinicians' narrative competence, but their empathetic, non-othering solidarity with patients.

The Deligitimization of Women's Experiences in Psychiatric Systems

- ♦ Sue-Ann MacDonald, Université de Montréal

Utilizing participatory action research methods, this study sought to better understand the experiences of women receiving psychiatric services, within contexts of control and domination. Qualitative research methods were used to create spaces in which women could explore their experiences, and reclaim their voices and renounce forms of domination over their bodies. The specific objectives included: to understand the effects of past psychiatric hospitalizations; to highlight the oppressive experiences of women taken up in psychiatric systems; and to shape collective action by making recommendations to improve psychiatric care in light of the denial of women's unique experiences and needs.

Saturday, November 12

Toward a Decolonial Practice of Refugee Women's Health

♦ *Michelle Rungamirai Munyikwa, University of Pennsylvania*

This project draws from my work as a medical student/ anthropologist with a primary health clinic and community health education program designed specifically for refugee women in Philadelphia. I probe the ways in which biopolitical management—construed as “culturally competent” care—structures the rationale of the clinic and refugee medicine more generally. I suggest that examining the clinic's programming—particularly its women's health education program—through the lens of WOC feminisms and queer of color critique can provide the grounds for a new practice founded on a critical approach of radical love and care that challenges biomedical domination.

371. Decolonizing Movements Challenge Modern Formulations: Autonomy; Sovereignty; Knowledge; Resistance

1:45 PM–3:00 PM

Palais des Congrès
522C

MODERATOR

♦ *Sarah Sarzynski, Claremont McKenna College*

PARTICIPANTS

Sovereign Embodiment: Native Hawaiians and Expressions of Diasporic Kuleana

♦ *Kehaulani Natsuko Vaughn, University of California, Riverside*

This paper explores colonial resistance by Native Hawaiians living in California. Specifically, I highlight the collaborative relationships between Native Hawaiians and un-federally recognized California Indian tribes that create forms of recognition often denied by dominant U.S. and state governments and instead exemplify Indigenous cultural survivance—the active cultivation of life that responds to the growing issues of displacement. By utilizing a Native feminist analytic that centers the Native Hawaiian concept of kuleana—rights, privileges, and responsibilities—this paper illustrates an embodied sovereignty that reflects expansive understandings of Indigeneity.

Water is Life: The Santa Ana River

♦ *Charles Anthony Sepulveda, California State Polytechnic University, Pomona*

This paper evaluates the conditions of the desecrated Santa Ana River in southern California, historicizes its destruction, assesses what is being done to clean it up, and provides tradition as theory to offer a solution that re-centers a Native view of land. This paper provides a tribal specific understanding of land in contradiction to the dynamic of submission central to the dual logic of heteropatriarchy and environmental dispossession. Water is life provides an analysis of the monjerio, the gendered dormitories in California's missions, and the continuance of a colonial logic that implements dominance over Native land.

Reconstructing Indigenous Communities in Peru from a Healer Perspective: “The Living Flower” (2013) by Pelagia Gutierrez

♦ *Claudia Arteaga, Scripps College*

Through an analysis of the documentary “The Living Flower” directed by indigenous activist Pelagia Gutierrez from Peru, this paper explores how indigenous organizations and communities use the audiovisual media to assert their cultural and political autonomy. Drawing from reflection made by Gladys Tzul and Raquel Gutierrez, particularly their reflections on “the commons,” I argue that “The Living Flower” advocates for the reconstruction of community through indigenous healers whose role in the rebuilding and recovery of cultural knowledge allows for past legacies to nourish the present and, in so doing, reverse the damages wrought by modernity in indigenous societies and individuals.

Gendering Indigenous Decolonizing Practices: the Aymara, the Karen, and the Zapatistas

♦ *Joe Parker, Pitzer College*

Indigenous resistance intervenes in those forms of political and theoretical “reason” that are recognizable to bourgeois, liberal humanist citizens. So reshaping the limits of liberal humanist “reason” is central to decolonizing possibilities for indigenous autonomous practices. I examine specific practices of gendered resistance to appropriation by nationalisms, Eurocentrisms, (neo) colonialisms, and globalization in movements by the Aymara, the Karen of Southeast Asia, and the Zapatistas. I draw on Spivak, Saldaña-Portillo, and Tuck and Yang to examine the gendered differences at work in concrete instances of indigenous contestation of modern claims to sovereignty and the law with attention to implications for political practice.

372. Decolonizing “Western” Women's Studies through African Feminist Interventions

1:45 PM–3:00 PM

Palais des Congrès
523A

MODERATOR

♦ *Nada Mustafa Ali, University of Massachusetts, Boston*

PARTICIPANTS

(Un)disciplined: How the African Feminist Initiative Disrupts Women's Studies

♦ *Alicia Catharine Decker, Pennsylvania State University*

Although global and transnational feminist theory courses are curricular staples in Women's Studies departments and programs across North America, they have not been able to disrupt the prevailing notion that feminism is primarily “white” and/or “western.” In an effort to decolonize feminist knowledge production, scholars at Penn State University recently launched the African Feminist Initiative (AFI) as an intellectual hub for African feminist research and teaching in the United States. This paper considers the ways in which the AFI “unsettles” the dominant logics of Women's Studies, and by default, promotes a decolonial feminist epistemology.

Decolonizing Feminist Studies: Bridging the Feminist African Diaspora Across Settler and Occupied Territories

♦ *Carolette Norwood, University of Cincinnati*

African diasporic feminism(s) is an intellectual and pragmatic movement, born out of the experiences and conditions of colonialism, slavery, and patriarchy. African feminism(s) strives to end interlocking systems of multiple oppressions. Though geographically diverse, these feminisms are distinctly glocal and yet bridged by a shared experience under colonialism and slavery. This brand of feminism is universally concerned with the ways Afro-Black women manage and resist multiple marginalities—economic, political, and ideological. This paper addresses ways diasporic feminisms disrupts the dominant narrative in western women's studies.

NGOization as a Settler Logic: Lessons from African Feminist and Queer Organizing

♦ *Ashley M. Currier, University of Cincinnati*

Nongovernmental organizations (NGOs) are fixtures in feminist and gender and sexual diversity movements around the world. Feminist and queer scholars have criticized the rise of NGOization, arguing that this organizational form depoliticizes movements (Bernal and Grewal 2014). Building on these insights, I marshal evidence from original research I have conducted with African feminist and queer movements over ten years to consider the problems with NGOization as a limiting settler logic. These lessons matter in the U.S. women's, gender, and sexuality studies classroom, since so many students want to apply what they have learned to feminist and queer social-justice activism.

Can Gender Be Decolonized?

♦ *Tushabe wa Tushabe, Kansas State University*

Analyzing the effects of the tax system in Uganda, this paper addresses the question of decolonial thought in a world that is (re)organized by gender. The colonial system imposed gender on indigenous peoples and divided people into categories of human, less human, or nonhuman, and citizen or noncitizen. This imposition was achieved in Uganda through the tax system by reorganizing familial relations into owner and property, making men citizens and owners of property, while women, children, land, crops, and animals, together became a man's property. If decolonization is necessary to (re)creating balance in all our relations, can gender be decolonized?

373. Ferguson and Feminism

1:45 PM–3:00 PM

Palais des Congrès
523B

MODERATOR

♦ *Diane Harriford, Vassar College*

PARTICIPANTS

Lynching Women: Policing the Black Female Body, A Literary Exploration

♦ *Veronica Watson, Indiana University, Pennsylvania*

#SayHerName and #BlackGirlsMatter have brought renewed attention to the violation leveled at black women by legal and extralegal state actors (McQuire 2010). In light of contemporary events and movements, we once again have a generation craving knowledge of music, art, and literature that can sustain and inspire. This paper examines the production of black female writers as witnesses—a confrontation with the brutality black women have faced and a radical reclaiming of their strategies of resistance and survival—and argues it can be an important foundation for engaging a wider audience in the politics of the #SayHerName movement.

“We All Held Up Candles”: Black Lives Matter Poetry

♦ *Becky Thompson, Simmons College*

The multifaceted forms of resistance to state violence emerging within the umbrella “#BlackLivesMatter movement include an exciting array of spoken word and written poetry (Staff). This art form offers words that speak to the depth of the pain and loss as well as the insistence on holding institutions and people accountable for state and extralegal violence. Drawing upon the insistent and vulnerable writing of several poets, both elder and youth, internationally recognized and those primarily known in their own communities, this paper lifts up poetry as “spiritual activism,” (Anzaldúa 2002) helping to shape and define the #BlackLivesMatter movement.

#simscenes: Student Organizing for Black Lives Matter

♦ *Alex Olivia Bohanan, Simmons College*

This talk will discuss the documentation of the social justice activism that took place at Simmons College in Boston during the 2015–2016 academic year and its connection to the Black Power movement, multiracial feminism, and the larger Black Lives Matter Movement (Nash 2015). A multiracial group of students documented the movement through written reflections, photography, poetry and artistic expression while actively participating in the organizing ourselves. We will also discuss the accomplishments and challenges involved in the independent study course we created to provide an intellectual backdrop for our organizing

Saturday, November 12

374. Indigenous Feminist, Two-Spirit, and Queer Masculinities

Indigenous Peoples Interest Group and Feminist Masculinity Interest Groups Co-Sponsored Session

1:45 PM–3:00 PM

Palais des Congrès
524A

While there is an emergent conversation within Indigenous Studies examining Indigenous masculinities, too often the discourse has remained centered on heterosexual, gender normative masculinities. However, within grassroots movements and artistic work in Indigenous communities, conversations about Indigenous masculinities are intentionally destabilizing the concept of masculinity and gender. Bringing together academics, artists, and activists, this roundtable will imagine a broader conversation about masculinities that moves beyond settler definitions of gender and gender expression.

MODERATORS

- ♦ *Jordan Michael Clapper, University of Idaho*
- ♦ *Qwo-Li Driskill, Oregon State University*

PRESENTERS

- ♦ *Thirza Jean Cuthand, Fit of Pique Productions*
- ♦ *Robert Innes, University of Saskatchewan*
- ♦ *Andres Lopez, Oregon State University*
- ♦ *Lisa Tatonetti, Kansas State University*

375. On the Borders of Belonging: Identity, Faith, and Place

1:45 PM–3:00 PM

Palais des Congrès
524B

MODERATOR

- ♦ *Carrie N. Baker, Smith College*

PARTICIPANTS

Decolonizing Faith Through Feminism: Revisiting Womanism, Mujerista Theology, and Women of Color Religious Interventions in Intersectionality

- ♦ *Sujevy Vega, Arizona State University*

This paper invokes the power of Womanism and Mujerista Theology to understand how Latina Mormons engage their faith and feminism. Placed in a particular border zone of belonging, this paper gives much needed attention to the endurance of Spanish-speaking women in the Church of Jesus Christ of Latter Day Saints (LDS). The following gives credit to las mujeres, the women, who breath life into their faith practices. Though marginalized by multiple intersections of power within their church and society, these sisters in faith trouble what it means to participate and decolonize the very White, very American, brand of religiosity.

Phenomenal Muslim: Challenging the Borders of Identity Across Religion, Gender, Sexuality, and Race

- ♦ *Ariel Sincoff-Yedid, Indiana University*

Identity discourses in the U.S. have received increased attention within public dialogues and social interactions, but the nature and boundaries of these discourses and interactions remain deeply uneven. I ask: Why do we witness evident differences, discrepancies, and inequities in relation to the borders of phenomenological recognition, validation, or denial of religious, gendered, sexual, and racial identities? This paper interrogates questions of systemic social inclusion and exclusion, engaging with scholarly conversations on anti/normativity, identity, and religion. I examine the state of religious belonging in the U.S., especially for American Muslims, and the dynamics of phenomenological recognition and denial.

Project Title: We're Not in Their Plans: Reimagining Latina Space in San Francisco's Mission

- ♦ *Connie Guzman, San Francisco State University*

My project explores the contemporary relationship between tech booms, immigration policies, and housing crises in San Francisco's Mission District. I argue that these interconnected forces contribute to the on-going displacement of long-time residents. I will focus on the disparate experiences of low-wage Latina women by documenting their narratives through oral histories. I hope this project will help to demonstrate their historical presence in the region.

Speaking Back to Power: Decolonizing Practices Among Queer Migrant Mexicana Womxn Back in Mexico

- ♦ *Sandibel Borges, University of California, Santa Barbara*

Utilizing oral histories, in this paper I discuss the experiences of queer migrant Mexicana womxn who migrated to the United States and who returned to Mexico, either by choice or deportation. I argue that queer migrant returnee Mexican womxn engage in processes of home building as a form of resistance to experiencing displacement and systemic violence. These processes of home building are a form of decolonization to the imposed idea that queer migrant womxn are invisible and/or are not "worthy" of belonging to a community, in this case, the U.S.

376. Solidarity with Palestine as Transnational Feminist Praxis: Reflections on the Struggle for Boycott, Divestment, and Sanctions (BDS) within the Imperial University

Feminists for Justice in/for Palestine Interest Group Sponsored Session

1:45 PM–3:00 PM

Palais des Congrès
524C

The National Women's Studies Association's (NWSA) endorsement of the Palestinian call for Boycott, Divestment, and Sanctions (BDS), in November 2015, was a dramatic turning point in transnational feminist praxis (Sharoni & Abdulhadi 2015). As anticipated, the results of the NWSA vote triggered mixed reactions. However, the climate of academic repression and lack of tolerance for scholarly dissent within a system that Chatterjee and Maira (2014) refer to as "the imperial university", has served as fertile ground for the backlash against supporters of BDS. This roundtable conversation will assess both the progress and challenges involving feminist solidarity with Palestinians.

MODERATORS

- ♦ *Rabab Ibrahim Abdulhadi, San Francisco State University*
- ♦ *Simona Sharoni, Plattsburgh State College*

PRESENTERS

- ♦ *Sunera Thobani, University of British Columbia*
- ♦ *Ahlam Muhtaseb, California State University, San Bernardino*
- ♦ *Rabab Ibrahim Abdulhadi, San Francisco State University*
- ♦ *Simona Sharoni, Plattsburgh State College*

377. Theorizing Anzaldua for Theory Classes: Where Does She Belong?

1:45 PM–3:00 PM

Palais des Congrès
525A

"Why have we not read this before?" exclaimed recent Ph.D. students upon reading Gloria Anzaldua, for the first time, in a graduate theory class. At this roundtable, a professor and these very students urge discussion of Anzaldua's absence from many feminist theory classes, even as the notion of "borderlands" is invoked. Our aim: to explore the relation/relevance of Anzaldua's work to current theoretical interests, including post-humanism, new materialism, Baradian entanglement and "the Anthropocene." The roundtable take-away: how to reintroduce Anzaldua into graduate conversations about the most contemporary feminist theories.

MODERATOR

- ♦ *Jennifer Wagner-Lawlor, Pennsylvania State University*

PRESENTERS

- ♦ *Bethany Doane, Pennsylvania State University*
- ♦ *Sara Kern, Pennsylvania State University*

378. The Un/Belonging: Chicana/Mestiza "Realism," Afrofuturism, and Remembering

1:45 PM–3:00 PM

Palais des Congrès
525B

MODERATOR

- ♦ *Rosalva Resendiz, University of Texas, Rio Grande Valley*

PARTICIPANTS

Colonization, Militarization and Decolonization: Chicana/Mestiza "Realism" in/on the Border

- ♦ *Rosalva Resendiz, University of Texas, Rio Grande Valley*

Decoloniality is a romantic notion for those who live on the U.S./Mexico border. The border is a historical colonial process. Gloria Anzaldua's borderlands is also romanticized as the place where roots of consciousness grow. For Chicanas/Mestizas on the border, it is a struggle to plant/grow these seeds. Moraga's "realist" theory of Chicana identity focuses on "theory of the flesh," accounting for the social and physical locations of our brown bodies, providing a place where we can explore decolonization within militarized zones and colonialist structures of education. The border is not where Chicano/a consciousness thrives, it is where Chicano/a consciousness survives.

This Brown Body Remembers: Dismantling Borders, Unsettling Childhood and Claiming Memory

- ♦ *Silvia Patricia Solis, University of Utah*

I locate childhood, memory, and borders within coloniality to articulate remembering as radical and decolonial. Remembering unveils coloniality in "our flesh", our "lands", and our relations by asking, "what being dehumanized meant for our own cultural practices". Remembering reminds us of ways people respond to colonial violence. It also unsettles a logic that distorts childhood memories and stories of land and body with Eurocentric notions of childhood as anterior to Reason, or as posterior (future) or as pathological (present). By remembering, this brown body claims communal memory of elders who practice healing in the U.S. Mexico border.

Afrofuturism, Borders and Home

- ♦ *Andrea Vazquez, University of California, Santa Cruz*

This essay locates Afrofuturism as a disruption to coloniality and a redefinition of borders to interrogate "home". Scholars have sought out to interrogate the affect of western epistemological practice on brown ontologies. There is a great deal to explore when the future becomes a point of departure to our understanding of homage, as a response to our lack of space, and ultimately, as terrace that rewrites the "nepantla" stigma of not being in one place at one time. I engage in a journey to undefine and dismantle borders that enslave us to westernized ideas of the human spirit.

2016 PhD/MA Reception

Saturday, November 12

4:45 PM–6:15 PM

Exhibit Hall | Palais des Congrès

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



PARTICIPATING PROGRAMS INCLUDE:

Applied Women's Studies Program and the Women's and Gender Studies Certificate Program, Claremont Graduate University, Claremont, CA

Arizona State University, School of Social Transformation, Women and Gender Studies Program

California Institute of Integral Studies, The Women's Spirituality Program

Department of Feminist Studies, University of California, Santa Barbara

Department of Gender, Women, & Sexuality Studies, University of Michigan

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

Eastern Michigan University, Women's & Gender Studies Department

Emory University, Department of Women's, Gender, and Sexuality Studies

Indiana University, Department of Gender Studies

Loyola University Chicago, Women's Studies and Gender Studies Program

NWSA Women's/Gender/Feminist PhD and Doctoral Student Interest Group

Oregon State University, Women, Gender, and Sexuality Studies

Rutgers, the State University of New Jersey, School of Arts and Sciences—Department of Women's and Gender Studies

Texas Woman's University, Department of Multicultural Women's & Gender Studies

The Ohio State University, Department of Women's, Gender and Sexuality Studies

The Pennsylvania State University, Department of Women's, Gender, and Sexuality Studies

UCLA, Department of Gender Studies

University of Colorado Boulder, Department of Sociology

University of Kansas, Dept. of Women, Gender, and Women's Studies

University of Kentucky, Department of Gender and Women's Studies

University of Maryland, College Park, Department of Women's Studies

University of Minnesota—Twin Cities, Gender, Women, and Sexuality Studies

University of Northern Iowa, Women's & Gender Studies Program

University of South Florida, Department of Women's and Gender Studies

University of Washington, Department of Gender, Women & Sexuality Studies

Women's, Gender and Sexuality Studies Department, University at Albany, SUNY



379. Plenary Session: Performing Resistance

3:15 PM–4:45 PM

Palais des Congrès
220E

Highlighting how creative world-making practices have long been crucial to anti-colonial, queer, and coalitional resistances and radical revisionings, this plenary explores the dynamic relationship between performance and social change and engages a decolonial imaginary as vital to producing transformative consciousness. Drawing on experiential knowledges, powerful storytelling, and rhythmic resonances, the presenters address how creative praxis is pivotal to dismantling oppression, contesting empire, and producing new mythologies and ways of living/loving/being/moving/speaking/creating. Collectively, these artist-activists/activist-artists offer fierce poetics, powerful visions/visuals, and deep insights into the role of the creative in radical transformation, organizing for collective action, and relational (re)imaginings.

MODERATORS

- ♦ *Karma Chávez, University of Texas, Austin*
- ♦ *Laura Gutiérrez, University of Texas, Austin*

PRESENTERS

- ♦ *Natalie Diaz, Institute of American Indian Arts*
- ♦ *Favianna Rodriguez, CultureStrike*
- ♦ *Tali Taliwah, Independent Scholar*

380. PhD/MA Reception

4:45 PM–6:15 PM

Palais des Congrès
Exhibit Hall

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

381. Decolonial Praxis and Desiring Knowledge from the “Global South”

5:00 PM–6:15 PM

Palais des Congrès
514a

MODERATOR

- ♦ *Amanda Swarr, University of Washington, Seattle*

PARTICIPANTS

Feminista y Bastante Liberada: TransLatinas Decolonizing their Faces and Reaching for the Sacred

- ♦ *Karla Padron, Bowdoin College*

In the Introduction of *Making Face, Making Soul*, Gloria Anzaldúa writes, “we begin to acquire the agency of making our own caras. Making faces is my metaphor for constructing one’s identity.” Using engaged ethnography in TransLatina beauty pageants, this paper argues that through the application of makeup, some TransLatinas acquire autonomous and self-authoring agency by making their own faces, their own identities. Through their self-authorship, they create identities defiant of the rules that make social (and physical) death possible. In this manner, they enact their decolonial imaginary and “write themselves” into a new social setting.

Hablemos Claro: Acts of Violence Committed in Mexico and on U.S. Soil Against Central American and Mexican Women & Children Refugees

- ♦ *Elizabeth Ramirez Arreola, University of Washington*

This paper examines the complex immigrant narratives of multiple acts of policing and state-sanctioned violence that criminalize and control the bodies of displaced women and children from Central America and Mexico, in the long-standing humanitarian crisis of the United States’ southern border. Author Linda Smith says “testimonio is a narrative of collective memory; is a form which the voice of a witness is accorded space and protection.” I look at the use of testimonio as decolonial praxis and feminist methodology asserting immigrant rights through individuals’ narratives, and as a political strategy for reinserting stories left out of the U.S. immigration debate.

De/reifying Japanese Colonial Order in “Comfort Women” Struggle

- ♦ *Jiwoon Yulee, University of Washington*

The lived experience and narratives of “comfort women” are becoming an ever more present battlefield of militant contestation between transnational activist groups and the postcolonial national authorities—South Korea, Japan, and the US. This paper examines the indexes of colonial biopolitics and articulation of sexuality, ethnicity, gender, and class under Japanese imperial war economy (1910–1945). Critically reading the discourse of “authentic” colonial subjects constructed through historical “facts,” I propose a decolonial reading of the indexes of reified subjects—particularly “sex slaves” and “factory women”—as intersectional categories through which the colonial order is maintained, fueled, and reproduced.

Saturday, November 12

382. Family, Motherhood, and Dependency in Immigrant Homemaking

5:00 PM–6:15 PM

Palais des Congrès
514b

MODERATOR

- ♦ *Trycia Bazinet, University of Ottawa*

PARTICIPANTS

Intergenerational Relationship Between Adult Daughters and Elderly Mothers in Chinese Immigrant Families

- ♦ *Xuemei Cao, State University of New York, University at Albany*

Using Intergenerational Ambivalence Theory from Lüscher & Pillemer (1998) and Connidis & McMullin (2002), this paper studies intergenerational relationship between adult daughters (or daughters-in-law) and elderly Chinese immigrant mothers in Flushing Chinatown, Queens, New York City. The paper mainly examines three questions: How do gender norms and (non)citizenship shape intergenerational relationships? What strategies are used to manage intergenerational relationships? How does migration reconstruct gender dynamics and family relations within Chinese immigrant families?

Women and Migration: Religion As Homemaking

- ♦ *Louise M. Doire, College of Charleston*

The 19th century migration of Quebec's French-Canadians to Woonsocket, RI, resulted in la ville plus Française aux États-Unis. For a hundred years they transformed their cultural and religious environment. Thomas Tweed described this dynamic in *Crossing and Dwelling: A Theory of Religion*. This paper applies Tweed's theory of religion as "dwelling practices" of the body, home, homeland, and cosmos to the migration of the Quebecois to Woonsocket. Tweed wrote, "Religion is homemaking." This paper will further develop his theory to argue that historically women have been the principal bearers of religion from one place to another.

383. A Roundtable on Women Digitizing Revolution: Race, Gender, and the Technological Turn

5:00 PM–6:15 PM

Palais des Congrès
514c

This intergenerational, multiracial roundtable includes: senior faculty who are prominent in the field of race and digital culture as well as doctoral students, postdoctoral researchers, and lecturers. The group will share expertise and analysis of biopolitical power exercised through digital forms of harassment and microaggressions and how they affect women and racial minorities in gaming, social media, and other digital spaces.

MODERATORS

- ♦ *Lisa Nakamura, University of Michigan, Ann Arbor*
- ♦ *Guisela Latorre, Ohio State University*

PRESENTERS

- ♦ *Veronica Paredes, University of Illinois, Urbana-Champaign*
- ♦ *T.L. Cowan, Yale University*
- ♦ *TreaAndrea M. Russworm, University of Massachusetts, Amherst*
- ♦ *Corrigan R. Vaughan, University of California, Santa Barbara*
- ♦ *Cassius Adair, University of Michigan*
- ♦ *Dorothy Kim, Vassar College*

384. Publishing Feminisms Interest Group Business Meeting

5:00 PM–6:15 PM

Palais des Congrès
515a

385. Science and Technology Task Force Business Meeting

5:00 PM–6:15 PM

Palais des Congrès
515b

386. Librarians Task Force Business Meeting

5:00 PM–6:15 PM

Palais des Congrès
515c

387. Creative Resistance in Mass-Market Texts: Decolonizing Fictions, Re-Imagining Narrative

5:00 PM–6:15 PM

Palais des Congrès
518A (LCD)

MODERATOR

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

PARTICIPANTS

Decolonizing Bitch Planet: Resistant Form and Content in the Popular Comic Series

- ♦ *Colleen Clemens, Kutztown University*

By telling the story of a colony built to contain "non-conforming" women guilty of "bad mothering" and "being too big," *Bitch Planet* creates a narrative that shows the opportunities for community formation within a colonized area—specifically among women. This paper will investigate the opportunities both the characters have to subvert the colonizers' mandates and the ways the creation of the text itself disrupts hegemonic notions of narrative, especially in the comic genre.

Re-Shaping the Future with Art: Latin@ Imagination Decolonizing Science Fiction

♦ *Maria Ruiz, Kansas State University*

Contemporary Latin@ science fiction and fantasy novels are a continuation of cultural story telling as a way of survival and thus resistance to settler colonialism. This paper examines Daniel José Older's young adult science fiction novel, *Shadowshaper*, as a decolonial text that imagines an alternative world where creative arts are a powerful tool to resist oppression. The heroine, Sierra Santiago, uses her shadowshaping and painting to fight villains and resist gentrification in her community. Santiago's resistance to gentrification reflects the power of Latin@s' creativity and imagination in disrupting oppression.

Resistant Traditions in Moonshot: The Indigenous Comics Collections

♦ *Amanda Morris, Kutztown University*

Resistance to settler presence and knowledge structures is brought to life by the Native writers and artists who contribute their stories to Moonshot: The Indigenous Comics Collection. Traditional beliefs and contemporary realities blend with fantastical elements to create a uniquely Indigenous view of the world that consistently rejects hegemonic, racist, and sexist beliefs practiced by colonizing nations. This presentation will investigate how three of the stories in the collection accomplish this resistance, as the audience views the incredible comic artwork and is invited to participate in the conversation.

Sidekick to History: Renovating the Archive in the Women's Mass Market Historical Novel

♦ *Sarah Whitney, Penn State Erie, The Behrend College*

This paper maps the slow decolonization of the contemporary American women's historical novel, focusing on the "sidekick to history" subgenre, which rewrites indelible events in US history from the perspective of a woman behind the scenes. Such novels challenge imperialist and masculinist master narratives. However, despite intersectional engagement, many risk re-centering white women as historical change agents. The new fault lines within the "settled" middlebrow historical novel, a reactive genre which prizes sympathetic identification between women, can help us understand the impact that intersectionality and affective feminisms are having on mass-market literature.

Dissenting Voices: Unsettling Dominant Knowing

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

This paper examines "decoloniality" using "Unsettling Settler Logics" to theorize ways Women/Gender Studies (WGS) undergraduate narratives on race/ethnicity/gender/sexuality/constructions of difference disrupt colonial narratives of exclusion frequent in Eurocentric/heteropatriarchal knowledge. The paper maps ways a creatively-conceived, student-authored journal, published annually in a WGST Senior Seminar taught at a comprehensive public university, disrupts dominant canons longstanding to academic discourse. Tapping Lorde (1984), Simpson (2015), and Trask (1999) as literary representations,

the paper asks: How do we cultivate subverted knowledge common to students creating from marginalized locations of identity? And how do we strategically shift dominant forms of knowing/doing that silence/erase marginalized identities?

388. Feminist Imaginaries across Media

5:00 PM–6:15 PM

Palais des Congrès
518B (LCD)

Our scholarly attention to feminist imaginaries that resist and rework colonizing power should not exist in isolation. We work on literary and popular texts that range from mainstream to explicitly decolonial, but our premise in this roundtable is that these different forms of world-making speak to larger concerns about the nature of decolonial imaginative practices. Muslim poetry, feminist fantasy fiction, reality television, Sandbox video games, and trans memoirs each operate within their own fields of power relations, sometimes providing imaginative resistance, and those critical moments of world-making potential are what we will highlight.

MODERATOR

♦ *Ginna Husting, Boise State University*

PRESENTERS

- ♦ *Lauren J. Lacey, Edgewood College*
- ♦ *Lisa King, Edgewood College*
- ♦ *Rhea Jane Lyons, Edgewood College*
- ♦ *Tasneem Alsayyed, American University of Central Asia*
- ♦ *Sarah Moore, Edgewood College*

389. Intersectionality and the Body Politics of Gender Violence: Rape, Sexual Harassment, and Prisoner Abuse

5:00 PM–6:15 PM

Palais des Congrès
518C (LCD)

MODERATOR

♦ *Cheryl Llewellyn, University of Massachusetts, Lowell*

PARTICIPANTS

Intersecting Patterns of Subordination in the Anti-Rape Movement on College Campuses

♦ *Brooke Hannah Mascagni, Texas A&M University, Kingsville*

This paper shifts the attention of the anti-rape movement on U.S. college campuses to a cultural environment that more accurately reflects the diverse experiences of college students. Latina students in South Texas are uniquely situated where multiple systems of oppression meet: race, citizenship, and gender. I argue that critically evaluating the ways that patterns of subordination intersect with and shape college students' experiences of sexual violence is essential for the development of effective policies, programs, and services across institutions of higher learning.

Saturday, November 12

Segregation Inside: Institutional Level Racialized-Gender Disparities in Solitary Confinement Practices

♦ *Traci Schlesinger, DePaul University*

While serving time, fully half of all county and state prisoners and 20 percent of all federal prisoners are written up for breaking a prison rule. Among prisoners who correctional officers write up, 85 percent are disciplined in some way. Short of prosecution for a new crime, the most serious form of discipline is solitary confinement. This study explores the predictors of the likelihood of spending time in solitary confinement and examines what prison and individual characteristics, particularly at the intersections of race and gender, can predict this punitive measure.

Decolonizing the Racial Dimensions of Sexual Harassment and Violence of African-American Women

♦ *Cristine Maria de la Luna, Metro State University, Denver*

This paper aims to explore and interrogate the political import of the theory of intersectionality. As intimated by civil rights scholar Kimberlé Crenshaw, intersections of racism and sexism must be recognized, and actively interrogated if women of color are to be empowered in their struggle against sexual abuse. My introduction will set the parameters for the exploration of intersectionality as having existed as a lived reality long before it became a term. In its entirety, this examination seeks to provide a reading of intersectionality as a profound invisibility, which exists in relation to the law.

390. Feminist Freedom Warriors: A Digital Video Archive Project

5:00 PM–6:15 PM

Palais des Congrès
519A (LCD)

We propose a discussion around a preliminary screening of Feminist Freedom Warriors (FFW), a digital video archive and documentary project. FFW follows in the legacy of library-based video archive projects that creatively link video with feminist practices and preservation. The project consists of a series of interviews with inspiring anti-racist, anti-capitalist feminists whose struggles are deeply interconnected even when their geographical sites of work may be scattered. FFW is committed to decolonial pedagogical practice for future generations of feminists via an engaged dialogue with feminist scholar-activists whose labor is deeply anchored in post 1960s social movements.

PRESENTERS

- ♦ *Chandra Talpade Mohanty, Syracuse University*
- ♦ *Linda Carty, Syracuse University*
- ♦ *Taveeshi Singh, Syracuse University*

391. The Praxis of Decolonial Feminism

5:00 PM–6:15 PM

Palais des Congrès
519B (LCD)

MODERATOR

- ♦ *Maria Lugones, Binghamton University*

PARTICIPANTS

Witnessing Homosocial Violence Through a Decolonial Praxis

♦ *Annie Isabel Fukushima, University of Utah*

This presentation examines a genealogy of legal events, from the Hornbuckle sisters, Adriana Delcid, Agni Lisa Brown, “Jackie” Roberts, to state and federal legislation, to examine witnessing homosocial violence. Drawing upon decolonial feminist Maria Lugones, I call for new forms of witnessing. This witnessing embraces Lugones concept of “faithful witnessing,” a witnessing against power that is on the side of resistance. Through Lugones, I call for a witnessing that embraces decolonial praxis where the witness inhabits the complex, is unsettled by what they are seeing, and challenges normative visions. This decolonial theory and practice of witnessing is an “unsettled witnessing.”

Bridge, Coalition, Pedagogy, and Rugby: A Decolonial Feminist Politics of Being “With You”

♦ *Cindy Cruz, University of California, Santa Cruz*

The pedagogy of *This Bridge Called My Back* supports epistemological interventions that engage pre-service teachers in developing alternative accounts of their relationship to the world and how these accounts are unavoidably theoretical, decolonial, and provide starting points for thinking about pedagogy, power, and praxis. Meditating on the practices of rugby’s “with you” and Lugones’s (1987) “world”-traveling, coalition as practice becomes central in thinking through the intersectional problems of teaching and schooling, particularly as California teachers work with under-resourced schools, dispossessed students, and their families.

Tuning Into Coalition, Sounding Decolonial Feminism

♦ *Wanda Alarcon, University of California, Berkeley*

The coloniality of gender (Lugones 2007) lets us see coloniality at work so we may disenchant ourselves from categories of gender. How do we disenchant our ears from hearing coloniality? This paper engages the anthology, *This Bridge Called My Back: Writings by Radical Women of Color* as a sonic archive where you may hear chants, cries, music, noise, and tune into a soundscape of coalition. To activate a decolonial feminist politics of listening from the written text to the larger social becomes inextricably linked decolonial feminist practices.

“Pedagogies of the Broken-Hearted”: Notes on a Pedagogy of Breakage, Women of Color Decolonial “Movidas,” and Armed Love in the Classroom

♦ *Anna Rios-Rojas, Colgate University*

In this essay, I explore the contradictory ways that ruptures, breakage, and, more specifically, “broken-heartedness” can be pedagogically productive in allowing “us” (students and professor) to travel decolonially to spaces we couldn’t otherwise get to. In acts of breakage are opportunities for transformation. Thus, a “pedagogy of a broken-heart” might allow us to sketch a different kind of map for “world-traveling” (Lugones 1987). In particular, I look to the role of art in opening up an unsettled/unsettling pedagogical space where we might begin to imagine an alternate mode of living/loving together—a “movida” (Sandoval 2000) towards decolonial praxis.

392. R-R of Feminist Biopolitics: Race-Reproductivities and Decolonial Apertures

5:00 PM–6:15 PM

Palais des Congrès
520A (LCD)

During the past 20 years—following Faye Ginsburg and Rayna Rapp’s (1995) clarion call to “bring reproduction to the center of social theory”—the study of reproduction has indeed become essential to theorizing gender and power. Yet the intersection of reproduction, racial and identity politics, and ontologies remains underexplored. This roundtable addresses the colonial and racialized logics that contribute to the socio-medical, structural vulnerabilities within reproduction. Central to emerging decolonizing possibilities for this research on race, politics, and reproduction is the salient interrogation of how colonial orderings are differentially experienced through structural, physical, affective, medical, and material forms of violence.

MODERATOR

♦ *Dana M. Davis, City University of New York, Queens College*

PRESENTERS

- ♦ *Laura Briggs, University of Massachusetts, Amherst*
- ♦ *Dana M. Davis, City University of New York, Queens College*
- ♦ *Christa Craven, College of Wooster*
- ♦ *Nessette Falu, City University of New York, Graduate Center*

393. Performing Motherhood: Practices of Decolonization

5:00 PM–6:15 PM

Palais des Congrès
520B (LCD)

MODERATOR

♦ *Heather Hewett, State University of New York, New Paltz*

PARTICIPANTS

“My Body Is Not Your Battleground”: Performative Resistance and Forced Sterilizations in Peru

♦ *Leticia Robles-Moreno, New York University*

Between 1995–2000, Alberto Fujimori’s de facto dictatorship sterilized more than 300,000 indigenous women against their will. This “public health plan” enacted another means of neo-colonial oppression that treated female bodies as territories susceptible to appropriation and erasure, and motherhood as a disposable commodity. To seek justice, visual and performance artists support the victims by responding from and through the body, thus reinstating it within the social and the political. I explore how art, activism, and academia can weave collective alliances of motherly resistance against policies that intend to violate—literally and metaphorically—the right to control our own bodies.

Performing Mami on Social Media: Refusing to Reproduce the Coloniality of Gender and Sexuality

♦ *Jessica Nydia Pabón, State University of New York, New Paltz*

As a bisexual second-generation Boricua, performing motherhood entails enacting my sociocultural and political commitments as a practice of decolonization. In 2015 a photograph of my son wearing a flower headband captioned “#GenderBendingSaturday” went viral within my Facebook network. By examining comments demanding that I “straighten” his gender presentation and “fix” his body onto a heteropatriarchal sex/gender binary, I investigate the multifaceted wounds of coloniality from ancestral Taíno indigeneity to US settler contemporaneity. I offer a testimonial on how the labor of performing mami is an act of healing, of transformation, and of the refusal to reproduce an ideological settler futurity.

not a number: Aylan Kurdi, Hashtag Activism, and the Measure of a Feeling

♦ *T. Nikki Cesare Schotzko, University of Toronto*

On 4 September, Franko B posted on Facebook a stitched-canvas of Aylan Kurdi, drawn directly from Nilüfer Demir’s photograph that permeated mainstream and social media. On 4 February, Ai Weiwei posed, facedown, on a Greek beach. Considering the impact Demir’s photograph had on the Syrian refugee crisis in relation to the difficult consequences of its aesthetic renderings, I propose an affective politics of feeling-motherhood wherein “motherhood” might signify a performance of decolonization that deflects formalized understandings of kinship away from dyadic, heteronormative structures and instead gestures toward land and bodies, binding together present and future acts of resistance.

Saturday, November 12

394. Queer Refugee (Geo)Politics: Intimacy, Embodiment, Resistance

5:00 PM–6:15 PM

Palais des Congrès
520C (LCD)

MODERATOR

- ♦ *Melissa Autumn White, Hobart & William Smith College*

PARTICIPANTS

Intimate Geopolitics: Notes on the Privatization of Sexual Orientation and Gender Identity (SOGI) Refugee Sponsorship in Canada

- ♦ *Melissa Autumn White, Hobart & William Smith College*
- ♦ *Ryan Conrad, Concordia University*
- ♦ *Golshan Golriz, McGill University*

This paper provides a report-back from a research project exploring the genealogy of private refugee sponsorship in Canada with a specific focus on the emergence of the Rainbow Refugee Assistance Fund in 2011. Now going into its fifth year, this three-year “pilot” project was initiated by Citizenship and Immigration Canada in response to targeted activism around Iranian queer refugees, and was enunciated as a challenge to LGBT organizations to “step up” and take responsibility for (re)settling sexual orientation and gender identity refugees. Drawing on our policy and interview-based research, this paper theorizes the intimate geopolitics illuminated by this program.

Queer Resistance to Refugee Exclusions: Perils and Potentials of Research-To-Advocacy Praxis

- ♦ *Sharalyn R. Jordan, Simon Fraser University*

The Conservative government justified an overhaul of Canada's refugee system (2010–2015) through rhetorics of “terrorist threat” and “bogus refugees” exploiting Canada's generosity. To advocate against such regressive reforms, collaborative knowledge produced through qualitative inquiry with queer and trans refugees was translated into advocacy tools, including submissions to parliamentary committees, the Immigration and Refugee Board, and federal court affidavits. Reflecting on the perils of knowledge mobilization for advocacy on LGBTQ refugee rights within national and global politics of settler-colonialism and neoliberalism, this presentation highlights the challenges of traversing modes of persuasion and evidence while navigating discourses of homonationalism, islamophobia, and vulnerability.

Deportation as Lived Experience: Participatory Theatre with Lesbian Refugees and Asylum Seekers in the United Kingdom

- ♦ *Rachel Lewis, George Mason University*

In April 2015, Nigerian lesbian Aderonke Apata was denied political asylum in the United Kingdom on the grounds that she could not provide “proof” of her homosexuality. This paper examines participatory theatre and performance featuring lesbian refugees and asylum seekers that is emerging to contest the UK deportation regime. As I argue, by allowing lesbian migrants to take an active role in the production of their

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Julia Alvarez: Author of *How the Garcia Girls Lost Their Accents*

“This fan-frikkin'-tastic project will prove absolutely invaluable as a source for feminists, women and men in general, scholars in and out of academia, !”

Robin Morgan: Author of *Sisterhood is Powerful*

“What a great resource - a real gift for so many students of the American woman's story. I'm so proud to be in it.”

Gail Collins: *New York Times* columnist

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asylum narratives, participatory theatre with lesbian refugees and asylum seekers not only documents the conditions of deportability experienced by queer women of color, but constitutes a form of creative resistance in its own right.

395. *Ratchetry and Radical Excesses: Coloniality, Performance, and Narratives of Black Women's Disruptive Labors*

5:00 PM–6:15 PM

Palais des Congrès
520D (LCD)

MODERATOR

- ◆ *Dana Maria Asbury, Healthy and Free Tennessee*

PARTICIPANTS

To Excess: Built Form and Sexual Exchange in the Beacon Group's Barrack Yard Literatures

- ◆ *Kaneesha Cherelle Parsard, Yale University*

In the late colonial West Indies, British colonial bodies sought to raze unplanned barrack yards. In the 1920s and 1930s, C.L.R. James and the Beacon group penned realist novels and short stories depicting the lives of the yard's working people. This paper reads barrack yard short stories with West Indian housing and social welfare policy to investigate the informal economy of the yard. The women at the center of these stories do not hold formal employment. Instead, in kept relationships, they exchange sex for resources. In this way, the barrack yard is the underside of capitalist labor and respectability.

Michelle Cliff and The Acoustics of Decolonization

- ◆ *Petal Samuel, Vanderbilt University*

Michelle Cliff's *No Telephone to Heaven* illustrates the transition to the independence period in Jamaica through images of noisy, unruly, and crowded soundscapes. Cliff's work, I argue, responds directly to attempts by the British colonial regime to regulate the soundscape—and thereby target Afro-Caribbean social spaces, rituals, and forms of labor—through noise abatement legislation and public discourses about the physical and psychological effects produced by exposure to noise. This work shows that, after independence, Anglophone Afro-Caribbean women writers like Michelle Cliff forwarded visions of a decolonized soundscape by valorizing unorthodox forms of hearing and listening in their literatures.

Terrains of Solidarity: The Migration Narrative of a Black Revolutionary

- ◆ *W. Chris Johnson, University of Toronto*

A member of the Brixton Black Women's Group and the Black Liberation Front—a London-based revolutionary Pan-Africanist organization founded in 1971—Zainab Abbas combated racism, capitalism, patriarchy, and empire through grassroots journalism, self-help programs, and diplomacy. A self-described Black Egyptian Nubian, Abbas was instrumental in realizing

the BLF's ideology of revolutionary transnationalism. This paper examines the labor of building solidarity through Abbas's personal history. Abbas brokered alliances between black anti-imperialists in the British metropole and freedom fighters in North Africa and Sub-Saharan Africa through personal relationships underwritten by migration, desire, and bonds of anti-misogynist sisterhood.

Black Women Raise their Daughters and Love their Sons: Mother-Son Relationships on Love & Hip Hop

- ◆ *Heidi R. Lewis, Colorado College*

Popular and academic discourse about Black families often denigrates Black mothers for their "inability" to rear their children without fathers, especially Black sons. This paper examines how this narrative has been perpetuated by VH1's Love & Hip Hop franchise, specifically examining constructions of the relationships between rapper "Jim" Jones and his mother Nancy, rapper "Li'l Scrappy" Richardson and his mother Deborah "Momma Dee" Gaither, and R&B singer "Omarion" Grandberry and his mother Leslie Burrell. More specifically, I argue that these narratives perpetuate misogyny (via mother-blame), dangerous ideals about Black men, and hierarchies of oppression within Black communities.

396. "Always Already Colonized"?: Rescripting Black Female Sex and Sexuality in Contemporary Black Feminist Cultural Production

5:00 PM–6:15 PM

Palais des Congrès
520E (LCD)

MODERATOR

- ◆ *Rhaisa Williams, Northwestern University*

PARTICIPANTS

Decolonial Gestures: Love and Hip Hop, Black Lesbian Illicit Eroticism, and the Southern Black Ratchet Imagination

- ◆ *S. Tay Glover, Northwestern University*

This paper explores how VH1's Love and Hip Hop Atlanta (LHHATL) and ratchet sexuality representations of the show's star, Joseline Hernandez, epitomize LaMonda Horton-Stallings' concept, "The Black Ratchet Imagination," an imaginative queer reconsideration of ratchet performances as queer liberatory anti-work disreputable performances that imagine post-work, post-human subjectivities that secure black women's bodily autonomy (136). I build on Horton-Stallings to consider how ratchetness is a Southern politics of resistance—geopolitical erotic counter-culture of modernity—and to illuminate how these representations highlight decolonial gestures and crevices of power, pleasure, and play available through illicit eroticism economies for Southern Black queer/SGL/lesbian women.

Saturday, November 12

Surface and Lesbian Sexuality

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

This talk works through Mickalene Thomas's *Origin of the Universe*, a version of Gustave Courbet's *Origin of the World* that positions her black vulva in place of an anonymous white model's genitalia. In Thomas' production of a decorative and intimate landscape, I argue that she reframes lesbian sexuality and its attachment to surface by allowing us to dwell on the potential pleasures offered by the rhinestone and its historic attachment to pleasure and excess.

Future Black Arts: Saving Black Women from Public Health

- ◆ LaMonda Horton-Stallings, *University of Maryland, College Park*

This paper utilizes queer theory, crip theory, and feminist theory to propose black lesbian subculture and spaces as the foundation from which to erect new institutions centered on all black women's sexual and reproductive needs: Needs that are affective, emotional and psychic as well as physical and biological.

The Other Black (W)hole: Leveraging Black Pussy in Pam Grier's Blaxploitation Films

- ◆ Shoniqua Roach, *Northwestern University*

Building on Evelyn Hammonds' and Jennifer Nash's foundational work to analogize black female sexuality and the black female anus, respectively, to "black (w)holes" that critics have construed as colonial markers of black deviance and pathology, this paper attends to another fraught "black (w)hole": black pussy. Through an exploration of Pam Grier's Blaxploitation characters' leveraging of black pussy to secure extra-judicial black justice and liberation, this paper reimagines black pussy as a site of black queer feminist decoloniality.

397. Queer(ed) Bodies, Affects, & Interfaces: Canadian/US Artists of Color in the Trans-Pacific Era

5:00 PM–6:15 PM

Palais des Congrès
520F (LCD)

MODERATOR

- ◆ Victor Román Mendoza, *University of Michigan*

PARTICIPANTS

Politics of Composure: Masochistic Inductions of Transpacific Capital from Yoko Ono to Lisa Park

- ◆ Peggy Kyoungwon Lee, *University of Michigan, Ann Arbor*

This paper takes up Musser's queer framing of the "plasticity" of masochism that cannot be reduced to "a practice of exceptionalism or subversion but as an analytic space where difference is revealed (19)." Attending to performances from two transnational Asian performers, Yoko Ono's iconic 1965 "Cut Piece" and digital artist Lisa Park's recent "Eunoia"

performances, situated in different moments of US-Pacific empire, masochism helps articulate a politics of racialized composure. I argue that composure illuminates how the performances are implicated in affective representational networks of the exploited Asian laborer and Asian/American middle-class in the rise of the Trans-Pacific Era.

Another Art History: The Art Movements of Toronto Queers of Colour 2000–2010

- ◆ Elisha Lim, *Ontario College of Art and Design University*

This paper researches the performance art practices of Toronto queers of colour from 2000–2010 to reveal a cogent and overlooked artistic genealogy. Contemporary Toronto art galleries and the art history that they represent soothe and accommodate settler histories, nostalgias, and logics. Queers of colour produce overlooked and systematically marginalized art movements that perform a playfulness to exceed and reject the knowledge regimes of imperial nation-states. This paper examines performances that took place at d'bi young's Anitafrika Dub Theater and Buddies in Bad Times and demonstrates that Toronto queer artists of colour provide powerful tools for decolonial world making.

Mutating Memory: Shu Lea Cheang's Computer Virus/Netart project BRANDON

- ◆ Lokeilani Kaimana, *University of Texas, Austin*

This paper discusses artist Shu Lea Cheang's durational and interactive Netart project, BRANDON (1998–1999), as one instance in which her work deterritorializes the boundaries between media and socio-political life. With BRANDON—named for Brandon Teena—Cheang infiltrates a history of global policies that have marked certain bodies for death. BRANDON invites us to reform our commitments to binary systems as we engage multiple interfaces and connect across geographic space and linear timeframes. I argue that BRANDON is exemplary of Cheang's larger oeuvre that translates mutation and the viral from a language of abnormality into a system of aesthetic experimentation and human possibility.

Pedagogies of Time and Space: Traveling Through the Work of Camille Turner and Tom Cho

- ◆ Alvis Hoi-Ying Choi, *York University*

This paper discusses a queer of colour performative practice of transcending here and now in the embodiment of a fictional self. I examine the work of artist and author Tom Cho and media/performance artist Camille Turner through illuminating the experience of the performer from a first-person perspective. I argue that whether it is through bodily performance, writing, or in the unconfined mental space of fantasy, performing time and space travel allows one to enter what Victor Turner (1987) calls "the liminal space," offering a state for individual transformation and a condition for collective emancipation.

398. Decolonial Feminist Knowledge-Making on Wikipedia

5:00 PM–6:15 PM

Palais des Congrès
521A (LCD)

Created in 2001, Wikipedia has grown into one of the largest reference websites on the Internet, with over thirty eight million articles in over two-hundred languages. Despite the fact that Wikipedia was founded on the notion that anyone could contribute content, the world of knowledge on Wikipedia reflects an investment in knowledge aligning with masculinity, whiteness, and coloniality. Approaching editing on Wikipedia as a political act, this workshop addresses opportunities and challenges of exceeding and rejecting dominant knowledge regimes on Wikipedia.

PRESENTERS

- ◆ *Carol A. Stabile, University of Oregon*
- ◆ *Jeremiah Favara, University of Oregon*

399. Border Crossings in Girlhood Studies: A Case for Transnational Feminist Dialogues

5:00 PM–6:15 PM

Palais des Congrès
521B

This roundtable asks one key question: What does it mean to produce, co-produce, and sustain knowledge about girls' lives and girls' bodies in the context of decolonizing frameworks? Drawing on experiences of editing *Girlhood Studies: An Interdisciplinary Journal*, the only journal that focuses exclusively on girlhoods, and *Agenda*, a South African journal that seeks to situate African feminisms in the context of feminist dialogues, this roundtable interrogates borders that cut across age and intergenerationality, race, sexualities, and geographies (both Global North and Global South, and Northern girlhoods more broadly). This session is supported by the Girls and Girls' Studies Caucus.

MODERATOR

- ◆ *Heather Switzer, Arizona State University*

PRESENTERS

- ◆ *Claudia Mitchell, McGill University*
- ◆ *Ann Smith, McGill University*
- ◆ *Relebohile Moletsane, University of KwaZulu-Natal*
- ◆ *Marnina Gonick, Mount St Vincent University*

400. Generative Refusals: Student Activism and Administrative Accountability around Title IX

5:00 PM–6:15 PM

Palais des Congrès
521C

This workshop will examine the way “generative refusals” in student activism around sexual assault on a small liberal arts campus can facilitate change in Title IX policy and administration. In the last two years, student activists have shifted from raising awareness to focused actions for change. In the process, they have challenged the “settler logic” inherent in administrative structures through decolonial strategies, such as reciprocity, accountability, and relationality. We invite participants to consider new possibilities for collaborative campus governance around Title IX.

MODERATOR

- ◆ *Beth Martin Birky, Goshen College*

PRESENTER

- ◆ *Beth Martin Birky, Goshen College*

401. Rethinking Discourses of Human Trafficking and Sex Work

5:00 PM–6:15 PM

Palais des Congrès
522A

MODERATOR

- ◆ *Aidan Smith, Tulane University*

PARTICIPANTS

Codifying Morality: American, British, and French Legislative Responses to “White-Slave” Trafficking, 1880–1920

- ◆ *Journey Lynne Steward, Northern Illinois University*

I examine the relationship between prostitution and immigration amid fears of “white-slave” trafficking in turn-of-the-century Western Europe and the United States. While “white slave” investigations focused on immigration and trafficking, they also reflect the ways that governments formulated public policy to define and police proper sexuality. Though some immigrant prostitutes may have been trafficked, the label “white slave” misrepresents the situation in dangerous ways and removes agency from women whose situations do not fit the slavery paradigm. Efforts to stem the traffic of women show the ways that moral panics allowed states to legislate sexuality.

Coloniality and Cultures of Impunity: A Historical Case Study from Egypt

♦ *Nefertiti Takla, University of California, Los Angeles*

In late nineteenth-century Egypt, a sex worker named Banba Ali lodged a complaint of extortion against a doctor and police officer who were responsible for enforcing the prostitution regulations implemented by the colonial state. After a lengthy investigation, the colonial state issued a warning to the doctor and transferred the police officer to a different department. This paper argues that this culture of impunity was a mechanism for enforcing the racial, patriarchal, and capitalist violence of colonial rule, and it examines the implications this has for contemporary demands for institutional accountability.

Constructing the Victim: Anti-Trafficking Visual and Policy Discourses

♦ *Corinne Schwarz, University of Kansas*

♦ *Trevor Grizzell, University of Kansas*

Anti-human trafficking legislation and awareness campaigns frequently mobilize a victimhood narrative centered on the trauma and exploitation experienced by trafficked persons. While this narrative draws attention to the violence of human trafficking, it also carefully defines the parameters of a normative trafficking identity. In this paper, we argue that the visual and policy discourses of human trafficking perpetuate an ideal victim—a passive, feminized body subject to sexual exploitation—and reinforce the power of the carceral state. These discourses control the parameters of who can be legibly understood as a victim or survivor, and who remains excluded from justice.

Dislodging Dominant Federal Government Narratives of Human Trafficking by Way of Community-based Research: The Colorado Action Plan

♦ *Annjanette Alejano-Steele, Metropolitan State University, Denver*

♦ *Amanda A. Finger, Laboratory to Combat Human Trafficking*

Federal top-down funding has problematized and framed human trafficking in the privileging of “worthy” victims and sex trafficking narratives at the expense of focusing upon labor trafficking. The session will review the community-informed, research-driven Colorado Action Plan and its associated statewide conference that engaged and provided space for survivors and community members to participate. The session will provide community-level perspectives on the push and pull factors that make human trafficking possible in the face of dominant domestic minor sex trafficking narratives.

402. Feminism in Coalition

5:00 PM–6:15 PM

**Palais des Congrès
522B**

MODERATOR

♦ *Karma Chávez, University of Texas, Austin*

PARTICIPANTS

Women of Color Feminism and Politico-Ethical Coalition Politics

♦ *Liza Taylor, Loyola Marymount University*

This paper develops a notion of coalition as politico-ethical encounter. Turning to women of color feminism, it theorizes coalition politics as a hostile and dangerous encounter with difference. As such, it is best understood as political—actively chosen for the sake of a political commitment to undermining oppression and acutely attentive to the arrangements of power that situate coalitional encounters. In contradistinction to conceptions of coalition that emphasize ethics over politics (Coles 1996), this paper argues that while this political commitment engenders an ethics, a way of treating one another within the space of coalition, such coalitions themselves are unequivocally political.

Unsettling the LGBTQ Coalition in U.S. Politics

♦ *Zein Murib, Fordham University*

In what ways does the tendency to include more “diverse” groups in the LGBTQ coalition reify settler colonial logics? This paper reads the archived transcripts of a series of meetings that convened lesbian, gay, bisexual, transgender, and queer activists from the U.S. during the late 1990s and early 2000s through a theoretical framework that draws on Two-Spirit critiques, specifically the critical insight that the labels and identity categories that currently animate LGBTQ coalition politics in the U.S. effectively erase Native peoples as well as their unique and pressing political demands for sovereignty, not rights or recognition (Driskill 2010; Morgensen 2011).

Coalitional Praxis of (Dis)Integration

♦ *Shireen Roshanravan, Kansas State University*

In “Problem with Privilege,” Andrea Smith argues that self-reflection is a deterrent to coalitional work and that in doing the work we will transform our selves into coalitional beings (Smith 2013). María Lugones, however, exposes how the “do-the-work-and-the-transformation-will-follow” formula does not address the lack of motivation to do coalitional work that challenges one’s sense of integrity as a good person (Lugones 2003). This paper addresses the political problematic of “self-reflection” among the “relatively privileged” in feminist coalition work that requires disintegration of one’s unified sense of “being a being in the foreground” (Mohanty 2007, 233; Lugones 2003, 73).

403. “Can Workers of the World Unite?” Disjuncture in Transnational Labor Organizing and Possibilities of Radical Coalitional Practices in a “Post-Rana Plaza” World

5:00 PM–6:15 PM

Palais des Congrès
522C

MODERATOR

- ♦ *Nafisa Tanjeem, Rutgers University*

PARTICIPANTS

On Decolonizing the Culture of Safety and Security

- ♦ *Jyoti Sinha, University of Massachusetts, Boston*

The Rana plaza collapse in Bangladesh is the deadliest garment industrial disaster in the human history, claiming lives of more than 1135 workers. After the collapse, many local and global labor rights organizations, corporations, and governments engaged in various collaborative initiatives to ensure safety and security for garment workers in Bangladesh. This paper explores how many of these initiatives were grounded in neocolonial supremacy, savior-complex, and linear progress narratives. It aspires to unravel power hierarchies in transnational coalition building and decolonize concepts of safety and security for women garment workers in the global South.

On Disjuncture in Transnational Labor Organizing

- ♦ *Dina M. Siddiqi, BRAC University*

What does it mean by transnational organizing for women garment workers in the Global South? With a view to responding to this question, this paper explores how ethical consumerism could legitimize capitalist practices of ownership and exploitation. It inquires what it means for labor organizers located in the global North to confront erasures of grass root organizers' and women workers' experiences, priorities, and organizing efforts in the global South. It also examines how transnational flows of donor funds, private governance structures, and growing NGOization of social movements reinforce settler colonial and neocolonial logics and worldviews in a “Post-Rana plaza world.”

On Radical Coalitional Practices

- ♦ *Nafisa Tanjeem, Rutgers University*

Based on two years of ethnography of transnational labor organizing in Bangladesh and the USA, this paper explores some examples of creative resistance by grassroot workers and activists, which eventually dismantle neocolonial and neoliberal narratives circulated by various international labor rights organizations, corporations, and governments. It argues that decolonial praxis plays an instrumental role in transcending benevolent regimes of imperial transnational organizing, thereby uncovering histories, struggles, and experiences of women garment workers and labor rights activists in the global South.

404. Indigenous Feminist/Queer/Trans Trade Routes: Imagining Global Decolonizations

Trans/Gender-Variant Caucus and Indigenous Peoples Interest Group Co-sponsored Session

5:00 PM–6:15 PM

Palais des Congrès
523A

While Indigenous nations have always been transnational, settler colonialisms erase histories of connection and interaction among Indigenous peoples that have taken place globally through trade routes on both water and land that point to a deep memory of global Indigenous relationships. As Indigenous feminist, queer, and trans movements have emerged throughout Indigenous communities globally, Indigenous scholars and activists are looking to one another's decolonial movements to re-establish what Robert Warrior calls “intellectual trade routes.” This session will use the concept of trade routes as a tool to imagine global Indigenous Feminist, Queer, and Trans decolonizations, solidarities, and futures.

MODERATOR

- ♦ *Qwo-Li Driskill, Oregon State University*

PRESENTERS

- ♦ *Alex Wilson, University of Saskatchewan*
- ♦ *Michelle Erai, University of California, Los Angeles*
- ♦ *June Scudeler, University of British Columbia*

405. Decoloniality, Disidentification, and Disabled Bodies

Disability Studies Interest Group Sponsored Session

5:00 PM–6:15 PM

Palais des Congrès
523B

PARTICIPANTS

Domestic Service, Medical Confinement, and Deportation: The Precarious Work of Single Women in Canada During the 1920s

- ♦ *Natalie Spagnuolo, York University*

Following World War One, the Canadian National Committee for Mental Hygiene successfully lobbied for changes to the Immigration Act that legitimized practices of dis-citizenship, including medical confinement and deportation, based on eugenic assumptions. Single women who worked as domestic servants during the 1920s and who were born outside of Canada were easily targeted by the revised legislation. This paper considers the experiences of women who were subjected to sexual regulation, sexual violence, and psychiatric confinement as a result of their status as indentured workers and immigrants. I will argue that the practice of medically labelling and deporting women who had been sexually abused by their employers contributed to the transformation of domestic work into a guest worker system.

Saturday, November 12

The Doctress and Her Diagnosis: Living and Resisting in Nineteenth-Century America

♦ *Kim Nielsen, University of Toledo*

As a physician Dr. Anna B. Ott (1817–1893) diagnosed others, but the only female physician in the Madison, Wisconsin region in the 1840s–1870s also resisted the diagnosis by others of her own insanity and non-normative bodymind. Using feminist disability studies analyses, this paper places Ott's life amidst legal, marital, medical, and political efforts to contain her metaphorically and literally. This paper will use economic records, medical records, and diagnostic textbooks. It analyzes concepts of health and disability, and situates them within changing historical contexts and contested power dynamics; and places Ott alongside other institutionalized women of her time period.

Disidentification and Disabled Masculinity

♦ *Sarah Rainey, Bowling Green State University*

Despite the appearance of incongruity, there are many ways in which masculinity and disability work together in a patriarchal context. Managing disability can be constructed as a badge of courage, aligned with Western hegemonic masculinity that emphasizes toughness and strength. Moreover, receiving care from a partner is not necessarily a violation of patriarchal norms. Drawing on autoethnography, autobiographies, and interviews, I explore how disabled men are able to draw on and refashion these hegemonic understandings of masculinity in intimate relationships. I argue that many disabled men disidentify with normative gender roles, mobilizing aspects of hegemonic masculinity and critiquing others.

Contagious Fear: Decolonizing Zika through Feminist Disability Studies

♦ *Allyson Day, University of Toledo*

In 2015, news of the Zika virus hit the airwaves with vigor, warning residents of Brazil and neighboring countries that in-vitro exposure to this virus could lead to microcephalus in newborn babies. Nowhere in the news coverage is microcephalus addressed from a feminist disability studies perspective, a perspective that questions the cultural fear of disability; instead, this news coverage echoes the rubella campaign of the post-war era (Leslie Reagan, *Dangerous Pregnancies*). This paper seeks to unpack the news coverage, and the corresponding interventions in family planning and environmental intervention, linking this fear of disabled children to histories of state-sponsored eugenics.

406. Decolonial Alliances: Black and Indigenous Birth Justice Knowledge-Making and Praxis

5:00 PM–6:15 PM

Palais des Congrès
524A

This session features Black and Indigenous birthing justice activists/scholars sharing collective wisdom about decolonizing and decriminalizing birthing practices. Drawing on anthologies like *Birthing Justice: Black Women, Pregnancy, and Childbirth*, and the work of Black Women Birthing Justice and Seventh Generation Midwives, we critically engage with theory, practice and movement building across Turtle Island. Thinking through the thematic of Bodies & Biopolitics, we consider individual and collective resistance within a heavily gendered and racialized context of medicalized labour and delivery. We reflect on shared struggles and the intimate and ever developing solidarities between Indigenous and black birth justice movements.

MODERATOR

♦ *Julia Chinyere Oparah, Mills College*

PRESENTERS

- ♦ *Syrus Marcus Ware, York University*
- ♦ *Billie Allan, University of Victoria*

407. Breeding Resistance: Pregnant Embodiment and (De)Colonialism

5:00 PM–6:15 PM

Palais des Congrès
524B

MODERATOR

♦ *Maria Cristina Santana, University of Central Florida*

PARTICIPANTS

Indigenous Women's Resistance to Colonized Mothering

♦ *Anne Bubriski-McKenzie, University of Central Florida*

This presentation centers on a module, "Indigenous Women's Resistance to Colonized Mothering," within an online course, "Representations of Motherhood." This module explores personal narratives and indigenous feminist historical accounts on mothering and resistance during pre, post, and neo colonial eras. Furthermore, a discussion of the module's other selected texts, media sources, and activist learning assignments will be addressed. It is hoped that this presentation will spark dialogue around indigenous feminism, resistance to colonized mothering, and feminist pedagogy.

Sociology of Reproduction course: Empowering Women while Dissecting the Medical Establishment

♦ *Stephanie Gonzalez Guittar, Aurora University*

This presentation argues for the effectiveness of a Sociology of Reproduction course in merging academia to activism and social policy as well as empowering women (and men) to resist the patriarchal institution of medicine. The presentation will discuss various readings, written and visual analysis assignments, and media utilized in a Sociology of Reproduction that prove to have profound effects on student learning and understanding of the colonization of women's bodies, feminist thought, and activism. These modules can be implemented in various other courses/disciplines to achieve the same goals.

Blurring Boundaries: Exploring the Lived Experiences of Pregnant Graduate Students

♦ *Katie Merkle, University of Wisconsin, Milwaukee*

This research seeks to further society's understanding regarding what pregnancy is like while attending graduate school. This research aims to improve how feminist geographers theorize people's embodied connections to spaces and places. This study begins by exploring the interconnectedness between how pregnancy is experienced and embodied by graduate students and how pregnancy disrupts established bodily boundaries for graduate students at Universities.

On Being a "Pregnant Elder": Ageist Surveillance and/of the Occupied Body

♦ *Leandra Preston-Sidler, University of Central Florida*

A key barometer for determining "high-risk" pregnancy is age and, more than most other factors, it dictates the treatment of otherwise healthy bodies who become objects of medical attention and technology due to the presence of a fetus. I recount personal experiences of pregnancy through a theoretical lens, challenging the notion of social control and intervention, as well as recounting my own strategies of resistance to the persistent colonization of pregnant bodies by radiological and other forms of reproductive technology.

408. Transnationalizing Gender Violence: Feminist and Race-Radical Struggle in the Age of the Securitized State

5:00 PM–6:15 PM

**Palais des Congrès
524C**

MODERATOR

♦ *Jigna Desai, University of Minnesota*

PARTICIPANTS

From Ethnic War to the War on Terror: Rape Law and the Racialization of Islam

♦ *Rana Jaleel, University of California, Davis*

A decolonial approach to global sexual violence must account for relationships between anti-sexual violence law and the racial, gendered, sexual, and geopolitical contexts in which they are forged. Through a transnational feminist analysis of law, activist writings, and U.S. policy, I chart how feminists' groundbreaking efforts to prosecute 1990s-era mass ethnosexual violence as war crimes unexpectedly contributed to the legal reasoning used by the Bush Administration to subject Muslim detainees to sexualized torture. To develop a decolonial praxis, I approach this violation of rape law as less an attack on "women's rights," than a refashioning of Islam as racial difference.

The Panfleto Murders: Unincorporability and Necropolitics in Colombia

♦ *Ariana Ochoa Camacho, University of Washington*

Pamphlets advocating social cleansing have been circulating in Colombia in recent years. This presentation highlights these pamphlets as part of an archive of necropolitical belonging reproduced by paramilitary actors. These texts call for the extermination of "homosexuals" as a category labeled "social excrement" including juvenile delinquents, union leaders, human rights defenders, sex workers, and student activists. The panfletos call for the elimination of this homogenized category of scourge as a barrier to national progress. This presentation analyzes the responses by activists as mobilizing multicultural logics, and explores openings offered by the radical embrace of the unincorporable.

Saturday, November 12

409. Unsettling the Classroom within the Neoliberal University

Feminist Pedagogy Interest Group Sponsored Session

5:00 PM–6:15 PM

Palais des Congrès
525A

Focusing on undergraduate education, this workshop will provide practical strategies to unsettle not only the dominant narratives of the university, but of the incomplete histories and texts dominating the subjects we teach. We will discuss the actual physical space, the prioritization of voices (instructor versus students), and course content taught—both for Women's Studies and other fields. This workshop will also interrogate the complex dynamics that are produced by the different kinds of laboring bodies who facilitate the feminist classroom—tenured professors, adjunct faculty, graduate student instructors, etc.

PRESENTERS

- ♦ *Melanie Adley, Vanderbilt University*
- ♦ *Amanda Healy, University of Michigan*

410. Geographies of Love and Decolonial Praxis in Literature

5:00 PM–6:15 PM

Palais des Congrès
525B

MODERATOR

- ♦ *Kim Hong Nguyen, University of Waterloo*

PARTICIPANTS

Emma Pérez's Decolonial Literary Imagination: Forgetting the Alamo and Remembering "Sitio y Lengua"

- ♦ *Marcelle Maese Cohen, University of San Diego*

As theorist, novelist, and historian, Emma Pérez traces the way in which the coloniality of gender is reproduced within potentially radical forms of anti-capitalism throughout the nineteenth and twentieth century. Pérez's writings also reimagine the relation between the structural and interpersonal by situating decolonial feminist praxis within the terrain of desire, "a psychic activity whose effects on the subject constitute a sort of habit or knowledge of the body" (Pérez 1999). More specifically, she conjoins an inquiry of the desire for revolution with the embodied operations of memory, thereby enacting what I call a queer historical materialism of the body.

Louise Erdrich, Decolonial Love, and the Politics of Resistance

- ♦ *Marie Satya McDonough, Boston University*

Louise Erdrich's novels *The Plague of Doves* (2008) and *The Round House* (2012) explore how horrific acts of gendered and racialized violence fracture communities. Rather than offering an easy gesture toward healing, Erdrich tackles the allure of revenge and hatred in response to misogyny and racism, particularly within settler-colonial justice systems. What happens when love looks more like a dangerous politics of recognition than a liberatory politics of resistance? How does the complex terrain of intergenerational trauma distort indigenous practices of justice and love? I argue that Erdrich ultimately locates decolonial love in the embrace of aboriginal legal orders.

411. Women of Color Caucus Business Meeting

5:00 PM–6:15 PM

Palais des Congrès
720

412. Women of Color Caucus Awards Ceremony and Reception

6:15 PM–7:00 PM

Palais des Congrès
720

This reception is sponsored by the Women of Color Caucus.

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

7:00 PM–8:30 PM

Palais des Congrès
720

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

IRWG Feminist Research Seminars at the University of Michigan

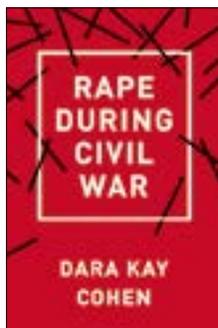
Feminist Research Seminars offer up to 10 feminist scholars from around the country a unique opportunity to work together, uninterrupted in an intimate and supportive setting for several days. Junior and senior tenure-track faculty from all disciplines and institutions may apply to organize a seminar.

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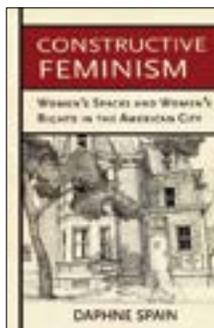


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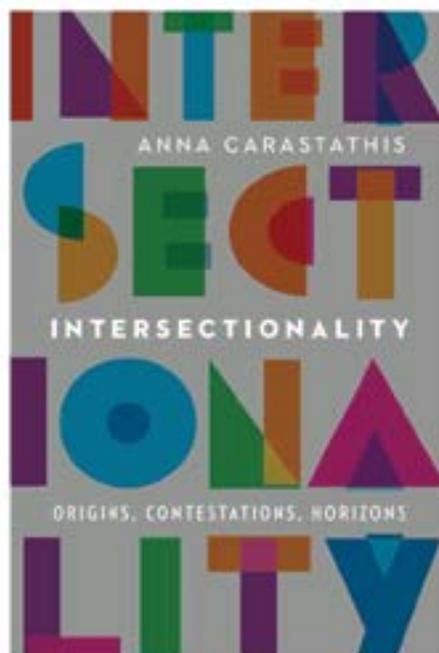
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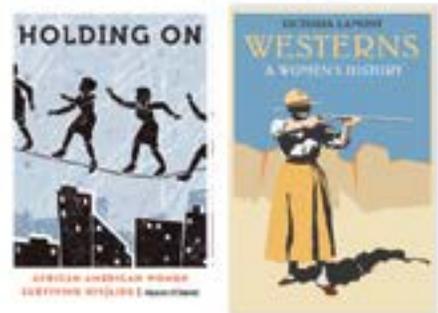
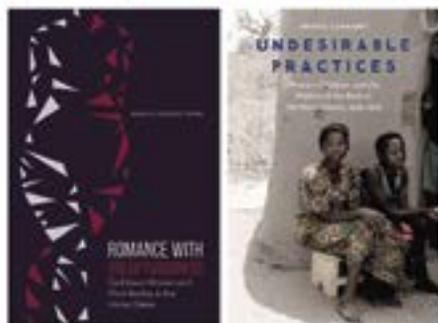
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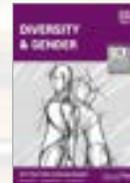
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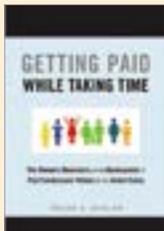
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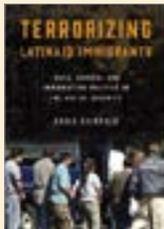
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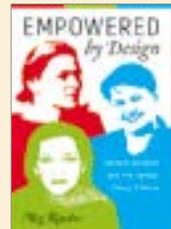
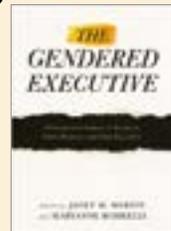
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Sunday, November 13

Registration Sunday

8:00 AM–10:00 AM

Palais des Congrès
P220 (Viger Hall)

General Conference Registration is required to attend general conference sessions, including the keynote and plenary sessions.

Preregistered attendees can pick up name badges and programs at the registration desk. Registration will also be available on site.

Employment Services Sunday

8:00 AM–3:15 PM

Palais des Congrès
341

NWSA offers private professional interview spaces for hiring institutions to interview candidates. Hiring institutions are responsible for arranging interviews directly with prospective candidates at mutually convenient times during the scheduled service hours. This is not an open job fair. Only those applicants with scheduled interview times should enter the area.

Quiet Room Sunday

8:00 AM–3:15 PM

Palais des Congrès
441

Child Care Sunday

8:00 AM–12:00 PM

Palais des Congrès
445

A licensed and bonded childcare service will provide onsite child care for those who have pre-registered and pre-paid.

Maternal Care Room Sunday

8:00 AM–3:15 PM

Palais des Congrès
446

A private room is available for pumping, breast feeding, or other activities for nursing moms.

Exhibit Hall Sunday

9:00 AM–12:00 PM

Palais des Congrès
220D

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

418. Resurgent Imaginaries: Girls Studies Under the Settler Transcarceral Continuum

8:00 AM–9:15 AM

Palais des Congrès
514a

MODERATOR

- ♦ *Sandrina de Finney, University of Victoria*

PARTICIPANTS

School Inscriptions of White Settler Colonialism On Young Women's Bodies

- ♦ *Patricia Krueger-Henney, University of Massachusetts, Boston*

With the cognitive maps created by female high school students of their lived experiences with their systemically under-funded public schools, I illustrate the significance of what Casper and Moore (2009) have termed an "ocular ethic." By focusing, magnifying, and visualizing young women's bodies as archives of lived expertise with current racist schooling structures, I outline how the body's materiality, corporeality, physicality, and morphology are intimately linked and shaped by our geopolitical locations within white settler nation-states. Reading these maps with and for decoloniality traces possibilities for radical ontological transformations.

Intimate Resurgence: Witnessing with Indigenous Girls from the Personal to the Indigisphere and Beyond

- ♦ *Natalie Clark, University of British Columbia*
- ♦ *Sandrina de Finney, University of Victoria*

Settler institutional practices of child welfare evacuate Indigenous girls into a continuum of state interventions aimed at provoking their physical and spiritual death. In this paper, we explore restorative practices that function under the paradoxical demand on Indigenous practitioners to be culturally-rooted. Examples are woven from various daily spaces such as the intimate and familial, resurgent spaces of ceremony and customary practices, and the Indigisphere on social media spaces where Indigenous girls are naming offenders and resisting violence. In all of these spaces, girls are engaged in intimate acts of decolonizing through unsanitized tellings that allow for witnessing and accountability.

Debunking Metaphors of Decolonization: Living Solidarity in Meaningful and Respectful Ways

- ♦ *Manjeet Birk, University of British Columbia*

Motivated by the groundbreaking article, Decolonization is not a Metaphor (Tuck and Yang 2012), this paper seeks to understand how to remove decolonial metaphor from activist engagement with non-white settler and Indigenous youth activists. Furthermore, how can we work within systems without creating further damage in the marginalized communities in which we seek to support change, all while understanding the complicated tensions on the unceded lands where we live. Using notions of decolonial love this paper seeks to understand how to complicate tensions to engage in meaningful acts of solidarity.

419. Decolonizing the Imperial University, Confronting Campus Sexual Assault

Confronting Campus Sexual Assault Interest Group Sponsored Session

8:00 AM–9:15 AM

Palais des Congrès
514b

The survivor-led student movement has pushed campus sexual assault into the national spotlight (Brodsky & Deutsch; Dirks 2016). In response to the protest and Title IX complaints and lawsuits, college administrators have sought to demonstrate compliance with old and new mandates (Edwards 2015, Silbaugh 2015). By designating faculty “mandated reporters”, administrators have sought to limit and control our involvement in confronting the crisis. The administrative response is indicative of other modes of academic repression enacted by the imperial university (Chatterjee & Maira 2014). This roundtable brings together anti-colonial, anti-racist, transnational feminist activist-scholars who put their resistance rhetoric into practice.

MODERATORS

- ♦ *Simona Sharoni, Plattsburgh State College*
- ♦ *Yi-Chun Tricia Lin, Southern Connecticut State University*

PRESENTERS

- ♦ *Brooke Hannah Mascagni, Texas A&M University, Kingsville*
- ♦ *Nefertiti Takla, University of California, Los Angeles*
- ♦ *Yi-Chun Tricia Lin, Southern Connecticut State University*
- ♦ *Simona Sharoni, Plattsburgh State College*
- ♦ *Heather M. Turcotte, University of Massachusetts, Dartmouth*
- ♦ *Eric Acree, Cornell University*
- ♦ *Brian Klocke, Faculty Against Rape*

420. Borders of Belonging in Later Life: Old Age in Indigenous, Minority, and Resistant Communities

8:00 AM–9:15 AM

Palais des Congrès
514c

MODERATOR

- ♦ *Corinne Field, University of Virginia*

PARTICIPANTS

Blurring the Borders of Aging: Alternative Spaces for Older Black Women in US Literature

- ♦ *Saskia Fuerst, University of Salzburg*

Older African American women have the important duty of passing on knowledge, particularly remembered African traditions. Within a literary context, Gloria Naylor and Paule Marshall’s aging protagonists in *Mama Day* and *Praisesong for the Widow* face self-development conflicts and structural discriminations that threaten their sense of personal self-worth and their communities. Through their decolonial work of

remembering their family and transatlantic heritage, these older women re-create connections with the Black diaspora. As such, these conjuring women actively resist settler colonial aging myths and thereby present an alternative perspective on age relations in literature.

Expanding the Circle of Knowledge: Reconceptualising Successful Aging among North American Indigenous Seniors

- ♦ *Jessica Pace, McMaster University*

The stories and experiences of Indigenous seniors remain largely absent in discourses of successful aging. We employ critical perspectives to examine dominant models of successful aging. Our intent is to expand thinking on successful aging by broadening the circle of understanding to recognize the impacts of historical trajectories of inequality on Indigenous aging. We consider the potential strengths of Indigenous cultural knowledge including perceptions of health, aging, and the life course in supporting Indigenous seniors to achieve success in old age and focus on the importance of social responsibility and policies to support successful aging for Indigenous seniors.

Ageing Across Species Boundaries

- ♦ *Constance Lafontaine, Concordia University*
- ♦ *David Madden, Ageing + Communication + Technologies*

Our paper seeks to emphasize the multiplicity and the connectedness of ageing bodies and life courses by conducting interviews with older women in Montreal, Quebec who share their lives with cats. We seek to explore and vex the notion of “cat ladies,” a term that connotes an older single woman who shares her life with a multiplicity of cats, but a term that also entails the dismissal of a later life lived outside of heteronormative expectations. We explore and record dismissed personal narratives of interspecies love and co-aging that exist through time and across species boundaries.

421. Distance Education Interest Group Business Meeting

8:00 AM–9:15 AM

Palais des Congrès
515a

422. Reproductive Justice Interest Group Business Meeting

8:00 AM–9:15 AM

Palais des Congrès
515b

423. Third Wave Feminisms Interest Group Business Meeting

8:00 AM–9:15 AM

Palais des Congrès
515c

Sunday, November 13

424. *Confronting the Past: Native Women's Strategies for Unsettling Colonial Logics*

8:00 AM–9:15 AM

Palais des Congrès
518A (LCD)

MODERATOR

- ♦ *Ruthann Lee, University of British Columbia*

PARTICIPANTS

Reimagining Native Women's Presence in Diane Glancy's Historical Fiction

- ♦ *Melissa Marie Adams-Campbell, Northern Illinois University*

This paper analyzes how historical fiction by Diane Glancy (Cherokee descent) incorporates and decolonizes settler colonial logics (Veracini 2010) by juxtaposing Euro-American primary source documents alongside fictionalized versions of actual Native women's lived experiences. For instance, Sacajawea's experience of the "voyage of discovery" runs parallel to literal transcriptions of Lewis and Clark's journals. Glancy's incorporation of settler colonial documents undermines the epistemic authority of historical archives, counters nostalgic celebrations of Sacajawea assisting U.S. expansion, and replaces these narratives with a resistant feminist imaginary where Native women's epistemologies are meaningful on their own terms.

How to Deal with History: Decolonizing the Archive in Native Women's Poetry

- ♦ *Alanna Hickey, Northwestern University*

Recently a number of Native authors have returned to the official documentation of Indian Removal to tell different stories. As Simon Ortiz recalls in *from Sand Creek* (1981), "How to deal with history. That was the question on my mind when I began to write." This paper analyzes Native women's poetry similarly "dealing" with removal, genocide, and displacement. As poets Miranda (Ohlone/Costanoan-Esselen), Da' (Shawnee), and Tohe (Diné) turn to the archive, however, they must confront the constructed silences around women. These gendered absences become an opportunity to envision alternative methods for the production and comprehension of the past.

"A Red Girl's Reasoning": An Intellectual History of Resentment from Tekahionwake to Elle-Maija Tailfeathers

- ♦ *Allison Hargreaves, University of British Columbia, Okanagan*

Blackfoot/Sámi filmmaker Elle-Máijá Tailfeathers' revenge-drama, *A Red Girl's Reasoning* (2012), follows Delia—a victim-turned-vigilante whose clients seek "justice, when the justice system fails them." In its gritty, stylized, B-movie aesthetic, the film serves up a scathing indictment of Canadian gendered colonial violence. This paper positions the film within Indigenous intellectual histories of politicized anger (Coulthard 2014; Flowers 2015), and Indigenous feminist analyses of the missing women crisis (Hunt 2014; Nason 2013). Tracing the film's relation to its namesake, E. Pauline Johnson's "A Red Girl's Reasoning," I also argue for the important place of literature and film in resisting colonial violence.

425. *Risky, Joyful, and Unruly: Documenting Latin@ Sexual Pleasures*

8:00 AM–9:15 AM

Palais des Congrès
518B (LCD)

MODERATOR

- ♦ *Hoang Tan Nguyen, University of California, San Diego*

PARTICIPANTS

"This is the Whorehouse. The church is Over There": Pleasures and Conflicts Surrounding Sexual Joking in a Mexican Border City Prostitution Zone

- ♦ *Sarah Luna, University of Houston*

Sexual joking in Mexico is primarily a realm in which homosocial relations of dominance and play are negotiated between men. Based upon ethnographic research in the Mexican border city of Reynosa, Tamaulipas, this paper focuses upon sexual joking among female sex workers, sometimes in relation to the ethnographer, and occasionally in the presence of American missionaries. Placing sex workers' sexual joking in the context of both the whore stigma and the expectations of missionaries, I argue that sexual joking was a site of both conflict and pleasure because it allowed for a subversion of normative expectations of female comportment.

Las Des-chi-cha-das: Intoxication as Feminist Pleasure

- ♦ *Yessica Garcia Hernandez, University of California, San Diego*

Drawing on Jillian Hernandez's (2014/2015) theoretical framework of raunch aesthetics, this paper examines how Jenni Rivera fans would ritualistically remove their bras and thongs to expose their bodies to the late Chicana singer in concert performances. Through analysis of YouTube videos, interviews, and Rivera's autobiography (in which she shares anecdotes of her own practice of "flashing" other artists/fans), I explore how fans and Rivera herself have been intoxicated by feminist bodies and pleasures (Foucault, 1978) that teach them to embrace "slutty," working class, Latina sex-positivity.

Lohanthony's Twerk: Queering Latinidad Online

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

The popular 16-year old vlogger Lohanthony (Anthony Quintal) self-identifies as bisexual and Ecuadorian. He has amassed over 1.5 million YouTube subscribers on his channel "lohanthony," through which he posts witty pop culture commentary, shares personal stories, and critically responds to current events and social issues. As a femme gender performing queer Latino teenager who admires his ass and loves to twerk, Lohanthony is an unpredictable media celebrity who transgresses norms of gender and sexuality. This paper reads Lohanthony's self-production online, and its cultural reception, to argue that his embodied performances, pleasures, and politics are queering notions of Latinidad online.

426. Aesthetic and Narrative Investigations into Transnational Analyses of Neoliberal Subjecthood

8:00 AM–9:15 AM

Palais des Congrès
518C (LCD)

MODERATOR

- ♦ *Sherrie Tucker, University of Kansas*

PARTICIPANTS

Operations of Power Across Imaginaries: Intersectionality and the Vulgarized Social Construction Thesis

- ♦ *A. K. Morrissey, Independent Scholar*

Closer attention to how “operations of power at the local level are constituted through the regional, the international, and the global” has been identified as a critical direction for future intersectional analysis (Cho, Crenshaw, and McCall 2013). In this paper I examine canonical and recent writing on intersectionality to argue that the “vulgarized social construction thesis” (Crenshaw 1991) has continuously been marshalled against intersectionality’s potency for world-making and resistant imaginaries. I highlight how intersectional interventions challenge both the allegedly universal subject of antidiscrimination law and superficial preoccupations with difference, in favor of dismantling colonial structures and facilitating imaginaries for world-making.

Decolonizing the White Imaginary: An Analysis of Kara Walker’s “A Subtlety or the Marvelous Sugar Baby”

- ♦ *Imani A. Wadud, University of Kansas*

This paper explores how artist Kara Walker’s large-scale installation project “A Subtlety or the Marvelous Sugar Baby” created an alternative archive of liberalism, speaking against traditionally separated and exclusive patterns of visualization. I argue that Kara Walker’s “A Subtlety” resignifies White supremacist imaginaries of black embodiment by scrambling the signs of anti-black aesthetics and thereby exposes her audience to the workings of liberalism’s colonial archives. Blackness, I finally propose, is both the antithesis and condition of possibility of liberalism, existing as what Frantz Fanon has called a state of “absolute dereliction.”

Civil Death Remembered: Narrating the Figure of the Latina Prisoner

- ♦ *Daniela Patricia Lazaro Moreno, Independent Scholar*

This paper analyzes the usage of humanizing flashbacks in Episode 3, Season 5 of *Orange Is the New Black*, tracing the fictive nature of US law; the seemingly inescapable legal track that women of color are set upon in the US and their relationship to the prison industrial complex. The term humanizing flashback refers to the juxtaposing of past and

present narratives as a way of granting insight into a character’s story with the intention of producing an empathetic response from its audiences. I argue that redemptive flashbacks work to perpetuate the prisoner’s state of civil death discursively.

Decolonial Turns Across Three Feminist Critiques of Neoliberalism

- ♦ *Caleb Lázaro Moreno, University of Kansas*

Necropolitics and biopolitics as current theoretical analytics are multifaceted in how they converge/diverge across contemporary critiques of neoliberalism. This paper is a study of the more recent decolonial analyses proposed by Kalindi Vora, Sharmila Rudrappa, and Grace Kyungwon Hong that bring into relief new directions in critical feminist studies of the role that the politics of difference, gender, life, death, class, and white supremacy play amid national and transnational neoliberal social formations. I argue that studying these three scholars comparatively makes possible an incisive decolonial optic that complicates notions of what transnational feminist study entails.

427. Decolonizing Beauty and Fashion: A Roundtable Discussion

8:00 AM–9:15 AM

Palais des Congrès
519B (LCD)

Taking up the conference theme of “decoloniality,” we focus on the cultural work of beauty and fashion in non-white and non-western contexts: Latin America, Black diasporas, South Asian diasporas, and East and Southeast Asia. Our discussions aim to complicate conventional understandings of beauty and fashion cultures as apolitical, commodified, or overly ludic domains of social life, and instead highlight their critical role in shaping gendered forms of agency, resistance, citizenship, and belonging for women, girls, and sexual, religious, and racial minorities, both historically and in the contemporary moment.

MODERATOR

- ♦ *Vanita Reddy, Texas A&M University*

PRESENTERS

- ♦ *Vanita Reddy, Texas A&M University*
- ♦ *Tanisha C. Ford, University of Delaware*
- ♦ *Dredge Byung’chu Kang, Washington University, St. Louis*
- ♦ *Tamara Walker, Independent Scholar*
- ♦ *Meera Sethi, Independent Scholar*

Sunday, November 13

428. Transnational Queer Organizing Futurities

8:00 AM–9:15 AM

Palais des Congrès
520A (LCD)

MODERATOR

- ◆ Courtney Reynolds, *University of Cincinnati*

PARTICIPANTS

“We Have to be Alive in Order to Marry”: Black LGBT Youth and An Ethnographic Mapping of Geographies of Violence

- ◆ Devin Oliver, *University of Texas, Austin*

Brazil's LGBT movement has gained impressive political rights and protections since restoration of democracy. While these political gains suggest increasing tolerance, state and interpersonal violence has also intensified greatly during this period—particularly against black LGBT youth. My paper traces the distinct geographies of violence against black LGBT youth in Rio de Janeiro. Lastly, I present my transnational spatial storytelling (“photovoice”) project with black LGBT youth in Rio and Austin, Texas, suggesting that black LGBT youths' spatial practices reiterate that dominant LGBT and anti-racist agendas do not sufficiently address the systems and sites of violence that endanger our lives.

Hip Hop Guerreras: Emerging Radical Queer Contestations to the State in Guatemala

- ◆ Kristen Kolenz, *Ohio State University*

Since the thirty-six year conflict (1960–1996), the Guatemalan left has maintained a vibrant culture of contestation to state power. This paper analyzes the emerging hip hop feminist movement that is redefining resistance to the neoliberal state by publicly claiming queer identities and relationships to power. I observe transnational knowledge sharing among specific underground hip hop spaces in Latin America to trace the movement's evolution away from socialist/communist politics towards anarcho-queer worldmaking. This paper focuses on the work of feminist rapper Rebeca Lane and her hip hop art that employs sexual, political, and generational queerness as tools for imagining new worlds.

429. Settler and Supremacist Intimacies: Representing/Unsettling Blackness and Asexuality at the Turn of the Century

8:00 AM–9:15 AM

Palais des Congrès
520C (LCD)

MODERATOR

- ◆ Cassandra Zawilski, *Independent Scholar*

PARTICIPANTS

An Unsettling Unsettling: Lynching, Black Indigeneity, and Asexual Potentiality

- ◆ John Andrew Mundell, *University of California, Berkeley*

Anti-black lynchings in the late nineteenth and twentieth centuries came to be employed as a U.S. settler colonial strategy through which white men could quash black male claims to sovereignty and indigeneity vis-à-vis landed white indigeneity. White perception of this newfound sovereignty oftentimes translated into sexual access to white womanhood, wherefore black men were depicted as hypersexual, thus necessitating public emasculation. Despite the gruesome acts of dismemberment and souveniring—or, forced castration and the commercialization of body parts and photographs—, therein lies a theorization for the potentiality of black asexual resistance to white male sovereignty, landed in respectability politics.

Staying For Breakfast: Aunt Jemima, Asexuality, and National Comfort

- ◆ Ianna Hawkins Owen, *University of California, Berkeley*

As the commercial embodiment of the controlling image of the “mammy” figure in the late 19th century, Aunt Jemima functioned to ameliorate post-Civil War tensions between the north and south through nostalgia and the stomach. The consumption of her image is enabled in large part due to her conformity to the mammy's ideologically imposed asexuality. As such, she is able to inhabit both northern and southern cupboards without disturbing ongoing sexual settler projects. This paper investigates the national structures of feeling enabled by the ideological construction of Aunt Jemima as a “delectable” black asexual figure in the United States.

430. Narrating the Self: Decolonial Tactics in Literature and Film

8:00 AM–9:15 AM

Palais des Congrès
520D (LCD)

MODERATOR

- ♦ Soumitree Gupta, Carroll College

PARTICIPANTS

On the Decolonial Desire of the Child in Mayotte Capécia's "I Am a Martinican Woman"

- ♦ Christopher Chamberlin, University of California, Irvine

This paper returns to Mayotte Capécia's novel, *I Am a Martinican Woman* (1948/1997), through black, feminist, and queer psychoanalytic theories in order to interpret the queer desire of the colonized child as a site where colonization is sexually imposed. I read the autobiographical details of her childhood love for another black girl—which precede Capécia's adult love for white men that Fanon criticizes (Fanon 1986)—in order to ask: What sort of feminist politics is possible in an erotic detachment from the colonial regime of values?

"Emotional/Political Chronologies": Michelle Cliff and Cherríe Moraga's Decolonial Autobiographies

- ♦ Meredith Benjamin, Barnard College

This paper examines the decolonial strategies of two hybrid autobiographical texts: Michelle Cliff's *Claiming an Identity They Taught Me to Despise* and Cherríe Moraga's *Loving in the War Years*. For both women, the self is intimately tied up with family and with nation, and writing autobiographically therefore requires an engagement with the colonial legacies (of Jamaica and Mexico, respectively). I argue that their experimentations with genre, and their use of what Moraga terms "emotional/political chronologies," are integral to the new identities they imagined for women of color in the face of these colonial legacies.

"This is My Story:" Bearing Witness and Queering Mother India in Safina Uberoi's My Mother India

- ♦ Soumitree Gupta, Carroll College

This paper examines the aesthetics and politics of decolonial feminist critique within an emergent genre of first-person "accented daughter-films" (Naficy) in the Indian diaspora. Specifically, it focuses on MY MOTHER INDIA (2001) by Australian-Sikh filmmaker, Safina Uberoi, to examine how the aesthetics of accented first-person cinema are deployed to bear witness to the lived memories of the racial/ethnic/religious/queered Other within the postcolonial Hindu nation. This essay examines the urgent relevance of the film's decolonial feminist interrogation of xenophobic/queerphobic Hindu nationalist discourses of the home-nation in relation to the resurgence of Hindu right discourses in mainstream Indian politics and media.

431. Matters of Life and Death: Anticolonial Aesthetics

8:00 AM–9:15 AM

Palais des Congrès
520E (LCD)

MODERATOR

- ♦ Jasmina Tumbas, State University of New York, University at Buffalo

PARTICIPANTS

Against the Nation: Roma Performing the Flag

- ♦ Jasmina Tumbas, State University of New York, University at Buffalo

This paper considers the performance works of Selma Selman, whose art counters discriminatory practices entrenched in the portrayals of Roma, the largest and most persecuted ethnic minority in Europe. Born in a Roma settlement in Bosnia-Herzegovina in 1991, Selman's performance works are situated within the post-Yugoslav context and draw on a myriad of social anxieties about the erasure of national difference and the rise of ethnic ambiguities in Europe. Using her own body as the primary mode of political intervention, Selman explores the tensions that arise in representing and embodying this Othered—nationless—identity.

Black Geographies of Struggle and Pleasure in Nona Faustine's White Shoes

- ♦ Ana Grujic, State University of New York, University at Buffalo

In Nona Faustine's photo series of nude self-portraits, *White Shoes*, the artist's body becomes the agent in exposing the instability of geography. Faustine revisits New York's historical landmarks to address the invisible: a slave ship, a fugitive woman's rebirth, and African burial grounds. I suggest that Faustine doesn't seek to democratize the extant historical maps, but to shift the terms of reading its geography. As she comes to terms with the psychic and cultural inheritance of diaspora, she moves from the collective body of pain towards black women's pleasure in their own bodies without purging the history of sexual trauma.

Lives on the Line: The Transformational Aesthetics of Cassils and Yishay Garbasz

- ♦ Julia Lynn Steinmetz, New York University

This paper explores the work of artists Cassils and Yishay Garbasz, who present the possibility of being one's own transformational object. Garbasz's recent work presents performative photographic and sculptural elements borne of her travels to Belfast, the West Bank, and the Northern Limit Line separating North and South Korea. Cassils's work places the artist's body in front of rather than behind the camera, but enacts a parallel relation of bodily precarity in the production of the image. These performances stage acts of violence as part of an aesthetic practice that calls together the training and refashioning of the body.

Sunday, November 13

Decolonial Gestures: Experimental Art and Gender-based Violence in Central America

♦ *Kency Cornejo, University of New Mexico*

Previously, visual representation of Central American women was displayed in public art and aimed for the masses, making feminism visually equivalent with the heroic revolutionary woman. Yet, following 1990s peace accords, systematic gendered-violence increased and now Central America holds among the highest femicide rates in the world. Simultaneously, a different art scene emerged in which preferred mediums now include performance, conceptual, and new media art. This presentation highlights the intersection of gender and coloniality to show how artists directly confront the roots of femicide in Central America beyond the mere physical injury of women, confronting instead historical colonial forces.

432. Naturalizing Gender and the Mechanisms of Biopolitical Regulation

8:00 AM–9:15 AM

Palais des Congrès
520F (LCD)

MODERATOR

♦ *Lisa King, Edgewood College*

PARTICIPANTS

Slave Law and Thanatopolitics in Harriet Jacobs's Incidents in the Life of a Slave Girl

♦ *Ashley Byock, Edgewood College*

This paper argues that Harriet Jacobs's narrative of her harrowing escape from slavery elaborates the living death of black women under antebellum U.S. slavery. Her narrative illustrates the physical and psychic forms of enclosure and erasure that mediated black women's relationships to their own bodies under the thanatopolitical logic of slavery. Unlike the liberatory arc of most male slave narratives, slave law and the biopolitics of reproductive capacity convert the liberatory potential of black women's bodies into spaces of entombment. Crucially, Jacobs develops modes of resistance that offer precedents for the twenty-first century.

Safety Nets, Trans Visibility, & Gender Normativity: Healthcare in the Neoliberal Age

♦ *Hale Thompson, Rush University Medical Center*

This paper explores the biopolitical work of a recent federal ruling that requires gender identity data collection in electronic health records—a ruling that renews the medicalization of gender identity in the patient-centered context. These kinds of coercive disclosures normalize the white cisgender binary, and secondarily the white transgender binary. Through an analysis of patient narratives, the paper underscores how this data collection consolidates notions of a transgender population and has differential impacts on trans and gender non-conforming persons along intersectional axes of race, class, and immigration status.

Regulating Blackness and Mixedness: Television Drama and Racial Biopower

♦ *Jasmine Mitchell, College at Old Westbury*

The televisual representation of the sexuality of women of mixed African descent in Brazilian telenovelas and U.S. television dramas can be understood as a technology of biopower insofar as it produces, classifies, and ranks populations within the national sphere, providing some bodies more value than others. In these cultural productions, mixed-race women of African descent can gradually be uplifted and, hence, whitened, if they adhere to expectations of purity, respectability, and reproductive labor. Conversely, as a hypersexual symbol of desire, the mixed-race figure must also be disciplined and restrained.

433. Feminist Transformative Justice Writing Workshop: Creating a Culture of Consent

8:00 AM–9:15 AM

Palais des Congrès
521A (LCD)

How can we interrupt a culture of victim blaming and create a culture of consent in media? Enlisting the Chicago Taskforce on Violence Against Girls & Young Women's media guide on how to better cover rape and gender-based violence, in addition to examples of transformative justice-oriented writing, we'll explore how the media report on violence—and how we can transform those depictions. We'll discuss how writing our own stories can be personally and structurally transformative. We will address methods and encourage participants to brainstorm their own story. They'll emerge with tools to use writing for healing, justice-seeking, and transformation.

PRESENTERS

♦ *Claudia Garcia-Rojas, Northwestern University*

434. Beyond Classroom and Cubicle: WGSS, Queer Studies, Women's Center, and Library and Archives Collaborations and the Development of Decolonial Praxis

8:00 AM–9:15 AM

Palais des Congrès
521B

The work of unsettling dominance goes beyond the consumption of the stories and histories of oppression and requires the development of praxis based in the critical inquiry of knowledge development. Working within the frameworks of transgressing traditional knowledge-making and critical information literacy; WGSS, Queer Studies, Women's Center, and Library and Archives collaborations expand the classroom and cubicle to engage questions of information, knowledge, the archives, and literary history, as well as the role of dominant narratives. Such collaborations open pedagogical options to allow for the development of decolonial praxis and activism.

MODERATOR

♦ *Kryn Freehling-Burton, Oregon State University*

PRESENTERS

♦ *Jane Nichols, Oregon State University*

♦ *Whitney J. Archer, Oregon State University*

435. Contentious Politics, Resistant Imaginaries, and Revolutionary Histories in the Global South

8:00 AM–9:15 AM

Palais des Congrès
521C

MODERATOR

- ♦ *Lessie Jo Frazier, Indiana University*

PARTICIPANTS

Street Performance Art and Pop-up Performances: The Newly Emerging Feminist Resistances in China

- ♦ *Jiling Duan, Indiana University, Bloomington*

This paper analyzes the creative means by which feminist groups have spread their messages in major Chinese cities. These include pop-up performances, street performance art, and other visual means such as short films. These performances aim to de-center mainstream gender propaganda and the historically pursued gender policies and positions of the state. Instead of evading political oppression, the different performances articulate feminists' demands for not only terminating domestic violence, sexual harassment, and other violations of women's rights, but also for creating government accountability. I focus specifically on the tension between the creative feminist resistances and the patriarchal, omnipotent state.

Decolonial Movements in Jain's *Gulabi Gang*

- ♦ *Amanda Stephens, Indiana University, Bloomington*

This paper analyzes Nishtha Jain's *Gulabi Gang* (2012), a documentary about the "real-life" women's group, the *Gulabi Gang*. The *Gang* arose in 2006 in North Central India amidst members' experiences of sex, caste, and class discrimination. Jain depicts the *Gang* members resisting their oppression by donning traditional Indian women's dress as they intervene in masculine spaces. In this paper, I claim that Jain configures members' resistance as being synonymous with their movement through space. I further claim that the amalgamation of their movement and gender expression produces a decolonizing effect through its reworking of the passive Third World Woman stereotype.

Revolutionary Violence, Militant Women, and Indian History: Towards a Popular Memory

- ♦ *Shahin Kachwala, Indiana University, Bloomington*

This paper explores the ways in which contemporary mass culture interprets and reframes the revolutionary past in India. I analyze two films that reanimate historical events from the revolutionary movement (1920–1930). Despite the films' claim of historical fidelity to facts, they are often unfaithful in their portrayal of women revolutionaries and only highlight women who espouse the "ideals of Indian womanhood." I argue that though the films point toward the differing strands of anti-colonial politics, in the end they both conform to the larger message of Indian historiography—that the fight for independence was a moral, heroic, predominantly male, non-violent struggle.

436. Disruptive Education: Unveiling and Dismantling the Doctrine of Settler Colonialism through Curriculum

8:00 AM–9:15 AM

Palais des Congrès
522A

Given the historical, political, and cultural forces that shaped North American settler societies, education as "equalizer" has been a synonym of homogenization and cultural genocide for Indigenous peoples. It has been a tool to control who produces, holds, and accesses knowledge, and what counts as knowledge. This roundtable seeks to locate a diverse set of curricular projects that both unveil the colonial doctrine behind past and current education, and propose new avenues emerging from Indigenous resistance to colonial, assimilationist education, the creation of Indigenous institutions and programs, and formalization of Indigenous paradigms.

MODERATOR

- ♦ *Marie-Eve Drouin-Gagne, Concordia University*

PRESENTERS

- ♦ *Marie-Eve Drouin-Gagne, Concordia University*
- ♦ *Natahnee Winder, University of Western Ontario*
- ♦ *Farina King, Dartmouth College*

437. Decolonial Feminist Approaches to the Bible

8:00 AM–9:15 AM

Palais des Congrès
522B

MODERATOR

- ♦ *Denise Couture, Université de Montréal*

PARTICIPANTS

The Women in Jesus's Genealogy (Matt 1:1–17) as Gynocentric Counter-Narrative

- ♦ *Sébastien Doane, Université Laval*

Matthew's Gospel opens with a patriarchal genealogy in which males beget males. This pattern is broken by five women (Tamar, Rahab, Ruth, "the one of Uriah," and Mary). From models of sinners to exemplary non-Jews, a brief review of literature will demonstrate that scholars have failed to reach a consensus regarding what these women have in common. In this presentation, we will look at the uniqueness of each woman in their respective biblical narrative to see how they create a space for a positive gynocentric counter-narrative and a decolonial imaginary, that subverts a dominant androcentric narrative.

Sunday, November 13

Decolonizing Jezebel: Contextual Reading of a Queen's Death (2 Kgs 9:30–37)

♦ *Anne Létourneau, Temple University*

In this paper, I propose a decolonial interpretation of Jezebel's murder in 2 Kgs 9:30–37. While recognizing the royal power and social standing of this Phoenician queen, I demonstrate how she is vilified and othered through sex and violence. I examine three aspects of her dehumanizing death: her beauty session, her assaulted body and her unburied remains which alienate her from the land of Israel. From the violence of biblical representation, I then turn to the broken bodies of missing and murdered indigenous women to imbed—and extend—my reflection on colonial gender violence in my Canadian context.

Positive Reading

♦ *Brigitte Rabarijaona, Malagasy Bible Society*

Working on Bible translation projects in the Indian Ocean, I am concerned by the fact that in Malagasy and Creole, there is no distinction between masculine and feminine. Influenced by colonial translations, translators tend to stress artificially the difference between the two. This is evident in the creation narrative (Genesis 2–3) where Adam is translated as human male. However, a close reading of the Hebrew text makes clear that prior to the existence of ishah (woman) there was no ish (man), only Adam. Instead of focusing on women's textual marginalization, I propose a positive reading to examine this translation issue.

438. Colonizing Life, Decolonizing Death, and Embodying Resistance

8:00 AM–9:15 AM

Palais des Congrès
522C

MODERATOR

♦ *Laura Horak, Carleton University*

PARTICIPANTS

Risky Citizens? Governing the Risky/At-Risk Pregnant Body

♦ *Katherine Mason, Wheaton College*

This paper examines the biomedical governance of pregnant and potentially-pregnant U.S. women. Biomedicine not only cures illness but also optimizes life; by framing everyone as "at risk," biomedicine legitimizes its authority to regulate those bodies. I examine two cases: the CDC's recommendation against all alcohol consumption by women who are or might become pregnant, and public health warnings about Zika virus and pregnancy. Such guidelines colonize pregnant and potentially-pregnant bodies under the guise of protection—framing them as "at risk"—but, I argue, undergo a rhetorical slippage wherein they are reframed as risks against which fetuses must be protected.

The Biopolitics of Ritual: Queering the Funeral as Decolonial Gesture

♦ *Michelle Martin-Baron, Hobart & William Smith College*

Funeral ritual has long perpetuated colonial order as well as sowing the seeds for its disruption. How can the funeral ritual become a decolonial gesture in spite of the necropolitical forces that mark some subjects for death even in life? Leslie Feinberg (2006) answers this question by proposing that funerals are important sites of remembering and re-narrating life to provide both personal and communal healing. I survey how funerals factor into activist response to the surge of murders of transfolk in 2015, seeking Feinberg's decolonial gesture in contemporary activism and proposing methods for queering funeral and public memorial practice.

Gender, State Violence, and Resistant Embodiments in South Africa's #FeesMustFall Movement

♦ *April Sizemore-Barber, Georgetown University*

This paper analyzes recent South Africa student protests calling for affordable education and the broader decolonization of the university. These protests (known by the Twitter hashtag #FeesMustFall) were initially tolerated by a state invested in its own narrative of multicultural pluralism. When students allied with outsourced workers, however, the state responded with violent repression to discipline those who had stepped out of line. Using a performance studies framework, I closely analyze the interplay between this physical-structural violence and the embodied acts of student resistance: particularly the women and transgender people who have taken on leadership roles in this struggle.

439. Pedagogy and the Undoing of Coloniality

8:00 AM–9:15 AM

Palais des Congrès
524B

MODERATOR

♦ *Cris Mayo, West Virginia University*

PARTICIPANTS

"Can the Colonial be De-centered in International Business Education?"

♦ *Sophy Xiuying Cai, University of Illinois, Urbana-Champaign*

This paper examines the pedagogical processes of an interdisciplinary business education course that aims to address global poverty and seeks to promote women's empowerment by teaching about, and with, people living in poverty, the majority of whom are women in developing countries. Concerned that colonial relationships are reinstated even in progressive attempts to negotiate equitable relationships between the teacher, the students, and the women living in poverty, the author conceives of decoloniality as a necessary aspect of flourishing and resituates impoverished women's perspectives in transnational educational programs.

Sex Education and Coloniality

♦ *Cris Mayo, West Virginia University*

This paper examines the figure of the colonial other in the late 19th and early 20th century U. S. sex education books and marriage manuals in order to explore the ambivalent relationship with gender and sexuality seen from a distance and through the lens of exoticism and colonialism.

Unsettling Feminism and Decolonial Feminisms

♦ *Lisa D. Weems, Miami University*

This paper takes up the tension raised in the call for proposals between theorizing “gender as a colonial imposition” and centering “feminist” analysis of settler colonialism and decolonization. To do so, I utilize insights from queer, indigenous, and feminist of color critiques. Queer indigenous/Native studies explore how gender, as a category, has continued to animate imperialist models and practices of feminism. Grounded in the case study of the Native Youth Sexual Health Network, this paper argues for both doing and undoing feminist projects through the unsettling practices of decolonization.

440. Power and Procedure: Heteronormative Logics in the Settler State

8:00 AM–9:15 AM

Palais des Congrès
524C

PARTICIPANTS

Strange Bedfellows: Understanding the Relationship Between Heteronormativity and Sexual Subjectivity

♦ *Stacy Missari, Quinnipiac University*

Heteronormativity is a dominant settler colonial logic that not only permeates individual-level attitudes and beliefs, but is reinforced by state-level institutions and policies that both explicitly and implicitly endorse heterosexual, monogamous relationships as the ideal romantic, sexual, and familial form (McNeill 2013). In this paper I test the relationship between Habarth’s heteronormative attitudes and beliefs scale (HABS) (2014), which includes sexual self-esteem, sense of entitlement to sexual pleasure from self and partner, self-efficacy in achieving sexual pleasure, and sexual self-reflection. I argue that heteronormative attitudes and beliefs are negatively associated with sexual subjectivity for both men and women.

State Projects, Heteronormativity, and the Social Construction of Families: The Scarborough Eleven

♦ *Mary C. Burke, University of Vermont*

In 2014 the “Scarborough 11,” a group of individuals and couples, some with children, purchased a mansion to live together as a family. They are now facing eviction because, according to municipal statutes, they do not constitute a “family.” Ironically, under those same statutes, if a wage-labor relationship mediated the household members, they would be allowed to cohabitate at the residence. This paper uses queer, feminist, and postcolonial work on the reproduction of heteronormativity to provide an account of what is at stake when the state holds the power to define “family.”

Identifying the Needs, Missing the Point: Institutionalized Heteronormativity and Gender Minority Students

♦ *Barbara Gurr, University of Connecticut*

This paper examines the contradictions revealed by the lived experiences of transgender, gender-nonconforming, and gender-queer students living on an “LGBT-friendly” campus where institutional logics preclude non-binary identities. I argue that the institutional logic that organizes students’ experiences of gender into a binary frame, in spite of efforts to meet the needs of gender minority students, reproduces a settler colonialist identity politic that marginalizes queerness and reflects the success, power, and deep entrenchment of heteronormative claims against diverse gender freedoms.

441. Queer Feminist Science Studies, Postcolonial Critique, and Decolonial Imaginaries

8:00 AM–9:15 AM

Palais des Congrès
525B

What are the relationships between queer feminist science studies (QFSS), postcolonial critique, and decolonial imaginaries? The participants in this roundtable include the four co-editors of, as well as several of the contributors to, a forthcoming anthology entitled *Queer Feminist Science Studies: A Reader*. The roundtable participants examine the multiple intellectual genealogies, political legacies, and epistemological frameworks and crises that inform these field formations and inflect their relationships with one another. In so doing, the participants offer innovative insights into the possibilities and limitations of theorizing a collaborative vision of QFSS informed by postcolonial and decolonial perspectives.

MODERATOR

♦ *David Rubin, University of South Florida*

PRESENTERS

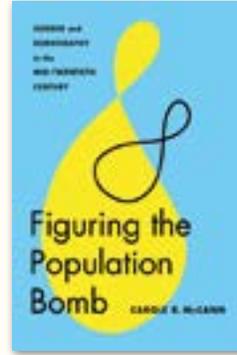
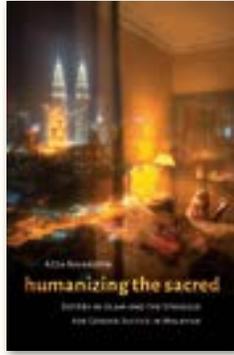
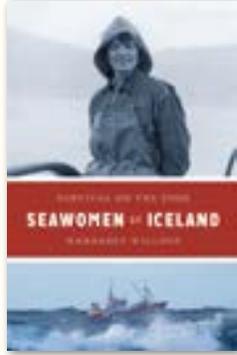
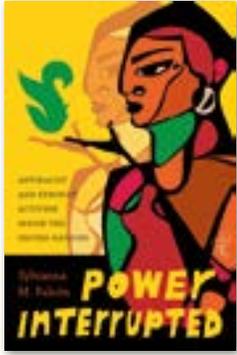
- ♦ *Angela Willey, University of Massachusetts, Amherst*
- ♦ *Kristina Gupta, Wake Forest University*
- ♦ *Cyd Cipolla, New York University*
- ♦ *Hilary Malatino, East Tennessee State University*
- ♦ *Amber J. Musser, Washington University, St. Louis*
- ♦ *Aimee Bahng, Dartmouth College*

442. Governing Council Meeting

8:00 AM–3:15 PM

Palais des Congrès
Intercontinental

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

NEW IN WOMEN'S, GENDER,
AND SEXUALITY STUDIES**Figuring the Population Bomb***Gender and Demography in the
Mid-Twentieth Century***CAROLE R. MCCANN**FEMINIST TECHNOSCIENCES
320 pp., 12 illus., \$30.00 pb**Power Interrupted***Antiracist and Feminist Activism
inside the United Nations***SYLVANNA FALCÓN**DECOLONIZING FEMINISMS
2016 Gloria E. Anzaldúa Book Prize
264 pp., 1 illus., \$30.00 pb**Humanizing the Sacred***Sisters in Islam and the Struggle
for Gender Justice in Malaysia***AZZA BASARUDIN**DECOLONIZING FEMINISMS
352 pp., 20 illus., \$30.00 pb**Migrating the Black Body***The African Diaspora and Visual Culture***EDITED BY LEIGH RAIFORD****AND HEIKE RAPHAEL-HERNANDEZ**February 2017
336 pp., 64 illus., 21 color plates, \$30.00 pb**Black Women in Sequence***Re-inking Comics, Graphic Novels,
and Anime***DEBORAH ELIZABETH WHALEY**

288 pp., 44 illus., 22 in color, \$30.00 pb

Living Together, Living Apart*Mixed Status Families
and US Immigration Policy***EDITED BY APRIL SCHUETHS****AND JODIE LAWSTON**FOREWORD BY MARY ROMERO
280 pp., \$30.00 pb**Seawomen of Iceland***Survival on the Edge***MARGARET WILLSON**

312 pp., 20 illus., \$34.95 hc

The Tao of Raven*An Alaska Native Memoir***ERNESTINE HAYES**

188 pp., \$26.95 hc

Indian Blood*HIV and Colonial Trauma in San Francisco's
Two-Spirit Community***ANDREW J. JOLIVETTE**INDIGENOUS CONFLUENCES
176 pp., 1 illus., \$25.00 pb**Sanctuary and Asylum***A Social and Political History***LINDA RABBen**

352 pp., 12 illus., \$30.00 pb

**Japanese Prostitutes in the
North American West,
1887–1920****KAZUHIRO OHARAZEKI**EMIL AND KATHLEEN SICK SERIES IN
WESTERN HISTORY AND BIOGRAPHY
312 pp., 11 illus., \$40.00 hc**Transforming Patriarchy***Chinese Families in the Twenty-First Century***EDITED BY GONÇALO SANTOS****AND STEVAN HARRELL**

306 pp., \$30.00 pb

Onnagata*A Labyrinth of Gendering in Kabuki Theater***MAKI ISAKA**

272 pp., \$50.00 hc

The Gender of Caste*Representing Dalits in Print***CHARU GUPTA**GLOBAL SOUTH ASIA
352 pp., 33 illus., \$45.00 hc

FORTHCOMING SPRING 2017

**Queering Contemporary
Asian American Art****EDITED BY LAURA KINA****AND JAN CHRISTIAN BERNABE**

May 2017

DISTRIBUTED FOR UBC PRESS

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of Eco/Feminism***Telling Stories from Clayoquot Sound***NIAMH MOORE**

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Bodies in the Study of Psychic Phenomena,
1918–40***BETH A. ROBERTSON**

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Shelter in a Storm*Revitalizing Feminism in Neoliberal Ontario***CATHERINE LOUISE READY**

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Struggles***EDITED BY PATRIZIA GENTILE,****GARY KINSMAN, AND L. PAULINE RANKIN**

January 2017

296 pp., \$99.00 hc



445. Dreamwork, Story, and Song as Repair and Reparation in a Time of Ecological Unravelling

9:30 AM–10:45 AM

Palais des Congrès
514a

MODERATOR

- ♦ *Sharon English, Innis College*

PARTICIPANTS

Cultivating Othered Ways of Knowing

- ♦ *Lise Weil, Goddard College*

Forms of nonconscious perception and comprehension such as dreaming and communing with other-than-human intelligences (plants, animals, the land) are valued and cultivated within indigenous traditions (Abram 1996). Yet in most institutions of higher learning, knowing that issues from these sources tends to be discredited and maligned, if acknowledged at all. In a time of ecological collapse where the limits of conscious knowing are being revealed, how can we best honor and develop these “othered” forms of perception and knowing (Greenspan)? What are the dangers and safeguards?

Against Interpretation: Decolonizing Animal Dreams

- ♦ *Patricia Reis, Independent Scholar*

Western practices of dream interpretation colonize the animals that appear in dreams by suggesting they reconnect us with our instinctual nature and serve as “carriers of the soul.” (Hillman 1997) This paper questions the notion that animals appear in dreams solely for human enrichment. Interpretive practices such as animal guides, totems and other symbolizations are relics of romanticism and artifacts of alienation. Attempting to appropriate an animal’s spirit while that same animal is endangered and becoming extinct is the dark side of human-centered empathy (Bubandt, Willerslev 2014). What if animals are appearing in dreams on behalf of themselves?

Song and Story as Medicine

- ♦ *Moe Alicia Clark, Independent Scholar*

Reciprocity is at the core of my artistic process. As a Métis artist, I’ve received many teachings from elders which I draw from in my work as an educator, collaborator, and performer. I also gather songs and stories, like medicines, that I use to help relieve some of the trauma and fragmentation brought on by colonization. When I come into alignment with my own dreams through the act of deep listening and transmuting dreams into song and story, I dissolve the separation between the waking and dreaming, between the world around and within me (Simms).

Story and Dreams as Reparation

- ♦ *Nora Louise Jamieson, Independent Scholar*

Paula Gunn Allen tells us that oral stories “...direct awareness, inform consciousness and connect with deep levels of being, including the supernaturals.” As a storyteller, I attempt to at once decenter the human being and mourn what has been taken from us as both colonizers and colonized. The spirit of reparation often comes to us in the night stories we call dreams. Tending dreams, like telling stories, is an ancient indigenous skill we would do well to cultivate in the work of decolonizing our minds.

446. Feminist Interventions in Religious/Spiritual Contexts

9:30 AM–10:45 AM

Palais des Congrès
514b

MODERATOR

- ♦ *Meredith Kahn, University of Michigan*

PARTICIPANTS

La Brujería de las Dos Cielos: Race, Gender, Sexuality, and Psychopathology in “Ataque de Nervios”

- ♦ *Sonia Cristina Hart Suárez, University of California, Berkeley*

I use a decolonial lens to analyze race, gender, and sexuality in studies of people who exhibit a biomedical psychopathology called *Ataque de Nervios*. Unlike Panic Disorder and PTSD, *Nervios* is classified as a culture bound syndrome. I identify how tropes of *brujería* (witchcraft) circulate through this diagnostic and I rebut the conventional depiction of *Nervios* by proposing an alternate depiction of an (Afro)Latinx/Chicanx bruja who produces knowledge and holistic healing. Utilizing my standpoint as a Chicanx priest of *Eleggua* in Orisha spirituality, I construe *Nervios* as a site of knowledge production to (re) conceptualize mental illness among women of color.

The Discourse of the Veil: Postcolonial Reverberations

- ♦ *Nadia Guessous, Colorado College*

Muslim women’s veiling practices have been a recurring object of commentary, condemnation and investigation ever since Western travelers started writing about the Muslim women they encountered and the veils that concealed them from their sight. In recent decades, veiling has reemerged as a visceral flashpoint, an object of scandal, moral panic, state management and legislation in various Western contexts. Rarely has a modern sartorial practice been the object of so much unwarranted attention and condemnation. This presentation will focus on the transnational effects of this discourse of the veil (Ahmed 1992) on postcolonial feminist politics and subjectivity in Morocco.

Sunday, November 13

Theorizing a Feminist Dispositif: Being Feminist and Muslim During the Charter of Québec Values Debate

♦ *Roshanarah Jahangeer, York University*

In 2013, the Québec government proposed a “Charter of Values” to ban civil servants from wearing “ostentatious religious signs”, which included kippas, turbans, hijabs and niqabs. I use Foucault’s dispositif analytic to assess various actors’ participation in the Charter debates. I argue that feminist Muslims who participated in the debates were delegitimized, erased, and silenced by Québécois secular nationalist feminists through slut-shaming, invisibilizing, and accusing them of Islamist infiltration. I discuss the “triple bind” feminist Muslims face when resisting normative corporealities imposed by the State, secular nationalist feminists, and Muslim communities, especially in regards to sexuality, race and religion.

447. Radicalizing Curriculum and Decolonizing the Canon

9:30 AM–10:45 AM

Palais des Congrès
514c

How do instructors maintain a commitment to intersectional feminist pedagogy in the face of institutional demands that support a curriculum of colonialist fantasies? Bringing together scholars from literary studies, media arts, digital scholarship, performance, and native studies who see the college classroom as a site for decolonial creative praxis, this workshop will share existing tactics, syllabi, and assignments as well as collaboratively develop new strategies that creatively resist the way colonial fantasies inform curriculum requirements and, thereby, teaching and tenure expectations.

PRESENTERS

- ♦ *Anne Cong-Huyen, Whittier College*
- ♦ *Kim Brillante Knight, University of Texas, Dallas*
- ♦ *Kris McAbee, University of Arkansas, Little Rock*
- ♦ *Jessica C. Murphy, University of Texas, Dallas*
- ♦ *Jen Shook, University of Iowa*

448. Feminist Media Studies Interest Group Business Meeting

9:30 AM–10:45 AM

Palais des Congrès
515a

449. Indigenous Peoples Interest Group Business Meeting

9:30 AM–10:45 AM

Palais des Congrès
515b

450. Performance Studies Interest Group Business Meeting

9:30 AM–10:45 AM

Palais des Congrès
515c

451. Wikipedia and Women’s Studies: How Students are Contributing to the Public Scholarship of Feminism

9:30 AM–10:45 AM

Palais des Congrès
518A (LCD)

Wikipedia is one of the world’s most widely read websites, with a broad reach to over 500 million monthly visitors. Its volunteer contributors are nearly 90% male—a gender disparity reflected in the content.

In December 2014, the National Women’s Studies Association and Wiki Education Foundation began a partnership to improve Wikipedia’s underrepresented coverage of topics related to women and women’s studies. Instructors assign students to expand or create articles related to the course topic, using Wiki Ed’s tools and instructional materials to design Wikipedia assignments that provide a positive learning experience.

Wiki Ed has supported 60 courses within the discipline through this partnership. More than 1,500 students have added over a million words to Wikipedia, largely on topics about feminism, sexuality, and gender studies. At this workshop, Wiki Ed staff will highlight Wikipedia’s gender gap, review NWSA’s impact to Wikipedia, and discuss the educational benefits of editing Wikipedia. Join us to learn how to build a Wikipedia assignment and how your students can participate in a writing project with real-world implications that go beyond the classroom.

PRESENTERS

- ♦ *Jami Mathewson, Wiki Education Foundation*

452. Challenging Colonial Representations of History: Literature as Counter-Narrative in the Americas

9:30 AM–10:45 AM

Palais des Congrès
518B (LCD)

MODERATOR

- ♦ *Lourdes Maria Torres, DePaul University*

PARTICIPANTS

Post-Dictatorial Traumatic Memory in Decolonial Peruvian Adaptations of Sophocles’ Antigone

♦ *Rocio Ferreira, DePaul University*

This paper examines decolonial re-appropriations of Sophocles’ Antigone in cultural representations of the Peruvian “dirty war” (1980–2000). The texts paired in this analysis express the dilemmas of their own society, condemning the abuse of power and the oppression of women and indigenous peoples. Drawing from Benjamin, Agamben, Caruth, Richard, Sarlo, Butler, Copjec and other theorists who work on decoloniality, trauma, memory, and narrative, I explore, in the Peruvian adaptations of Antigone, the intrinsic relationship between colonial structures of power, post-dictatorial mournful memory work, and allegory as the trope that voices mourning.

The Stigmatized Body in Cuadros's City of God

♦ *Billy R Johnson Gonzalez, DePaul University*

Gil Cuadros's *City of God* is profoundly informed by the AIDS crisis. Cuadros's work bears witness to the trauma of living with a deadly disease and offers a critique of the heteronormativity of Chicana culture, which, like a disease, silences queer lives and consigns them to oblivion. By meditating on stigmatized bodies that are seen as morally or physically degraded, Cuadros exposes how social hierarchies depend on the abjection of certain bodies and unexamined ideals of wholeness, purity, and health. Cuadros shows how moralities of the body are legacies of coloniality, and calls for a decolonial rethinking of cultural mores.

Memory and Bodypolitics: The Invention of the "Buchona" for the "Macho" World of the "Narcos" in the Mexican Borderlands

♦ *Juana Goergen, DePaul University*

This paper takes up the figure of the "buchona," a name given to the women who are the love interest of a Mexican "narco", as an archival site for exploring the patriarchal and traditional memory of womanhood. I argue that the "buchonas," while apparently conforming to the norms of the erotic as sexualized women objects, in reality, affirm Haug's pivotal ideas of female sexuality proclaiming: "My body, my territory." Through border songs, detective novels, and plays, I explore how "buchonas" reveal a mimetic enactment of the body in ways that have the power to transform and decolonize traditional notions of womanhood.

One Hundred Years of Forgottenness: Between Decoloniality and Trauma in Latin American Literature

♦ *Maria del Rosario Acosta Lopez, DePaul University*

The paper explores the role that literature plays in depicting and preserving the traces of mass-atrocity political violence in Latin America in the context of institutional policy of oblivion. Following the case of the "masacre de las bananeras" (the biggest undocumented massive assassinations in the history of Colombia) the paper shows how, through the literary devices employed by Marquez in his novel, the matanza has resisted oblivion. The novel challenges traditional colonial structures of history and temporality, by inscribing the mark of forgottenness that not only erases history but that also, constitutes history and memory in Latin America.

453. AMC: Gringo Gulch: Sex, Tourism, and Social Mobility in Costa Rica

9:30 AM–10:45 AM

**Palais des Congrès
519A (LCD)**

AUTHOR

♦ *Megan Rivers-Moore, Carleton University*

BOOK SUMMARY

Though sex tourism could be explained simply as the neo-colonial exploitation of poor local women by privileged male tourists, this ethnography tells a more nuanced story, demonstrating that the actors involved use sex tourism to get ahead. Exploring the intersections of gender, race, class, and nation, the author avoids a limited view of Costa Rican sex workers as hapless victims and sex tourists as racist imperialists. Instead, *Gringo Gulch* argues that both groups are involved in class mobility projects through the sale and purchase of leisure and sex. *Gringo Gulch* explores the subjective and structural aspects of transnational sex tourism, locating the ethnographic analysis within a broader historical and political-economic framing. The aim is to demonstrate how sex tourism is connected to local, national, and transnational patterns that are specific to Costa Rica but that also provide a lens for looking at how neoliberalism impacts differently situated subjects.

AUTHOR BIO

Megan Rivers-Moore completed a PhD in sociology from the University of Cambridge and a SSHRC postdoctoral fellowship at the University of Toronto in women's and gender studies. Megan is currently an assistant professor in women's and gender studies at Carleton University in Ottawa, cross-appointed in the departments of sociology and political economy. Her research takes place at the intersections of sociology, gender studies, and Latin American and Caribbean studies. Megan has published in numerous journals, including *The British Journal of Sociology*, *Sexualities*, *Feminist Theory*, and *Social Politics*. *Gringo Gulch* is her first book.

CRITICS

- ♦ *Marie-Eve Carrier-Moisan, Carleton University*
- ♦ *Patricia Martin, University of Montreal*
- ♦ *Ana Isla, Brock University*

MODERATOR

- ♦ *Judith Taylor, University of Toronto*

Sunday, November 13

454. Decolonizing the Androcentric, Sexual, and Racial Logic for Survival, Livability, and Resistance

9:30 AM–10:45 AM

Palais des Congrès
519B (LCD)

MODERATOR

- ♦ Dong Isbister, University of Wisconsin, Platteville

PARTICIPANTS

Defining Girls in Japanese Manga Magazines' Awards

- ♦ Mia Lewis, Stanford University

Japanese boys' and girls' comics are differentiated by visual style and content. Building on Jennifer Prough's research, this paper moves beyond these markers to identify the distinctions between these genres in awards sections predominantly produced by male editors. While *Shōnen Jump* (a boys' comic magazine) focuses on inclusiveness, *Hana to Yume* (a girls' comic magazine) focuses on exclusion: that which is feminine and not masculine. Though providing a freeing and safe space for girls, *Hana to Yume* thus reproduces the Western androcentric and sexual logic of womanhood by defining for girls how to be and what to like.

Queer Citizenship in Neoliberal Times: Men Who Walk Between Pleasure and Danger

- ♦ Charlie (Yi) Zhang, University of Kentucky

Focusing on resistant cultural practices by Peter Le, "the most successful Asian gay porn star in history" to reclaim manhood for Asian men, this article investigates the difference making mechanism central to neoliberal restructuring. As I argue, the queer public culture creates a conduit that I call "queer citizenship" for Asian gay immigrants' assimilation at the cost of other racial minorities. As the personalized conduit for social recognition, "queer citizenship" is further reconstituted through race, gender, and class to disrupt the value of queerness for collective justice, recreate entrepreneurial subjectivities and other governing technologies to facilitate, and legitimize neoliberal/neocolonial economies.

455. Complicating Women's Work: Care, Craft, and Decolonial Knowledges

9:30 AM–10:45 AM

Palais des Congrès
520A (LCD)

MODERATOR

- ♦ Tanya Saroj Bakhru, San Jose State University

PARTICIPANTS

Family Life between Queens and Manila: Researching Care Work in Transnational Families through Migrant Women's Epistemologies

- ♦ Valerie Francisco-Menchavez, San Jose State University

Transnational families have one or more family members living in one or more nation-states wherein definitions of care work and belonging are revised in context of separation and

migration. I argue that the study of transnational families must reflect the epistemological realities of migrant women and the families whom they are separated from. Through decolonial and participatory methods, Filipino migrant women are held as experts of their transnational lives. I present a model of "multidirectional care" in Filipino transnational families to illustrate the advantages of centering women's narratives over time and across borders where transnational families redefine "doing family".

Visionary Domesticity: Craft and Domestic Labors as Decolonial Heuristic

- ♦ Suzanne C. Schmidt, Saint Mary's College, California

This paper begins by tracing how everyday social and cultural practices of craft have articulated essential forms of decolonial belonging within marginalized communities (Harper, Smith). I then analyze contemporary narratives of craft, do-it-yourself, and "handmade" (Bryan-Wilson, Hatcher) that bring into convergence handmade and mass-produced. I do so in an effort to locate cartographies of conquest that shape conventional understandings of the handmade—in turn, structuring our lived experience and political realities. This paper argues that craft narratives and practices (including many domestic labors) offer a decolonial heuristic for an approach to borders that reproduce gender and racial hierarchies and exclusions.

Embodied Invisible Labor and Sexual Carework: Women's Roles in Sexualized Social Reproduction within Intimate Relationships

- ♦ Alyson K. Spurgas, Southern Illinois University, Edwardsville

This paper analyzes the embodied invisible labor that some low-desiring women describe providing for their romantic and sexual partners. I emphasize how these women's stories about their early and current relationships are characterized by their engagement in feminized sexual carework. Women learn their roles within a framework of sexualized social reproduction at a young age, but this labor falls neither clearly within the realm of gendered housework nor within the category of affective labor. Rather, low-desiring women who perform sexual carework labor physically with their bodies, while also enacting affective performances of pleasure as they cultivate an experience of home.

456. "Undercommoning" Methodologies: Collective Memory Work as Subversive Study Within and Against the University

9:30 AM–10:45 AM

Palais des Congrès
520B (LCD)

MODERATOR

- ♦ Erin B. Stutelberg, University of Minnesota

PARTICIPANTS

Our Bodies as Sites of Knowledge

- ♦ Alissa Case, University of Minnesota

This paper further examines the potential of Collective Memory Work to disrupt settler logic and knowledge production by including our bodies within analysis. Using recordings of various Collective Memory Work analysis sessions with the

Hayward Collective, I analyze the impact of affect, embodiment and body knowledges on our ways of engaging in research and theory making. The addition of collectively constructed movement sessions caused us to revisit the theoretical frames we designed during discourse analysis. By thinking through and with our bodies, we are decentering traditional ways of knowing, challenging written texts as authority, and embracing locations of difference.

Inverting the Periscope on Teacher Education: Collective Memory Work from the Inside/Outside

♦ *Erin Dyke, University of Minnesota*

This paper draws from a year-long memory work study between Anniessa, one of only a few teacher candidates of color in her cohort, and myself, her teaching assistant. I examine how our collective study was made possible by our comradeship in abolitionist activist projects, and subtly and actively discouraged by the university. Analysis of the differences across our “professional” and “scholarly” tracks illuminates how we are disciplined into reproducing institutional hierarchies and the colonialist regime of education (cf. Simpson, 2015). I end by considering how our collective memory work fostered our ability to recognize and challenge this reproduction.

Using CMW to Create New Desire Lines

♦ *Mary (Fong) Hermes, University of Minnesota*

In this paper, I report on how we used Collective Memory Work to start my individual book project. As an indigenous queer adopted person, who has participated in the Ojibwe language revitalization movement for 20 years, I believe it is time to re-visit the borderlands story in indigenous contexts. CMW is pivotal in transitioning my writing beyond the academy in a creative way. Three members of the Hayward Collective met with me, using generative discussion and movement to create a “common sense” thesis. This collective process was recorded, and became the data that would sustain theoretical insights underlying the narrative.

457. Feminist Analyses of Biopower in North American Reproductive Medicine, Policy, and Practices

9:30 AM–10:45 AM

**Palais des Congrès
520C (LCD)**

MODERATOR

♦ *Michelle McGowan, Cincinnati Children's Hospital Medical Center*

PARTICIPANTS

Beyond Birth Control: an Analysis of Scientific Risk Models for Contraceptive Pills

♦ *Alina Geampana, McGill University*

The purpose of this paper is to analyze scientific risk models that have been used in managing debates surrounding the safety of oral contraceptives. I specifically look at the ways in which risk evaluations have been employed by consumers, scientists, clinicians, drug regulation bodies, and medical associations. I will argue that historical trends still have

repercussions for the way in which risk models for hormonal contraceptives are employed today. This study specifically emphasizes the social context in which stakeholders have constructed problematic notions of acceptable medical risk for contraceptive users.

Gendered Implications of Increasing Clinical Integration of Preconception Risk Assessment

♦ *Michelle McGowan, Cincinnati Children's Hospital Medical Center*

♦ *Jennifer Fishman, McGill University*

We explore how the expansion of preconception carrier screening into fertility medicine to assess one's risk of having a child with a recessive genetic disorder may heighten calls for prospective parents' “genetic accountability”. We report on a study of US fertility clinics in which we found that the use of low-cost commercial carrier screening platforms by clinicians with limited knowledge of genetics is increasing. We argue that as more women are identified as carriers of heritable genetic risk factors this may exacerbate the gendered moral burden to manage complex family building decisions and interpretive challenges associated with carrier risk information.

Clinics, Eggs, and Canadians: An Examination of Canadians' Travel to the Czech Republic and Mexico for Infertility Care

♦ *Skye A. Miner, McGill University*

The practice of traveling across borders for fertility care is an increasingly common phenomenon as regulations, financial costs, and treatment availability vary across countries. This paper examines Canadian fertility patients' travel to the Czech Republic and Mexico for fertility care involving egg donation. I specifically examine the differences in legislation, medical technologies, and procedures in these two locations. Using interview data from Canadian fertility patients, I analyze how these patients choose a location for care and become medical consumers. I specifically pay attention to how these potential parents conceptualize family formation in a globalized context.

The Possibility of ART Policy: Reproductive Inequalities and Biopolitics in the US States

♦ *Erin Heidt-Forsythe, Pennsylvania State University*

While biopolitical governance of assisted reproductive technologies (ARTs) is increasing across the US, there has been little attention to the ways that state intervention impacts medical helpseeking and utilization of fertility services by those vulnerable to reproductive inequality. This paper examines the relationship between ART state policy and the social, political, and economic barriers to fertility care through an empirical analysis of survey data across 50 states in 2009. I argue that race, class, and sexuality continue to determine if, how, and when an individual can access the medical services—despite legislative attempts by the state to alleviate reproductive inequality.

Sunday, November 13

458. Mapping Out New Spaces & Cartographies of Difference

9:30 AM–10:45 AM

Palais des Congrès
520D (LCD)

MODERATOR

- ♦ *Lisa Young, Purdue University*

PARTICIPANTS

Mapping Native Title

- ♦ *Karissa Sabine, Oregon State University*

This paper looks at how cartography is used as both a “technology” for and against Native Title in Australia. By emphasizing concepts such as terra nullius, a latin term that translates literally as “nobody’s land”, to show how settler colonialism commandeered indigenous land, I attempt to rewrite these cartographies, both literally and figuratively, as a way to recognize under Australian common law that indigenous groups and peoples have a right to the lands given to them as laid out by traditional laws and customs. My focus is confined to indigenous groups from the Cape York peninsula in northernmost Queensland.

Nuestra Costumbre/Our Custom: A Land-based Understanding and Enactment of Decolonial Justice along La Frontera

- ♦ *Dolores Calderon, University of Utah*

This paper describes the organizing of women on the U.S. side in response to the violence on the Mexican side, to illuminate how their Mujerista notions of social justice engages the biopolitical landscape and violence of the border. The women use their communal knowledge in a way that resonates with Mignolo’s colonial difference to organize their efforts. Guided by *costumbre* (Spanish word adopted into Tiwa used by Pueblos Mexican settlers in the Southwest that embodies the multiple regional colonialisms in relationship to place), the women engage a place based border thinking that signals concrete examples of decolonial work.

Reshaping and Remaking Time, Space, Bodies, and Possibilities on Grindr

- ♦ *Ryan Arthur King, University of California, Santa Cruz*

This paper questions U.S. contexts for looking at why and how sexuality becomes intimately linked to smartphone technology. I specifically look at Grindr, a smartphone app. The violent logics of white supremacist, transphobic, and ableist exclusion on this app work in concert with the how GPS technology and end-users reconstitute temporal and material relations when using the app. Thus, perhaps paradoxically, the remakings and reshaping of time and space on this platform may present particular epistemological or ontological openings—perhaps allowing space to challenge systems of knowledge and power that produce the violent logics of exclusion found on Grindr.

“The Afro that Ate Kentucky”: Appalachian Racial Formation, Lived Experience, and Intersectional Feminist Interventions

- ♦ *Sandra Carpenter, University of South Florida*

This paper examines selections of Affrilachian Poetry written by Kentuckians Bianca Spriggs and Nikki Finney. Affrilachian Poets represent “a collective of Appalachian Poets of African descent who incorporate into their work themes of regional as well as transnational identities, local as well as global communities” (Kraver 134). This paper’s goal lies in resisting oppression and erasure of Appalachian culture’s heterogeneity. Contrary to constructions of Appalachians as lazy, complacent, and white, many Appalachians organize communities of resistance from within the region itself. Challenging these representations, I argue that Affrilachian Poets create countercultures that disrupt monolithic, colonialist, and unquestioned constructions of Appalachia.

459. Marvellous Grounds: Queer of Colour Archives in Toronto/Three Fires Territory

9:30 AM–10:45 AM

Palais des Congrès
520E (LCD)

This roundtable interrogates dominant queer, trans, and LGBT biopolitics and necropolitics in relation to colonial methodologies of time, space, and land, as reflected in progress narratives of rights, visibility, and murderous inclusion. Immersing ourselves in an archive of four decades of queer and trans Black, Indigenous, and people of colour (QTBIPOC) community building in Toronto, we ask: What are the forces that position QTBIPOC as always already missing—at most, recent arrivals—in queer and urban maps and archives? How do we challenge the architectures of racial and colonial capitalism that are at the bottom of these erasures?

MODERATOR

- ♦ *Jinthana Haritaworn, York University*

PRESENTERS

- ♦ *Jinthana Haritaworn, York University*
- ♦ *Alvis Hoi-Ying Choi, York University*
- ♦ *Syrus Marcus Ware, York University*
- ♦ *Ghaida Moussa, York University*

460. Queer Visual Culture, Embodied Practices, and Public Spheres

9:30 AM–10:45 AM

Palais des Congrès
520F (LCD)

MODERATOR

- ◆ *Lauren Merele Brown, Florida Atlantic University*

PARTICIPANTS

Aïcha Sñoussi's Anti-Knowledge Archive: Recent Work from a Young, Queer Tunisian Artist

- ◆ *Anne Marie Butler, State University of New York, University at Buffalo*

With her artwork "L'encyclopédie anti-savoir" (The Anti-Knowledge Encyclopedia), containing drawings that hint at the familiar but escape classification, queer Tunisian Aïcha Sñoussi interrogates how definitions of objects and concepts create borders, limiting their flexibility. This paper argues that Sñoussi offers a way of re-seeing; a decolonization of knowledge production that is queer in how it neither counters, nor complements ways of knowing, but works at an angle to them (Stockton 2009). She offers a deconstruction; not only of meaning making, but also of how signs and signifiers (Saussure 1916) are forced into false relationships, and thus prevented from behaving queerly.

Ephemeral Memories: Doing Queer History in Public

- ◆ *Kate Drabinski, University of Maryland, Baltimore County*

Monuments and memorials etch our built environment, and even as they fade into the background of daily life, they speak to what the collective is meant to value. Recent challenges to Confederate monuments have reinvigorated public debate about what and how we remember and asked how we might remember differently. Building on critical work in public memory studies, this presentation examines the work of the Baltimore-based artist collective Queerstories and their Lesbian Popcorn Cart to ask how we might "queer" public memory, and in so doing upset the settled histories that write so many of us out of the story.

FEMEN's Fame and Feminist Shame: White and Intersectional Feminisms Online

- ◆ *Elizabeth Groeneveld, Old Dominion University*

On September 12, 2015, radical feminist protest group FEMEN disrupted a conference on Muslim women—la Salon Musulmane du Val d'Oise—held in France. I argue that FEMEN's so-called feminist politics are a form of White Feminism and part of an increasing conservatism that uses the language of women's empowerment as a foil for neo-imperialist and white supremacist agendas. I analyze anti-racist feminist social media commentary on FEMEN's protest and the ways that intersectional feminists unsettle the imperialist logics of FEMEN. I ask: how does anti-racist feminist discourse participate in imaginaries resistant to the white supremacist gender politics of FEMEN?

Reclaiming the Queer Body: Imagining a New World Through Identity-Positive Burlesque

- ◆ *Emilee Christine Hunt, Oregon State University*

While conversations surrounding eroticism and sex work often center the "buyer", queer individuals are re-framing this dialogue through performance mediums which re-center the body as a space for both consumer and performer pleasure (Hankins 2015). By utilizing queer theory and feminist perspectives on performative gender, I examine how the queer and trans community reject sexual compartmentalization and reclaim the right to their bodies through engagement with burlesque. This paper will centralize personal narratives from queer burlesque performers to illustrate how narratives can both inform scholarly notions of sex work, and highlight the importance of lived experiences in subculture coalition building.

Transnational World-Making: Circulation and Feminist Rhetorical Action in the Digital Sphere

- ◆ *Jessica Lynn Ouellette, University of Southern Maine*

The increased development in digital connectivities has led not only to new political platforms for feminist action, but also to new forms of knowledge production about feminist issues, and thus gendered subjects. The circulation of images and texts related to women's local and global issues have not only "clamored at us" and "solicited our gaze," to borrow Michael Warner's terms, they've prompted other kinds of affect. Thus, this paper employs a transnational feminist analysis of events in which digital circulations of texts operate as forms of affect in their reinforcements of and/or resistances to discourses of neoliberalism and globalization.

461. Bordering on the Body: Recognition, Expansion, Incorporation

9:30 AM–10:45 AM

Palais des Congrès
521A (LCD)

MODERATOR

- ◆ *Corinne Schwarz, University of Kansas*

PARTICIPANTS

Staging Contact: Embodied Sentimentalism in Native America, 1808–1848

- ◆ *Chip Badley, University of California, Santa Barbara*

Haunting early American drama like a bad dream, the threat and allure of interracial intimacy—physical touch, emotional proximity, sexual desire—becomes increasingly embodied as plays stage bodies at the contact zone between settler colonialism and the fetishized, and increasingly feminized, frontier. Crucial moments in these plays situate the feeling body as the unlikely site of decolonial aesthetics: touch reorients white settlers and audiences away from political tropes of assimilation or annihilation toward the recognition of the precarity of others. Embodied cognition ultimately corroborates the humanity of racialized bodies outside the schema of Jacksonian democracy's anxious cultural imaginary.

Mediating the Māhū Body: Liberal Visuality, Queer Indigeneities, Dispossession

♦ *Tyler Morgenstern, University of California, Santa Barbara*

This paper considers how mediated images of the māhū body—a non-binary gender identification anchored in Indigenous Hawaiian social orders—consolidate and render the colonial politics of recognition in contemporary Hawai‘i. Thinking with Lisa Lowe’s account of liberal governance, I approach LGBT liberalism as a visual modality that affirms māhū difference (desiring it as a potential site of queer freedom) even as it forgets the violent historical processes (territorial dispossession, touristic fetishization) through which that difference enters circulation. The paper specifically addresses how documentary and testimonial media enroll the māhū body in liberalism’s economy of affirmation and forgetting.

Sites of Emergence: Posttraumatic Growth and the Rehabilitative Power of Metaphor

♦ *Kristen Skjonsby, California State University, Long Beach*

Posttraumatic Growth (PTG) proposes trauma as site of emergence rather than symptom of defunct emotional processing, facilitating generative possibilities for reclaimed narratives of self and politicized representations of victim identity. This potential is exemplified in the persistent refashioning of character identity and its temporal relationship to the overall narrative in *The Brief Wondrous Life of Oscar Wao*. Diaz’s novel is evaluated for its congruent assessment of trauma and the treatment of PTG, with analysis centering on the reincorporation of violence through metaphor. The concept of healing enacted through disidentificatory narrative strategy offers reimaginative space for victim identities beyond the prescriptive.

462. Rethinking Space and Challenges to Normative Gender, Sexuality, and Kinship

9:30 AM–10:45 AM

Palais des Congrès
521B

MODERATOR

♦ *Katie Nicole Stahl-Kovell, University of California, Riverside*

PARTICIPANTS

Moving through Space: Re-Thinking Non-Normative Sexuality in Rural Guyana

♦ *Rajanie (Preity) Kumar, York University*

I examine how space operates in the lives of gay, lesbian, bisexual, and trans Guyanese women living in rural Berbice and the capital city, Georgetown. Drawing on anti-racist feminism, queer geography, and queer of color critique, I aim to disrupt the colonial perception of the urban vs. rural space. Urban areas in Guyana are conceptualized as more tolerant of LGBT subjects, bodies, and desires. Moving away from the perception that urban areas are “queer spaces” of freedom for gender non-conforming bodies, I argue that rural spaces offer forms of protection and play crucial roles in the lives of working-class LGBT women.

Radical Hospitality, Queering Kinship, and Unsettling Canadian Refugee Resettlement

♦ *Natalie Kouri-Towe, Thorneloe University*

As of January 2016, 14 000 Syrian refugees have been resettled in Canada under the federal government’s humanitarian program #WelcomeRefugees, of which over 5000 have been privately sponsored. Amidst the moving stories of compassion and benevolence of refugee sponsorship circulating in Canadian media is an underlying question of the ethics of resettlement. This paper considers the ethical questions surrounding hospitality and kinship in the private sponsorship of refugees in Canada. It asks, what would it mean to radically rethink the relationship between refugee and sponsor as a practice that unsettles the nation state and queers kinship?

The Ethos of Rhetoric and Decoloniality: Domitila Barrios de Chungara’s Production of Space in the Context of the Culture War

♦ *Rocio Pichon Riviere, New York University*

This paper historicizes the culture war: how the American academy resisted the emergence of decolonial voices with a series of epistemological arguments, some of which I trace back to the so-called death of the author. I analyze the case of one of those voices from the decolonial Global South: Domitila Barrios de Chungara, a Bolivian mother from a mining community who became a revolutionary leader. I propose that her construction of the ethos of rhetoric challenged spaces dominated by white academic speech, through the construction of a common “dwelling space” (Hyde), through her production of space (Lefebvre).

463. Bordering Asexuality: Longings, Belongings, and Unbelongings

9:30 AM–10:45 AM

Palais des Congrès
521C

MODERATOR

♦ *Nathan Erro, Louisiana State University*

PARTICIPANTS

Asexual Space: Paradoxical and Ambiguous

♦ *Anna Lise Jensen, tART Collective*

In my research on historical, cultural figures whose asexuality I hypothesize, I discuss Vivian Meier, Soren Kierkegaard and Eudora Welty in relation to work by feminist geographer, Gillian Rose. Rose captures a complex, paradoxical space that contrasts the concept of border, where feminisms “are caught inside as well as outside the unstable territories of masculinity,” simultaneously occupying marginal and centered positions that facilitate an understanding of difference and critique of masculinity. Such a critique serves as a critical practice equally suited for current geo-politics and the asexual everyday, in terms of belonging, alliances, resistance and survival.

Bound in Pleasure: Pain, Trauma, and Masochistic Asexualities

♦ *Karli June Cerankowski, Stanford University*

The traumatized body is defined by a history of pain, by the mark of scars. The trans body, too, by scarring, whether physical, emotional, or epistemological. The asexual body by “not”—not desiring, not belonging. What then of the traumatized body that becomes defined by pleasure, of the trans body whose scars are a badge, of the asexual body that wants pleasure, especially pleasure in pain? This essay reconstructs the borders around sex and gender normativity in consideration of the role trauma plays in queer gender and sexual development, especially at the intersections of trans, asexuality, and survivor identity.

464. Decolonial Imaginings of Black Genders and Sexualities

9:30 AM–10:45 AM

Palais des Congrès
522A

MODERATOR

♦ *Tiffany Lethabo King, Georgia State University*

PARTICIPANTS

Freaking the Promise: Getting Mother’s Body and Performative Desire

♦ *Rhaisa Williams, Northwestern University*

Set in August 1963, Suzan-Lori Parks 2003 novel *Getting Mother’s Body* eclipsed the calls to national accountability and justice with a self-interested black, dead woman who deceived everyone by manipulating their desires. By doing so, I argue that Parks enables us to premise black freedom on the non-reproductive, pleasure-filled sexual encounters of a woman who restaged “performative desire.” A mobilization of the affective and discursive traps of dispossession to exceed them, I use L.H. Stallings’s theory of funk to understand how the character “freaked” with capitalist logics to reorder the entitlement of freedom reserved for the proper liberal subject.

“Invisible Sons”: Decolonizing Black Gay Being in the Poetry of Essex Hemphill

♦ *Darius Bost, San Francisco State University*

This paper places Essex Hemphill’s poem “Commitments” in conversation with the work of Frantz Fanon. In the poem, Hemphill uses the trope of in/visibility of the black gay son in family photographs to explore pathological constructions of homosexuality in black cultural and white American nationalisms. While Hemphill’s poem suggests a refusal to distance himself from black family and community, I demonstrate how his use of images of queer bodily desire counter Western imperial logics that mark the black male homosexual as the psychosexual other retained within the black nation to bolster its claims to normative citizenship and subjective wholeness.

“Begging Me To Hit Him Harder”: Black Masculine Pain and Pleasure in Paul Beatty’s The Sellout

♦ *Brandon James Manning, University of Nevada, Las Vegas*

In *We Real Cool* bell hooks writes that black men learned patriarchy on the American plantation, and that it would be the metric by which national conversations would measure black men’s success. In the literary imagination of Paul Beatty’s 2015 satirical novel *The Sellout*, he re-imagines a contemporary moment where community elder, Hominy Jenkins, desires to be enslaved—as a masochistic recognition of his subjecthood. I use Glenda Carpio’s concept of comedic redress and Amber Musser’s concept of masochism to argue that Beatty’s enslaved present helps to attend to the legacy of slavery while reimagining a different future for black people.

465. Contesting Epistemological Boundaries: Recognizing the Limits of Belonging

9:30 AM–10:45 AM

Palais des Congrès
522B

MODERATOR

♦ *Samantha Vandermeade, Arizona State University*

PARTICIPANTS

Epistemology, Exclusion, and White Ignorance

♦ *Sarah Elizabeth Slates, Bryn Mawr College*

In this paper I consider hegemonic epistemic boundaries, regulation, and subsequent valuation/devaluation of certain knowers and knowledge. Specifically, I focus on white ignorance (Mills 2007) as a pervasive force in shaping and maintaining the devaluation of alternative forms of knowing. After identifying the implications of white ignorance, specifically in relation to feminist research praxis, I turn to an analysis of Moya’s (2012) discussion of interracial friendships and multicultural literature to facilitate a decolonial feminist research praxis and to build a case for the necessity of interdisciplinary, community-driven research that has the potential to deconstruct the exclusionary boundaries of traditional epistemology.

“Is Mindy Kaling Real?”: Unruliness, Desire and Belonging

♦ *Cassandra M. Collier, Arizona State University*

Within her show, Kaling works to disrupt hegemonic representations of desire along gender, race and class. Her efforts, however, like the unruly woman, can be ambiguous and transgressive, and *The Mindy Project* has often reflected this ambiguity, garnering criticism from feminist media outlets. In this paper, I consider whether Kaling’s cultural labor in *The Mindy Project* can successfully subvert ideals of proper desire and citizenship, or whether the show and its format ultimately discipline Lahiri and audiences into the hegemonic cultural expression of white heteropatriarchy, leading us to instead focus on and celebrate white masculinity.

Sunday, November 13

Decolonizing and Depathologizing the Transgender Body: Breaking Away from Public Policy and Media Recognition

♦ *Wallace Jack Hudson, Arizona State University*

Media representation of transgender bodies in the shows, *Transparent*, *I am Cait*, and *Becoming Us*, enforces regulatory practices of public policies regarding gender transition, affectively recognizing only specific transgender bodies as human, specifically those that reinforce the male/female binary. The following analysis argues that these forces, public policy, and media recognition, work together to recognize and therefore legitimize transgender bodies that reinforce a male/female binary, and affectively police the boundaries of gender.

466. Deconstructing Gendered Evil

9:30 AM–10:45 AM

Palais des Congrès
522C

Using case studies from imperial and colonial contexts spanning the late Victorian United States to the twenty-first century “War on Terror,” the participants in this interdisciplinary roundtable wish to explore the following questions: What is gendered about concepts of “evil”? How has the concept of feminine evil been used to serve the purposes of both colonialism and nationalism? How does this concept determine how we view past and current geopolitics? How is this concept useful to the projects of deconstruction, resistance, and reimagining? And finally, how can we, as scholars, challenge, decolonize, and denaturalize representations of gendered evil?

MODERATOR

♦ *Keira Williams, Texas Tech University*

PRESENTERS

- ♦ *Lynne Fallwell, Texas Tech University*
- ♦ *Elizabeth S. Manley, Xavier University of Louisiana*
- ♦ *Lindsay Thistle, Independent Scholar*
- ♦ *Kristen M. Turner, North Carolina State University*

467. Student and Faculty Perspectives on Intersectionality and Chicana Fourth Wave Feminism in Secondary Education

9:30 AM–10:45 AM

Palais des Congrès
524B

This workshop will highlight the necessity for decolonizing traditional feminist high school pedagogy, especially as it relates to intersectionality and the Chicana feminist movement. Led by two secondary school feminist educators, the discussion will center around our student’s research on fourth wave Chicana feminism and reclaiming indigenous 20th century activism through social media. Our student will also speak about her participation in the decolonization movement and the problematic nature of racism and classism within white feminism.

MODERATOR

♦ *Kristen Kelly, Sacred Heart Schools*

PRESENTER

♦ *Serene Williams, Sacred Heart Schools*

468. Policing Black Girls and Women’s Bodies

9:30 AM–10:45 AM

Palais des Congrès
524C

MODERATOR

♦ *Chamara Jewel Kwakye, University of Kentucky*

PARTICIPANTS

You All Give Up A Lot to Be Here: The Policing of Black Women in Academia

♦ *Chamara Jewel Kwakye, University of Kentucky*

Utilizing critical ethnography, this paper examines the ways Black women in academia experience policing in higher education. Using social media accounts from Zandria F. Robinson, Crystal Marie Flemming, interviews with Toni Cade Bambara, and other Black women academics, this paper makes the case that while Black women faculty often engage in radical pedagogy, praxis, and research in academia, their position in predominantly white institutions is precarious. This paper seeks to place the experiences of Black women faculty in a historical context that discusses how racism, sexism, and capitalism have sought to surveil, co-opt, and oppress Black women’s push for freedom.

Perceived Threat: The Fat, Black Body as a Site of Sanctioned Violence

♦ *MaryAnn Kozlowski, University of Kentucky*

I examine the ways in which Black women’s bodies are policed based on size, and how fat Black women interact with the US judicial system. What cultural prejudices exist in respect to fat, Black, female bodies? This paper looks at discourse surrounding the testimony of Rachel Jeantel, friend of Trayvon Martin, who was murdered by George Zimmerman in 2012. I examine the ways in which her fat, Black body was read in public; I explore the ways her credibility was dismissed because of these identity markers, and examine how markers of race, obesity, and class can be signals of criminality.

469. Reimagining Settled Spaces: Creativity, Pedagogy, and Activism

9:30 AM–10:45 AM

Palais des Congrès
525A

MODERATOR

- ♦ *Olga Sanmiguel-Valderrama, University of Cincinnati*

PARTICIPANTS

Unsettling the Neutral Archive: Feminist Knowledge Production and the University of Washington Bothell's Social Justice and Diversity Archive (SJDA)

- ♦ *Julie Shayne, University of Washington, Bothell*

In this talk I discuss a community based research assignment where students work in groups to document local feminist organizations vis-à-vis interviews, events, and artifact collection. Students submit their primary documents, transcripts, and audio files to the SJDA. The assignment upsets the hegemony of so-called neutral archives in both pedagogical and material ways. The reflective component of the assignment encourages students to consider the fallacy of the neutral and objective archive and thus the academy more broadly. They also learn the power of feminist knowledge production. Materially, students document histories that will be forgotten without the efforts of feminist researchers.

Unsettling Literacy-Based Colonial Logics in the Writing Center

- ♦ *Karen Rosenberg, University of Washington, Bothell*

Writing Centers can reinscribe colonial logics as well as unsettle them. They can act as sites of acculturation, a place where “deficient” students go to learn the rules of the dominant academic discourse. They also can be radically student-centered, where students work side-by-side and help each other leverage academic discourse while holding space to witness and celebrate students' own discourses (Bawarshi and Pelkowski 1999). I examine how we aim to unsettle literacy-based colonial logics in the University of XXX Writing and Communication Center through applying an antiracist/social justice lens to our recruiting, hiring, training, and tutoring practices.

The Extralegal Win: Uncoupling Political Consciousness, Public Story-Telling, and Legal Decisions in Canadian Feminist Studies

- ♦ *Judith Taylor, University of Toronto*

In this paper, I feature material from public talks I have given within my own university to different student groups interested in addressing sexual harassment, sexual assault, and violence against women in a moment of renewed public interest and government action in Canada. I argue that a central piece of decolonization is to unhinge conceptions of winning from government sanctions. High profile harassment trials, an Inquiry on Missing and Murdered Indigenous women, and provincial mandates on university campus sexual assault are opportunities to develop new definitions of justice and success that are engaged with, but not dependent on, the state.

Latinx Positionalities, Feminist Pedagogies, and Unsettling the Neoliberal University

- ♦ *Viviana Beatriz MacManus, University of Maryland, Baltimore County*

This talk centers on the pedagogical challenges, limitations, and possibilities that Latinx faculty encounter when engaging with feminist studies in the neoliberal university. As faculty of color committed to social justice in our research and in our classrooms, we are aware of the precarious positionality we inhabit as minority bodies operating within a neoliberal educational space. This talk focuses on my positionality as a junior Latina professor housed in a marginal academic space, where my own (trans) and (un)disciplinarity focus in my classroom and in my scholarship can produce tensions among students and within my own discipline.

470. Womyn's of Color Exploration of Agency in Student Affairs

9:30 AM–10:45 AM

Palais des Congrès
525B

Institutions of higher education carry histories of violence, colonization, and exclusion that have constructed oppressive barriers for womyn of color. This workshop will use theatrical monologues to convey the experiences of womyn of color within student affairs. These monologues are inspired by the study “Womyn's of Color Exploration of Agency in Student Affairs” that examines the possibilities and limitations of coalition, agency, and resistance for womyn of color at a primarily White institution. Attendees will engage in dialogue about the possibilities and limitations of womyn of color coalition and strategies to challenge intersectional systems of oppression within student affairs.

PRESENTER

- ♦ *Bianca Tonantzin Zamora, Miami University*

Sunday, November 13

471. Historicizing Embedded Colonial Constructs of Racial and Queer Identity in Postcolonial Societies

11:00 AM–12:15 PM

Palais des Congrès
514a

MODERATOR

- ♦ *Deja Beamon, Ohio State University*

PARTICIPANTS

Space is the Place: Black Queer Negotiations of Belonging

- ♦ *Saidah K. Isoke, Ohio State University*

This paper will explore the idea of home and belonging experienced and created by U.S. born Black queer people. Previous texts (Bailey 2013; Ferguson 2003) have examined the relationships that this population has with national identity and community. These writers have concluded that the idea of home and a sense of belonging are both jeopardized by U.S. born Black queer people's racial and sexual identities. These jeopardies will be interrogated through their histories with decolonization. Furthermore, spaces of home and belonging created by Black queer people will be located within a social media context.

Colonial Production of Queer Spatiality in India

- ♦ *Swati Palanivelu Vijaya, Ohio State University*

Through analyzing the dialectical relationship between queerness and urban space, this paper retraces the colonial constructions of queer identity and modern cityscape. The topographies of Indian cities were created and consolidated by the British imperial project driven by mercantile capitalism. However, consequences of colonialism surpassed the realm of material as it imported Victorian morality into indigenous social fabric (Arondekar 2009), effectively rendering queer dissidents as legally codified criminals (Narain 2007). So, as these colonial inscriptions continue to undergird Indian postcoloniality, is the contemporary polis and queer subjectivity which inhabits its scope substantively decolonized?

New Mestizas in Guatemala: Utopian Racelessness and Indigenous Genocide in Activist Identity Formation

- ♦ *Kristen Kolenz, Ohio State University*

This paper considers the character of mestiza political identity in contemporary Guatemalan activist spaces. It explores political mestiza-ness through postcolonial racial rhetoric and contemporary advocacy for memoria histórica and visibility of recent armed conflict's indigenous genocide. The disappearing/ed "indio" emerges as central to identity formations that aid in fostering attitudes of solidarity and reclamation of buried roots while simultaneously reifying the myth of the absent racial other. The paper centers queer activist efforts that demand the reappearance of the dead through memory practices that bring the disappeared into the present, calling them into communities organizing for change (Wright 2015).

472. Indigenous Masculinities: Identities, the Production of Knowledge, and Women's Work

11:00 AM–12:15 PM

Palais des Congrès
514c

MODERATOR

- ♦ *Kim Anderson, Wilfrid Laurier University*

PARTICIPANTS

Female Masculinity and Butch Aesthetics in Indigenous Literatures

- ♦ *Lisa Tatonetti, Kansas State University*

Congruent with the project of "unsettling settler logics," this paper argues a radically resistant form of female masculinity manifests in the unruly bodies of butch dykes in Indian Country. An analysis of Anishinaabe HIV/AIDS activist Carole laFavor's Two-Spirit detective novels and Dine poet/filmmaker Carrie House's autobiographical poetry shows how a specifically Indigenous butch aesthetic centers "an ethic of care" that destabilizes settler masculinity. Ultimately, the study of female masculinity in Indigenous texts functions as a space of generative understanding that makes legible the embodied, relational ties between present-day Indigenous literatures and ongoing traditions of gender variance that resist settler static.

A Woman's Work: Subject Positioning and the Indigenous Masculinities Scholar

- ♦ *Kim Anderson, Wilfrid Laurier University*

In this paper, the author will discuss her position within the emerging field of Indigenous masculinities (IM) to introduce larger questions of identity and subject positioning around the scholarship, community and social justice activity on Indigenous men and masculinities. She will contextualize this discussion with reference to the theoretical and community-engaged underpinnings of Indigenous masculinities, which include Indigenous feminism and queer Indigenous theory. A review of the work in the field will highlight some of the tensions, possibilities, and future directions for Indigenous masculinities studies

"I Used to be So Loving and Generous": Indigenous Male Violence Towards Indigenous Women

- ♦ *Robert Innes, University of Saskatchewan*

Within the Indigenous community discussing Indigenous male violence towards Indigenous women is difficult. Nonetheless, some Indigenous men have begun to acknowledge the level of violence Indigenous men have perpetrated against Indigenous women. This presentation explores the ways in which some are talking about the violence they or other Indigenous men have committed against Indigenous women that challenges their notions of Indigenous masculinity as a means of taking on violence within our communities in hopes of building healthier families and futures.

473. Asexuality Studies Interest Group Business Meeting

11:00 AM–12:15 PM

Palais des Congrès
515a

474. Iota Iota Iota Honor Society Business Meeting

11:00 AM–12:15 PM

Palais des Congrès
515b

475. Feminists Against Academic Discrimination (FAAD) Business Meeting

11:00 AM–12:15 PM

Palais des Congrès
515c

476. “Out my Mind, Just in Time:” Excavating Foundations of a Black Feminist Health Science Studies

11:00 AM–12:15 PM

Palais des Congrès
518A (LCD)

Drawing on African American Studies, History, Disability Studies and Women's and Gender Studies, we imagine an alternate framework for thinking about health, the body, illness, and wellness, particularly for the lives of Black women. We understand this roundtable to be in critical conversation with the roundtable Black Feminist Health Science Studies Futures: A Roundtable on All the Various Ways We Trying to Get Free

MODERATOR

- ♦ *Moya Bailey, Northeastern University*

PRESENTERS

- ♦ *Ruha Benjamin, Princeton University*
- ♦ *Whitney A. Peoples, University of Texas, Arlington*
- ♦ *Bettina A. Judd, University of Washington*
- ♦ *Diana Louis, Indiana University*

477. Conditions of Belonging: Gendered, Neoliberal Boundaries for Women Teachers

11:00 AM–12:15 PM

Palais des Congrès
518B (LCD)

MODERATOR

- ♦ *Mardi Schmeichel, University of Georgia*

PARTICIPANTS

“Pinterest-Worthy” Classrooms and the Pressure to Produce Feminized Spaces in Teaching

- ♦ *Elizabeth Pittard, Georgia State University*

In this paper, I share data from my study of the feminized production of classroom spaces on the social media site Pinterest. Drawing upon new materialist feminist theory (Braidotti 2000; Dolphijn & van der Tuin 2012) and feminist understandings of the complex entanglement of neoliberal and postfeminist subjectivity (Gill 2008; Walkerdine & Ringrose 2006), I discuss and analyze ways women teachers are bounded by the particularly gendered pressures to produce aesthetically pleasing or “Pinterest worthy” classroom spaces and how these productions play a part in what counts as “good teaching.”

Exploring the Differences between Women and Men Teachers’ Responses to the Neoliberalism’s Impact on Public Education

- ♦ *Hilary Hughes, University of Georgia*

In this paper I examine neoliberal forces shaping accountability regimes of American public schools, which impact teachers, particularly in high poverty schools. Drawing on feminist theories, I explore differences between gendered responses to the accountability regime from women and men teachers participating in a curriculum design research project. I argue that the women teachers draw upon different strategies to respond, and sometimes resist, the impact of neoliberalism on schools. These gendered responses may reflect Gill's (2008, p. 443) argument that neoliberalism is “always already gendered,” and thus, women teachers are uniquely positioned to respond to its pressures in more efficacious ways.

Teachers, Twitter Chats, and the Gender Digital Divide

- ♦ *Mardi Schmeichel, University of Georgia*
- ♦ *Stacey Kerr, Central Michigan University*

In response to the neoliberally-encouraged proliferation of technology in schools, teachers have found online professional learning networks, like Twitter chats, as sites of support to improve their technological skills. This paper builds on scholarship grounded in feminist theories (e.g. Kennedy, Wellman & Klement 2003) and technology studies (e.g. Joiner, Stewart & Beaney 2015) that describe a gender digital divide to characterize the ways women and men interact on the internet. We use the gender digital divide, and the borders it creates for women teachers, as the framework for our analysis of three Twitter chats among K–12 social studies education practitioners.

Sunday, November 13

478. Intersectionality and Solidarity in Social Movement and Organizing

11:00 AM–12:15 PM

Palais des Congrès
518C (LCD)

MODERATOR

- ♦ *Megan Elizabeth Nieto, University of Texas, San Antonio*

PARTICIPANTS

From Center to Solidarity: How Southern White Queer and Trans Folks Come Into Anti-Racism

- ♦ *Cristina M. Dominguez, Bennett College*

In the face of a mainstream gay and lesbian movement that is white, cisgender, middleclass and assimilationist, queer and transgender folks of color and their white accomplices often form their own organizations. Mobilizing from a politics of liberation and employing intersectionality, these organizations seek to disrupt and ultimately dismantle systems of racism, cissexism, heterosexism, classism, etc. Through an analysis of interviews and observations, this paper explores how queer and trans white folks in the south shift to a place of solidarity and examines the ways they create community and center racial justice in their organizing and their lives.

Intersectional Education in the Third World Women's Alliance: Decolonizing Contemporary Asian American Solidarity Work

- ♦ *Vani Kannan, Syracuse University*

Contributing to conference theme #2, Movements and Migrations, this presentation offers a situated example of coalitional work and movement building. I investigate the internal education documents of the Third World Women's Alliance archive, drawing connections to contemporary Asian American anti-racist and anti-settler colonial struggles; additionally, I draw theoretical ties between these educational materials and feminist scholarship on coalitional rhetorics and relational literacies.

Intersectionality and Women's Leadership: Garifuna Women Responding to Challenges on the Caribbean Coast of Nicaragua

- ♦ *Serena Cosgrove, Seattle University*
- ♦ *Jose Alberto Idiaquez, Central American University*

The following phrases are frequently used to describe indigenous communities on the Caribbean Coast of Nicaragua: "isolated and poor," "environmental depletion," "depopulation of communities due to outbound migration," and "loss of communal lands to settler incursion." Though these factors comprise the challenges many communities face, our research with Garifuna women in the community of Orinoco on the Pearl Lagoon reveals a more nuanced and empowered response by local women as corroborated by their leadership experiences, community organizing, recovery of language and traditional cultural practices, and income generating activities in which women organize to address the challenges their communities are facing.

Locating Community in Campus Feminist Activist Movements: A Transnational Exploration

- ♦ *Susan Marine, Merrimack College*
- ♦ *Ruth Lewis, University of Northumbria*

In this paper, the authors examine the role of community and solidarity in the lives and narratives of a diverse sample of campus feminist activists (n=34) in the US and UK. While little is empirically known about young feminist movements, this study locates community as a decolonial frame, and a means of principled resistance to the regulatory logics of the 21st century neoliberal academy. Community as a site of both affective/affiliative grounding, and as essential catalyst for social change a "power line" (Rowe 2008) will be explored.

479. Survival and Survivance in Creative Practice and Performance

11:00 AM–12:15 PM

Palais des Congrès
519A (LCD)

MODERATOR

- ♦ *Kristen Hogan, University of Texas, Austin*

PARTICIPANTS

Bodies, Land, and Labour: Feminist Art and the Decolonial Politics of Relationality

- ♦ *Ruthann Lee, University of British Columbia*

This paper examines the interconnected themes of bodies, land, and labour explored in the visual and performance art by Amy Malbeuf (Métis), Tannis Nielsen (Cree/Métis/Denmark), and Ayumi Goto (Japan/Canada). I draw attention to uneven historical conditions of settler colonialism and late global capitalism to argue that the creative practices of Indigenous and women of colour feminists reveal dynamic modes of collaboration, survivance, and reimagination that constitute a decolonial and relational politics.

Racialized Girlhoods: Fighting through Writing and Family Stories

- ♦ *Gulzar R. Charania, University of Toronto*

Based on memoirs and the retrospective memories of women of colour through interviews, this paper draws on critical race feminist scholarship to explore the central role of family stories, literature and racialized girls' journaling and writing practices as life sustaining ways to survive racial violence. It is through stories and artistic expression that racialized girls struggle to name and survive racial violence and create alternative horizons of belonging. Because such practices often take place in familial or home contexts, their political significance is not adequately recognized.

Black Queer Diasporic Fashion: Gender Non-Conforming Style, Resistance, and the Politics of the Street

♦ *R. Cassandra Lord, University of Toronto*

Centering black queer fashion as a decolonial mode of resistance, this paper focuses on how black diasporic masculine-of-center women (MOCW), and gender non-conforming people (GNCP) subvert and create streetwear fashion in North America. Drawing on digital and social media archives, I utilize a feminist and queer of color analysis to theorize “the street” as a complex site where black queer life and death is expressed through personal style. I argue that MOCW and GNCP choice of dress/attire are influenced by their histories, politics and activism, connected to strategic forms of survival based on race, class, gender identity, and sexuality.

480. Decolonizing the U.S. from the Inside: Gender, Racial, and Sexual Minorities’ Protests within U.S. Social Movements

11:00 AM–12:15 PM

Palais des Congrès
520A (LCD)

MODERATOR

♦ *Heather McKee Hurwitz, Barnard College*

PARTICIPANTS

The No on 8 Campaign Failure: California’s Marriage Equality Activists Seize an Opportunity to Decolonize Dominant Movement Structures

♦ *Anna Sorensen, State University of New York, Potsdam*

Mainstream social movements often reflect dominant societal power structures, thereby reproducing the racial, gendered, and classed inequalities of larger society within movements. Drawing on 47 in-depth interviews with key informants and an archive of movement documents, I argue that California’s No on Proposition 8 campaign excluded grassroots activists from inland and rural communities and communities of color. Activists used the opportunity created by the campaign’s failure to engage in the process of “critical self-review” (McCammon 2012), challenging the movement’s dominant power structures and advancing a more inclusive, representative vision of organizing and decision-making.

Are We the 99%? Decolonize, the 51%, and OccuPride Spin-off Protests within the Occupy Wall Street Movement

♦ *Heather McKee Hurwitz, Barnard College*

Drawing on participant observation, in-depth interviews with 73 participants, and movement documents, I examine the meanings of “We are the 99%,” Occupy’s collective identity that symbolized class-based solidarity among the masses against the 1% most wealthy. The movement developed “the 99%” identity in an attempt to move beyond gender and race divisions and build an inclusive and multi-issue movement. However, “the 99%” marginalized women, sexual minorities, and people of color by failing to recognize their distinct grievances. Conflicts about diversity sparked spin-off mobilizations with distinct collective identities and tactics including Decolonize, the 51%, and OccuPride.

481. Queer Reclamations and the Politicization of Belonging

11:00 AM–12:15 PM

Palais des Congrès
520B (LCD)

PARTICIPANTS

Commodification and Erasure of Bisexuality in Pornography and Popular Culture

♦ *Michelle Gohr, Arizona State University*

♦ *Michael Karger, Arizona State University*

In this paper we analyze the role pornography plays in proliferating commodified bisexuality and contrast this with the myriad ways bisexuality is subjugated and dismissed within popular culture. While, “the imagery of bisexual women in pornography is quite literally designed to flatter straight male desires” (Zaylía 2009, 113) we argue that the same method of commodification within popular culture (i.e. music, television, video games, etc.) is also used to erase bisexual identities (Caro 2015). Through content analysis of pornography and popular culture, the paper explores heteropatriarchal media as a key colonizing force of bisexual identities.

Making Nice with Lesbian Existence

♦ *Kim Hong Nguyen, University of Waterloo*

This presentation explores and develops Adrienne Rich’s notion of lesbian existence (1980) as a source of decolonial resistance and feminist solidarity by asking: What affect or affects founds or bases lesbian existence? In what ways, if any, is niceness central to the creation and continuation of lesbian existence? How does affect, such as niceness, create, manage, and police borders about feminist belonging?

Sunday, November 13

482. Race and Coloniality in the Academy Panel II

11:00 AM–12:15 PM

Palais des Congrès
520C (LCD)

MODERATOR

- ♦ *Benita Bunjun, Southern Methodist University*

PARTICIPANTS

Standing Ground: Indigenous, Black, and Student of Colour Resistance at the University of British Columbia, Summer 2015

- ♦ *Fatima Jaffer, University of British Columbia*

The latter half of 2015 saw a powerful resurgence of anti-racist and Black student protests at U.S. campuses, Canadian universities and in South Africa. In the same historically contingent moment, the RAGA Student Networks—a group of racialized students at the University of British Columbia were standing their ground in an unprecedented struggle by refusing to be evicted from the only space on campus for students working on anti-, de- and post- colonial and critical race feminist theory. This presentation will tell that story by examining and interrogating its historical and colonial roots, and the strategies and tactics employed.

Migrant Bodies, Settler Colonialism and Decolonization

- ♦ *Nathalie Lozano-Neira, Simon Fraser University*

Both presently and historically, the displacement, land-appropriation and genocide of Indigenous peoples has been further reinforced through the imposition of borders and different systems of state formation. In this paper, I argue that within the context of a white settler neo-colonial project, citizenship and immigration policies are strategically used to regulate the flow of bodies in a way that further displaces Indigenous Nations across Canada. In addition, I explore the implication of migrant bodies in the systemic dispossession of Indigenous Nations and the ways in which we (as migrants) contribute to the solidification of colonial and neo-colonial narratives.

Voices from Behind the “Overbearing Brown Woman” and “Docile Asian Girl”: An Affective Cartography of Shame and Performativity in Academia

- ♦ *Tina Kong, Hong Kong Baptist University*
- ♦ *Roza Nozari, University of British Columbia*

The classroom, with all of its (re)mappings of “cis-hetero-patriarchal-capitalist” and colonial discourses, continues to dis/place racialized students from processes of knowledge production. Racialized students often carry the burden of destabilizing such spaces in opening them up to decolonial ways of knowing. We will offer an affective cartography of our negotiation of classroom spaces through performativity. Alongside our analysis, we seek to illuminate the psychic and material energies depleted in these processes of negotiation; that (re)placing oneself into such spaces comes at a disproportionate cost to our psychic spaces and bodies.

The Academic Well-Being of Indigenous, Black and Student of Colour: Contesting White Entitlement in Academia

- ♦ *Benita Bunjun, Southern Methodist University*

The paper will examine how intersecting processes and effects of white supremacy impede the academic well-being of differently positioned racialized students (Indigenous, Black and students of colour) in academia. Drawing on the work of Sara Ahmed, the paper will expose how and why racialized, politicized students are produced as bodies out of place in academia who unsettle the “happiness” and “entitlement” that constitute the field of whiteness.

483. Re-imagined Spaces: Refugee Camp and Technologies of Resistance

11:00 AM–12:15 PM

Palais des Congrès
520D (LCD)

MODERATOR

- ♦ *Marta Joanna Zarzycka, Utrecht University*

PARTICIPANTS

Stillness en route: Refugee camp in Humanitarian Aid Campaigns

- ♦ *Marta Joanna Zarzycka, Utrecht University*

Photography has an extended relationship with issues surrounding human mobility and the plight of refugees (Azoulay 2012). Immobilized by photographic stills, refugees are seen as negative counterpart to the authority of citizenship (Minh-ha 2011). Re-reading photographs of refugee camps in contemporary humanitarian campaigns, and re-examining the notion of “humanitarian space,” a term that obscures the relationship between state destruction and the consequent activity of aid organizations, this paper offers a theoretically innovative and politically crucial resistance to stabilizing and bounding function of the refugee camp, reading it as a space both consolidated by acts of sovereign power and individual agency.

The Selfie and the Other: Self-Representation, Viral Images, and Media Panics in Europe’s Refugee Crisis

- ♦ *Jenna Brager, Rutgers University*

Looking at selfies taken with Angela Merkel during her tour of refugee centers in Berlin and other images from the refugee crisis—I think through changing notions of grievability, and imaginary spaces of resistance, violence, and citizenship in the age of social media (Kuntsman and Stein 2015). The selfie becomes a space of confrontation and context collapse, that engenders different modes of seeing, among networks of care and, in its second life, through consumption by Western social media audiences (Marwick and Boyd 2011). What are the political potentials, limits, and dangers of the selfie in online networks of attention?

Politics, Refugee Camp, and Subversive Art: Critically Reading Homeland

♦ Aleksandra Rozalska, University of Lodz

Drawing from postcolonial and feminist critiques of popular narratives of the war on terror (Alsultany 2012), I look at the space of the refugee camp at the Syrian-Lebanese border as represented in *Homeland*. I focus on the interventions of the street graffitiists, asked to add “authenticity” to the scenes shot at the camp, who used an opportunity given by the show’s producers to make a strong political statement. These artists offer space to critically evaluate the racist and oppressive representations of Middle-Eastern characters and locations in *Homeland*, built on the orientalist and ethnocentric fears of the Muslim terrorist (Castonguay 2015).

484. Embodied Transgressions: Decolonizing the Violences of Racialized and Gendered Regulations

11:00 AM–12:15 PM

Palais des Congrès
520E (LCD)

MODERATOR

♦ Elizabeth Currans, Eastern Michigan University

PARTICIPANTS

Embodying Matrilineage through Ritual in Nora Okja Keller’s Comfort Woman

♦ Sunhay You, University of Michigan

In this paper, I examine Nora Okja Keller’s novel *Comfort Woman* to explore embodied decoloniality through the matrilineal and everyday acts of ritual. After running away from the Japanese Imperial Army Camp where she was held as a comfort woman, Soon Hyo loses all ties to family and moves to Hawaii. Each movement from one location to another marks a death and rebirth such that Soon Hyo’s matrilineage contains not only her mother but also versions of herself. Through an engagement with shaman rituals Soon Hyo transforms her body into a space for recognizing a matrilineage that results from displacement.

Bodies in Transgressive Movement: Casting off Normative Regulation in Mujeres Creando’s Performance Work and Carmen Ollé’s Poetry

♦ Mary Renda, University of Michigan

This paper explores how “logics of dispossession” become mapped “onto particular bodies-in-place through normative matrices” (Butler and Athanasiou 2013) and the possibilities for performative and poetic work to cast off these normative impositions and create decolonial re-imaginings. Through examining a performance piece by the Bolivian anarcho-feminist group *Mujeres Creando* and the poem “Nights of Adrenaline” by the Peruvian poet Carmén Ollé, I will reflect on how these artists’ portrayals of their bodies as sites of movement and transgression emphasize the capacity of individual and collective bodies to break free from the cords of state management and normalized regulation.

She Runs: Illness & Orientalism in Nami Mun’s Miles from Nowhere

♦ Peggy Kyoungwon Lee, University of Michigan, Ann Arbor

This paper examines the Asian/American teenage girl runaway in Nami Mun’s semiautobiographical novel *Miles from Nowhere*. Set in New York City during the 1970’s–80’s, the runaway protagonist is repeatedly confronted by her narrative impossibility while navigating the “shadow carceral” spaces of the state: court mandated group therapy, jail, homeless shelters (Beckett 2012). I argue that Mun’s novel offers multi-racial coalitional strategies against the state management of illness and deployment of criminality, and can further situate what Dylan Rodríguez describes as the “peculiar location of ‘Asian Americans’ as fabricated cultural figures” alongside the rise of the US prison industrial complex (2005).

Contesting Notions of “Healthy Circulation” in the Era of British Railway Imperialism

♦ Amanda Armstrong-Price, University of Michigan

This paper attends to the dissemination of metaphors of “healthy circulation” amongst late-nineteenth-century British imperial administrators—metaphors that allowed transit infrastructures and their temporal (ir)regularities to be seen as indexes of the health of colonized territories and populations. Particularly in the context of anti-looting campaigns, such metaphors were mobilized in ways that naturalized gendered and racialized groups’ differential vulnerability to premature death, and that justified imperial restrictions on colonized groups’ mobility. The paper frames its dissection of colonial discourses with a reading of Mary Seacole’s autobiography, which offers a relatively early critical intervention against colonial notions of “healthy circulation.”

485. Unsettling Heteropatriarchy through Feminist Connections: Virginia Despentes’s Feminism in Dialogue

11:00 AM–12:15 PM

Palais des Congrès
520F (LCD)

MODERATOR

♦ Michele Schaal, Iowa State University

PARTICIPANTS

The “Mother-Whore Dichotomy”: Jennifer Baumgardner’s F’em and Virginia Despentes’s King Kong Theory Decolonize Women’s Sexualities

♦ Sarah Chase Crosby, Iowa State University

Baumgardner and Despentes represent a third-wave feminist perspective on resisting the societal colonization of women’s minds and bodies, specifically heteropatriarchal expectations regarding marriage and motherhood. I will demonstrate that Baumgardner’s experiences with motherhood and Despentes’ involvement in sex-work both unsettle societal regulation of women’s roles and thus impact (and are impacted by) the “mother-whore dichotomy” Despentes describes (76). I will also show how the authors’ choices shape their individual sense of happiness and efforts to disrupt gender and sexual conventions. Thus, my presentation will emphasize how their experiences, while different, both reflect the third-wave’s championing of radically free sexualities.

Decolonizing Bodies through Sex and Writing in Virginie Despentes's King Kong Theory and Michelle Tea's The Passionate Mistakes and Intricate Corruption of One Girl in America

♦ Leah Wilson, Iowa State University

This presentation examines the way in which Despentes and Tea decolonize economic, physical, and political control of the female body and claim autonomy, as third-wave feminists. Both portray women's diverse sexualities and highlight the banality of sex work in their writing. Depicting silenced topics and discussing censorship, the writers rebel against heteropatriarchal violence and control, ultimately decolonizing the canon by creating artistic, economic, and political spaces for those who lose power in heteropatriarchal hegemony.

Crafting A Postpornographic Female Consciousness: Virginie Despentes' Mutantes and the Documentary Form

♦ Stacey Weber-Feve, Iowa State University

A tendency exists to separate documentary from fiction film and, consequently, attribute to documentary greater degrees of "authenticity" and "realism." Taking up the question of "crafting female consciousness" and the documentary form, we will explore Virginie Despentes' use of visual evidence (fact?) and persuasive strategies (fiction?) throughout her documentary *Mutantes* (2009). In addition, we will explore how Despentes pays homage to, but also borrows from sex-positive women filmmakers, activists, and sex-workers, such as Annie Sprinkle and Candida Royalle, who paved the way for the development of postpornographic cinematic and artistic aesthetics.

I Will Be Silent No More: Responding to Rape Culture in Virginie Despentes' Baise-Moi and Roxanne Gay's Bad Feminist

♦ Mary M. Bonvillain, Iowa State University

Endemic rape culture generates a blame-the-victim ideology and behaviors that shame survivors into silence or isolation. In her essay, Gay recounts her inability to find allies after experiencing a rape. Despentes's novel centers on survivor Manu who dares to, instead, fiercely express her pain and rage. I argue that Gay and Despentes violently shatter heteropatriarchy's devaluation and silencing of rape survivors. By comparing the wildly different depictions of survivors' responses in Gay's collection and Despentes' fiction, I demonstrate that both Gay's unassuming retelling of her experiences and Manu's anger and extreme violence conspire to destabilize and terminate heteropatriarchy's rape culture.

486. Decolonizing Feminist Classrooms With DOCC Projects

11:00 AM–12:15 PM

Palais des Congrès
521A (LCD)

PARTICIPANTS

Transforming Cultures and Technologies: Digital World-Making as Feminist Pedagogy

♦ Alexis Lothian, University of Maryland, College Park

Much of the most vital feminist, queer, and decolonial knowledge production takes place outside the confines of academia. In networked counterpublics online, thinkers and artists use social media, video remix, digital games, and other emergent audiovisual and interactive forms to articulate resistant imaginaries that push back against whiteness and heteropatriarchy in dominant technocultures. I will discuss the ways in which I invite students to learn from these world-making practices by participating in them as creators and archivists, focusing on my class "Transforming Cultures and Technologies: Gender, Race, and Digital Media," taught as part of the Fall 2015 DOCC.

I Twine, I Am: An Affective Teaching Tool for Exploring Identity

♦ K.J. Surkan, Massachusetts Institute of Technology

Twine is an accessible game-making platform and it can be easily used as a pedagogical tool to enable students to work through a range of scenarios involving decisions and their repercussions. It can function as an affective exercise for both makers and players, as they learn what it means to operate from particular identity positions in different societal contexts or scenarios. I explore examples of student Twine games generated in a DOCC titled "Technology and Culture" at MIT, in which the assignment charged students to explore a technology as it is seen or used in a particular cultural context.

487. Mobilizing Metaphor: Art, Culture, and Disability Activism in Canada

11:00 AM–12:15 PM

Palais des Congrès
521B

Mobilizing Metaphor illustrates how radical and unconventional forms of activism, including art, are reshaping the rich and vibrant tradition of disability mobilization in Canada. The artists, activists, and scholars in Mobilizing Metaphor reveal how their work is distinctive as both art and social action, and how disability activism is as varied as the population it represents. Sketching the shifting contours of Canadian disability politics, the authors challenge perceptions of disability and the politics that surround it, leading us to re-examine how we define oppression and how we enact change.

MODERATOR

♦ Michael Orsini, University of Ottawa

PRESENTERS

- ◆ Michael Orsini, University of Ottawa
- ◆ Carla Rice, University of Guelph
- ◆ Christine Kelly, University of Manitoba
- ◆ Laura Horak, Carleton University
- ◆ Ummni Khan, Carleton University
- ◆ Kelly Fritsch, University of Toronto

488. Decolonial Aesthetics: Cultural Displays of Embodied Resistance and Agency

11:00 AM–12:15 PM

Palais des Congrès
521C

MODERATOR

- ◆ Tushabe wa Tushabe, Kansas State University

PARTICIPANTS

“Hot As Fuck”: Dimming the Carnival Lights on Fat Shaming in Spy

- ◆ Yakira Frank, Kansas State University

The film industry is a western colonial project with western beauty ideals. Fat bodies are other and colonized. To exist as a fat female in today's society is rebellion itself. Angela Stukator claims that fat women in comedy are empowered through participating in Bakhtin's definition of the carnivalesque; through making weight-centered jokes, fat women supposedly reclaim autonomy. Melissa McCarthy rebels against the carnivalesque, especially in the film *Spy*. McCarthy's dismissal of bodily humor and self-deprecation represents a turning point in fat representation. Moreover, her presence as an unapologetic fat woman with agency decolonizes mainstream ideas of fat women.

Subversive Native Humor and Filmmaking: Negotiating Between Binaries to Self-Represent

- ◆ Maria Ruiz, Kansas State University

Scholars acknowledge the significance of Native humor as a form of survival and resistance to colonization. Amanda Morris examines Native stand-up comedians' integration of traditional Indigenous and Western strategies to negotiate and redefine the space of humor. Michelle Raheja explores a similar negotiation through visual self-representation in filmmaking. The satirical short films of the 1491s, a Native American comedy collective, integrate both humor and filmmaking to self-represent and thus decolonize Western misrepresentations of Native peoples. By subverting colonizing stereotypes of masculinity and indigeneity through humor as entertainment yet activism, the 1491s reveal complexities and intersections of gender and race oppression.

Negotiating Post/coloniality: Filipina Femininities in Letters to Montgomery Clift

- ◆ Thomas Sarmiento, Kansas State University

Filipina/o American cultural production has been generative in resurrecting the specters of US imperialism in the Philippine that dominant US culture wishes to forget. However, as post/colonial scholars have argued, the transition from coloniality to post/coloniality is fraught with ambivalence. Accounting for these paradoxes, I examine Noël Alunit's bildungsroman *Letters to Montgomery Clift* (2002)—not from its Filipino gay male protagonist who attempts to create a new life in the US after escaping the horrors of the Marcos regime, but rather from its multiple Filipina supporting characters who bracket his experiences, to reveal the complexities of feminist and queer decolonization.

489. Critical Conversations at the Intersection of Decoloniality, Mestizaje, and Chicana/Latina Feminisms

11:00 AM–12:15 PM

Palais des Congrès
522A

MODERATOR

- ◆ Magda Garcia, University of California, Santa Barbara

PARTICIPANTS

Speaking in Scarlet: Tejana/Xicana Literary Horror Interventions in Ire'ne Lara Silva's “Hunger/Hambre/Mayantli”

- ◆ Magda Garcia, University of California, Santa Barbara

Queer indigenous-identified Xicana and Tejana ire'ne Lara Silva's “hunger/hambre/mayantli” is at once lyrical and haunting as it weaves through issues of memory, coloniality, mestizaje, violence, and survival through the use of horror imagery within the specific context of South Texas. Grounding myself in Raúl Coronado's historiography of South Texas as a location emerging from a de/colonial and anti/imperialist context, I analyze the connection between affect and location as represented through Silva's use of horror and haunting.

Towards a Rhetoric of the Affects

- ◆ Natalia Villanueva Nieves, University of California, Santa Barbara

In *Methodology of the Oppressed*, Chela Sandoval argues that colonial systems are conceived by a “supremacist consciousness.” This consciousness erects its supremacy by establishing difference as a paradigm of opposition and contrast. Difference as such a paradigm is designed through a series of discursive devices that Sandoval names “supremacist rhetoric.” Informed by Sandoval's analysis, I propose a theoretical model that examines how psychic/bodily affects, and their translation into emotions are regulated by supremacist structures. I conceive this theoretical model as a rhetoric that through certain figures or devices regulates the performativity of affects in the psyche and the social space.

Sunday, November 13

The Mestiza in the Colonial/Modern Gender System

- ♦ *Paulina Ramirez Niembro, University of California, Santa Barbara*

María Lugones (2007) proposes the Colonial/Modern Gender System as a tool to question the colonial implications of the intersection of gender, sexuality, and race. Within this system, the dichotomous human/nonhuman hierarchy marks the racially gendered positions of colonized subjects. Lugones suggests the existence of an ambiguous in-between space within this dichotomy. I propose that Mestizas, as half-humans, exist within this third space while crossing the borders between the human and nonhuman. For Mestizas, power relations are constantly reconfigured while they navigate and negotiate their existence in ambiguity, either getting closer to the human or nonhuman side of the spectrum.

490. *Confronting the Settler Colonial Logics of K–12 Education*

11:00 AM–12:15 PM

Palais des Congrès
522B

MODERATOR

- ♦ *Melissa Marie Adams-Campbell, Northern Illinois University*

PARTICIPANTS

Fractured Solidarity: When Care-Workers Fail to Strike

- ♦ *Eleni Schirmer, University of Wisconsin, Madison*

How do mobilizations attempting to decolonize affective labor and feminized workforces end up adopting settler-colonial logics? Unsettling these contradictions is fundamental for regenerating current and future decolonial movements in public education. This paper attempts to provide a historical reading of a teachers' strike in Wisconsin in 1974, articulating the ways the teachers' union attempted to maximize its political power instead of reconfiguring it, thereby asserting racial contracts and mis-appraising affective labor of teachers' work. These logics undermined the possibility of solidarity necessary for a re-imagined public education; naming them is necessary for future movements.

Sex Education, Colonialism, and Concepts of the Child

- ♦ *Caitlin Howlett, Indiana University*

This paper uses queer of color critiques to examine sex education's historical relationship to American colonialism in the early 1900s. Through a critical consideration of the way federally funded sex education defined the child in opposition to the sexually educated citizen through the establishment of a hierarchy of human life based on colonial narratives, I explore the effects of such a history on sex education policy today. I therefore argue that attempts to disrupt neocolonialism's influence on education today may require moving away from sex education itself and instead towards developing imaginative, alternative sexual pedagogies that disrupt this colonial legacy.

Sexual Orphanings: Decolonizing Bodies in Residential Schools

- ♦ *Mary Zaborskis, University of Pennsylvania*

Nineteenth- and twentieth-century residential schools educated First Nations children in "sexual orphanings," which alienated children from their cultures and queered children away from futurity and reproductivity. This queering was achieved paradoxically through heterosexualization, but a racialized heterosexualization oriented toward failure—they would never be straight (or white) in the settler state's eyes. I conclude by asking what "erotics" might remain for these children and examine if genocidal sexual orphanings is recalibrated in First Nations fiction toward a survivance rather than disappearance. This paper asks how decolonization might happen at the scale of individual bodies, and those bodies' affects, habits, and pleasures.

491. *Collaborative Decolonization of Pedagogical Spaces*

11:00 AM–12:15 PM

Palais des Congrès
522C

This roundtable brings together an interdisciplinary group of students and faculty from one institution to reflect on decolonising knowledge across a range of undergraduate pedagogical spaces. From the traditional undergraduate classroom to a student's encounters abroad, this roundtable's participants demonstrate the problems that inevitably arise in the practice of critical decoloniality in institutional frameworks.

MODERATOR

- ♦ *Ashley Byock, Edgewood College*

PRESENTERS

- ♦ *Melanie Herzog, Edgewood College*
- ♦ *Hailey Johnson, Edgewood College*
- ♦ *Sayeeda H. Mamoon, Edgewood College*
- ♦ *Sara Polacek, Edgewood College*
- ♦ *Donna Vukelich-Selva, Edgewood College*

492. *Decolonizing Narratives of Migration, Displacement, and Dispossession*

11:00 AM–12:15 PM

Palais des Congrès
524B

MODERATOR

- ♦ *Kryn Freehling-Burton, Oregon State University*

PARTICIPANTS

Collective Memories: A Meaningful Approach to the Production of Racial Knowledge with Refugee Women in Community-Based Participatory Research

- ♦ *Mehra Shirazi, Oregon State University*

Collective memories, according to Maurice Halbwach (1992), are memories of a shared past retained by members of a

group, class, or nation. bell hooks (1990) argues that critical remembrance can function as a way of knowing and learning from the past, for self-discovery and community building. Drawing on antiracist and decolonizing methodologies and using a community-based participatory approach, the main objective of this project is to document and center the experiences and memories of Somali refugee women in the US. Complicating oral histories as sites of struggle, my research suggests that such methodologies can strengthen community-building and positive health outcomes.

Coerced Narratives: Discourses of the Migration Crisis

♦ *Nancy Staton Barbour, Oregon State University*

What is being called the European migrant crisis has produced competing discourses that reveal colonial logics as intransigent epistemological frameworks. The crisis is interpellated by a variety of observers and participants, including the media, policymakers, activists, academics, residents, tourists, and refugees. Political rationales viewing refugees as a solution to Europe's aging and declining population are challenged by reactionary xenophobic interpretations of recent asylum seekers as colonizers. As Inderpal Grewal has observed, "narratives that see themselves as outside colonial frameworks often reveal similar imperial discourses." This paper examines how settler logics are embedded in multiple discourses on the migration crisis.

The Loss of Home: Narratives of Internally Displaced Yazidi Women

♦ *Suha Hassen, Oregon State University*

For people on the margins, home is "that which we cannot not want. It stands for a safe place, where there is no need to explain oneself to outsiders" (Kondo 1996). Displaced Yazidi women may never return to a safe place unless their stories are explained to the outside world. This paper relates Yazidi women's stories in their own words, telling their experiences of genocide, rape, loss of home and children, and forced migration. Hearing these stories, we are compelled to interrogate the consequences of the U.S. invasion of Iraq and the impact of colonizing policies on women's rights.

493. Performing Failure: Unsettling Academic Narratives of Merit and Success

11:00 AM–12:15 PM

Palais des Congrès
524C

Academia narrates itself as a space of meritocracy. However, decades of critiques from marginalized populations (feminists and others) have called this story into question. This panel considers what it might mean for vulnerable scholars who inhabit the academic undercommons to "fail" or even refuse academia's standards of success. Making visible the professional and personal failures that are central to the project of academic growth can put vulnerable academics at risk, but may simultaneously generate unacknowledged forms of connection, persistence, and survival. By "performing failure," we might unsettle the logics of merit, autonomy, and deservingness that always/already marginalize us and our cultures/histories.

MODERATOR

♦ *Krista Benson, Ohio State University*

PRESENTERS

- ♦ *Cael Marcas Keegan, Grand Valley State University*
- ♦ *Krista Benson, Ohio State University*
- ♦ *Alison Kafer, Southwestern University*
- ♦ *Qwo-Li Driskill, Oregon State University*
- ♦ *Kimberly D. McKee, Grand Valley State University*

494. Reproductive Justice, Biopower, and the Global Regulation of Women's Bodies

11:00 AM–12:15 PM

Palais des Congrès
525A

MODERATOR

♦ *Barbara A. Barnes, University of California, Berkeley*

PARTICIPANTS

Colonizing Half the Sky: Mo Yan's Frog through a Feminist Lens

♦ *Erin Seaward-Hiatt, Weber State University*

Mo Yan's 2012 novel *Frog* explores China's one-child policy from the advent of the People's Republic in 1949 and into the twenty-first century. This article adopts a new historicist and feminist approach to examining body politics and feminist rhetoric in the novel, as well as China's self-colonization/Westernization in the name of modernity, framed in a Chinese and transnational context. Through *Frog's* themes of gender performativity, body colonization, compulsory motherhood, structurally enforced misogyny, and women's health practice, the article explores multiple layers of colonization at play in rural China, revealing the complexities of Chinese feminism and systematic oppression in post-1949 years.

Hegemonic Pronatalism and Other Disasters: Biopower and the Regulation of Women's Bodies in Russia

♦ *Anna Gotlib, Brooklyn College*

This paper examines hegemonic regulations of Russian women's bodies as official response to a public health collapse. I first argue that Russia's attempts to manage its healthcare struggles are grounded in a pathologizing, patriarchal focus on women as "bad actors" (Rivkin-Fish 2005). I then critique three models of "fixing" Russia's healthcare that rely on various controls of women's bodies: pronatalist; neoliberal market; and feminist empowerment. I conclude by suggesting how feminist organizations could restructure their goals and strategies by engaging with institutional infrastructures of beneficiary communities without at the same time holding colonizing assumptions about universal values and capabilities.

Sunday, November 13

Perpetually, Potentially Pregnant: The Emergence of “Women of Childbearing Age” in Clinical Research and Public Health Policy

♦ *Alana Cattapan, Dalhousie University*

Since the 1970s, medical research investigating women's “preconception health” and the rise of public policy to address fetal rights has resulted in the uncritical acceptance of “women of childbearing age” as a legitimate group on which biomedical research is conducted and public health policy is implemented. This paper traces the emergence of “women of childbearing age” as a specific population of interest for biomedical science and public health policy, to identify how women who are not yet pregnant (and may never be) are governed as reproductive subjects, and to show how their lives may be consequently regulated or constrained.

The Two-child Policy Implementation in China and the Global Biopolitics

♦ *Wen-ling Kung, State University of New York, University at Albany*

This paper argues that the two-child policy implementation in China since January 1st, 2016 should be discussed within the global biopolitics and the body politics in development. By collecting and analyzing the announcement of the policy, the scholarly discussions at the annual meetings of China Population Association, and the relevant news articles in Chinese national newspapers during 2015–2016, the paper shows that the policy implementation embodies the entanglement of the Chinese government, the national feminist organization, UN Women, the population science as a global scientific knowledge, and the assisted reproductive technologies deployed in the global context.

495. War, Sovereignty, and the Rising Influence of Biopower

11:00 AM–12:15 PM

Palais des Congrès
525B

MODERATOR

♦ *Mez Baker-Médard, Middlebury College*

PARTICIPANTS

Imperial Legacies and the Question of the Human at the Nexus of War and Disease

♦ *Taylor Wondergem, University of California, Santa Cruz*

This paper thinks about war as a violent project of humanization through destruction by attending to the nexus of disease and war. I consider the ways in which the humanitarian fight against disease and the US fight against terrorism requires the making of an enemy, or more specifically, as a threat that must be contained. I consider bombs as contagions and how racialized bodies are figured as fields of war in asking, how does war work to forge common time and space and how then does this forging of time and space make some legible as human against illegible threatening others?

Nominal Dignity: Solider or Servant in the Indian Army?

♦ *Taveeshi Singh, Syracuse University*

In this paper, I examine soldier servitude as a structural component of the Indian army that lends itself to a particular contemporary colonial space, which at an ideal level “is primarily designated into clear-cut territories where distance between the colonized and the colonizers is emphasized” (Mills 1996:136), but materially becomes a site for upper class women and lower class men to come together to bear the brunt of nourishing the military machine. I explore what kinds of dominant and subordinate masculinities are produced in domestic spheres of officers and soldiers, and how women are positioned in relation to these masculinities.

Secular Governmentality: A Feminist Analysis of Turkish Secularism and Sovereignty

♦ *Hulya Arik, University of Toronto, Scarborough*

In this paper, I develop a critical feminist analysis of the concept of secular governmentality. I draw on my research on the Turkish military where I explore how discourses of secularism are integrated into the security apparatus and discourses of the Turkish nation-state. Particularly focusing on the Turkish military's security regulations on the religious embodiment of women in military families, I discuss how the risk of “religious fundamentalism” is constructed as secular governance. In doing so, I delineate how secularism operates as a governmental regime that regulates bodies as part of a security apparatus to protect modern sovereignty.

496. Migrant Workers, Gender, and Transnational Coalition Building

12:30 PM–1:45 PM

Palais des Congrès
514a

MODERATOR

♦ *Vanita Reddy, Texas A&M University*

PARTICIPANTS

Coalition Building and Gender Scripts in the New Rights Agenda for Canada's Migrant Workers

♦ *Amrita Hari, Carleton University*

Community unionism, characterized by coalitions building between labour and non-labour groups, is proving to be integral in assisting migrant workers to claim rights. The fragmented nature of organizing efforts however, demonstrates the tensions of extending the labour union agenda. The paper examines the “successes” of pro-migrant advocacy in Canada for two gendered and racialized groups of migrant workers: seasonal agricultural workers and live-in caregivers. The paper questions to what extent organizing and activism accounts for the intersectionality of migrant workers' experiences and whether alliances are impacted by the type of occupation (i.e. non-unionized sectors) and the sex of the workers.

Disruptive Bodies Between Space and Time: Armenian Women's Migratory Labor Experiences 1990 to 2010

♦ *Carina Giorgi, Pomona College*

This project examines the lives of Armenian female migrants to the United States from 1990 to 2010, which constitutes a period of disruption in conventional gender relations within Armenia (Grewal & Kaplan 1994). Through my research I found that some Armenian women have become the sole breadwinners in their families, defying traditional gender roles and expectations (Mohanty 2003). From a transnational/ Middle Eastern feminist perspective, I discovered that exposures to lived experiences outside of Armenia provoked a re-examination of Armenian nationality and culture (Moghadam 2007). The women interviewed highlight the myriad ways Armenian women experienced migration, influenced by genocide and Soviet occupation.

Doubly Dispossessed: How Migrant Labors in China are Disidentified

♦ *Yun Li, University of California, Berkeley*

[With Theme #2, "Movements and Migration"] Contextualizing the autobiographical narratives of Chinese female migrant workers in the history of post-socialist China, this paper studies how hukou policy disidentifies migrant labors against their desire. It argues that peasants deidentify themselves by migrating to work in cities, only to see that they are disidentified by hukou system which rejects their urban citizenship. The double dispossession makes them bodies of non-identity in the urban, leaving them neither any subjective position to negotiate with the authority nor any foundation to build solidarity among themselves.

Low Wage Workers Decolonizing Multinational Corporate Spaces in India

♦ *Kiran Mirchandani, University of Toronto*

♦ *Sanjukta Mukherjee, DePaul University*

This paper focuses on low wage workers, many of whom are women, working within India's special economic zones. Much of the focus of the literature on these zones has remained on the wealthy, transnational agents who occupy and manage them. Yet, the maintenance of these zones requires vast pools of feminized, precariously employed low-waged workers such as housekeepers, caterers, security guards, and drivers. This paper draws on interviews with these low-waged workers employed within India's transnational corporations to explore how they lay claim to the transnational spaces, which are professed to represent progress and aspirational mobility, within which they work.

497. American Abstinence: Resisting the Intimate Colonization of Abstinence Only Education

12:30 PM-1:45 PM

**Palais des Congrès
514c**

Scholarship and activism on the United States have derided federally funded abstinence-only until marriage [AOU] programs as being propaganda for Conservative Christian

values. This workshop argues that AOU programs are more than propaganda. They are an intimate form of colonialization which reinforces heteropatriarchal norms of the body as property and only certain forms of sexual expression as valid. Abstinence as colonialization constrains thoughts, behaviors, and expressions of sexuality to those which are in service of the state rather than the individual. This workshop will present a multi-vocal approach to decolonizing our minds, bodies, and communities from AOU.

PRESENTERS

♦ *Jaimalene Hough, Purdue University*

♦ *Nicholas Marino, Purdue University*

498. Anti-White Supremacy Task Force Business Meeting

12:30 PM-1:45 PM

**Palais des Congrès
515a**

499. Feminism and Activism Interest Group Business Meeting

12:30 PM-1:45 PM

**Palais des Congrès
515b**

500. Feminist Spirituality Interest Group Business Meeting

12:30 PM-1:45 PM

**Palais des Congrès
515c**

501. We Ain't Robbing Stagecoaches, We Settin' It Off!: Black Women's Protest and Agency in Set It Off

12:30 PM-1:45 PM

**Palais des Congrès
518A (LCD)**

This roundtable is a commemorative discussion of the for the 20th anniversary of the 1996 film *Set It Off* starring Queen Latifah, Jada Pinkett Smith, Vivica A. Fox, and Kimberly Elise. The roundtable looks to engage how the film updates popular and social-economic representations of black women in the United States. Further, the roundtable looks to explore how the film set a foundation for identifying and grappling with the complexities of black women's agency and resistance at the brink of the 21st century.

MODERATOR

♦ *Regina N. Bradley, Armstrong State University*

PRESENTERS

♦ *Brittney Cooper, Rutgers University*

♦ *Treva Lindsey, Ohio State University*

♦ *S. Tay Glover, Northwestern University*

Sunday, November 13

502. Sizing Up Latinidad: Latina Feminist Formulations of Fitness and Fatness

12:30 PM–1:45 PM

Palais des Congrès
518B (LCD)

MODERATOR

- ◆ *Eliza Rodriguez y Gibson, Loyola Marymount University*

PARTICIPANTS

Styling the Body Politic: Decolonizing Diets, Rad Fatties, and Fatshionistas

- ◆ *Eliza Rodriguez y Gibson, Loyola Marymount University*

This paper examines two divergent poles of Latina body politics: the radical Chicana move toward a holistic decolonial practice of cultivating indigenous foods and a “decolonial diet”, and the radical WOC fat politics that embraces “fat vanity” and vehemently rejects the compulsion to health. Both style embodiment in ways that are engaged with and resist dominant norms of identity formation, and imagine alternative articulations of a liberated embodied self, calling for a community to change those oppressive norms and structures. I put these seemingly opposed models into a dialogue for generating productive models of embodied feminist cultural politics.

Performing “Gringa Rituals”: Latinas Working (Out) the Intersections of Race, Gender, and Fitness

- ◆ *Larissa M. Mercado-Lopez, California State University, Fresno*

This paper explores constructions of formal exercise in Chicana/Latina literature and popular culture as rituals of whiteness, capitalism, and neoliberalism. Reading through a Chicana feminist lens, and drawing from critical studies of fitness consumer culture, I turn to Chicana/Latina writers and public figures to investigate the “panic” produced by the colonizing regimes of healthism and fitism. I argue that classed, raced, and sexualized constructions of fitness can create resistance to mainstream fitness rituals and produce decolonial (re)articulations of what it means to be fit.

Panza Revolution: Chicana Fat Aesthetics

- ◆ *Julie Avril Minich, University of Texas, Austin*

This talk presents obesity panic as a form of what Robert McRuer calls compulsory able-bodiedness: the belief that able-bodiedness constitutes an inherent social good and that individuals have a responsibility to practice normative bodily care. In response, Chicana fat-identified artists like Virginia Grise and Laura Aguilar draw on woman-of-color feminism to challenge discourses that construct some individuals as deserving of health, beauty, and love and others as undeserving. Refusing the mandates of compulsory able-bodiedness, they emphasize access to accurate and affirming medical information and cultural representations portraying one's life as valuable and worth living as more reliable measures of well-being.

Settler Colonialism, Fat Embodiment, and the Biopolitics of Desire

- ◆ *Caleb T Luna (University of California, Berkeley)*

This paper draws on Scott Morgensen's concept of the “biopolitics of settler-colonialism” (2011) to establish fat subjectivity as a biopolitical one under settler colonialism, using the framework of biopolitics as established by Michel Foucault (1976). I extend Morgensen's taking up of Ann Stoler's “education of desire” (1995) to consider the intersections of the biopolitical understanding of fatness and the education of desire to consider how sexuality and desire as colonial relics affect attitudes of desirability toward fat bodies, particularly by queer men and in queer male communities.

503. Decolonizing Representation: Global Fetishes and Legacies

12:30 PM–1:45 PM

Palais des Congrès
518C (LCD)

MODERATOR

- ◆ *Maria P. Chaves, Binghamton University*

PARTICIPANTS

Amazons in the White City: The Dahomey Village at the 1893 World's Fair

- ◆ *Keira Williams, Texas Tech University*

In this paper, I explore the representations of Dahomeyan women at the 1893 World's Columbian Exposition in Chicago. The Dahomeyan Village, a major “colonial exhibit” along the Fair's Midway, prominently featured these “Amazon warriors” as a reputedly barbaric female fighting force from West Africa. As a threat to white colonialism (the French were, at the time, warring for control of the region) and Victorian patriarchy, the stylized bodies of these bare-breasted, weapon-wielding women served a dual gendered, racialized purpose. Here, I analyze these representations through the lens of the contemporary imperial theories of matriarchalism and evolutionism.

Parasitic Politics: Blackface, Diversity, and Decoloniality in Quebec

- ◆ *Stephanie Latella, York University*

Recently, Quebecois comedian Louis Morissette called critics of blackface “les moustiques” (mosquitoes), sparking a backlash by a group of activists identified as Les Moustiques. Through a close textual analysis of the statements made by Morissette and by Les Moustiques, I read this debate against ongoing controversy over veiled women, arguing that blackface exposes the inability of discourses of diversity to contend with the visceral, or fleshly, legacies of coloniality. I explore how the pejorative reference to parasites—those who feed off the lifeblood of good settler subjects—can be reclaimed toward a decoloniality that gets beyond biopolitics.

Phantasms of the Devadasi: On the Production of a Global Fetish

♦ *Sitara Thobani, Oxford University*

What comes to mind when one encounters the term devadasi or “temple dancer”? Consecrated damsel? Virtue or sexual vice? This paper examines the genealogy of the fetish figure who stands at the heart of Indian dance and the culture it represents to trace her ongoing production in Indian and European imaginaries. I argue that, rather than the quintessentially cohesive Indian/Hindu identity with which she is conflated, the devadasi is constituted within the globality of the colonial encounter. Using ethnography, I then examine how this figure remains an ongoing phenomenon in the securing of Indian/Hindu and European cultural and sexual identities.

De/Colonizing Gendered Embodiment in Heritage Tourism

♦ *Christiana Abraham, Concordia University*

This paper analyses practices of bodily displays in heritage tourism and representational practices of “Indigenous people” through a study of the Kalinago Barana Autê, a model Indigenous tourist village in the island of Dominica. It offers a critical analysis of the discursive processes through which “Carib Culture” is (re)produced and transformed through gendered human performances to tourists. It focuses on the particularities of displayed female, indigenous bodies and ways in which they are corporeally transformed into objectified, fetishized commodities that are exhibited and photographed. It asks: what are the decolonized, gendered meanings given to these performances by the Kalinago actors?

504. Counterstorytelling in the Technological Decoloniality: Revisionist HERstories in Blues, Games, and Cookbooks

12:30 PM–1:45 PM

Palais des Congrès
519A (LCD)

MODERATOR

♦ *Joycelyn K. Moody, University of Texas, San Antonio*

PARTICIPANTS

Anzaldúan (Hi)storytelling and Counterhegemonic Food Politics and Ideology in Luz Calvo’s and Catriona Rueda Esquibel’s “Decolonize Your Diet”

♦ *Megan Elizabeth Nieto, University of Texas, San Antonio*

This paper examines Xicana scholar-activists Luz Calvo’s and Catriona Rueda Esquibel’s *Decolonize Your Diet*. The writers’ counterhegemonic (hi)storytelling fuses personal narratives, Xicana-indigena oral (hi)storytelling, health and healing discourses, and women of color feminism to disrupt traditional, hegemonic notions of power, identity, history, and storytelling. I argue that Calvo’s and Rueda Esquibel’s decolonial paradigm, grounded in food studies and communicated through Anzaldúan testimonio-like (hi)storytelling, offers effective strategies for resisting historical colonization and contemporary neocolonialist systems of control, particularly the corporate food industry and the capitalist industrial medical establishment.

Collaborative Game Design, Native Storytelling Practices, and Art in the Puzzle-Platformer Video Game Never Alone

♦ *Megan Boeshart, Old Dominion University*

This paper explores *Never Alone*, a game designed by Upper One Games in cooperation with the Iñupiat people and featuring a leading female character. This writer critiques *Never Alone*’s collaboration and representation of “redesigned” voices to understand whether the representation and ambassador cooperation implemented in game design allow for decolonial readings of narrative games. This writer draws from postcolonial and gender game studies research to argue that *Never Alone* provides methodological frameworks for other games to implement feminist and decolonial narratives resisting more traditional masculine and colonial constructions of conquering.

Variation and Rhetorical Resistance in African American Blues Language and Black Female Performers

♦ *Alexis McGee, University of Texas, San Antonio*

This writer draws on Angela Davis’ *Blues Legacies and Black Feminism* and selected works in Sonja Lanehart’s *Oxford Handbook of African American Language* to situate Black women’s counterstorytelling in blues discourses. Black women in blues complicate their voices and Black women’s identity. Black women’s voices testify against identity norms constructed by hegemonic, masculine, power relationships. African American women’s blues language exemplifies multiple ways of navigating and resisting colonial establishments through voicing rhetorical resistance. Bessie Smith’s narrative construction of “Down Hearted Blues” and possible connection to Son House pushes against simple answers for quintessential blues hits defined by gender.

505. Internationalizing Women’s Studies Through the Fulbright Scholars Program

12:30 PM–1:45 PM

Palais des Congrès
519B (LCD)

Celebrating its 70th year, the Fulbright Scholar Program remains committed to developing academic excellence through international teaching and research. Recognized as the United States government’s flagship educational exchange program, Fulbright offers individuals in all areas of study both opportunity and recognition for research, teaching, curriculum development, community linkages, and myriad other constructive, empowering connections. Encouraging the participation of new scholars as well as established ones, it supports long and short grants and offers country, region, and global programs with increasing flexibility in timing. Understanding how to use the program provides access to a valuable resource for growth.

PRESENTER

♦ *Athena Fulay, Institute of International Education*

Sunday, November 13

506. Leaky Borders: Kitchens, Diasporic Food Workers, and Gay Soybeans

12:30 PM–1:45 PM

Palais des Congrès
520B (LCD)

MODERATOR

- ◆ Elizabeth Jean Stigler, University of Kansas

PARTICIPANTS

Gay Soy Beans, Terminator Seeds, and Alex Jones: Gendered Food Fear Mongering

- ◆ Rachel Vaughn, University of California, Los Angeles

This paper explores cultural anxieties related to the estrogen in soy products, ranging from long-term studies to specific soy-product marketing, from men's fitness sites to right-wing news commentators. In such moments, nutritional research on the legume is often deployed in ways that obscure how the ostensible danger of soy is tethered to heteronormative and transphobic understandings of food as a hormonal, reproductive toxin working against "normal bodies." In this paper, I analyze the cultural angst over the "gayness" and "gay-ifying" effects of soy beans and their impact on reproductive futurity to argue for other critically decolonized environmental futurities.

"Spreading the Joy of Making and Eating Delicious Food": Maternal Recipe Transference and Alternative Knowledge Production

- ◆ Elizabeth Jean Stigler, University of Kansas

This paper takes up maternal recipe transference as a politically subversive act and a site of alternative knowledge production. Recipes, cooking, and the kitchen have been historically devalued because of their association with women and gendered care work. However, when recipes are passed down between generations of women something larger than a simple transmission of practical culinary tips occurs; traditions are preserved, identities are bolstered and communities are literally and figuratively fed. This paper argues for understanding cooking and recipe transference as sites of feminist knowledge production that destabilize hegemonic, patriarchal ways of knowing.

507. Queer Modes of Resistance

12:30 PM–1:45 PM

Palais des Congrès
520C (LCD)

MODERATOR

- ◆ Elizabeth R. Canfield, Virginia Commonwealth University

PARTICIPANTS

Sacred Clowns and Settler Colonials: Colonial Discourse and Queer Resistance in the Sisters of Perpetual Indulgence

- ◆ Melissa M. Wilcox, University of California, Riverside

The Sisters of Perpetual Indulgence engage in a form of ludic, performative activism that I term "serious parody," simultaneously camping and laying claim to the role of the nun. Members of this largely white, largely non-Native order also often describe themselves as "sacred clowns," invoking the queer, non-Native cooptation and rewriting of Native histories and erasure of Native presents critiqued by Scott Morgensen (2011). Relying on Morgensen's analysis of the Radical Faeries, a group with significant influence on the Sisters, this paper explores the roles of and possible resistance to settler colonialism in this queer activist organization.

Disappearing the Police Station: Queer and Trans Resistance and the Politics of Enchantment, 1970–Present

- ◆ Abram J. Lewis, Grinnell College

This paper surveys LGBT activist experiments with magic and supernatural forces at the end of the social movement era. While the 1970s is often narrated as a period of activist decline, I trace a proliferation of unusual organizing tactics, including hexings, mediumship, levitation demos, and coalitions with extraterrestrials, magical creatures, and divinities. I suggest that repudiating epistemological and ontological hierarchies of secular modernity created new possibilities for queer social acting during a time of intense political debilitation. I draw especially from recent indigenous and postcolonial scholarship in the "new animism" to consider how activists pursued reciprocity with various inhuman agencies.

Translating a Plague into Power: Navigating Power Systems in the Early AIDS Crisis in the United States Heartland

- ◆ Katie Batza, University of Kansas

The denial of citizenship and its related rights along with the creation of queer modes of resistance has infused, and often propelled, much of the social and political historical scholarship of AIDS in the United States. While focusing on a small sampling of AIDS activism in the United States Heartland, this paper examines how AIDS also allowed for increased claims to and enactments of citizenship for a privileged few who sought to represent gay communities at large. From this perspective, it explores the ways gay men with AIDS and their allies both challenged and reified settler colonial modes of power.

After Marriage: Queer Non-Profits and the Post-Love Blues

♦ *Myrl Beam, Virginia Commonwealth University*

In the past twenty years, an apparatus of organizations, donors, foundations, volunteers, and activists—an apparatus often called “the LGBT movement”—has coalesced around the goal of marriage equality. My research investigates the institutional structure of this apparatus, the non-profit system—an institutional form that lends itself to narrow and conservativising politics, such as marriage. This paper asks: now what? After marriage, what becomes of this apparatus? Is this non-profit apparatus, divested of its immediate project, animated by its own power? What is the cost of this mode of organizing, which has privileged inclusion into colonial state formations?

508. Reading Publics: Epistemic Violence and (De)Colonality

12:30 PM–1:45 PM

Palais des Congrès
520D (LCD)

MODERATOR

♦ *Ashley Lynn Ruderman, University of Kentucky*

PARTICIPANTS

Decolonizing the Library Stacks

♦ *Melissa Adler, University of Kentucky*

This paper looks to the U.S. Library of Congress (LoC) to understand how its classifications of knowledge fortify the state and convey an imagined nation. The LoC has enabled and sustained a “collective memory of imperialism” by organizing literature according to universalized heteropatriarchy. Used in catalogs around the globe, American-centric views are spread to various types of libraries in many locales, rendering the catalog a colonized space where epistemic violence affects the circulation of knowledge. Following Eve Kosofsky Sedgwick's call for reparative reading, the paper considers possibilities for reparative taxonomies as local and particular responses to dominant, imperialist classifications.

(Other Peoples’) Children are the Future: Decolonizing Narratives of Futurity in Suzan-Lori Parks’s “In the Blood”

♦ *Karen E. Little, Duke University*

This paper examines Suzan-Lori Parks's play *In the Blood* as a re-reading and re-circulation of Nathaniel Hawthorne's *The Scarlet Letter* wherein Parks contests dominant narratives in contemporary America. “The child” emblemizes futurity and yet neither racially, economically, and socially marginalized mothers nor their children inhabit the narratives of futurity that colonize the political landscape, which this paper treats as cruel optimism. Parks reveals an American lineage of epistemic violence wherein the state monopolizes “knowledge” about marginalized mothers and discursively produces them within rituals of penance and rehabilitation. Parks stages the violent rupture of one marginalized mother's decolonial counter narrative.

Epistemic Violence and Queer Aesthetics in Todd Haynes’ Carol

♦ *Ashley Lynn Ruderman, University of Kentucky*

This paper considers *Carol*, the 2015 film adaptation of Patricia Highsmith's 1952 novel, *The Price of Salt*. Transforming Therese from a set designer to a photographer draws attention to the camera as it operates against surveillance practices that organize the drama of *Carol*. Surveillance, according to Yvonne Keller, disempowers the watched in favor of the watcher, but Therese occupies both positions. Her gaze exemplifies an epistemic violence that not only dismantles heteronormative practices of watching, but heteronormative ways of understanding lesbian desire. An exemplar of queer aesthetics, *Carol*'s mise-en-scène challenges the gaze by bringing lesbian desire in and out of focus.

509. Embodied Narratives: The Cultural Politics of Memory in Transnational Latin America

12:30 PM–1:45 PM

Palais des Congrès
520E (LCD)

MODERATOR

♦ *Tania Lizarazo, University of Maryland, Baltimore County*

PARTICIPANTS

Performance and Narrative Memory in Cristina Rivera Garza’s U.S./Mexico (Non) Fictional Crossings

♦ *Thania Munoz Davaslioglu, University of Maryland, Baltimore County*

Rivera Garza's (non) fiction is particularly noted for their representations of Mexican migration from the perspective of women, translation, and memory. Through the lens of narrative memory, this paper discusses the conflictual role of migrant women's narratives within the cultural memory of the U.S. By intertwining these perspectives, I will argue that through the political ramifications of translation, performing “whiteness” as way of crossing violently to another culture, the author emphasizes not only the cultural and ideological conflicts among different generations of Mexican migrant women, but also questions what is inside and out of the United States cultural memory.

Gendered Haunting and the Cultural Memory of Mexico’s Armed Struggles

♦ *Viviana Beatriz MacManus, University of Maryland, Baltimore County*

This paper explores the gender politics of memory in cultural representations of Mexico's armed insurgencies (1960–1980s). The cultural memory of Mexico's guerrilla organizations is gendered as masculine, erasing women's involvement in these histories. By examining interviews I conducted with former guerrilleras, this paper centers on the gender dynamics of Mexico's guerrillas and what cultural texts can inform us about the legacy of state repression. Ultimately, the oral narratives I examine allude to a gendered haunting that results from the disavowal of women's participation in the armed insurgency and the eradication of these (gendered) subjectivities from Mexico's national consciousness.

Sunday, November 13

Mujeres Pacíficas: Silence and Forgetfulness in the Memorialization of Afro-Colombian Women's Survival

♦ *Tania Lizarazo, University of Maryland, Baltimore County*

Colombia's history of violence has created a fetishization of wounds and victims through narratives of memory. This paper moves beyond the memorialization and fetishization of trauma in order to approach survival as an ethical practice. It will analyze *Mujeres Pacíficas*, a digital storytelling project developed in collaboration with Afro-Colombian Women from the Gender Commission of the black farmworkers' association COCOMACIA (Consejo Comunitario Mayor de la Asociación Campesina Integral del Atrato). I will argue that memorialization as a negotiation process involved thinking collectively about self-representation, visibility and activism, as well as embracing silence and forgetfulness in the name of survival.

510. Sexualities beyond Binaries in the Context of Bangladesh, India, and Nepal

12:30 PM–1:45 PM

Palais des Congrès
520F (LCD)

MODERATOR

♦ *Reshma Koroth, Oregon State University*

PARTICIPANTS

“Hijra” Terminology Problem and Laws Regarding the “Third Gender” Community in Bangladesh

♦ *Abritty Abdullah, Oregon State University*

My paper deals with Hijras in Bangladesh, who are treated as “intersex” but transgender females also add to this community which makes the terminology problematic. The first part will focus on the terminology and the language that has been used towards Hijras and its historical evaluation as a derogatory term. The recently assigned “gender” term for Hijras which is “Third Gender” is also discussed according to the social context. The second part will focus on the laws regarding the “Third Gender” in Bangladesh. Laws about their access to work and their sexuality are discussed from a cultural context.

Pre-Colonial Sexualities in India: A Criticism towards Selective Amnesia of “the mainstream” Discourses

♦ *Reshma Koroth, Oregon State University*

A growing number of research underlines the practice of alternative forms of sexualities throughout ancient India and the inclusiveness and plurality of Indian cultures in the context of sexualities (Nanda 1999, Reddy 2005). In this context the present study is an attempt to politicize the pre-colonial sexualities in India alongside critically analyzing the role of cultural colonialism which accompanied years of British colonialism in India in subverting the inclusiveness and plurality to heteronormativity. The study will be primarily based on the analysis of available secondary data in the area such as ancient Hindu texts, books, articles and documentaries.

Hindu Theology and Sexuality in Nepal

♦ *Sanju Gharti Chhetri, Oregon State University*

Theology and human sexuality go hand in hand wherein a significant portion of religious doctrine focuses on regulating sexuality and Hinduism is no exception. In this regard my paper will look into the paradox of Nepalese Hindu society and tradition which inhibits the notion and practice of sexuality that surpasses heteronormativity as opposed to the anti-essentialist notions of sexualities and sexual fluidity present in the ancient Hindu texts and principles. Hence the study will look into queer representations in ancient Hindu mythology and theology, and underline the politics of colonialism in regulating bodies and sexualities.

511. Shards of the Colonial Imaginary: Iconicity and the Counter-Archive

12:30 PM–1:45 PM

Palais des Congrès
521A (LCD)

MODERATOR

♦ *Asimina Ino Nikolopoulou, Northeastern University*

PARTICIPANTS

Imagining Freedom: Woman, Nation, Archive

♦ *Rijuta Mehta, Connecticut College*

This paper uncovers acts of freedom undertaken by women who were forcibly exchanged between India and Pakistan during the making of the partitioned states (1947). Independence from British rule through Partition injured women in the name of rescue. In what alternate ways, I ask, did women imagine freedom? I read post-rape images, medical humanitarian archives, and Henri Cartier-Bresson and Margaret Bourke-White's photojournalism, to uncover women's quiet, imperfect, and fleeting acts of freedom. I analyze iconic photos to give an account of displaced women as anticolonial subjects, an account missing from South Asian Studies' vast research on the topic.

Threatening Domesticity: The Subtle Subversion of Carrie Mae Weems' American Icons

♦ *Susan Quesal, University of Texas, Austin*

In *American Icons* (1988–1989), Carrie Mae Weems composes still-lives that imbue racist memorabilia with the threat of movement. Weems' photographs assert the power of indeterminacy as a strategy for freedom by conjuring the memory of resistance among domestic slaves. Neither direct confrontation nor complete subjection, the threat in the image remains subtle, so that their subversive message might be able to hide in plain sight within the predominantly white art world. Disrupting the false divide between animate and inanimate, these images reframe histories of slave resistance as central to the imperial domestic.

Decolonizing Emblematicity: Visual Genres of Commemoration and Redress

♦ *Asimina Ino Nikolopoulou, Northeastern University*

In *A Subtlety* (2014) Kara Walker constructs a Sphinx to contest the unhomey grounds of the New World and to monumentalize the labor of the enslaved Africans in the plantation economies of the South. Similarly, in Patricia Powell's *The Pagoda*, Mr. Lowe seeks to recuperate the silenced testimonies of indenture through a creative memorial practice (building a Pagoda). This paper argues that Walker and Powell reclaim the visual means of their ancestors' subjugation and in so doing perform a rewriting of the colonial archive, which aims to confront the sentiment of the unhomey in the contemporary moment.

512. Bodies in Motion: Crossing Borders and Unsettling Identities between Korea and the United States

12:30 PM–1:45 PM

Palais des Congrès
521B

MODERATOR

♦ *Seung-Kyung Kim, Indiana University*

PARTICIPANTS

Leaving “Home” in Search of the “Homeland” : Transnational Subjectivity Formation by Adopted Korean Returnees

♦ *Sina Lee, University of Maryland, College Park*

This project examines the returning of Korean adoptees to their homeland, South Korea, from their “home” in the United States by taking account of relations with adoptive and birth mothers. This study explores how the images/fantasies of Korean birth mothers influence adoptees' decision to return to Korea. I consider how birth mothers perform their motherhood when they reunite with their children and explore the mothering of adoptive mothers. My findings suggest that a primary motivation lies in their conceptualization of their relationship with their two mothers.

The Construction of North Korean Woman Migrants: The Politics of Testimonies and the Violence of Representation

♦ *SeungGyeong Ji, University of Minnesota, Twin Cities*

This paper is a critical engagement into the imperial western gaze towards North Korean women migration and the biased representation of North Korean refugee seekers in the sociopolitical campaigns in the United States. Through participatory observations and rhetorical analysis, I explore the media coverage, published books as well as the three political events that were held in the University of Minnesota during 2014–15. My analytical points are the ways in which white saviorism reiterate and objectify North Korean migration women. These representations efface the complex history of the political conflicts and colonial power relation while dramatizing and victimizing the narratives.

“G.I. Baby” or Lesbian Heartthrob? (Re) discovering Insooni in Korean 80s Erotic Film

♦ *Kyunghee Sabina Eo, University of Southern California*

In this paper I examine Kang Tae-sön's 1982 erotic film *Black Woman* as a popular text that exceeds the hetero-patriarchal limitations of “Third-World” discourses produced by 80s' minjung intellectuals. Although the film struggles to contain its biracial protagonist Nan within the boundaries of conventional Korean femininity, her hyper-sexualized body dangerously veers toward a “butch” lesbian image that disrupts the film's patriarchal narrative. I further explore the influence of 70s' blaxploitation heroines on the formation of Insooni's cinematic persona, and how this might signify an indirect meeting between Korean and US queer women-of-color imaginations.

513. Decolonizing Biopolitical Imaginaries: From Life Itself and the Earth to Globalization and the Nation

12:30 PM–1:45 PM

Palais des Congrès
521C

MODERATOR

♦ *Amber J. Musser, Washington University, St. Louis*

PARTICIPANTS

From American Colonization to Deportation Nation: The Biopolitics of Citizenship

♦ *Carolina Alonso Alonso Bejarano, Rutgers University*

Insofar as citizenship is assumed to differentiate subjects in relation to the power of the nation-state, inequalities of rights and entitlements are conceptualized in terms of citizenship and immigration. In this context, this presentation addresses the deployment of different biopolitical technologies of exclusion and expulsion for the production of U.S. citizenship. Specifically, the paper addresses the relation between the efforts of the American Colonization Society during the 1800s to “repatriate” black Americans to the colony of Liberia and present-day efforts to deport Latin American immigrants from this country.

Biopolitics, the Earth, and the Anthropocene

♦ *Stephanie Clare, State University of New York, University at Buffalo*

Human life as we know it is integrally connected to the earth such that the biopolitical management of life targets not simply bodies and populations but also the spaces and places upon which life depends. This paper takes this recognition to the analysis of the discourse surrounding the Anthropocene. Drawing on feminist and postcolonial theory's long history of rethinking universalism, I investigate the figure of the earth that appears in this discourse, showing that it is a false universal that covers over the location of its illocution, most especially its emergence within American military science of the Cold War.

Sunday, November 13

Fungible Bodies and Control Societies: Decolonial Feminist Political Economy

♦ *Max Hantel, Dartmouth College*

For Gilles Deleuze, our moment is not described by disciplinary biopolitics. Instead, bodies circulate through “societies of control,” the manifold quantifications that optimize and capture bodily capacities and render individual persons “dividual” statistical points. This paper proposes a decolonial feminist approach through the work of Sylvia Wynter. I argue the control thesis, and its enthusiastic uptake in feminist theory, is haunted by histories of colonialism and slavery wherein the fungibility of humans emerged as a political technology. Finally, I argue that reading political economy through racial and sexual difference (crucially, both together) generates alternative imaginaries of convivial exchange.

514. Decoloniality in a Neocolonial Context: How Bodies Resist Power

12:30 PM–1:45 PM

Palais des Congrès
522A

MODERATOR

♦ *Anindita Sengupta, Ohio State University*

PARTICIPANTS

New Reproductive Technologies: Reproductive Choice or Disciplinary Technique? Role of Media and Medical Industry in India

♦ *Anindita Sengupta, Ohio State University*

Recently, ex-Miss India Diana Hayden delivered a baby girl from frozen eggs. The media widely covered the news claiming that this technology can be empowering for women, since now they don't have to fear the biological clock ticking. Exploring the Indian experience, in this paper, I want to ask, does free market really translate to free reproductive choice? Is there any limit to free choice? Echoing feminists like Jana Sawicki, I will argue that new reproductive technologies are disciplinary techniques used by patriarchy and capitalism to control women's bodies with manufacturing narratives like “reproductive choices”, “reproductive autonomy” etc.

At Home Abroad: South Asian Women's Experiences of H-4 Visa Migration

♦ *Nithya Rajan, University of Minnesota*

This paper examines how the articulations of home and belonging in the narratives of South Asian H-4 “spousal” immigrant women disrupt the monolithic representations of third world immigrant women in the United States. Most scholarship on H-4 portrays South Asian women on H-4 as trapped at the oppressive intersection of an unjust immigration system and a regressive patriarchal society. I argue that these women articulate their immigrant experience through a dialectic of opportunity and constraint that recognizes the immigration system as unfair, while actively resisting a reductive representation of their lives as “helpless” wives and mothers.

Bodies That Work: Women's Labor in the Discourse on Caste

♦ *Varsha Chitnis, Dickinson College*

Women's bodies bear specific meanings and significance in the discourse on caste. Lower caste women's bodies are seen as markers of caste and sex, which accounts for the inflictions of particularly misogynistic casteist violence. This paper explores the symbolic importance of upper caste women's bodies in the caste discourse, and examines the role of women's physical, ritual, emotional, and sexual labor in the continuation of the caste system. Using life history narratives, this paper highlights the ways in which caste relies upon and utilizes women's bodies and their labor in order to maintain both gender and caste-based inequalities.

515. Decolonial World-Making Through Feminist DIY Science, Technology, and Educational Praxis

12:30 PM–1:45 PM

Palais des Congrès
522B

MODERATOR

♦ *Clare Jen, Denison University*

PARTICIPANTS

Feminist Reflections on DIY Science and Technology as Manifested in the Maker Movement and the New Domesticity

♦ *Michelle McGowan, Cincinnati Children's Hospital Medical Center*

♦ *Meredith P. Field, Pennsylvania State University*

We apply a socialist feminist lens to analyze the concurrent rise of the do-it-yourself (DIY) cultures of the Maker Movement and the New Domesticity to examine intersecting gendered and economic power dynamics at work in the democratization of scientific and technological knowledge production. We argue that the Maker Movement's privileging of democratic science, technological innovation, and entrepreneurialism and the New Domesticity's focus on DIY production and consumption of domestic products reifies gendered, raced, and classed divisions of paid and unpaid (reproductive) labor and consumption, reinforcing the gendering of science and technology as masculine and of the public sphere.

Decolonizing Gynecology

♦ *Sara Giordano, University of California, Davis*

Feminist health/science projects often focus on “reproductive health”; struggling with how to reclaim and even name these projects while resisting deterministic biological sciences and neoliberal female empowerment framing. I focus on one attempt that claims space in the do-it-yourself movement as a feminist, anti-racist project on gynecology, Gynepunk in Spain. This work is based on interviews with collective members, their web presence, and feminist news about their work. Using feminist science studies, I argue that Gynepunk's centering of the history of gynecology based in U.S. slavery opens up possibilities for decolonial ways of knowing “our” bodies as always naturecultural.

Build it Better: Towards a Feminist Maker Pedagogy

◆ *Cyd Cipolla, New York University*

This essay proposes a feminist maker pedagogy where making, doing, and building are incorporated into interdisciplinary classrooms as a way to democratize science, technology, and engineering. A feminist maker pedagogy shows that what one “learns by doing” is not just the task at hand, but something fundamental about how the world fits together and how we fit into it. It considers the radical potential of building from scratch in the digital age, the ethical imperative to re-write the world around us, and the philosophical experience of tinkering with knowledge itself.

Democracy Makers: Black Women and DIY Science Education in the 20th Century

◆ *Sara Diaz, Gonzaga University*

This paper provides intersectional historical context for the democratic possibilities of DIY, making, and tinkering. The historical exclusion of black people from US higher education prompted a diverse range of DIY/DIT science education strategies in which black women played a key role. In the 1960s, Nelle Slaton, put together summer science education workshops for K–12 students in her Los Angeles garage. For Slaton, and other women, this kind of world-making served a purpose: Demonstrating the scientific excellence of black people was seen as both a way of democratizing culture outside the laboratory, and as a way of democratizing scientific practice itself.

516. Disciplinary Pasts and Decolonial Futures: Queering Hispanism from Within

12:30 PM–1:45 PM

Palais des Congrès
522C

This roundtable explores the disciplinary intersections and disjunctures between Hispanism and queer theory and practice. It addresses how queer theory draws attention to the disciplinary boundaries of Hispanism as an ideological construct and area studies field (Bergmann and Smith 1995; Molloy and Irwin 1998). On the other hand, it reflects upon the contribution of Hispanism to larger discourses about queer theory and praxis from a non Anglo-centric position. The roundtable ultimately offers a forum for imagining decolonial futures and modes of belonging from the intersection of these different, yet related fields of inquiry.

MODERATOR

◆ *Kathleen P. Long, Cornell University*

PRESENTERS

- ◆ *Julia Chang, Cornell University*
- ◆ *Manuel Ricardo Cuellar, University of California, Berkeley*
- ◆ *Jacqueline Bialostozky, University of California, Berkeley*
- ◆ *Ivan A. Ramos, University of California, Riverside*

517. Out of Bounds: Repression, Resistance, and Reimagined Space

12:30 PM–1:45 PM

Palais des Congrès
524B

PARTICIPANTS

Race, Space, and Radical “Mamas”

◆ *Jacqueline Castledine, University of Massachusetts, Amherst*

Recent histories of civil rights organizing credit New Orleans restaurant owner Leah Chase with “feeding” the movement by providing a clandestine room where integrated groups met. These accounts focus on liberal organizations with little attention paid to the meetings held by Black Nationalists, obscuring the ways that “movement mamas” like Chase created space for radical voices. This paper analyzes black-owned restaurants as community institutions and sites of political organizing, arguing that here women exploited assumptions about gendered labor—especially its “nurturing” characteristics—to quietly help guide radical change.

The Politics of Transnational Feminist Solidarities between U.S. and Cuba

◆ *Karen W. Tice, University of Kentucky*

Despite U.S. travel bans and the embargo, FBI harassment, and CIA operations in Cuba, thousands of radical socialist feminist activists defied and crossed national borders to participate in unique modes of solidarity activism and alliances (work and literacy brigades and political study tours) with Cuba activists.

Based on interviews with U.S. feminist solidarity activists who traveled to work and study in Cuba since the late 1970’s (including the author), this paper analyzes the dialogues about gender, sexuality, racism, transnational alliances between U.S. political travelers and Cuban activists, and the lessons from these solidarity encounters for contemporary transnational feminist organizing.

“MOVE Remains an Enigma”: Revisiting the History of Race, Radical Politics, and Critiques of State Violence in the 1985 MOVE Bombing

◆ *Melissa N. Stein, University of Kentucky*

In 1985, Philadelphia police responded to a stand-off with the MOVE organization, which the media described as a radical Afrocentric back-to-nature cult, by dropping a bomb on their home, killing six adults and five children, and burning down several blocks of the predominantly black neighborhood. While critical of the deadly police action, the media was almost equally critical—or dismissive—of the organization’s back-to-nature beliefs, raw food diet, communal living, and anti-establishment “rants.” This paper disrupts common characterizations of MOVE as anomalous and out of place by situating MOVE’s ideology within broader political genealogies and black critiques of state violence.

Sunday, November 13

518. Praxis and Potential, A Co-Researcher's Story: Considering Resistant Imaginaries in our Research Designs

12:30 PM–1:45 PM

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524C

Youth Participatory Action Research, (YPAR) is a qualitative methodology that supports resistant imaginaries for conducting research with communities (Maguire 1987; McIntyre 2008; Morrell 2008). Collaborative co-research (Heron & Reason 2002) offers a decolonizing epistemological and practical departure from “traditional” research methods. In this workshop, I share examples of multimedia, feminist, and YPAR work that I have conducted with youth researchers, as well as the lessons we have learned through these experiences. Through a discussion-rich format, I invite participants to consider how resistant imaginaries might facilitate decolonizing (Tuck 2009) and action-based research in their own communities and institutions.

PRESENTER

- ♦ *Kathryn Fishman-Weaver, University of Missouri*

519. Reproductive Politics: Technologies, Representations, and Embodiment

12:30 PM–1:45 PM

Palais des Congrès
525A

MODERATOR

- ♦ *Maria Bevacqua, Minnesota State University*

PARTICIPANTS

Milk Money: Race, Gender, and Breast Milk “Donation”

- ♦ *Laura Harrison, Minnesota State University, Mankato*

This paper examines the Mother's Milk Cooperative and its program “Milk Money,” which pays women to “donate” their breast milk via the language of empowerment and financial independence. The program has spurred resistance in the city of Detroit, where critics argue that it exploits African American mothers without considering the historical and contemporary politics of breastfeeding and milk-sharing in these communities. This paper will analyze the “Milk Money” initiative (and resistance to it) in Detroit from a reproductive justice and decolonial feminist framework, and examine linkages between the commodification of breast milk in communities of color and surveillance, neoliberalism, and biopolitics.

Who's Your Donor? Patriarchy, Representation, and Social Control

- ♦ *Jennifer Elizabeth Maher, Indiana University, Bloomington*

Reproductive technologies evince a radical disjuncture between our conceptions of conception and how many children are actually conceived. They can thus be read as subverting our notions of the heteronormative family. As such, these technologies evoke widespread cultural anxiety, and challenge notions of gender, sexuality, and parenthood. This paper will analyze how three recent films—*Baby Mama* (2008), *The Switch*, and *The Back-Up Plan* (both 2010)—attempt to yoke the radical potential of reproductive technologies to a conservative ideology that insists on the emotive primacy of the “natural” heterosexual couple as a way to manage and control reproductive bodies and potentials.

On the Front Lines of Reproductive Politics: A Historical Comparative Analysis of U.S. Military Policy

- ♦ *Sarah B. Rowley, State University of New York, New Paltz*

This paper analyzes the ways that the U.S. military has been a site for debates over reproductive policy. I compare Department of Defense abortion policy for military personnel and Vietnam War refugees in the mid-1970s with current policy on reproductive technologies. (Given the frequency of IED-related lower extremity wounds in recent American wars, in vitro fertilization is now covered for service members.) What has it meant and what does it mean for feminist activism around reproductive justice when the U.S. military—arguably a force for cultural and military imperialism around the world—is on the forefront of progressive reproductive policies?

520. Problematic Resistances: Re-Examining Postcolonial Imaginations in India and Russia

12:30 PM–1:45 PM

Palais des Congrès
525B

MODERATOR

- ♦ *Melissa Forbis, Stony Brook University*

PARTICIPANTS

Mother India—Constructing Hindutava Nationalism in Post-Colonial India

- ♦ *Shruti Mukherjee, Stony Brook University*

Hindutava nationalism for a Hindu Nation in India is propagated by Rashtriya Swayamsevak Sangh, the ideologue of the current political regime, and is based on the construction of a demonized and feared other. The Other here (Muslim, Dalit, Tribal) is constructed by defining the borders of this Hindu nation on the body of women in the community. I argue that the construction of “Mother India” requires religious and capitalist market fundamentalism pushing back against secular and democratic India. I map the rise of gendered nationalism in post-colonial India and its connections to the neoliberal turn of Indian economy since 1990s.

Leaky Condoms: Exploring the Tenuous Relationship Between Sex Workers and the State

♦ *Shweta Krishnan, George Washington University*

Narratives of HIV/AIDS in India identify the body of the female sex worker as a site of risk. AIDS control programs manage this risk by distributing condoms, and sex workers willingly participating in such programs are turned into biocitizens with rights, including the right to dignity. However, condoms, even when used accurately, leak. This paper argues that negotiating “leakiness” allows sex workers to examine the tenuous nature of their relation with the postcolonial state and instead form social networks within the community that allows them to experience risk as both the nature and the consequence of their sexual relations.

Save Our Children and the Russian Gay Propaganda Ban: Anti-Gay Sentiments in Russian Exceptionalism and American Religious Conservatism

♦ *Alexandra Novitskaya, Stony Brook University*

Currently, conservative, anti-Western rhetoric dominates Russia's state ideology, and is manifested the strongest in the state-sponsored persecution of the non-heterosexual Russians. The ideologues claim the silencing of non-heterosexuality is the only way Russia survives colonizing Western values. I undermine this exclusionary logic by comparing Russian anti-gay movement to the infamous Save Our Children campaign carried out by Anita Bryant in the 1970 United States. The arguments and rhetoric used in both cases are strikingly similar, leading to the reading of the anti-Western gay panic in Russia as directly imported from the very geographic and cultural locale it strives to oppose.

521. Feminists for Justice in/for Palestine Business Meeting

2:00 PM–3:15 PM

**Palais des Congrès
514b**

522. Imagining “Sovereign Erotic” Futures: Decolonial Desire, Memory, and Cartographies of Remembrance

2:00 PM–3:15 PM

**Palais des Congrès
514c**

MODERATOR

♦ *Hina Shaikh, University of California, San Diego*

PARTICIPANTS

Offerings of the Erotic within Caribbean and Latin American Sexual-Economic Exchanges

♦ *Amoni Thompson, Independent Scholar*

Within global discourses of sex work, women's autonomy and desire have often been overlooked in a haste to conflate sex work as sex trafficking. Policies have often created a one dimensional narrative that characterizes all women as repressed bodies with a lack of autonomy, agency, or desire. In this paper, I examine the economic power of sexuality and its exploitation by nations using it for political and social leverage. Using the politics of erotic as a lens, as defined by Audre Lorde, this work will look towards erotic embodiment as a viable method for providing a decolonizing vision of sexuality.

Haunting Memories, Cartographies of Healing: Guatemalan Diaspora and K'iche' Futurism

♦ *Andres Lopez, Oregon State University*

Katherine McKittrick redefines diaspora to suggest that there is a “geographic relationship between the past and the present.” Using McKittrick's articulation of diaspora this paper focuses on the forced displacement of Maya K'iche' peoples to connect memory and geography to the work of recovering histories forcibly forgotten and erased. Creating a memoria histórica I argue that the very act of recollecting and historicizing, through corporeal cartographical memory, is a type of healing praxis. Moreover, I suggest that this memoria histórica is always already connected to shared memories, resistance, and a decolonial imagining of K'iche' futurity.

Sunday, November 13

523. Lessons Learned in Creating Saturviit: Inuit Women's Activism

2:00 PM–3:15 PM

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515a

This workshop offers a rare opportunity to learn from the first-hand experience of recent Inuit women's organising. The Saturviit Nunavik Inuit Women's Association was founded to be a voice of the Inuit children and families. The workshop facilitator is a founding member. She will share her experience and knowledge gained from listening to elders and discussing with other women across the region ways to create systems of support and professional help to keep families together. Lessons learned from the struggle to create a space for Inuit women and children's voices will be shared.

PRESENTER

- ♦ *Lizzie Tukai, Saturviit Nunavik Inuit Women's Association*

524. Making BlackGirlMagic in the Academy: Creating Sistagirl Solidarity

2:00 PM–3:15 PM

Palais des Congrès
515b

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

MODERATOR

- ♦ *Aria S. Halliday, Purdue University*

PRESENTERS

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

525. Managing Suspect Bodies: National Belonging and Queer Governmentality

2:00 PM–3:15 PM

Palais des Congrès
515c

MODERATOR

- ♦ *Ronak K. Kapadia, University of Illinois, Chicago*

PARTICIPANTS

Bathroom Biometrics: Surveillance and Citizenship in the "Bathroom Bills"

- ♦ *Toby Beauchamp, University of Illinois, Urbana-Champaign*

This paper analyzes recent U.S. legislative efforts known as "bathroom bills," in which access to public bathrooms depends on proof of sex designation. Although most critiques of these bills focus solely on transgender identity, I consider anti-transgender bathroom panics in the context of immigration anxieties and the U.S. state's renewed emphasis on biometric surveillance. Contending that bathroom surveillance is itself a citizen-making practice, I demonstrate the ongoing role that public bathrooms play in creating U.S. national identity, as spaces developed to secure citizenship and national belonging through apprehension of physical difference.

Biometrics and the Speed of Intimacy: Queer Citizenship and Surveillance Technology

- ♦ *Sean Jarvis, University of Washington, Seattle*

In "Biometrics and the Speed of Intimacy," I take as my object of inquiry the data that are collected and interpreted in the process of immigration proceedings. By looking at the role of technology in immigration governance, I analyze the relationship between bureaucracy and self-narration, especially as it relates to the rise of queer identity as a category salient to the nation-state. Reading the specific case of *Boutilier v. INS* (1967) as a conduit between the Cold War and the War on Terror, I elaborate on the continuity between suspect bodies in two of empire's more recent modes.

Reproduction of the Nation-State: Post-Disaster Media Coverage of the Nepal-Israel Surrogate "Gaybies" Extraction

- ♦ *Jey Saung, University of Washington, Seattle*

This paper takes up the Nepal-Israel surrogate "gaybies" pipeline which emerged in mass media following the 2015 Nepal earthquake to explore gay-hired surrogacy and its potential role in the building of the nation-state. As a nation-state, Israel is constantly under what could be conceptualized as a "demographic threat" (Prainsack 2006). Engaging with homonationalism and how "some homosexual subjects are complicit with heterosexual nationalist formations" (Puar 2007), I argue that media support for the Israeli "gaybies" airlift from Nepal and subsequent push for the legalization of gay-hired surrogacy in Israel inadvertently upholds the continuation of a colonialist project.

526. **Storytelling as a Site of De/Recolonization and Un/Belonging Across Institutional and Geopolitical Borders**

2:00 PM–3:15 PM

Palais des Congrès
518A (LCD)

This roundtable investigates how individuals who are colonized and disenfranchised across institutional and geopolitical borders in the U.S. and Middle East (Saudi Arabia, Palestine/Israel) challenge the state's imposed borders of un/belonging through the critical-creative methodology of storytelling. Because these everyday rhetorical practices can both redefine and essentialize opportunities for representation and action, presenters explore the force and function of storytelling to 1) destabilize the institutional boundaries confining, containing, and otherwise marginalizing differently aged, raced, and gendered populations; and 2) reify racialized, gendered, and youthified subject positions that are leveraged for presumed "decolonial" projects.

MODERATOR

- ◆ *Rebecca S. Richards, Saint Olaf College*

PRESENTERS

- ◆ *Jill McCracken, University of South Florida, St. Petersburg*
- ◆ *Ashley Barbara Jasper, University of South Florida, St. Petersburg*
- ◆ *Sharif Thani, Saint Petersburg College*
- ◆ *Elizabeth Bentley, University of Arizona*

527. **Configurations of Power and the Marginal in Global Contexts**

2:00 PM–3:15 PM

Palais des Congrès
518B (LCD)

MODERATORS

- ◆ *Pallavi Banerjee, University of Calgary*
- ◆ *Amy Brainer, University of Michigan, Dearborn*

PARTICIPANTS

Forced Domestic-Dependence in the Age of Neoliberal Aspirations

- ◆ *Pallavi Banerjee, University of Calgary*

US Immigration policies are marked by unrestrained power in shaping people's lives and families. This paper explores what it means to be state-sanctioned dependent spouses based on visa laws, of professional, middle-class Indian migrants to the US. The dependence question becomes key for these families because they inhabit a world shaped by market driven definitions of economic productivity that carves out consumerist aspirations. What does it mean to be upwardly mobile, middle-class, model-minority and dependent in the "land of opportunities"? How does forced dependence reconfigure the gendered social aspirations and selfhood of women and men on dependent visas?

Queer(ing) Family-Based Immigration

- ◆ *Amy Brainer, University of Michigan, Dearborn*

This paper explores how queer people navigate family-based immigration to the United States after the end of the Defense of Marriage Act in 2013. I discuss the implications of opening this door to same-sex couples, while leaving the pathway itself unchanged. In this context, unions become recognizable through class-specific practices of financial entanglement and consumption and particular forms of domesticity, requiring a level of "outness" that many queer couples cannot perform. The paper focuses on how queer people construct family as the site of heterosexual privilege shifts from an explicit policy to a more implicit set of practices.

Everyday Discrimination And Women in Canada

- ◆ *Jenny Godley, University of Calgary*

Experiences of "everyday discrimination" have been linked to negative physical and mental health outcomes. This paper examines Canadians' experiences of everyday discrimination using—the 2013 Canadian Community Health Survey data. Findings illustrate that Canadian women report greater incidence of gender discrimination in their everyday lives compared to men. Women also report experiencing higher levels of discrimination based on race, age, mental health, and aspects of physical appearance. These findings suggest that Canadian women identifying with multiple marginalizations (non-white, immigrant, overweight, etc.) experience multiple forms of discrimination in their day-to-day lives. Such discrimination should be analyzed using intersectionality.

528. **Claiming Femme/Feminine Solidarity**

2:00 PM–3:15 PM

Palais des Congrès
518C (LCD)

MODERATOR

- ◆ *Ashley Albrecht, Purdue University*

PARTICIPANTS

Does Pretty Hurt?: Acceptance of Hegemonic Feminine Beauty Ideals and Black Women's Sexual Body Esteem

- ◆ *Lanice R. Avery, University of Michigan, Ann Arbor*

Contemporary standards of beauty in the United States tend to reflect White supremacist aesthetics. bell hooks (2003) argued that colonization facilitates Black women's passive absorption and internalization of Eurocentric beauty ideals that have disastrous consequences for their sexualities and sense of self-worth. Using quantitative survey methods, I empirically investigated the relationship between Black women's acceptance of hegemonic feminine beauty ideals and sexual self-esteem using a sample of 377 Black female college students. My findings extend previous theoretical claims by demonstrating the negative impact of Eurocentric beauty ideal acceptance on young Black women's sexual self-esteem and body satisfaction.

Sunday, November 13

Framing Black Femme Phenomenology as Decolonial Praxis

♦ *Ashley E. Coleman, Emory University*

"Framing Black Femme Phenomenology as Decolonial Praxis" utilizes Black queer gender performance as a lens through which to explore the ways that Black queers engage in processes that decolonize embodiment. Namely, I propose a Black queer phenomenology which centers the embodied experiences of Afrekete in Audre Lorde's Zami as a Black femme model for decolonizing Black queer corporeality. I argue that Black femme-ness as lived experience troubles the commodification of the Black body as an object of coloniality and suggests the reclamation of liberation in self-authorship as a necessity for decolonized constructions of Black queer gender performance.

The Politics of Female Friendships in Queer Mexico City

♦ *Anahi Russo Garrido, Metropolitan State University, Denver*

This paper investigates the politics of friendship in queer spaces in Mexico City. Feminist ethnographers have given little attention to friendship in social life privileging an analysis of societies through kinship and other forms of associations. I suggest that female friendships have been central to the decolonial project of community formation in queer spaces, which are prominently imagined as sexual and homosexual. This research is based on ethnographic fieldwork I have conducted in Mexico since 2009.

"I Feel Some Type of Way": Black Girls' Multiple Embodiments of Seeking Safe Spaces

♦ *LeConte Dill, Downstate Medical Center*

"Feel some type of way" is a colloquial term used to both define one's complex emotions and the inability to fully articulate such complexity. As African-American and Caribbean-American high school girls seek out safe spaces in, around, and for their bodies in their dating relationships, families, neighborhoods, schools, and doctors' offices, this proposal illuminates the various biopolitics that they enact to heal their emotional and physical wounds.

529. Visual Art and Activism: Anti-Colonial and Anti-War Strategies

2:00 PM-3:15 PM

Palais des Congrès
519A (LCD)

MODERATOR

♦ *Charlotte Loftus, Independent Scholar*

PARTICIPANTS

"Black and White Unite": Dr. Margaret Burroughs' Legacy of Art and Social Justice

♦ *Mary Ann Cain, Indiana University, Purdue University Fort Wayne*

This presentation will discuss the life-long efforts of artist-activist Dr. Margaret Burroughs to counter brutal and dehumanizing images of African Americans through anti-racist art and community activism on Chicago's South Side, including

her home in the Bronzeville neighborhood. Her legacy offers particular lessons at a time in which the South Side of Chicago is currently viewed as the most murder-prone location in the country, a far cry from the promised land of the Great Migration of Burroughs's generation.

Boricuas En La Lucha: The Coloniality of Gender and Memory in Puerto Rican World-Making

♦ *Karriann Soto Vega, Syracuse University*

This presentation studies simultaneous instances of "world-making" (Muñoz) recalling memories of Puerto Rico's colonial history and women's revolutionary responses. Using María Lugones's decolonial feminist model, I focus on how the coloniality of gender is present in Puerto Rican activism across distinct settings, on and off the Caribbean archipelago, in governmental, creative, and scholarly performances. These instances present a seemingly oppositional consciousness (Sandoval) while they operate within gender binaries (Schiwy), but put together they can present rhetorical imaginaries of coalitional gestures (Chávez and Licona).

Found Bodies/Lost Objects: A Feminist Exploration of War, Migration, and Decolonial Artistic Practices

♦ *Gretel Vera-Rosas, California State University, Dominguez Hills*

This paper examines the work of artists Beatriz Cortez (El Salvador), Andrea Bowers (U.S) and Walterio Iraheta (El Salvador) to interrogate the limits and opportunities offered by visual art to disrupt the imaginary of the Modern/Colonial world system. My analysis focuses on how the racialized and gendered body is constructed in the act of remembering the experiences of Civil War, US military intervention, and migration. I ask, what are the ways in which these artists engage in forms of visual disobedience that resist the "visuality of the Other" so central to the Coloniality of power?

530. Troubling Settler Landscapes

2:00 PM-3:15 PM

Palais des Congrès
519B (LCD)

MODERATOR

♦ *Barbara A. Barnes, University of California, Berkeley*

PARTICIPANTS

Love and Conflict in an Emptied Landscape

♦ *Barbara A. Barnes, University of California, Berkeley*

With a focus on The Arizona Strip, a remote, "empty" patch of public land in the U.S. Southwest, this paper explores some of what is at stake when love of a "natural" landscape is used to justify national-belonging, right of access, and right use, within settler colonial history. It proposes a theoretical re-framing that de-emphasizes human sovereignty and argues that landscape itself is an effect of relations, not a site for enacting relations. It thereby seeks to reframe human-nature love, and open a path toward imagining a world that is less lethal for more beings.

Electric World: TV's Revolution, Settler Landscapes, and the Metaphysics of Power

♦ *Rebecca R. Scott, University of Missouri*

This paper examines the post-apocalyptic scenario depicted in an American TV series, *Revolution*, which concerns the social chaos resulting from a sudden, worldwide loss of electrical power. The landscape of *Revolution* is informed by an equivocation between resurgent settler logics regarding the imagined geography of US territory and emergent evidence of the unsustainable human relationship to this territory. This portrayal resonates with the anxieties of late fossil fuel society while reassuringly reproducing conservative American cultural forms in light of threats to settler landscapes.

Indentured Servitude and Unsettling Caribbean Landscapes

♦ *Jocelyn Fenton Stitt, University of Michigan*

This paper explores Gaiutra Bahadur's memoir *Coolie Woman* (2014). *Coolie Woman* folds space and time to explore Bahadur's great-grandmother's decision to leave India in 1903 to become a sugar cane worker in Guyana. *Coolie Woman* allows readers to see historical continuities between then and now that stem from women's indentured servitude in Guyana and the settler logics underpinning colonial exploitation. An analysis rooted in the emerging field of Caribbean ecocriticism creates space to understand the links between violence stemming from low numbers of women on sugar cane plantations and contemporary gendered violence resulting from neoliberalist state approaches to gendered violence.

531. Performance Art and the Body: Censorship, Decolonial Practices, and Deviant Tactics

2:00 PM–3:15 PM

Palais des Congrès
520B (LCD)

MODERATOR

♦ *Jane Chin Davidson, California State University*

PARTICIPANTS

Ana Mendieta's Self Portraits: Using Embodied Deviance to Reconfigure the Colonizing Gaze

♦ *Lauren Kuryloski, Northeastern University*

Speaking to the theme of "World-Making and Resistant Imaginaries," this paper analyzes the work of Cuban-American artist Ana Mendieta. As part of the emerging 1970s feminist avant-garde art scene, Mendieta's work not only troubled gendered representations of women in art, but also offered a critique of colonial and racial oppression, a move that differentiates her from many of her contemporaries. More specifically, I argue that in her self portrait work she performs a kind of embodied deviance that is meant to unsettle the colonizing gaze and reconstruct the relationship between artist and audience through the creation of intersubjectivity.

Indigenous Gender and Sexual Identity as Decolonial Practice in Performance Art

♦ *Susan Briana Livingston, Indiana State University*

Performance art can illuminate many sociopolitical issues from queerness to land rights. One need look no further than the performative protests from Idle No More groups to see a clear and powerful connection between performance, politics, and indigenous identity. This paper will explore the idea of contemporary performance art as a decolonizing practice operationalized by the use of Indigenous forms of gender and sexuality through a semiotic investigation of two different performance works; *The Couple in the Cage* by Guillermo Gómez-Peña and Coco Fusco and the performance/video *Group of Seven Inches* by Kent Monkman.

Remixing History and Making Worlds in the Cinematic Performance of Juliana Huxtable's There are Certain...

♦ *Ayanna Dozier, McGill University*

Black performance art resists the colonial construction of body as things. Such performances iterate what Fred Moten states as the history of Blackness "being a testament that objects can and do resist." Furthermore, I conduct an analysis of a performance and film intervention made by Juliana Huxtable at the 2015 *Performa Biennial*, entitled *There Are Certain Facts that Cannot Be Disputed*. I argue that Huxtable's performance intervention explicitly moves her embodiment from the objectness of thingification, to use Aimé Césaire's words. Thus, Huxtable's performance serves as a world-making process of envisioning and experiencing different encounters with Black women's subjecthood.

Sounding Censorship, Censoring Sound: Karen Finley and Laurie Anderson During the Feminist Sex Wars

♦ *Maria Murphy, University of Pennsylvania*

This paper examines feminist discourse concerning issues of social hygiene in both the private and public sphere in 1980s New York. The support and disdain for pornography in particular was a polarizing issue among scholars and activists. Andrea Dworkin, Catherine MacKinnon, and Gloria Steinem advocated for civil laws to address the misogynistic and violent nature of pornography, while Gayle Rubin and Ellen Willis countered with an anticensorship, sex-positive approach to feminist practice. Through the multimedia performance art of Karen Finley and Laurie Anderson, I consider how reproductive techniques and gender performance factor into the historical discussion of censoring pornography.

Sunday, November 13

532. Refusing Erasure: Memory and Mindfulness as Decolonial World-Making Practices

2:00 PM–3:15 PM

Palais des Congrès
520C (LCD)

MODERATOR

- ♦ *Allyse Knox, Stony Brook University*

PARTICIPANTS

Ritual as Decolonial “Remembering” in Idle No More’s Round Dance

- ♦ *Allyse Knox, Stony Brook University*

Idle No More, a Canadian First Nations movement started in late 2012 by four women in Saskatoon, began as a protest against changes in environmental regulations and the historical neglect of aboriginal treaty rights by the Canadian government. In malls and urban public spaces, Idle No More staged ritual “round dances,” expressions of spiritual and performative resistance that enacted local ruptures in the settler colonial logic of forgetting and erasure of the indigenous culture. I argue that the ritual itself performs a kind of decolonial world-making, briefly “remembering” the colonial foundation on which the North American city rests.

Decolonizing Syria under the Crossfire: Politics of Resistance through Journaling Memories

- ♦ *Yalda Nafiseh Hamidi, Stony Brook University*

Western media portrays Middle Eastern women as veiled, docile refugees and terrorists, while they have been busy defending life and decolonizing their lands. *A Woman in the Crossfire*, a 2011 Syrian diary of uprising by Samar Yazbek, tries to record the voice of a people that would not exist otherwise. Yazbek portrays how her resistance costs her the disowning of her family, accusations of betrayal, and governmental violence. This paper aims at amplifying strategies of decolonization in the literary work of Middle Eastern women like Yazbek, who resist both internal despotism and global colonization of their images by Western media.

Meditation as a Practice of Resistance to Colonization

- ♦ *Kimberly Coates, Stony Brook University*

This paper argues that the West’s history of colonization is representative of its tendency to project problems externally onto an “other” rather than look inward and be held accountable for problems. In Vanessa Veselka’s 2011 novel *Zazen*, it is the practice of meditation that facilitates the acceptance of an environmentally compromised America, thus resisting the flight of settlers to a less developed and more environmentally pristine country. I analyze the presence of meditation and Buddhist spirituality in western fiction and argue that the practice of meditation resists futures of coloniality by promoting an ethics of accountability.

Decolonizing our Military Memory: Women’s Fiction about the Iraq War

- ♦ *Elizabeth Schermund, Stony Brook University*

Building upon feminist standpoint theory, I argue in this paper that literature about women’s experiences in the Iraq War decolonizes dominant American military narratives. Through close literary analysis of Iqbal Al-Qazwini’s *Zubaida’s Window* and Helen Benedict’s *The Sand Queen*, I suggest that both American and Iraqi women’s fiction about the Iraq War resists not only the figure of the “submissive” Middle Eastern woman who needs to be saved by Western military forces but also calls for a transnational alliance built upon shared grief and collective remembrance.

533. Social Movements Knowledge and the Creation of Feminist Futures

2:00 PM–3:15 PM

Palais des Congrès
520D (LCD)

MODERATOR

- ♦ *Arisika Razak, California Institute of Integral Studies*

PARTICIPANTS

Women’s Political Participation in Egypt’s Arab Spring Uprising

- ♦ *Crystal Whetstone, University of Cincinnati*
- ♦ *Anwar Mhajne, University of Cincinnati*

Our study examines the role of motherhood in women’s participation in the 2011 Egyptian Revolution to explore how women’s maternal activism, or “bargaining with patriarchy,” expands our understanding of feminism. We argue that traditional gender identities of motherhood can challenge the patriarchal authority of the state. Through discursive analysis of news stories and women’s social media, we tease out how women activists symbolically deployed motherhood against the Egyptian state. This paper speaks to not only the burgeoning field of Motherhood Studies but also to expanded understanding of feminism that resonate with the global South.

Movement of Feminist Knowledge: Politics of Translation, Our Bodies, Ourselves, and the “Other Europe”

- ♦ *Anna Dragana Bogic, University of Ottawa*

This paper analyzes the Serbian translation of the American feminist health classic *Our Bodies, Ourselves* (1971) by a group of local feminist activists. Taking the Serbian translation *Nasa Tela, Mi* (2001) as the starting point, this paper examines the women’s groups’ choice of text, the grassroots involvement, terminological choices as well as the politics of translation. By paying close attention to asymmetrical power relations inherent in a cultural transfer from centre to periphery, I discuss the challenges of feminist translation as well as the potential for a non-hierarchical knowledge production and transnational feminist solidarity.

534. Staring Back: Marginalized Bodies Maneuvering the Gaze

2:00 PM–3:15 PM

Palais des Congrès
520E (LCD)

MODERATOR

- ♦ *Clara Montague, University of Maryland, College Park*

PARTICIPANTS

Beyond the Gaze: Mixedness as an Act of Looking Within

- ♦ *Anna Storti, University of Maryland, College Park*

Visual depictions of mixed-race bodies both serve as the hegemonic representation of racial mixedness and structure the practices of looking that render the mixed body an object of consumption and exoticification. This paper examines a collection of written work by Leah Lakshmi Piepzna-Samarasinha, a mixed-race queer disabled femme writer. Using visual culture and queer of color critique, I argue that mixedness emerges in Piepzna-Samarasinha's work as an embodied consciousness and physical navigation of space. It is this felt cognizance that serves as a response to modes of scrutiny rooted in the colonial act of gazing upon the (multi)racial other.

“Are They Holding Hands?”: Orientations to Surveillance in Interracial Relationships

- ♦ *Jocelyn Coates, University of Maryland, College Park*

Our putatively post-racial moment narrates interracial relationships as microcosms of societal progress, with the existence of intimacy and perceived success of interpersonal race relations becoming the only required evidence. At the same time, interracial pairings are numerically rare, marking them hyper-visible. Traversing this contradictory terrain, those in interracial relationships must cultivate ways of “being, knowing, and loving,” in relation to surveillance. This paper asks, how might those in interracial relationships practice “decolonial love”? How might they also employ universalist understandings of love? How might they stop short of contending with the hauntings of their relationship or perform acts of forgetting?

No, Not Like in Flashdance: Women in Blue-Collar Labor as Spectacle

- ♦ *Molly Benitez, University of Maryland, College Park*

While many labor fields claim gender equality, skilled blue-collar labor continues to disproportionately employ men—women making up just shy of 10%—causing some to reference women in skilled trades as “lonesome pioneers” and “endangered species.” Using autoethnography and performance theory, this paper analyzes how the simple act of seeing a woman perform “masculinized” work not only challenges notions of gendered labor and masculinity, but also creates the woman as spectacle. Rather than understanding the spectacle as a negative positioning, this paper imagines the spectacle as a positionality capable of disrupting time and space for those looking.

535. Conditional Citizenship? Anti Blackness and Islamophobic in Intercultural Quebec

2:00 PM–3:15 PM

Palais des Congrès
520F (LCD)

MODERATOR

- ♦ *Stephanie Najjar, Johns Hopkins University*

PARTICIPANTS

Cultural Policing of the Immigrant: Quebec’s Francisation Programs

- ♦ *Stephanie Najjar, Johns Hopkins University*

This paper brings together Wynter and Foucault’s respective theorizations of caesuras to suggest that racially-coded, gendered, and classed caesuras also manufacture a hierarchy among citizens and non-citizens. While I argue that non-citizenship is the outcome of a process of exclusion shaped by racist and anti-black discourse and practice, I look at Quebec’s Francization Programs to study how Montreal’s “landed immigrants” of different backgrounds circulate between those categories. I examine how the citizen/non-citizen border is both porous and a site of heavy socio-cultural policing, which targets aspects of the Immigrant’s race, ethnicity, and cultural and religious background that are posited as “deviant.”

“Neither Here Nor There”: Anti-Blackness in the Quebec Discourses on Secularism and the Organizing Against Islamophobia

- ♦ *Delice Mugabo, City University of New York, Graduate Center*

In the past decade Islamophobic violence and policies seem to be multiplying across Europe and North America. France and Québec have been among the societies whose laws have received international media attention and activist opposition, especially for the manner in which they have regulated religious symbols in the public sphere. This paper offers a genealogy of Islamophobia that begins with enslaved Black people, rather than the conventional Arab or South Asian figure. Through an Afropessimist approach, this essay then offers a critique of how antiblackness not only grounds Islamophobic policies but also shaped the grassroots organizing against Islamophobia in Québec.

Sunday, November 13

536. Feminist Disruptions to the Neoliberal University

2:00 PM–3:15 PM

Palais des Congrès
521A (LCD)

MODERATOR

- ♦ *Sami Schalk, State University of New York, University at Albany*

PARTICIPANTS

Access Through Disruption

- ♦ *Melanie Adley, Vanderbilt University*

When universities take diversity as their mission statement, recruiting students that would change the optics of higher education, they forget to account for their inherently oppressive institutional arrangements. Changing the way the student body looks does not address the accessibility of classrooms, facilities, and resources. In this paper, I will interrogate the role that the instructor plays in decentering the colonial logic of higher education. Through intentional feminist and queer pedagogical moves that shift power structures and break down hierarchies of traditional learning, the classroom becomes an accessible, radical educational space within a neoliberal and marginalizing overhead structure.

Race/Disability Divides in the University Enterprise

- ♦ *Tanya Titchkosky, University of Toronto*

This paper engages instances of race-thinking in university life where dividing lines between injustice and misfortune are made via knowledge regimes, reading practices, and policies of inclusion. I collect instances of such race-thinking that install hierarchies of being for the supposed advancement of profit/knowledge/justice and show how they work to the detriment of a creative human-imaginary. I will show how it is this imaginary that, ironically, can better respond to the significance of disability for university life and work.

Moving Together: Toward a Theory of Crip Spacetime

- ♦ *Margaret Price, Ohio State University*

Attempts toward equity and accommodation in academe rely upon normative structures of space and time by assuming that “disability” will appear in a predictable and relatively stable way. Material feminist scholarship has contested this presumption of stability, but the emphasis on access/accommodation nevertheless dominates disability studies. This paper outlines my theory of “crip space/time,” which understands disability not through the appearance of a (stably) impaired bodymind, but rather through the unpredictable and often unequal ways that bodyminds negotiate space/time together. An interdependent feminist and disability justice ethics of care provides an alternative framework for disabilities that are radically unpredictable.

Mapping Access as a Decolonial Crip Feminist Project

- ♦ *Aimi Hamraie, Vanderbilt University*

The material spaces of the modern university reflect the bodies intended to dwell within campus architectures and landscapes, often to the exclusion of gendered, racialized, disabled, and classed bodies unanticipated by existing architectures and landscapes. Mapping reveals these exclusions. As new bodies and identities become legible in the spaces of higher education, participatory mapping has emerged as a counter-hegemonic tool for scholar-activists claiming “the right to the university” (see Temple). Focusing on the Mapping Access project, I explore the intersecting decolonial, crip, and feminist work of participatory campus mapping as an alternative to dominant ways of knowing “diversity.”

537. Disobedience, Refusal, and the Unsettling of Settler Logics

2:00 PM–3:15 PM

Palais des Congrès
521B

MODERATOR

- ♦ *Mez Baker-Médard, Middlebury College*

PARTICIPANTS

Challenging Patriarchal Eurocentrism, Invoking Indigenous Agency: Dismantling the Rhetoric of Anti-colonial Resistance

- ♦ *Kenna Neitch, Texas Tech University*

In the spirit of the decolonial impulse to question given categories and frameworks, this paper calls for a nuanced vocabulary of acts and representations by indigenous populations, often framed as mere anti-colonial “resistance.” Though these performances react to colonialism, “resistance” rhetoric often others ideologies and behaviors that predated and survived Western intervention. To avoid reading native performances and understandings of gender in Eurocentric and patriarchal binaries, I argue that feminist scholars should continue honing analytical language that reinforces indigenous agency.

Laying Our Stories Bare: Communities of Colour, Colonization, and Decolonization

- ◆ *Sabina Chatterjee, York University*
- ◆ *Harshita Yalamarty, York University*

This presentation will highlight key insights from a collaborative community project, “Laying Our Stories Bare”, in which racialized scholars & community members explored our role(s) in colonization and decolonization. Explorations include: What work is necessary for people of colour to actively contribute to decolonization and acknowledge our roles with colonial sense-making, land theft, displacement, and the disenfranchisement of Indigenous peoples? What term(s) we could use to reflect our diversely situated histories, connections, and relationships to settler colonialism and decolonization? How useful/appropriate is it to use the same term (settler) to describe people of colour—especially descendants of enslaved peoples?

Private Romance, (Common) Decolonial Love

- ◆ *Kirsten Lindquist, University of Alberta*

This paper examines the relational intimacy that exists between advertising, the capitalist economy, and romance, and its impact on Indigenous and decolonial imaginaries of love. I deconstruct media normalcy of romantic love as the highest expression of intimate love, which further perpetuates romantic hetero and mononormativities and longing for recognition through identity, private property, and nuclear family rights. I present a critically optimistic discussion to imagine shared futurities in decolonial love as a multi-dimensional network of reciprocal and accountable relationships rather than as privatized couples, and explore strategies to take responsibility to end our buy-in for consumptive love.

Re/Storying Relations in a Canadian Contact Zone: Epistemic Disobedience through a Settler Ethic of Aurality

- ◆ *Joëlle M. Morgan, Saint Paul University*

Un/settling theology requires a multiplicity of approaches from liberation theologies (including Indigenous feminist, *mujerista*, and womanist work) to Indigenous studies, settler studies, and cultural studies to name a few. Drawing on the story of a grassroots settler Christian group’s praxis of epistemic disobedience, this paper explores re/storying relations with Indigenous peoples through deep listening and a transformative ethic of aurality.

538. On the (Mis)uses of Stories in Decolonizing Knowledge

2:00 PM–3:15 PM

Palais des Congrès
521C

In this workshop, Indigenous and settler colleagues gather to demonstrate and discuss how stories animate our teaching and research. We hope to facilitate an inclusive conversation about the work that stories do—in the classroom, in our publications, and in ourselves—and how we orient ourselves and our use of stories within and in between feminist, Indigenous, poststructural, and other theoretical frameworks.

PRESENTERS

- ◆ *Sophie Tamas, Carleton University*
- ◆ *Kahente Horn-Miller, Carleton University*
- ◆ *Brenda Vellino, Carleton University*

539. Mothering, Neoliberalism, and the “Home”

2:00 PM–3:15 PM

Palais des Congrès
522A

MODERATOR

- ◆ *Melinda Vandenbeld Giles, University of Toronto*

PARTICIPANTS

Motels, Mothering, and Mobility: Finding the Meaning of “home” in a Neoliberal Era

- ◆ *Melinda Vandenbeld Giles, University of Toronto*

The “home” is conceptualized as a private, feminine, static, normative space. The “motel” is conceptualized as a public space, a counter-site, a place of transience. A “motel” is a liminal space, and has become a symbol of suburban modernist decay, marginality, and gross inequality. Given the pervasive home/motel dichotomous imagery, how did it become, in the late 1980s, “sensible” for the state to house families in these very spaces of marginality? And how do families create “home” spaces in the places of these motels?

Mobilizing Collective Resources: Poverty-class Mothers in their Homes and Neighbourhoods

♦ *Katheryne Schulz, University of Toronto*

This paper examines the reproductive labour and activist community work that poverty-class mothers do in their homes and neighbourhoods. In this context, the division between women's homes and their neighbourhoods as work spaces is very fluid. At the same time these spaces are becoming increasingly precarious as a result of neoliberal restructuring. What explanatory power do Marxist Feminist theories about women's work have when applied to poverty-class women's reproductive labour and community work? And what does this mean for our understandings of home, mothering, and community in a neoliberal era?

The Fluidity of “Home” and “Mothering”: Colombian Flower Workers, Community Mothers, and Globalized Labour

♦ *Olga Sanmiguel-Valderrama, University of Cincinnati*

My presentation will focus on examining the quandary of Colombian flower workers as full-time labourers and mothers, as well as the labour and living conditions of Colombian Community Mothers. It does so while considering Colombian enduring patriarchal, class, gender, and race-based social relations, its civil war, as well as the international trade system in which mothers' paid and reproductive work are interwoven.

Cookie Cutter Home Design in Neoliberal North America: A Spatial Analysis of Feeding Children

♦ *Jennifer L. Johnson, Laurentian University*

This paper examines the relationship between practices of mothering and food work through a spatial analysis of Western nuclear family homes. It problematizes relations of power between women and children through their roles as providers/consumers of food in the kitchen to demonstrate how this work both genders mothers via food work as well as imbues these spaces with gendered meaning. The spatial organization of mothering and food work reflects dominant ideals of heteronormativity, classed, and racialized assumptions about how people provide food to one another in a neoliberal economy.

540. Resisting Erasure through Coalition Building, Solidarity, and De-coloniality: Asian/American Perspectives

2:00 PM–3:15 PM

Palais des Congrès
522B

MODERATOR

♦ *Kimberley Ens Manning, Concordia University*

PARTICIPANTS

Dr. Tsai Ing-wen: President-elect of Taiwan, Republic of China

♦ *Doris T. Chang, Wichita State University*

As a former colony of Japan (1895–1945), Taiwan's people elected their first female president, Dr. Tsai Ing-wen, in January 2016, making her the first modern female head of state in a Chinese-speaking society. As a descendant of both the Chinese settler community and indigenous Malayo-Polynesians in Taiwan, Tsai forged solidarity between the two communities to solidify the island's multi-cultural identity. In this paper, Tsai's policies for Taiwan's indigenous peoples' cultural autonomy and her vision for the reconciliation between the Chinese settlers and indigenous communities will be examined.

“Radicalness and Feminism are Just Like a Pair of Stinky Socks”—Radical Disruption in Repressive Regimes

♦ *Di Wang, University of Wisconsin, Madison*

During 16 Days of Activism against Gender Violence in 2012, 18 Chinese radical feminist activists, with different genders, sexualities, and bodies, posted nude pictures of themselves on Weibo (similar to Twitter). Using this case, this paper aims to put feminist activism in China in dialogue with queer and feminist theories developed in the Global North, and proposes a feminist model of radical disruption located in a long-term strategic process of activist-making. In each wave, it is through provoking gender policing that feminists open up opportunities to mobilize collective recoding of gender matrix.

Decolonizing the Interview Process: Oral History as Spiritual Ceremony

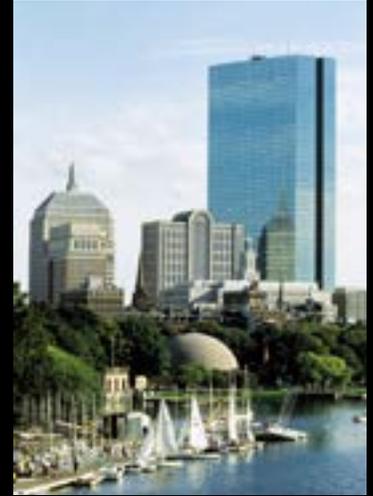
♦ *Karen Buenavista Hanna, University of California, Santa Barbara*

This paper begins with the author's discomfort interviewing Filipina/o activists about their organizing experiences in the 1970s and 1980s. Recognizing opportunity for connection, affirmation, and possible disruption of traumatic remembering, the author explores the interview process as spiritual ceremony for healing for both narrator and researcher. The author, a queer mixed ethnicity Filipina, focuses specifically on how one oral history with an elder queer Filipina activist transformed into ceremony, beginning a long process of repair of intergenerational fractures among Filipina/o transnational activists in existence today regarding the erasure and genocide of queer leaders, teachers, and healers in history.

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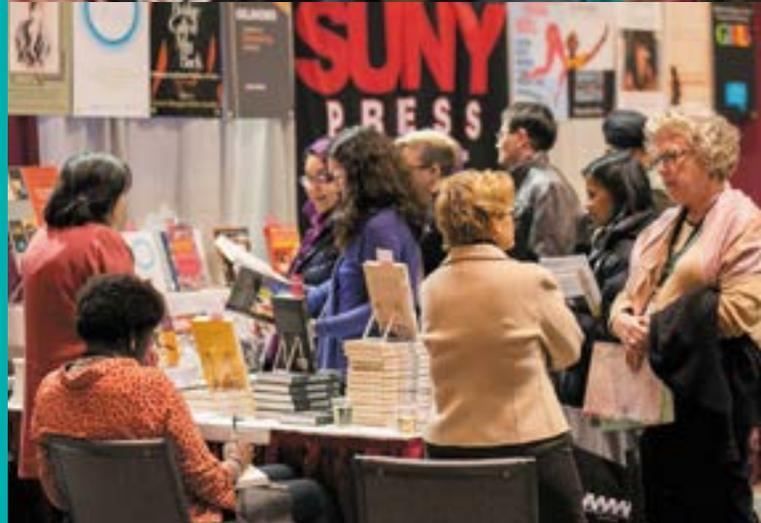
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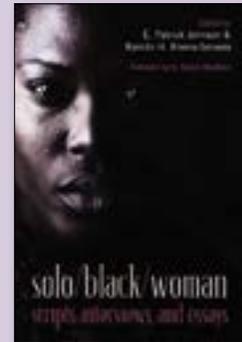
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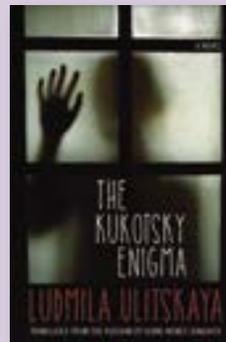
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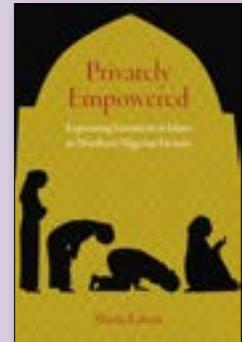
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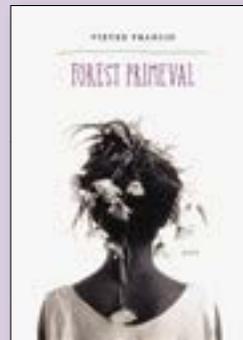
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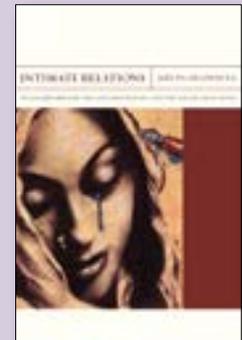
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Privately Empowered
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Intimate Relations
Social Reform and the Late
Nineteenth-Century South
Asian Novel
Krupa Shandilya



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Women, Gender, and Families of Color is a multidisciplinary journal that centers on the study of Black, Latina, Indigenous, and Asian American women, gender, and families.

Women, Gender, and Families of Color is published in partnership with the Department of American Studies at the University of Kansas.



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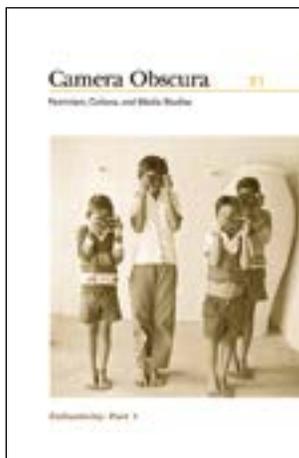
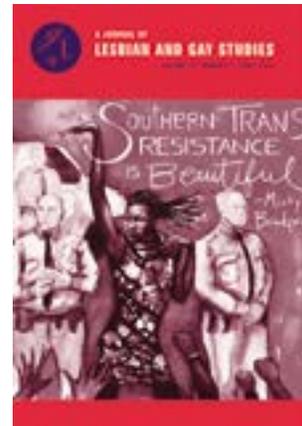


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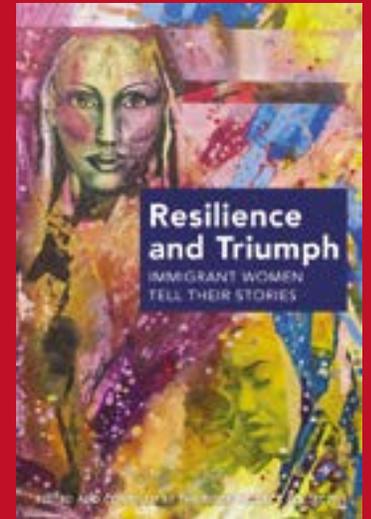
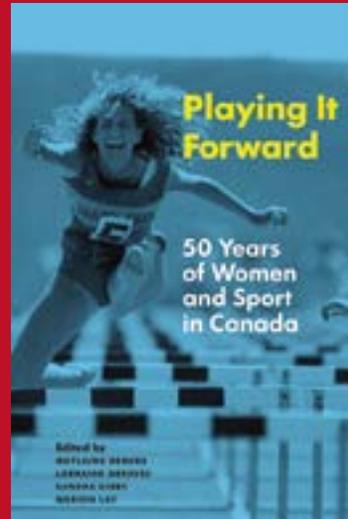
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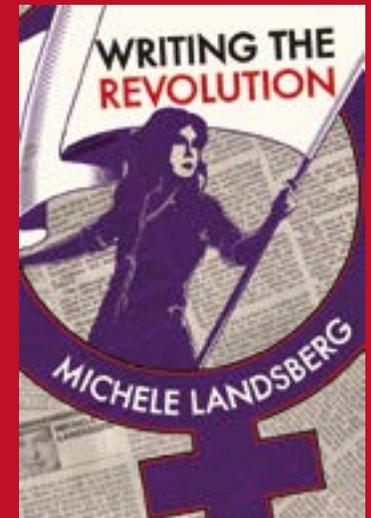
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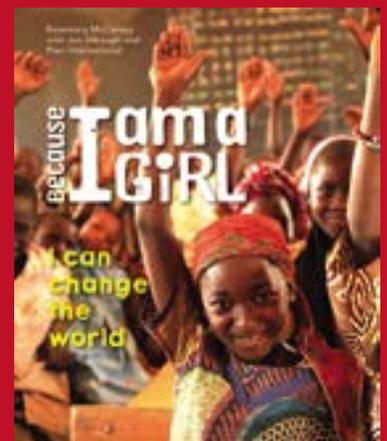
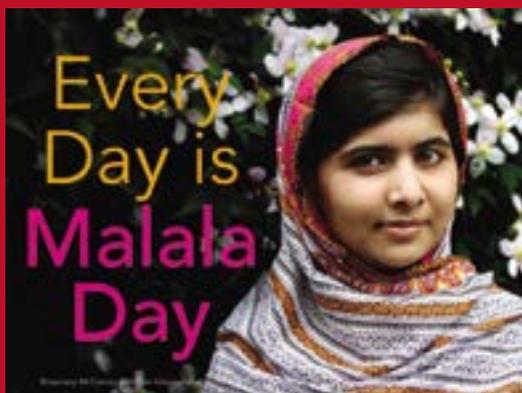


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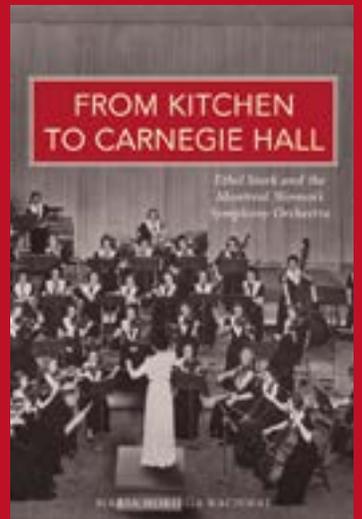
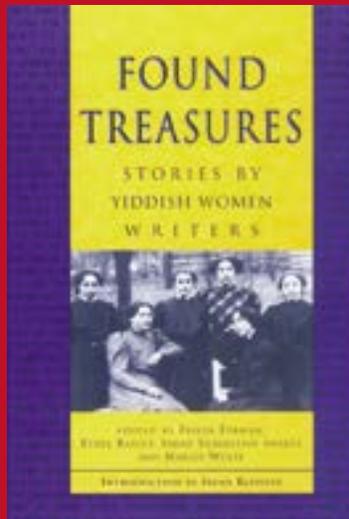
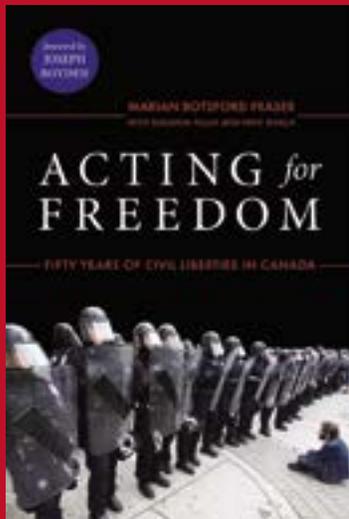


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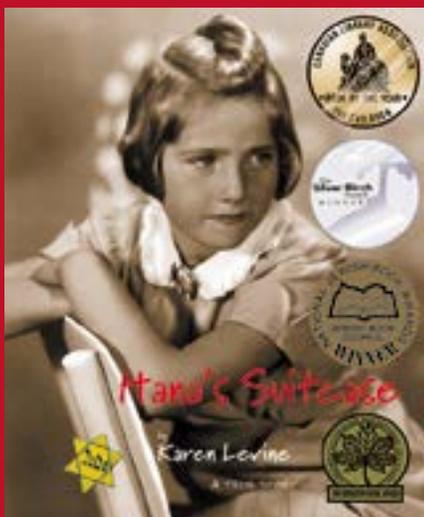
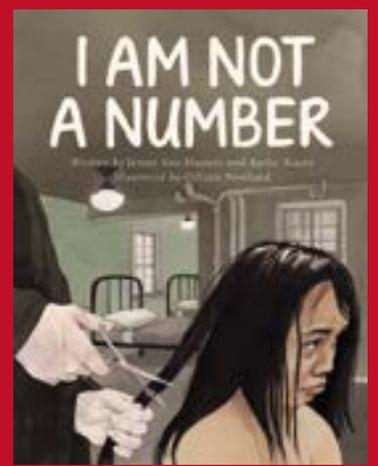
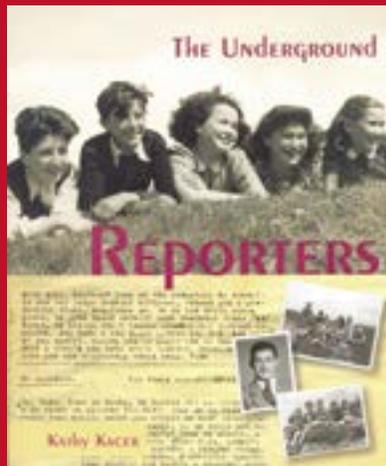
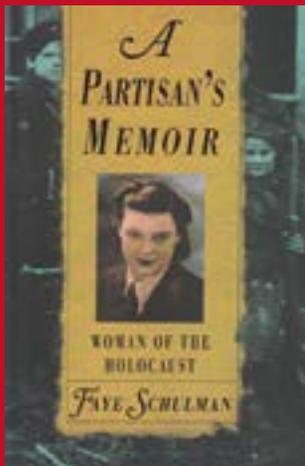
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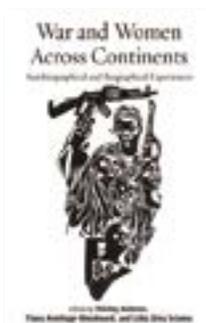


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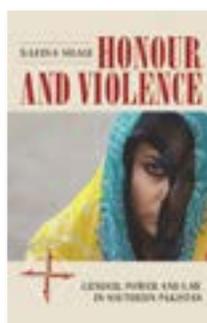
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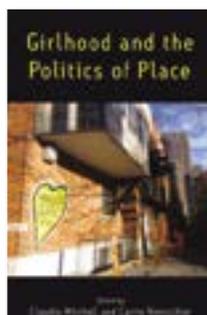
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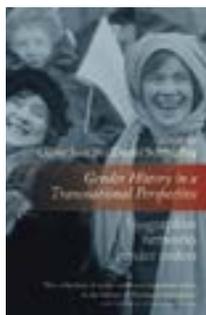
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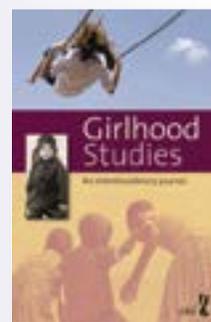
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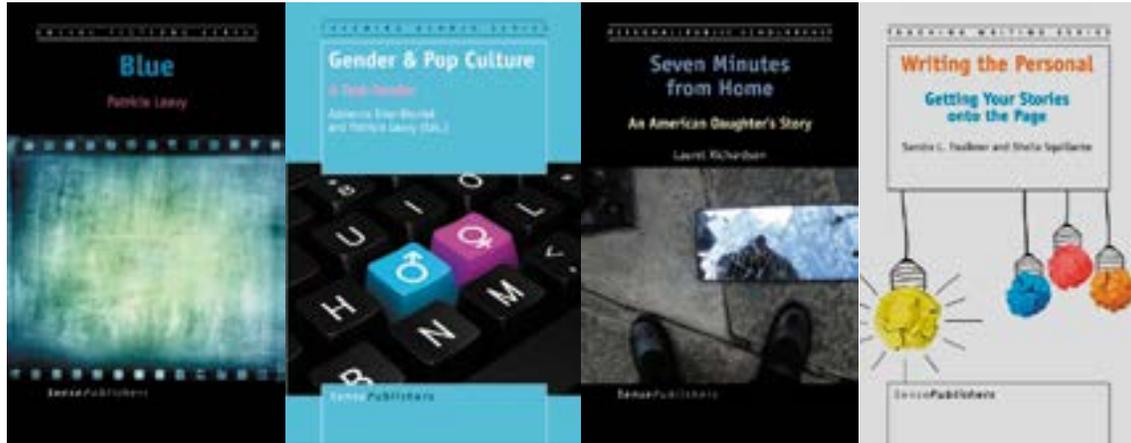
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