



NWSA'S 42<sup>ND</sup> ANNUAL CONFERENCE



2022 NWSA ANNUAL CONFERENCE

# **killing rage:** Resistance on the Other Side of Freedom

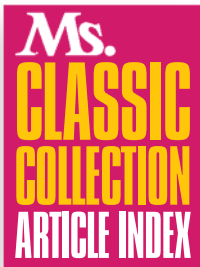
NOVEMBER 10-13, 2022 | MINNEAPOLIS, MN

# Ms. 50 years

OF REPORTING, REBELLING & TRUTHTELLING

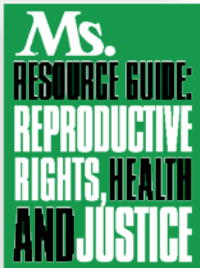
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### **Ms. at NWSA**

#### **"50 Years of Ms.: The Best of the Pathfinding Magazine That Ignited a Movement"**

With Kathy Spillar, Michele Bratcher Goodwin, Beverly Guy-Sheftall, Carrie N. Baker, Michele Tracy Berger, Aviva Dove-Viebahn

Friday, Nov 11, 1:00 pm - 2:30 pm, Minneapolis Ballroom, A-D

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NWSA'S 42<sup>ND</sup> ANNUAL CONFERENCE

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*Artwork, "Coming Through the Storm," provided by Calvin Coleman*



# 2023 NWSA Chair and Director Meeting



Fall 2022

### DEAR COLLEAGUES,

As I wind down my time as both the president of the National Women's Studies Association (NWSA) (2020-2023) and the Interim Executive Director (2021-2022), I am excited and humbled by all that we have accomplished, despite everything that has happened, over the past few years. After we lost our dear sister bell hooks, I decided, in collaboration with my co-chairs Prathim-Maya Dora-Laskey and Stephanie Troutman Robbins, our Conference Planning Committee, and my staff, to center the 2022 theme and subthemes around her books, words, and legacy. Our theme, "killing rage: resistance on the other side of freedom," is taken directly from her 1995 book "killing rage: Ending Racism." We have worked hard to put together an Annual Conference that will highlight what we have lost and celebrate what we have gained since the last time we met.

In *Their Eyes Were Watching God*, Zora Neale Hurston wrote that there are years that ask questions and years that answer them; I believe that 2020 and 2021 forced us to ask some really tough questions about the future and the importance of NWSA. We spent some significant time reflecting on who we are as an organization and who we want to be going forward. We then turned our attention to answering these questions. During that time, when so much was uncertain, we committed ourselves to rebuilding our community and strengthening our network of feminist scholars, educators, and activists. We believe that NWSA is needed more now than ever. We have been here for 40+ years, and our goal is to continue to be here: to be a voice crying out in the wilderness for justice and equity; to be an advocate for those who need the strength of our organization behind them to support, uplift, and amplify their work; and, to be a forerunner helping to pave the way to a more just and verdant world.

Audre Lorde once wrote, "our dreams point the way to freedom," and this year my dream was to see NWSA moving forward and with the help and guidance from our Governing Council and some of our former NWSA presidents (Beverly Guy Sheftall, Yi-Chun Tricia Lin, Barbara Ransby, Bonnie Thornton Dill, Vivian Ng, Vivian May, and Premilla Nadasen), I was able to accomplish my goal. We are now at the moment where we must seek a holistic approach as we work to radically transform the world and continue to fight against white supremacy.

This Annual Conference is for you and for me. Use this opportunity to reestablish old friendships, make new ones, and find like minds to sit with, plan with, and just be with. We have an amazing lineup of speakers featuring an opening mid-day keynote address from Anita Hill; an evening keynote conversation between Angela Y. Davis, Gina Dent, Beth E. Ritchie, and Erica R. Meiners; as well as plenary sessions featuring Farah Jasmine Griffin, Barbara Ransby, Rose Brewer, Carrie Baker, Michele Tracy Berger, Aviva Dove-Viebahn, Michele Goodwin, Janell Hobson, and Kathy Spillar, among many others. We are hosting our annual Author Meets Critics sessions spotlighting several books, including Moya Bailey's book, *Misogynoir Transformed: Black Women's Digital Resistance*, and Treva Lindsey's *America, Goddam: Violence, Black Women, and the Struggle for Justice*. We have multiple presidential sessions, including a virtual conversation with women who are incarcerated, a discussion about Trans Health Care and Reproductive Justice, and a conversation about how to confront institutional and legislative attacks on Women's, Gender, and Sexuality Studies Programs. We are planning for a Friday evening "grab bag" where you can either choose to stay at the hotel for social justice training with Jeanelle Austin from the George Floyd Memorial Center and the TRUTH Project: Towards Recognition and University-Tribal Healing or head to the theatre for the opening night of *Wakanda Forever*. Between the 700+ sessions and the 1200+ participants, we are confident you will find something to do. Additionally, please plan to join us on Saturday for our Membership Assembly meeting so we can outline and discuss the future of NWSA.



March 31, 2023  
Baltimore Hilton  
Baltimore, MD



## About

The 2023 Chair and Director meeting will be focused on the different responses to external pressures experienced by departments, programs, and centers. 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:

- 2023 institutional membership
- Chair and Director Meeting registration fee \$125
- Registration form

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



DEADLINE:  
FEBRUARY 17, 2023

I invite you to lean in with me into our 2022 Annual Conference and find or create moments for coffee and conversation, hope and healing, activism and agency, inspiration and affirmation. We know that our collective voices have power, and though we may come as One, we always stand, as sister Maya Angelou reminded us, as 10,000.

Bending toward social justice,



Karsonya (Kaye) Wise Whitehead  
 NWSA President 2020-2023  
 NWSA Interim Executive Director 2021-2022  
 Founding Executive Director, Karson Institute for Race, Peace, & Social Justice and associate professor of Communication and African and African American Studies, Loyola University Maryland



**On the Incredible Loss of bell hooks**

Gloria Jean Watkins  
 September 25, 1952-December 15, 2021

On December 15, 2021, NWSA, along with scholars across the world, mourned the passing of Dr. Gloria Jean Watkins,

Ph.D. (bell hooks)—she was a genius, scholar, cultural critic, author, professor, truth speaker, a lover of words and of us. She was a gift that the world neither deserved nor understood. Her work and her life challenged us, taught us, spoke to and sometimes for us. She gave us the words to say and the courage to say them. bell hooks never gave up. She never gave in. She was more than we could have asked for and gave us more than we could have ever imagined. As someone said, our heroes are dying while our enemies are gaining in power.

I thought about all of this when I first heard, read, finally accepted, and understood that bell hooks was gone. It is sometimes hard to imagine living in a world where the geniuses of your time are no longer in it. I started thinking of how I could honor her and mark this moment. Years ago, when I lived in Nairobi, my host mother told me that when someone in their family dies, everyone comes together to say that person's name over and over again. She said that you could shout it. You could whisper it. You could cry or moan or shake while adding your voice to the collective of love. I had so many questions, but my host mother told me it would

not make sense until I was there to witness and experience it for myself. When her cousin died, we traveled outside the city to the village for the funeral. After a long, more formal program at the church, we arrived at the gravesite, and it finally started. Her aunt went first, and voice after voice joined in: some were moaning, some were crying, some were angry that she had left them. It just went on and on, and by the end, I was exhausted and spent, but I felt whole. It was cathartic. It was healing. It was a moment to recognize her life and contributions and give voice to it. My Nana, when I shared this with her, said that when people die, they run on ahead to see how the end is going to be, and maybe when we say their name, it marks the moment that their journey begins, or perhaps it marks the moment that this journey has ended.

I think about that whenever someone I know or know about passes away. I said my Nana's name, my nephew's name, and my grandfather's name. I have said my mother-in-law and my father-in-law's name. I said Breonna's name, Tamir's name, and Trayvon's name. I said Maya Angelou's name, Toni Morrison, Audre Lorde, and Toni Cade Bambara. Over the past year, I have also said Cheryl Wall's name, Ann Schonberger, and Lani Guinier. I said their names over and over again; sometimes, I spoke their names into the wind; sometimes, I said it as I wrote it down. I did it to remember them, to mark the moment, and add my voice to the collective of love. bell hooks, our shero, has run on ahead to see how the end is going to be and when I finally accepted it, I stopped and did what was most cathartic and healing for me: I simply said her name.

bellhooks  
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On December 15, 2021, we lost a giant. A genius. A fire. A brilliant incandescent spirit. We lost the person who helped many of us find our way. I was not ok. Black women were not ok on that day. None of us—feminists, scholars, activists, truth seekers, survivors—were ok. Not on that day. Not at that moment and not for a long minute. We were not ok, but then we did what we always do, we picked ourselves back up and stood up straight in a crooked world. It is not enough to say she saved me from cutting off my tongue because unless you know her genius, you will think this is just about violence and not salvation. It is not enough to say that she saved me from burning it all down because unless you know her brilliance, you will never understand how her words taught me the truth about what it means to come through the fire and be better and stronger on the other side. Because she wrote and published extensively, "bell hooks" will never leave us, but Gloria Jean Watkins did. The sun is not shining as bright as it was when she was still with us.

We will continue to speak her name.  
 We will continue to tell her stories.  
 We will continue to lift her up.  
 We do this to remember.  
 We do this to mark the moment.  
 We do this to thank her for loving us, for teaching us, and for reminding us.

As NWSA marked this moment, I reached out and asked some of our former presidents to join me and share their reflections and stories to add their voices to the collective of love.

\*\*\*\*\*

When I first read "Ain't I A Woman" as an undergraduate in the 1980s, it had a profound influence on me. bell hooks was a trailblazing feminist theorist who unflinchingly troubled conventional feminist wisdom and wrote with passion, love, rage, and brilliant insight. When I met Gloria on several occasions after that, I was touched by her warmth and her embrace of people around her. She is a legend who will be sorely missed.

- Premilla Nadasen, 2018-2020

I first met bell hooks on the page as an undergraduate in Montreal in the 1980s. The craft of her writing, and the urgency with which she shared insights from her lived experiences as a young, southern Black feminist, sparked a new relationship to the world around me, as her work has done (and will continue to do) for so many. hooks' first-person theorizing and vision of the world's possibilities (and its problems) continues to inform my own vision of what's possible, collectively, and individually, in our pursuit of coalitional justice, love, and community.

- Vivian M. May, 2014-2016

It was not until NWSA 2014 in Puerto Rico that I, then President of NWSA, had a chance to meet in person the incredible big heart and gorgeous soul behind the bell hooks that had already profoundly impacted my thinking, pedagogical practice, and activist scholarly trajectories. That impact, in the present perfect, continues on. As we mourn bell's passing today, I take solace in Luisah Teish's words: "What is remembered lives." bell lives and lives on. She leaves this beloved world of hers a vast body of work wrapped in a vision so beautiful and packed with recipes and strategies for a beloved community so rich that we can do nothing but move forward with this feminist liberation work.

- Yi-Chun Tricia Lin, 2012-2014

My memory of bell hooks is of being with her in one of those awesome, formative gatherings of Black feminist scholars Beverly

held at Spelman. Being in bell's presence was a delightful, stimulating, challenging, brain-expanding experience; she was fun, iconoclastic unflinchingly frank yet kind and you always came away with new ways to see and address long-standing problems.

- Bonnie Thornton Dill, 2010-2012

I met Gloria/bell for the first time in 1981 at the now legendary NWSA conference in Storrs, Connecticut. She was sharing her first book with all of us... "AIN'T I A WOMAN." We heard Audre Lorde speak and were mesmerized. I shared my dorm room with Gloria, and we talked all night. We've been talking for forty years, including at other NWSA conferences. When she spoke in Puerto Rico, I remembered our deep friendship over so many years and shed tears quietly when she recalled our first meeting in Storrs. I will miss her forever and am thankful for her forever commitment to radical feminism.

- Beverly Guy Sheftall, 2008-2010

**Women of Color Caucus**

The first time I met bell hooks was in a hotel service elevator in New Haven. We were there for a conference organized by the women of color caucus of Yale Law School. When the elevator door closed, she turned to me and said, "Hi, I am Gloria Watkins!" By the time my lame brain made the connection between Gloria Watkins and bell hooks, the elevator had reached the lobby floor and she exited before I was able to say how much I admired her work. Fortunately, I was able to reconnect with her and we shared a table over lunch. I can't remember what we talked about but obviously I felt comfortable enough to sit next to her at the opening plenary. (I was/am a shy person and don't usually adhere myself to my idols.) The keynote speaker for opening night was Catherine MacKinnon. I can't remember every word she said except that she asserted that women of color could not theorize. We couldn't believe our ears. bell hooks stayed very still, but I could feel her anger. At the Q&A, MacKinnon once again showed her true self by responding to an Asian American law student with condescension. That was the last straw. bell hooks turned to me and said, "I need to go back to my room to rewrite my keynote." She was out of sight the next day until it was her turn to speak in the evening.

As she spoke, the pall that hung over the conference began to lift. In her soft-spoken way, she detailed how she based her theories on her lived experience—MacKinnon had considered this a flaw and a basis for the assertion she made in her own talk. Everything was whole again. I don't have the privilege to call bell hooks my friend, but I will never forget our first encounter.

- Vivien Ng, 1993-1994





# CONSTITUENCY GROUP COFFEE & CONVERSATION

The Gallery,  
Hilton Minneapolis  
Friday, November 11  
2:45PM to 4:00PM

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



## Caucuses

**Caucuses focus on groups that are under-represented within society or NWSA.**

- Aging and Ageism
- Community College
- Feminist Mothering
- Girls and Girls' Studies
- Graduate Students
- Indigenous Peoples
- Jewish
- Lesbian
- North Asian American Feminist Collective
- Queer and Trans People of Color
- South Asian Feminist
- Trans/Gender Variant
- Transnational Feminisms
- Undergraduate Student
- Women of Color

## Interest Groups

**Interest groups focus on areas of scholarly inquiry.**

- Animal Studies/Animal Ethics
- Asexuality Studies
- Confronting Campus Sexual Assault
- Contingent Faculty
- Disabilities Studies
- Distance Education
- Early Modern Women
- Fat Studies
- Feminism and Activism
- Feminist Masculinities
- Feminist Media Studies
- Feminist Pedagogy
- Feminist Spirituality
- Feminists for Justice In/For Palestine
- Law and Public Policy
- Arts and Performance
- Publishing Feminisms
- Reproductive Justice
- Third Wave Feminisms
- Gender, Women's, and Feminist Studies (GWFS) PhD

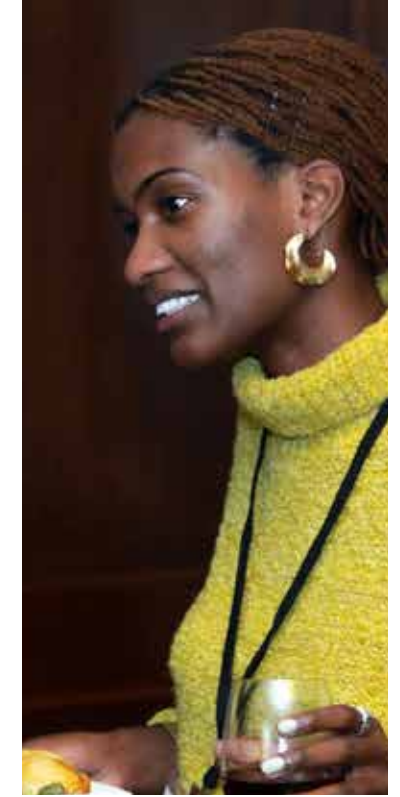
## Task Forces

**Task Forces focus on an issue relevant to NWSA that can be addressed through action.**

- Anti White Supremacy
- International Librarians
- Science and Technology
- Social Justice Education

**These two groups focus on roles that are vital to the NWSA mission.**

- Program Administration & Development
- Women's Centers



# 2022 MA/PhD Reception

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

Friday, November 11  
7:30PM - 9:00PM  
The Gallery

## Participating Programs Include:

University of Washington

University of Cincinnati

The Pennsylvania State University

University of South Florida

University of Kansas

University of Cambridge, UK

University of Florida

University at Buffalo

University of Washington's Department of Gender, Women & Sexuality Studies

University of Louisville

Minnesota State University, Mankato

University of Wisconsin-Madison

Eastern Michigan University

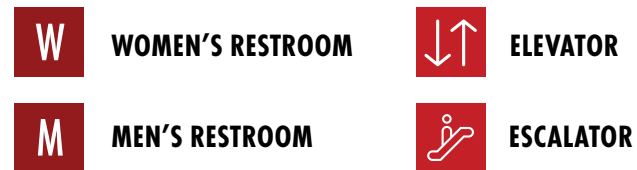
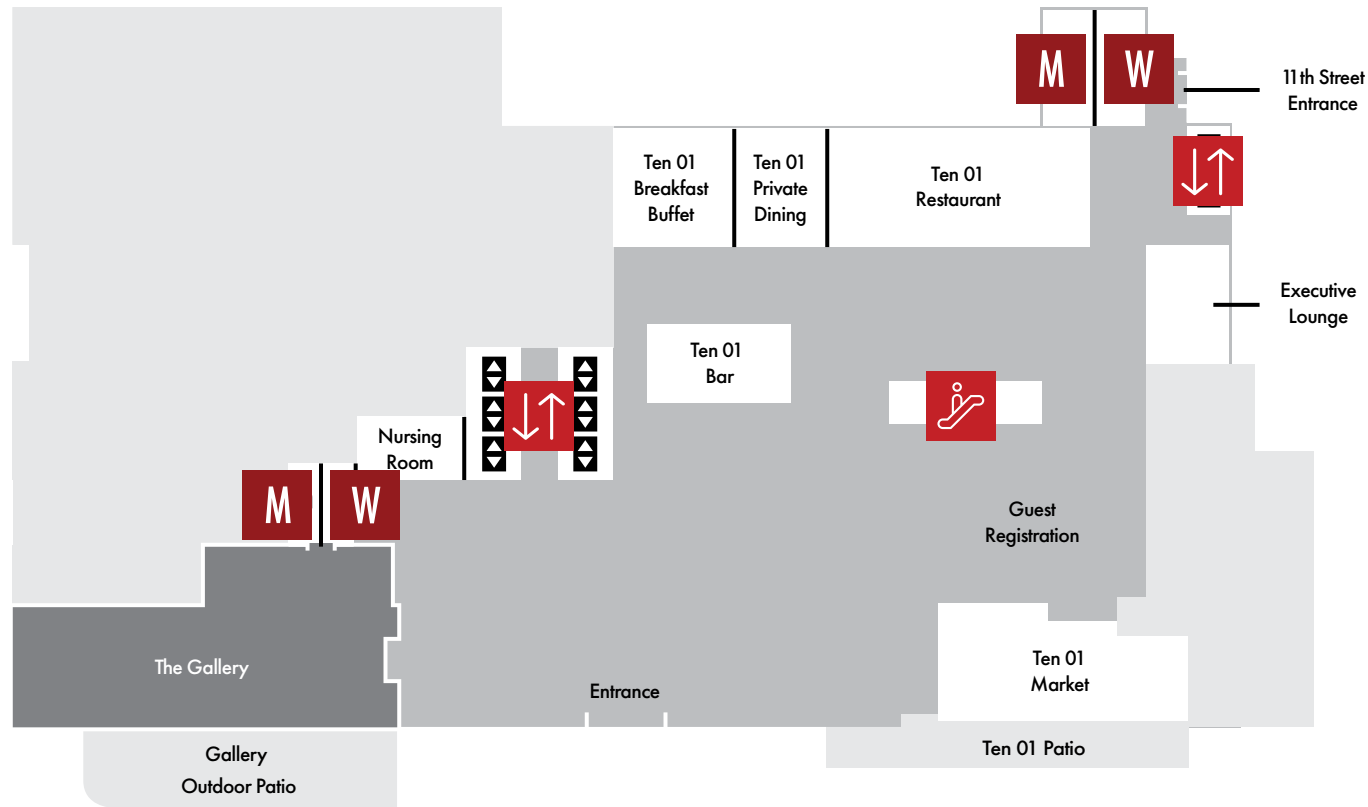
University of Arizona Southwest Institute for Research on Women

Department of Gender, Sexuality, and Women's Studies University of Florida

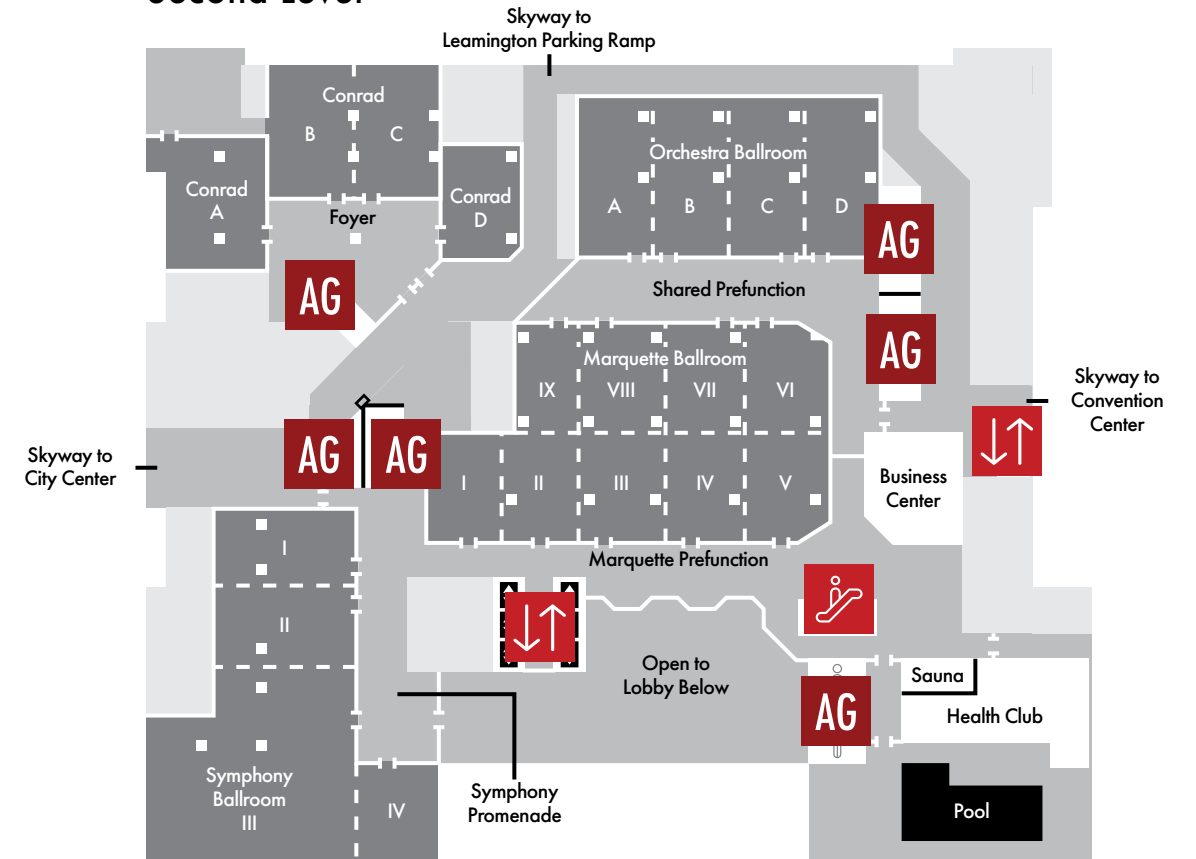
University of California, Los Angeles Gender Studies

Texas Woman's University

Lobby Level



Second Level

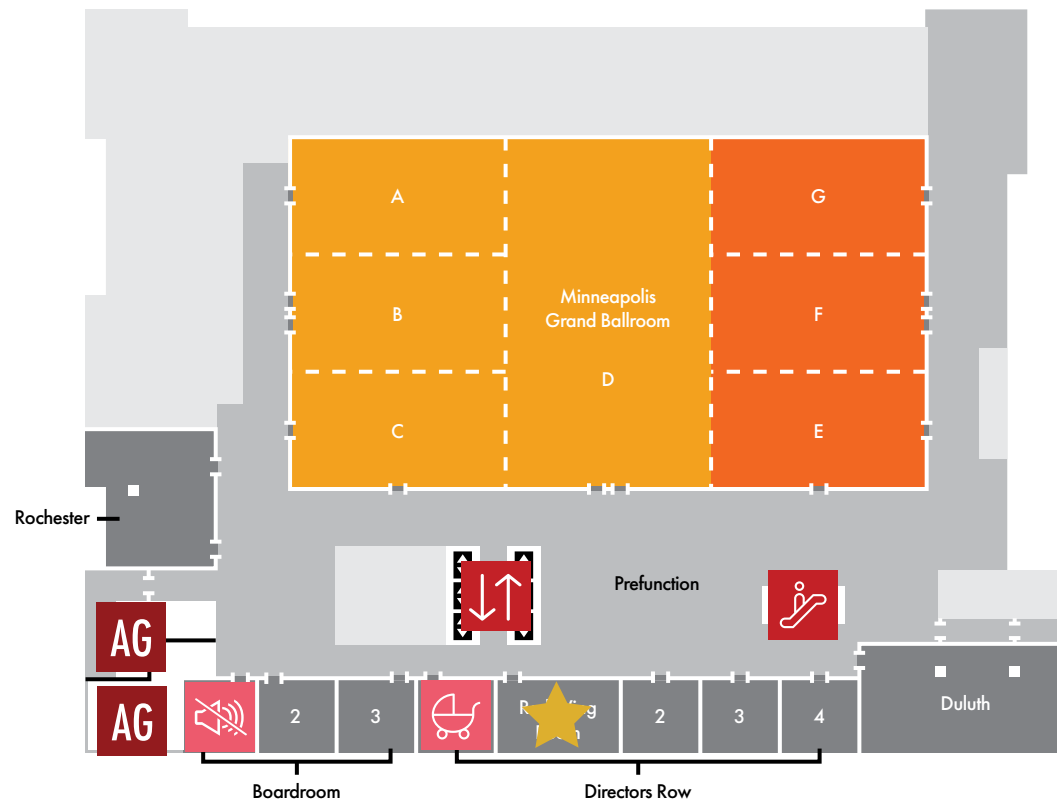




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Third Level



	<b>ELEVATOR</b>		<b>ALL GENDER RESTROOM</b>		<b>QUIET SPACE</b>
	<b>ESCALATOR</b>		<b>CHILDCARE</b>		<b>NWSA REGISTRATION</b>
	<b>PLENARY, KEYNOTE, MEMBERSHIP ASSEMBLY ROOM</b>		<b>EXHIBIT HALL</b>		

STANFORD BRIEFS

**Academic Outsider**  
*Stories of Exclusion and Hope*  
Victoria Reyes

**Feminine Singularity**  
*The Politics of Subjectivity in Nineteenth-Century Literature*  
Ronjaunee Chatterjee

**Solidarity in Conflict**  
*A Democratic Theory*  
Rochelle DuFord

**Unknown Past**  
*Layla Murad, the Jewish-Muslim Star of Egypt*  
Hanan Hammad

**Marriage Unbound**  
*State Law, Power, and Inequality in Contemporary China*  
Ke Li

**Seeking Western Men**  
*Email-Order Brides under China's Global Rise*  
Monica Liu  
GLOBALIZATION IN EVERYDAY LIFE

**What Pornography Knows**  
*Sex and Social Protest since the Eighteenth Century*  
Kathleen Lubey

**Sextarianism**  
*Sovereignty, Secularism, and the State in Lebanon*  
Maya Mikdashi

**The Vulgarities of Caste**  
*Dalits, Sexuality, and Humanity in Modern India*  
Shailaja Paik  
SOUTH ASIA IN MOTION

**After Stories**  
*Transnational Intimacies of Postwar El Salvador*  
Irina Carlota Silber

**Lawful Sins**  
*Abortion Rights and Reproductive Governance in Mexico*  
Elyse Ona Singer

**Policing Bodies**  
*Law, Sex Work, and Desire in Johannesburg*  
I. India Thusi



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**Registration**

Registration is located on the third floor of the Hilton Minneapolis in the Red Wing Room.

Pre-Conference Registration for the Program Administration and Development (PAD), Women’s Centers Committee (WCC), Women of Color Leadership Project (WoCLP), the Feminist Teacher’s Workshop (FTW), and the Ms. Magazine Writing Workshop will take place on Thursday, November 11 (pre-registration is required).

Pre-registered attendees can pick up conference name badges and programs at the registration area on the third floor of the Hilton Minneapolis in the Red Wing Room. PAD and WCC registration will be available on site. General Conference registration is required to attend all general conference sessions, including the keynote and plenary sessions.

General Conference registration will also be available on site. NWSA staff are available at registration to assist with questions large and small. Do not hesitate to bring questions or concerns to a staff member’s attention. We will do our best to assist you.

**Registration Hours**

**THURSDAY NOVEMBER 10  
7:00AM - 6:00PM**

**FRIDAY NOVEMBER 11  
7:00AM - 6:00PM**

**SATURDAY NOVEMBER 12  
7:00AM - 6:00PM**

**SUNDAY, NOVEMBER 13  
8:00AM – 10:00AM**

**Child Care**

The Childcare Room is located in the Director’s Row, Room #1 from 8:00 a.m. - 5:00 p.m. Thursday-Saturday, and 8:00 a.m. - 1:45 p.m. on Sunday.

Childcare services are being provided by Jovie Childcare Reimagined (formerly known as College Nannies + Sitters) and available to members who have pre-registered and pre-paid. Due to Covid-19 protocols, nobody will be allowed inside of the room except the workers from Jovie Childcare.

**Parental Care Room**

The Parental Care Room is located in the Nursing Room, Lobby Level from 7:30 a.m. - 5:15 p.m. Thursday-Saturday, and 8:00 a.m. - 1:45 p.m. on Sunday. This is a private room available from the Minneapolis Hilton that is available for pumping, breast feeding, or other activities for those who prefer privacy.

**Quiet Space**

The Quiet Space is located in Boardroom #1 from 9:00 a.m. - 5:15 p.m. on Friday and Saturday, and on Sunday from 8:00 a.m. - 1:45 p.m. This designated quiet space is available for use for all registered attendees during breakout times of the pre-conference and general conference.

**Gender-Neutral Restrooms**

NWSA will have designated gender neutral restrooms available for use by all persons. These restrooms are primarily located on the second and third floor of the Minneapolis Hilton.

**Ask a Leader!**

NWSA’s Governing Council members serve on the organization’s board of directors and are eager to make your conference experience positive and cultivate future organizational leadership. Visit them at the ‘Meet the GC’ table outside of registration, Thursday 12:00 - 5:00 p.m., and Friday and Saturday from 9:00 a.m. - 5:00 p.m.. The GC will wear identifiable ribbons on the name tag and the NWSA volunteers will have on NWSA t-shirts.

**Changes to the Conference Program**



For the most up-to-date details, see the mobile app. Use this QR code to download the app!

Use **#NWSA2022** to share your pictures & comments about the conference!

**Accessibility**

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

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

Assisted-listening devices are portable headsets provided by NWSA’s AV company that connect to the sound board to provide clear and amplified sound directly through the device. If you did not reserve one in advance, please come to the registration area and make your request prior to the keynote or plenary that you plan to attend.

**Fragrance-Free Conference Environment**

In the interest of supporting our colleagues with sensitivity to alcohols and scent, we ask that attendees refrain from wearing perfumes or fragrances. Perfumes and fragrances (including scented lotions) can negatively affect people with multiple chemical sensitive syndrome (MCS), asthma, and/or autoimmune disorders. For every 100 people in America, there are an average of 10 with asthma, 20 with an autoimmune disorder, and/or 12.5 with MCS.

**COVID-19 Protocols**

Over the past two years, the world has changed in ways that none of us could have imagined. Like everyone else, NWSA moved as quickly as we could to respond. We canceled our 2020 Annual Conference and hosted a virtual Annual Conference in 2021. Given that the world is opening back up (and in some places, it is opening and closing on a regular basis) and we were already locked into a contract, the Governing Council made the decision to host our 2022 Annual Conference in person. We will have multiple keynotes and plenaries, approximately 700 sessions, receptions, social justice training and a Wakanda outing with over 1200 participants on-site!

We are also very aware of the concerns that our members have around Covid-19 and other variants, the flu, and the common cold. We are putting procedures in place that will be adjusted as need be and enforced if the situation arises. We simply ask your patience as we work to navigate through these difficult, challenging, and changing times together.

We have looked at the Covid-19 protocols in place for other in-person Annual Conferences and have made the following decisions that we know and fully expect that our members will respect and follow:

**VACCINATION**

- A.** All conference attendees must be fully vaccinated (with the exception of those with medical conditions precluding vaccination). We strongly encourage you to get the booster shot at least two weeks before the conference.
- B.** We also suggest, depending upon your personal situation, that you receive your flu vaccination, as well.

- C.** Although we are not requiring you to show your Vaccination Card, we are taking your conference attendance as a sign that you are fully aware of our expectations and that you are following them.

**MASKS**

- A.** While in the conference session rooms and common areas, masks are required unless you are eating, drinking, or presenting. We are asking for you to be cognizant of social distancing as we know that masking and social distancing (along with testing) are the critical components to help stop the spread of Covid-19.
- B.** Given that we will only have a limited supply of masks at the Registration Desk, we encourage you to bring your own high quality masks.

**RECEPTIONS AND FOOD**

- A.** During our Opening Reception, food stations will be open for conference attendees to serve themselves.
- B.** We will have hand sanitizer available but we encourage you to bring your own.
- C.** We have taken the additional steps to order furniture so that there are spaces available to sit and eat away from the crowd.
- D.** On Saturday, during our Membership Assembly meeting, boxed lunches will be made available to everyone who pre-ordered them.

**COVID-19 TESTING**

- A.** Given that Covid-19 home tests are readily available, we expect that you will check to make sure that you do not have Covid-19 or any Covid-19 symptoms at least 24-hours before you are scheduled to travel.

- B.** If you test positive or have symptoms, we expect (and strongly encourage, for the safety of our members) that you will stay home and join us virtually (depending upon your session).

- C.** We will not have Covid-19 tests available but if you do develop symptoms during the conference, we request that you notify us so that we can implement (to the best of our ability) confidential contract tracing procedures and that you stay in your hotel room until you are feeling better.

**HILTON COVID-19 PROTOCOLS**

The hotel is offering contactless entry, personalized housekeeping services for your room (at your request), and regular disinfecting of any and all conference-related spaces.

**CONFERENCE FOLLOW-UP**

Finally, once you arrive back home, if you experience any symptoms or test positive, we expect that you will notify us so that we can inform other attendees. (We will share the information confidentially so that attendees are aware and can take the proper steps for themselves.) The goal is for us to share information (confidentially, of course) so that everyone can be aware of what is happening and they can then make whatever steps they deem necessary.

Visit us at booth 206 for 40% off these books and more!



### Written by the Body

*Gender Expansiveness and Indigenous Non-Cis Masculinities*

Lisa Tatonetti

\$25.00 paper | 304 pages  
Indigenous Americas Series

### Lesbian Death

*Desire and Danger between Feminist and Queer*

Mairead Sullivan

\$26.00 paper | 204 pages

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KEYNOTE  
SESSIONS



## Keynote Address: Reimagining Equality with Anita Hill

Co-sponsored by the National Council of Teachers of English

### Moderated Q&A Conversation hosted by Beverly Guy Sheftall

THURSDAY NOVEMBER 10TH | 12:00PM - 1:30PM  
MINNEAPOLIS GRAND BALLROOM, A-D



**Anita Hill** is an American attorney and professor at Brandeis University who garnered national attention for her testimony in the 1991 Senate confirmation hearings for U.S. Supreme Court nominee Clarence Thomas, whom she accused of sexual harassment.

After studying psychology at Oklahoma State University (B.A., 1977), she earned a law degree from Yale University in 1980. Shortly thereafter she joined a law firm in Washington, D.C., but she left in 1981 to work at the U.S. Department of Education's Office for Civil Rights, where she served as legal adviser to Thomas, who was assistant secretary. According to Hill, it was during this time that Thomas frequently sexually harassed her. Even though the harassment later ended, Hill noted that it started again after he became the chair of the Equal Employment Opportunity Commission. One year later, Hill left to accept a teaching position at Oral Roberts University. Three years later she joined the faculty of the law college at the University of Oklahoma (OU), where in 1989, she became the first tenured African American professor at the institution.

In 1991, Pres. George H.W. Bush nominated Thomas to replace Thurgood Marshall on the Supreme Court. In October of that year Hill testified before the Senate Judiciary Committee, where she recounted Thomas's alleged sexual harassment. During her questioning, a number of senators accused her of lying. In the end, Thomas was narrowly confirmed, 52-48 and has served on the Bench since then.

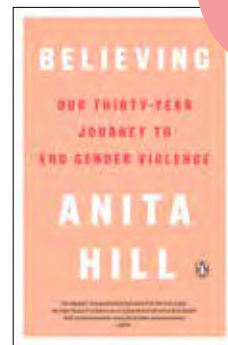
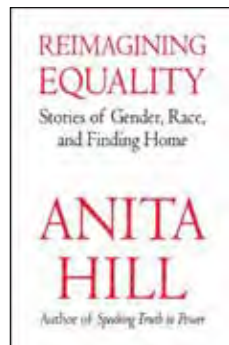
The Hearings and Hill's treatment motivated a number of women to enter politics (in 1992, a historic number of female politicians were elected to Congress) and raised awareness of workplace sexual harassment.

Hill left OU after repeated calls for her resignation and became a visiting professor at Brandeis University, where she eventually became a university professor (2015). In addition to numerous articles, Hill wrote the autobiography *Speaking Truth to Power* (1997) as well as *Reimagining Equality: Stories of Gender, Race, and Finding Home* (2011) and *Believing: Our Thirty-Year Journey to End Gender Violence* (2021).



**Beverly Guy Sheftall** served as the president of the National Women's Studies Association from 2008-2010 and is currently the Anna Julia Cooper Professor of Women's Studies and English at Spelman College, in Atlanta, Georgia. Guy Sheftall is a feminist scholar, writer, and the founding

director of the Spelman College Women's Research and Resource Center, the first at a historically Black college or university. Guy Sheftall was also one of the founding co-editors of *Sage: A Scholarly Journal on Black Women* and the editor of the 1995 anthology *Words of Fire*.



\*Book signing will be held after the event!

## Keynote Conversation: Abolition. Feminism. Now.

Angela Y. Davis, Gina Dent, Erica R. Meiners, and Beth E. Richie

THURSDAY NOVEMBER 10TH | 6:30PM - 8:30PM  
MINNEAPOLIS GRAND BALLROOM A-D, THIRD FLOOR

*Abolition. Feminism. Now.* is a celebration of freedom work, a movement genealogy, a call to action, and a challenge to those who think of abolition and feminism as separate—even incompatible—political projects. This Keynote Conversation will feature the authors who will discuss their work to highlight and amplify the often unrecognized genealogies of queer, anti-capitalist, internationalist, grassroots, and women-of-color-led feminist movements, struggles, and organizations that have helped to define abolition and feminism in the twenty-first century. It also features illustrations documenting the work of grassroots organizers embodying abolitionist feminist practice.

Amplifying the analysis and the theories of change generated out of vibrant community based organizing, *Abolition. Feminism. Now.* highlights necessary historical linkages, key internationalist learnings, and everyday practices to imagine a future where we can all thrive.

### PRESENTERS



**Angela Y. Davis** is an American political activist, philosopher, academic, scholar, and author. She is a professor at the University of California, Santa Cruz. Among her writings are the books *Angela Davis: An Autobiography* (reprinted 1988), *Women, Race, & Class* (1981), *Women, Culture, and Politics* (1989), and *Blues Legacies and Black Feminism: Gertrude "Ma" Rainey, Bessie Smith, and Billie Holiday* (1998), *Are Prisons Obsolete?* (2003), and *Abolition. Feminism. Now.* (2022).



**Gina Dent** is an associate professor of Feminist Studies at UC Santa Cruz in California and the editor of *Black Popular Culture* (1992), which was named a *Village Voice* Best Book of the Year. Dent has two forthcoming books, *Prison as a Border and Other Essays*, and *Anchored to the Real: Black Literature in the Wake of Anthropology*,

which will be published by Duke University Press.



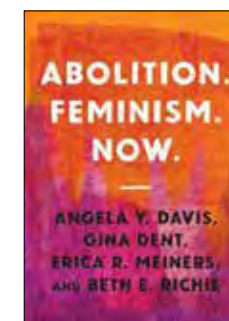
**Beth E. Richie** is a professor of African American Studies, Sociology, Gender and Women's Studies, and Criminology, Law, and Justice at the University of Illinois at Chicago where she currently serves as head of the Criminology, Law, and Justice Department. Richie is a longtime anti-violence advocate and activist who is a founding member of

INCITE! Women, Gender Non-Conforming, and Trans people of Color Against Violence. Richie has written *Compelled to Crime: the Gender Entrapment of Black Battered Women*, which was based on the controversy of crime, race, and gender and authored *Arrested Justice: Black Women, Violence and America's Prison Nation*.



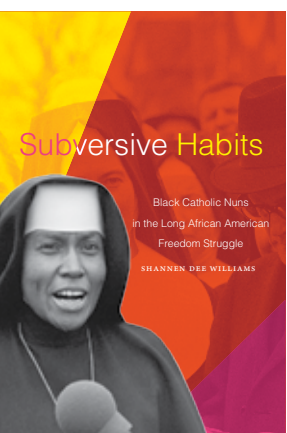
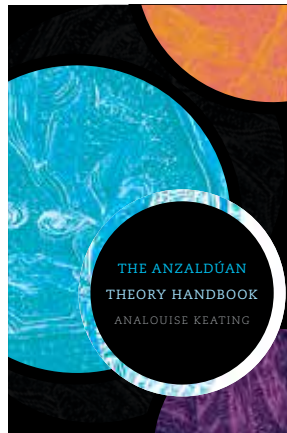
**Erica R. Meiners** is a professor of Education and Women's, Gender, and Sexuality Studies at Northeastern Illinois University. A writer, organizer, and educator, Meiners is the author of *For the Children? Protecting Innocence in a Carceral State*, coauthor of *The Feminist and the Sex Offender:*

*Confronting Sexual Harm, Ending State Violence*, and a coeditor of *The Long Term: Resisting Life Sentences, Working Toward Freedom*.



\*Book signing will be held after the event!

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**Queer Kinship**  
Race, Sex, Belonging, Form  
TYLER BRADWAY and  
ELIZABETH FREEMAN, editors  
*Theory Q*

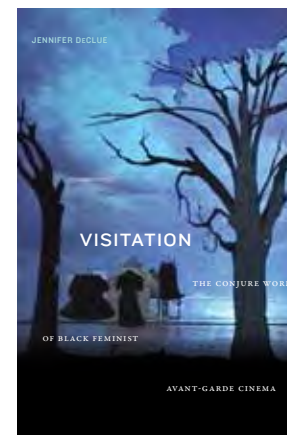
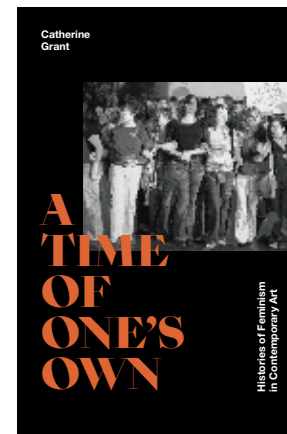
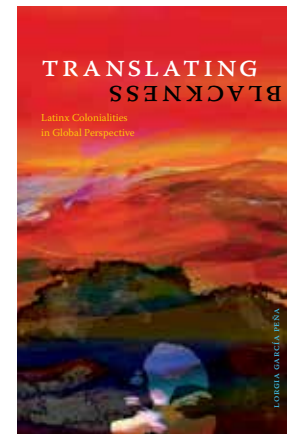
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KELLI MOORE

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Latinx Colonialities in Global Perspective  
LORGIA GARCÍA PEÑA

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NEFERTI X. M. TADIAR

**Suspicion**  
Vaccines, Hesitancy, and the Affective Politics of Protection in Barbados  
NICOLE CHARLES

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Domestic Service and the Rights of Labor in Twentieth-Century Chile  
ELIZABETH QUAY HUTCHISON

**Colonial Racial Capitalism**  
SUSAN KOSHY,  
LISA MARIE CACHO,  
JODI A. BYRD and  
BRIAN JORDAN JEFFERSON, editors

**Intimate Eating**  
Racialized Spaces and Radical Futures  
ANITA MANNUR

**This Flame Within**  
Iranian Revolutionaries in the United States  
MANIJEH MORADIAN

**Familial Undercurrents**  
Untold Stories of Love and Marriage in Modern Iran  
AFSANEH NAJMABADI

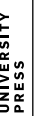
**Unsettled Borders**  
The Militarized Science of Surveillance on Sacred Indigenous Land  
FELICITY AMAYA SCHAEFFER  
*Dissident Acts*

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Asian Abstraction and the Pleasures of Fantasy  
LESLIE BOW  
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MILA ZUO



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# PLENARY SESSIONS

## Fifty Years of Ms.: The Magazine That Ignited a Movement

FRIDAY NOVEMBER 11 | 1:00PM - 2:30PM  
MINNEAPOLIS GRAND BALLROOM A-D

Co-founded in 1971 by journalist and social/political activist Gloria Steinem, Ms. is an American feminist magazine. It was the first national American feminist magazine. The original editors were Letty Cottin Pogrebin, Mary Thom, Patricia Carbine, Joanne Edgar, Nina Finkelstein, Mary Peacock, Margaret Sloan-Hunter, and Gloria Steinem. Since 2001, the magazine has been published by the Feminist Majority Foundation, based in Los Angeles and Arlington, Virginia.

### PRESENTERS



**Carrie Baker** is the Sylvia Dlugasch Bauman Chair of American Studies, and Professor of the Study of Women and Gender at Smith College in Northampton, Massachusetts. Baker has published three books: *The Women's Movement Against Sexual Harassment* (2007), *Fighting the US Youth Sex Trade* (2018), and *Sexual Harassment Law* (2020).



**Michele Tracy Berger** is associate professor in the Department of Women's and Gender Studies at the University of North Carolina-Chapel Hill. She is also the Associate Chair of the department. She is the author of *Black Women's Health: Paths to Wellness for Mothers and Daughters*. From 2010-2014, Berger served as Vice-President of the National Women's Studies Association (NWSA).



**Aviva Dove-Viebahn** is assistant professor of Film and Media studies at Arizona State University. She co-edited (with Karon Jolna) the digital anthology *Gender, Race and Class: From the Pages of Ms. Magazine, 1972-Present* (2015) and is co-editing (with Carrie Baker) a collection of essays for Lever Press entitled *Public Feminisms: From Academy to Community*. Her current

in-progress book project, *There She Goes Again: Gender, Power, and Knowledge in Contemporary Film and Television*, explores representations of feminine intuition, as a contested and ambivalent form of gendered power and knowledge, in contemporary television.



**Michele Goodwin** is a Chancellor's Professor at the University of California, Irvine and founding director of the Center for Biotechnology and Global Health Policy. She is the 2022 recipient of the American Bar Association's Margaret Brent Award as well as the 2022 Trailblazer Award from the Black Women Lawyers Association of Los Angeles. Her books include *Policing The Womb: Invisible Women and the Criminalization of Motherhood* (2020); *Biotechnology, Bioethics, and The Law* (2015); *Baby Markets: Money and the Politics of Creating Families* (2010); and *Black Markets: The Supply and Demand of Body Parts* (2006).



**Janell Hobson** is professor of Women's, Gender and Sexuality Studies at the University at Albany, State University of New York. She is the author of *When God Lost Her Tongue: Historical Consciousness and the Black Feminist Imagination* (2021), *Venus in the Dark: Blackness and Beauty in Popular Culture* (2005, 2nd ed. 2018), and *Body as Evidence: Mediating Race, Globalizing Gender* (2012). Hobson also edited two volumes, *The Routledge Companion to Black Women's Cultural Histories* (2021) and *Are All the Women Still White? Rethinking Race, Expanding Feminisms* (2016). She is the Routledge book series editor of "Subversive Histories, Feminist Futures."



**Kathy Spillar [Moderator]** is the executive director of Feminist Majority Foundation and the Feminist Majority. She is also executive editor of Ms., where she oversees editorial content and the Ms. in the Classroom program.

## bell hooks and Kentucky Women Writers

SATURDAY NOVEMBER 12 | 2:45PM - 4:30PM  
MINNEAPOLIS GRAND BALLROOM A-D

### PRESENTERS



**DaMaris B. Hill** is the author of *A Bound Woman Is a Dangerous Thing: The Incarceration of African American Women from Harriet Tubman to Sandra Bland* (2020 NAACP Image Award nominee for Outstanding Literary Work in Poetry), *The Fluid Boundaries of Suffrage and Jim Crow: Staking Claims in the American Heartland*, *Visible Textures* and *Breath Better Spent: Living Black Girlhood*. Hill is also an associate professor of Creative Writing at the University of Kentucky.



**Asha French** is a writer and visiting professor at Kentucky State University. Her work has appeared in *Ebony*, *Mutha Magazine*, *Emory Magazine*, and *The New York Times*.



**Joy Priest** is the author of *HORSEPOWER* (2020), which received the Donald Hall Prize for Poetry. Her poems have appeared in the *Academy of American Poets' Poem-a-Day* series and *The Atlantic*, among others, as well as in commissions for the Museum of Fine Arts, Houston (MFAH) and the Los Angeles County Museum of Art (LACMA). Her essays have appeared in *The Bitter Southerner*, *Poets & Writers*, *ESPN*, and *The Undefeated*. She is the editor of *Once a City Said: A Louisville Poets' Anthology*, forthcoming from Sarabande Books in 2023.



**Stephanie Troutman Robbins [Moderator]** is the Department Head of Gender & Women's Studies at the University of Arizona and an associate professor of Gender and Women's Studies and English. She is a formally affiliated faculty member in Rhetoric, Composition and the Teaching of English, Africana Studies, the LGBT Institute, and Teaching, Learning & Sociocultural Studies. She is the co-author of *Narratives of Family Assets, Community Gifts, & Cultural Endowments: Re-Imagining the Invisible Knapsack* (2018) and co-editor of *Race & Ethnicity in US Television* (2021).



**Crystal Wilkinson** teaches at the University of Kentucky and was appointed Poet Laureate of Kentucky in 2021. She is a proponent of the Affrilachian Poet movement and the winner of a 2022 NAACP Image Award. She also received a 2020 USA Fellow of Creative Writing and the 2021 O. Henry Prize.

## The Midterm Election: Fascism, SCOTUS, & Life After Dobbs

SATURDAY NOVEMBER 12 | 7:30PM - 9:00PM  
MINNEAPOLIS GRAND BALLROOM A-D

### PRESENTERS



**Rose M. Brewer** is a sociologist and the Morse Alumni Distinguished Teaching Professor of African American & African Studies, and a graduate faculty member in American Studies and Gender Women and Feminist Studies at the University of Minnesota-Twin Cities. She is one of the authors of the award-winning book, *The Color of Wealth: The Story Behind the U.S. Racial Wealth Divide* (2006), *Is Academic Feminism Dead?: Theory in Practice* (2000), *Rod Bush: Lessons from a Radical Black Scholar on Liberation, Love, and Justice* (2019)



**Farah Jasmine Griffin** is the William B. Ransford Professor of English and Comparative Literature and African American Studies at Columbia University, where she also served as the inaugural Chair of the African American and African Diaspora Studies. Professor Griffin received her B.A. in History & Literature from Harvard and her Ph.D. in American Studies from Yale. She is the author or editor of eight books including *Who Set You Flowin?: The African American Migration Narrative* (1995), *If You Can't Be Free, Be a Mystery: In Search of Billie Holiday* (2001), and *Harlem Nocturne: Women Artists and Progressive Politics During World War II* (2013).



**Barbara Ransby** is the John D. MacArthur Chair, and Distinguished Professor, in the Departments of Black Studies, Gender and Women's Studies, and History at the University of Illinois at Chicago (UIC). She also directs the campus-wide Social Justice Initiative, a project that promotes connections between academics and community organizers doing work on social justice. Ransby is author of two award-winning books: *Ella Baker and the Black Freedom Movement: A Radical Democratic Vision* (2003); and *Eslanda: The Large and Unconventional Life of Mrs. Paul Robeson* (2013). She is also the author of a third book, *Making All Black Lives Matter: Re-imagining Freedom in the 21st Century* (2018). She served as President of the National Women's Studies Association from 2016 to 2018.



**Karsonya Wise Whitehead [Moderator]** is the current President and interim executive director of the National Women's Studies Association, the founding executive director of the Karson Institute for Race, Peace, & Social Justice at Loyola University Maryland and an associate professor of Communication and African and African American Studies at Loyola University Maryland. She is the host of the award-winning radio show *Today with Dr. Kaye* on WEAA, 88.9 FM and the recent recipient of the Vernon Jarrett Medal for Journalistic Excellence, for her outstanding reporting on the impact racial reckoning has had in helping to close social/racial wealth gap for Black people in America. She is the author of four books, including *RaceBrave: new and selected works* (2019); the award-winning *Notes from a Colored Girl: The Civil War Pocket Diaries of Emilie Frances Davis* (2015); and *Letters to My Black Sons: Raising Boys in a Post-Racial America* (2018).



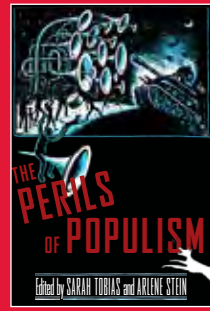
# BOLD Ideas, ESSENTIAL Women's Studies



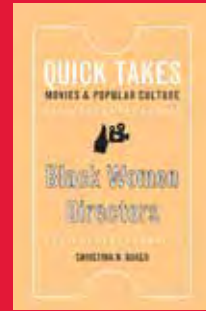
**Neo-Burlesque**  
Striptease as Transformation  
Lynn Sally



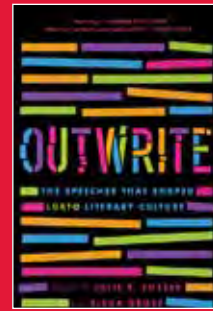
**Erotic Cartographies**  
Decolonization and the Queer Caribbean Imagination  
Krystal Nandini Ghisyan



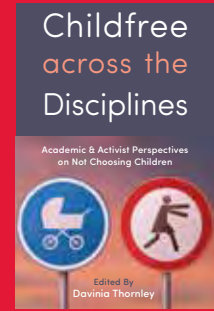
**The Perils of Populism**  
Edited by Sarah Tobias and Arlene Stein



**Black Women Directors**  
Christina N. Baker



**OutWrite**  
The Speeches That Shaped LGBTQ Literary Culture  
Edited by Julie R. Enszer and Elena Gross



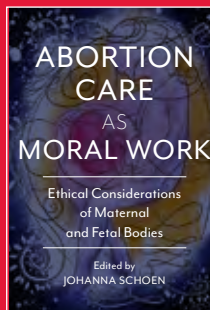
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Academic and Activist Perspectives on Not Choosing Children  
Edited by Davinia Thornley



**Janelle Monáe's Queer Afrofuturism**  
Defying Every Label  
Dan Hassler-Forest



**Teenage Dreams**  
Girlhood Sexualities in the U.S. Culture Wars  
Charlie Jeffries



**Abortion Care as Moral Work**  
Ethical Considerations of Maternal and Fetal Bodies  
Edited by Johanna Schoen



**Branding Black Womanhood**  
Media Citizenship from Black Power to Black Girl Magic  
Timeka N. Tounsel



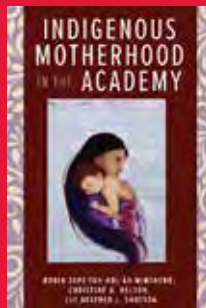
**Unruly Souls**  
The Digital Activism of Muslim and Christian Feminists  
Kristin M. Peterson



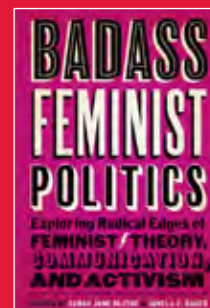
**Fashionable Masculinities**  
Queers, Pimp Daddies, and Lumbersexuals  
Edited by Vicki Karaminas, Adam Geczy, and Pamela Church Gibson



**All for Beauty**  
Makeup and Hairdressing in Hollywood's Studio Era  
Adrienne L. McLean



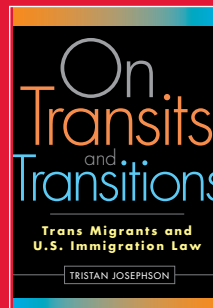
**Indigenous Motherhood in the Academy**  
Edited by Robin Zape-tah-hol-ah Minthorn, Christine A. Nelson, and Heather J. Shotton



**Badass Feminist Politics**  
Exploring Radical Edges of Feminist Theory, Communication, and Activism  
Edited by Sarah Jane Blithe and Janell C. Bauer



**Making Choices, Making Do**  
Survival Strategies of Black and White Working-Class Women during the Great Depression  
Lois Rita Helmbold



**On Transits and Transitions**  
Trans Migrants and U.S. Immigration Law  
Tristan Josephson



**Opting Out**  
Women Messing with Marriage around the World  
Edited by Joanna Davidson and Dinah Hannaford  
Politics of Marriage and Gender: Global Issues in Local Contexts



# PRESIDENTIAL SESSIONS

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## Expanding Trans Health Care and Reproductive Justice

**THURSDAY NOVEMBER 10**  
**4:30PM - 5:45PM**  
 ROCHESTER

Right-wing attacks on trans involvement in public life and trans existence have ramped up in the last five years. Simultaneously, abortion and all aspects of pregnancy and birth are being criminalized more intensively. Meanwhile, so-called feminists balk at people using all-gender language to talk about pregnancy and birth and demands for trans-literate reproductive health care – acknowledging that trans men give birth and trans women breastfeed, for example. These things are connected. Use of the term “groomer” to accuse trans activists of child abuse has spread from gender-critical circles to the mainstream right-wing. It is now deployed in law to criminalize trans existence entirely.

How can trans/feminist movements and gender, women’s and sexuality studies as a field reckon with these events? The links between reproductive justice and trans justice go far beyond an analysis that sees legal rights as the guarantors of self-determination or bodily autonomy. Reproductive justice movements teach us that maintaining white supremacist racial orders through controlling fertility and reproduction is central to the history of the U.S. nation and to European colonial power. Reproductive justice as a concept acknowledges that individual access to birth control, pregnancy and child-rearing takes place within racial, economic and social contexts, and that decriminalization, decarceration, and broad social safety nets are central to reproductive self-determination. This Presidential Session will explore how trans justice movements share a vision of expansive and transformative social change and what we can learn when we investigate the intersections between scholarship on trans childhood and parenting and struggles for reproductive freedom more generally. Additionally, they will discuss how scholars of reproductive justice and trans reproduction collaborate to fight both attacks on reproductive freedom and attacks on trans public life and access to health care. The stakes are high. To survive these attacks, critical trans and feminist movements must commit to a non-assimilatory politics of freedom if we are to win.

## PRESENTERS

- Aren Aizura [Moderator], University of Minnesota
- Florence Ashley, University of Toronto
- Chris Barcelos, University of Massachusetts Boston
- micha cárdenas, University of California Santa Cruz
- Jules Gill-Peterson, Johns Hopkins University
- Ash Williams, Independent Scholar

## Confronting Institutional &amp; Legislative Attacks on Women’s, Gender, and Sexuality Studies Programs

**FRIDAY NOVEMBER 11**  
**9:30AM - 10:45AM**  
 MINNEAPOLIS GRAND BALLROOM A-D

This Presidential Session will focus on recent institutional and legislative attacks on women’s, gender, and sexuality studies programs. Longstanding approaches of merging or dissolving programs based on budgetary arguments are now accompanied by overtly political efforts to defund programs. In Wyoming, the State Senate approved a budget amendment to “defund gender studies” at the University of Wyoming, and while the amendment was ultimately removed, the university curriculum is under increased scrutiny by the state legislature. At SUNY Brockport, The Women and Gender Studies Program was able to push back against institutional pressures to merge with other departments and lose its autonomy. Likewise, at North Dakota State University, the Women and Gender Studies Program is facing institutional pressures to merge with other departments and undergo a review to prove viability. We will hear from colleagues at these and other universities as they describe specific state, institutional, and externally directed efforts to defund, weaken, and otherwise attack their programs. Ultimately, this session seeks to expand the conversation to outline some of the strategies identified by a working group of the panel participants, and to promote a broader discussion of how to strategically address these attacks in different institutional and political environments.

## PRESENTERS

- Ashley Baggett, Louisiana State University
- Cathy Connolly (D) Wyoming House of Representatives, 13th district in Albany County
- Michelle Jarman, University of Wyoming
- Milo Obourn, State University of New York
- Ariella Rotramel [Moderator], Connecticut College

## “Inside” Knowledge: Higher Education in Prison During the time of COVID-19

**FRIDAY NOVEMBER 11**  
**11:00AM - 12:15PM**  
 ROCHESTER (This is a special Zoom presentation)

More than two years after Covid-19 shut down the United States, we still cannot foresee the entirety of the devastating effects the pandemic has had on education and scholarship. For incarcerated scholars, access to higher education was limited in the best of circumstances. With Covid-19 restrictions, it became all but impossible. This special Presidential Session features five incarcerated AA and BA scholars from the Washington Correction Center for Women. They will discuss and answer questions about the effects that Covid-19 had on them as incarcerated women scholars.

## PRESENTERS

- Mia Lawrie, Freedom Education Project Puget Sound
- Incarcerated scholars, Washington Correction Center for Women (WCCW)
- Introduction by Karsonya Wise Whitehead, NWSA President

## The Ms. Harriet Tubman Bicentennial Project

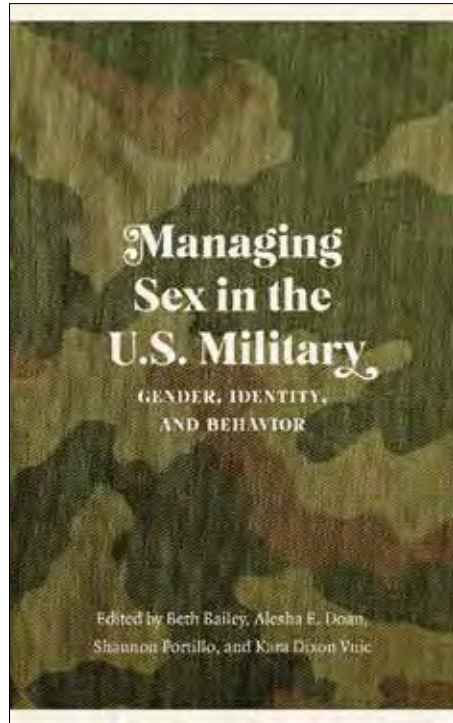
**SATURDAY NOVEMBER 12**  
**1:15PM - 2:30PM**  
 MARQUETTE 2

In her book, *When God Lost Her Tongue: Historical Consciousness and the Black Feminist Imagination*, Janell Hobson wrote, “Let us hope that, when Harriet Tubman is finally on our \$20, we will have built a nation truly based in freedom, a freedom she never took for granted but forced the issue through self-emancipation and the emancipation of others.” This Presidential Session will explore the legacy of Harriet Tubman as a freedom fighter, a forerunner, and a catalyst for positive social change. As the country celebrates her bicentennial, panelists will discuss how Tubman is the historical example that everyone should follow. With a taped presentation from poet Alexis Pauline Gumps, the presenters will describe why Tubman’s narrative is one that must constantly be revived and rewritten.

## PRESENTERS

- Janell Hobson [Moderator], University at Albany, State University of New York
- Nettrice Gaskins, digital artist, academic, cultural critic and advocate of STEAM fields
- Alexis Pauline Gumps [taped presentation], Author, *Undrowned: Black Feminist Lesson from Marine Mammals*
- Kate Clifford Larson, Author, *Bound for the Promised Land: Harriet Tubman, Portrait of an American Hero*



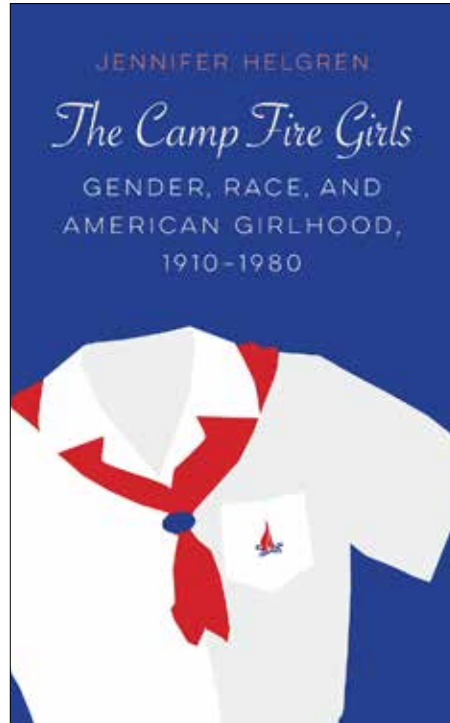


**MANAGING SEX IN THE U.S. MILITARY**  
Gender, Identity, and Behavior  
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Anthropology of Contemporary  
North America

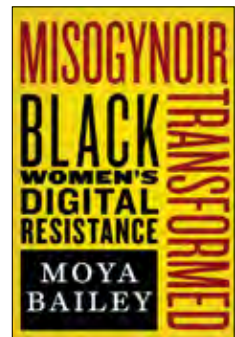
**GENDERED CITIZENSHIP**  
The Original Conflict over the Equal  
Rights Amendment, 1920-1963  
REBECCA DEWOLF  
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**AUTHOR  
MEETS CRITICS**





**Misogynoir Transformed: Black Women's Digital Resistance**

**AUTHOR**

Moya Bailey, Northwestern University

**FRIDAY NOVEMBER 11  
9:30AM - 10:45AM  
THE GALLERY**



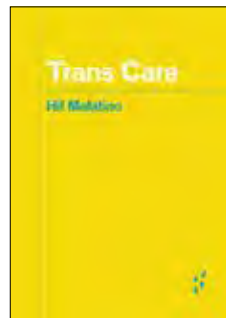
Moya Bailey is an associate professor in the Department of Communication Studies at Northwestern University. Her work focuses on marginalized groups' use of digital media to promote social justice, and she is interested in how race, gender, and sexuality are represented in media and medicine.

She is the digital alchemist for the Octavia E. Butler Legacy Network and the Board President of Allied Media Projects, a Detroit-based movement media organization that supports an ever-growing network of activists and organizers. She is a co-author of *#HashtagActivism: Networks of Race and Gender Justice* (2020) and is the author of *Misogynoir Transformed: Black Women's Digital Resistance* (2021).

When Moya Bailey first coined the term misogynoir, she defined it as the ways anti-Black and misogynistic representation shape broader ideas about Black women, particularly in visual culture and digital spaces. She had no idea that the term would go viral, touching a cultural nerve and quickly entering into the lexicon. Misogynoir now has its own Wikipedia page and hashtag, and has been featured on Comedy Central's *The Daily Show* and CNN's *Cuomo Prime Time*. In *Misogynoir Transformed*, Bailey delves into her groundbreaking concept, highlighting Black women's digital resistance to anti-Black misogyny on YouTube, Facebook, Tumblr, and other platforms.

**CRITICS**

- SA Smythe, University of Toronto
- Whitney Peoples, University of Michigan
- Yolo Akili, BEAM Collective
- Summer McDonald, Editor of *Misogynoir Transformed*
- Jalylah Burell, Loyola Marymount University
- Corshai Williams, MIT University
- Golden DreamSong, Diasporan Savant Press



**Trans Care**

**AUTHOR**

Hil Malatino, Penn State

**FRIDAY NOVEMBER 11  
11:00PM - 12:15PM  
ORCHESTRA BALLROOM C**



Hil Malatino is an assistant professor in the Department of Women's, Gender, and Sexuality Studies and a research associate in the Rock Ethics Institute. He holds a Ph.D. in Philosophy and a graduate certificate in Feminist Theory from Binghamton University. Prior to coming to Penn State, Malatino was

a postdoctoral fellow in the Department of Gender Studies at Indiana University and Assistant Director and Lecturer in Women's Studies at East Tennessee State University.

*Trans Care* is a critical intervention in the ways that care labor and care ethics have heretofore been thought, arguing that dominant modes of conceiving and critiquing the politics and distribution of care entrench normative and cis-centric familial structures and gendered arrangements.

**CRITICS**

- David Rubin, University of South Florida
- Cameron Awkward-Rich, University of Massachusetts-Amherst
- Christoph Hanssmann, San Francisco State University

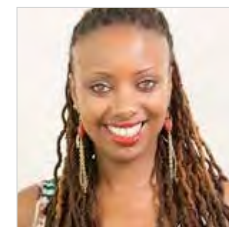


**America, Goddam: Violence, Black Women, and the Struggle for Justice**

**AUTHOR**

Treva Lindsey, University of Ohio

**FRIDAY NOVEMBER 11  
2:45PM - 4:00PM  
BOARDROOM 3**



Treva B. Lindsey is a professor of Women's, Gender, and Sexuality Studies at The Ohio State University and the co-founder of Black Feminist Night School at Zora's House. Her research and teaching interests include African American women's history, black popular and expressive culture,

black feminism(s), hip hop studies, critical race and gender theory, and sexual politics. Her most recent book, *America Goddam: Violence, Black Women, and The Struggle for Justice* (2021) was described as "required reading for all Americans," a starred Kirkus review. Her first book, *Colored No More: Reinventing Black Womanhood in Washington D.C* was a Choice 2017 "Outstanding Academic Title." She was a 2020-2021 ACLS/Mellon Scholars and Society Fellow. She was the inaugural Equity for Women and Girls of Color Fellow at Harvard University (2016-2017).

*America, Goddam* explores the combined force of anti-Blackness, misogyny, patriarchy, and capitalism in the lives of Black women and girls in the United States today. Through personal accounts and hard-hitting analysis, Black feminist historian Treva B. Lindsey starkly assesses the forms and legacies of violence against Black women and girls, as well as their demands for justice for themselves and their communities. Combining history, theory, and memoir, *America, Goddam* renders visible the gender dynamics of anti-Black violence. Black women and girls occupy a unique status of vulnerability to harm and death, while the circumstances and traumas of this violence go underreported and understudied. *America, Goddam* allows readers to understand.

**CRITICS**

- Patti Duncan, Oregon State University
- Karma Chavez, University of Wisconsin
- Heidi Renee Lewis, Colorado College

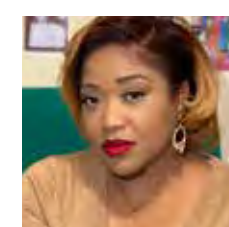


**Breath Better Spent: Living Black Girlhood**

**AUTHOR**

DaMaris B. Hill, University of Kentucky

**SATURDAY NOVEMBER 12  
9:30AM - 10:45AM  
BOARDROOM 3**



DaMaris B. Hill is the author of several books including *A Bound Woman Is a Dangerous Thing: The Incarceration of African American Women from Harriet Tubman to Sandra Bland* (2020 NAACP Image Award nominee for Outstanding Literary Work in Poetry) and *Breath Better Spent: Living*

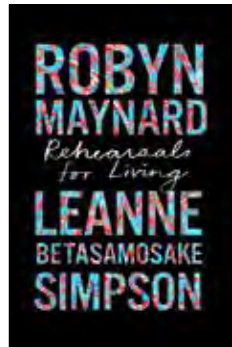
*Black Girlhood*.

In *Breath Better Spent*, DaMaris B. Hill hoists her childhood self onto her shoulders, together taking in the landscape of Black girlhood in America. At a time when Black girls across the country are increasingly vulnerable to unjust violence, unwarranted incarceration, and unnoticed disappearance, Hill chooses to celebrate and protect the girl she carries, using the narrative-in-verse style of her acclaimed book, *A Bound Woman is a Dangerous Thing*, to revisit her youth. There, jelly sandals, Double Dutch beats, and chipped nail polish bring the breath of laughter; in adolescence, pomegranate lips, turntables, and love letters to other girls' boyfriends bring the breath of longing. Yet these breaths cannot be taken alone, and as she carries her childhood self through the broader historical space of Black girls in America, Hill is forced to grapple with expression in a space of stereotype, desire in a space of hyper-sexuality, joy in a space of heartache.

**CRITICS**

- Lydia Below Bennett, University of Michigan
- Cara Hagan, The New School
- Nathan Alexander Moore, University of Colorado, Boulder





**Rehearsals for Living**

**AUTHORS**

Robyn Maynard, University of Toronto-Scarborough

Leanne Betasamosake Simpson, Dechinta Centre for Research & Learning

**SATURDAY NOVEMBER 12  
11:00PM - 12:15PM  
DULUTH ROOM**



Robyn Maynard is an author and scholar based in Toronto, where she holds the position of assistant professor of Black Feminisms in Canada at the University of Toronto-Scarborough in the Department of Historical and Cultural Studies. She is the author of *Policing Black Lives: State violence*

*in Canada from slavery to the present* (2017). The book is a national bestseller, designated as one of the “best 100 books of 2017” by the Hill Times, listed in The Walrus’s “best books of 2018,” shortlisted for an Atlantic Book Award, the Concordia University First Book Prize and the Mavis Gallant Prize for Non-fiction, and the winner of the 2017 Errol Sharpe Book Prize. In 2018 the book was published in French with *Mémoire d’encier*, titled *NoirEs sous surveillance. Esclavage, répression et violence d’État au Canada*. Translated by Catherine Ego, it won the 2019 Prix de libraires in the category of “essais.”



Leanne Betasamosake Simpson is a Mississauga Nishnaabeg writer, musician and academic from Canada. She is the author of several books centering Indigenous thought and practices in Canada, and is known for her work with the 2012 Idle No More protests. Simpson is currently on

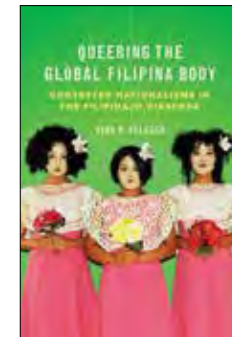
the faculty at the Dechinta Centre for Research and Learning. Simpson’s critically acclaimed record *Theory of Ice* was released by *You’ve Changed Records* in March 2021.

A revolutionary collaboration about the world we’re living in now, between two of our most important contemporary thinkers, writers and activists. When much of the world entered pandemic lockdown in spring 2020, Robyn Maynard, influential author of *Policing Black Lives*, and Leanne Betasamosake Simpson, award-winning author of several books, including the recent novel *Noopiming*, began writing each other letters—a gesture

sparked by friendship and solidarity, and by a desire for kinship and connection in a world shattering under the intersecting crises of pandemic, police killings, and climate catastrophe. Their letters soon grew into a powerful exchange on the subject of where we go from here. By articulating to each other Black and Indigenous perspectives on our unprecedented here and now, and the long-disavowed histories of slavery and colonization that have brought us to this moment in the first place, Maynard and Simpson create something new: a vital demand for a different way forward, and a poetic call to dream up new ways of ordering earthly life.

**CRITICS**

- Harsha Walia, University of British Columbia
- Françoise Verges, Réunion Cultural Center
- Rafeef Ziadah, SOAS University of London
- Sarah Haley, SOAS University of London



**Queering the Global Filipina Body: Contested Nationalisms in the Filipina/o Diaspora**

**AUTHOR**

Gina Velasco, Haverford College

**SATURDAY NOVEMBER 12  
1:15PM - 2:30PM  
ORCHESTRA BALLROOM A**



Gina Velasco is an associate professor and Director of the Program in Gender and Sexuality Studies at Haverford College and holds a Ph.D. in the History of Consciousness and Feminist Studies from the University of California at Santa Cruz. Velasco’s research and teaching explore how gender and queer sexuality

inform notions of nation, diaspora, and transnational belonging in a contemporary context of globalization.

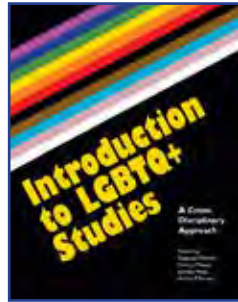
Contemporary popular culture stereotypes Filipina women as sex workers, domestic laborers, mail order brides, and caregivers. These figures embody the gendered and sexual politics of representing the Philippine nation in the Filipina/o diaspora. Gina K. Velasco explores the tensions within Filipina/o American cultural production between feminist and queer critiques of the nation and popular nationalism as a form of resistance to neoimperialism and globalization.

Using a queer diasporic analysis, Velasco examines the politics of nationalism within Filipina/o American cultural production to consider an essential question: can a queer and feminist imagining of the diaspora reconcile with gendered tropes of the Philippine nation? Integrating a transnational feminist analysis of globalized gendered labor with a consideration of queer cultural politics, Velasco envisions forms of feminist and queer diasporic belonging, while simultaneously foregrounding nationalist movements as vital instruments of struggle.

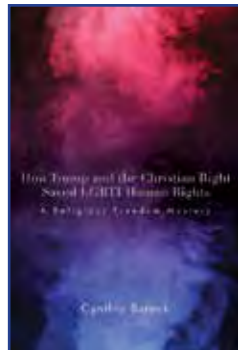
**CRITICS**

- Marlina Gonzalez, artist/curator
- Martin Manalansan, University of Minnesota
- Ethel Tungohan, York University

# SUNY PRESS



**Introduction to LGBTQ+ Studies**  
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*Brandon P. Bisbey*

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**How Trump and the Christian Right Saved LGBT Human Rights**  
A Religious Freedom Mystery  
*Cynthia Burack*

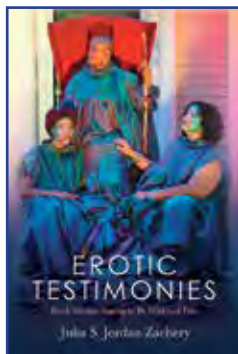


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**Moving for Marriage**  
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*Shruti Chaudhry*

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Filmmakers and Protagonists of the Twenty-First Century  
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*Stephanie Y. Evans, Sarita K. Davis, Leslie R. Hinkson, and Deanna J. Wathington, editors*

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*Erika Renée Williams*

**Smooth Operating and Other Social Acts**  
*Roland Leander Williams*



## FEMINIST AUTHOR SHOWCASE

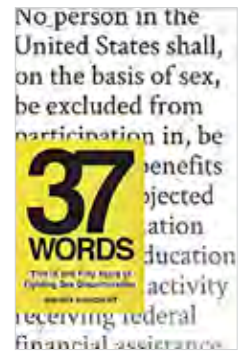
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An open conversation with feminist authors about their books and their work.

**Feminist Authors' Showcase I**

**SATURDAY NOVEMBER 12**  
**1:15PM - 2:30PM**  
 ORCHESTRA BALLROOM C



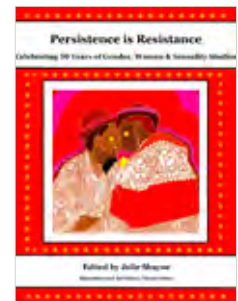
**37 Words: Title IX and Fifty Years of Fighting Sex Discrimination**

**AUTHOR**

Sherry Boschert, author, journalist, independent scholar, and blogger

**CRITICS**

- Chris Linder, University of Utah
- Mahaliah A. Little, University of California, Irvine



**Persistence is Resistance: Celebrating 50 Years of Gender, Women & Sexuality Studies**

**AUTHOR**

Julie Shayne, University of Washington-Bothell

**CRITICS**

- Barbara Sutton, SUNY Albany
- Sylvanna Falcón, University of California, Santa Cruz

**Feminist Authors' Showcase II**

**FRIDAY NOVEMBER 11**  
**4:15PM - 5:30PM**  
 ORCHESTRA BALLROOM C



**Ethical Encounters: Transnational Feminism, Human Rights, and War Cinema in Bangladesh**

**AUTHOR**

Elora Halim Chowdhury, University of Massachusetts



**Surfacing: On Being Black and Feminist in South Africa**

**AUTHOR**

Gabeba Baderoon, Penn State



**When God Lost Her Tongue: Historical Consciousness and the Black Feminist Imagination**

**AUTHOR**

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

**Feminist Authors' Showcase III**

**FRIDAY NOVEMBER 11**  
**2:45PM - 4:00PM**  
 ORCHESTRA BALLROOM C



**Being La Dominicana: Race and Identity in the Visual Culture of Santo Domingo**

**AUTHOR**

Rachel Afi Quinn, University of Houston



**Imagining the Mulatta: Blackness in U.S. and Brazilian Media**

**AUTHOR**

Jasmine Mitchell, SUNY Old Westbury



**Blood Novels: Gender, Caste, and Race in Spanish Realism**

**AUTHOR**

Julia Chang, Cornell University

**Feminist Authors' Showcase IV**

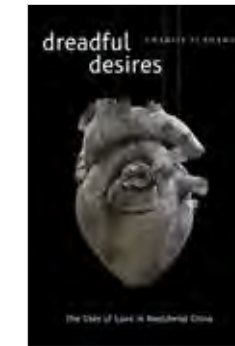
**FRIDAY NOVEMBER 11**  
**2:45PM - 4:00PM**  
 DIRECTORS ROW 2



**Constellating Home: Trans and Queer Asian American Rhetorics**

**AUTHOR**

Jo Hsu, University of Texas at Austin



**Dreadful Desires: The Uses of Love in Neoliberal China**

**AUTHOR**

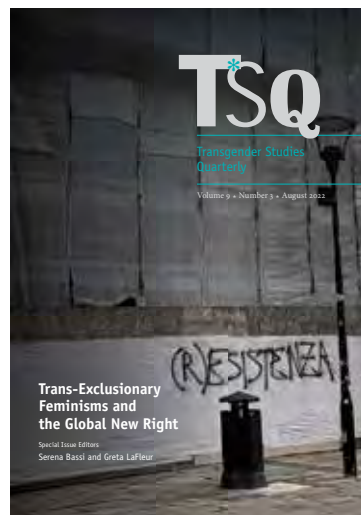
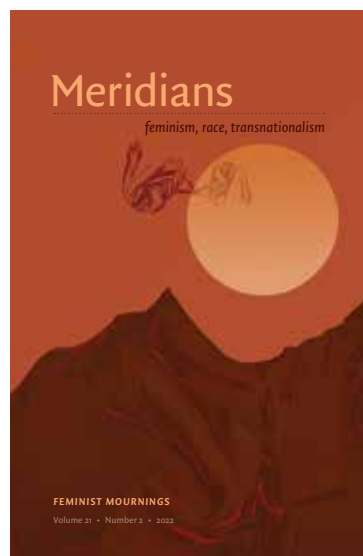
Charlie Yi Zhang, University of Kentucky



**Queer Velocities: Time, Sex and Biopower on the Early Modern Stage**

**AUTHOR**

Jennifer Row, University of Minnesota, Twin Cities



# Gender Studies Journals from Duke University Press

## Camera Obscura

### Feminism, Culture, and Media Studies

Lalitha Gopalan, Lynne Joyrich, Hoday King, Bliss Cua Lim, Constance Penley, Tess Takahashi, Patricia White, and Sharon Willis, editors

## differences

### A Journal of Feminist Cultural Studies

Elizabeth Weed and Ellen Rooney, editors

## GLQ

### A Journal of Lesbian and Gay Studies

Chandan Reddy and C. Riley Snorton, editors

## Journal of Middle East Women's Studies

### Women's Studies

Soha Bayoumi, editor

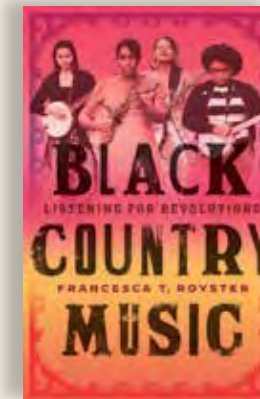
## Meridians

### feminism, race, transnationalism

Ginetta E. B. Candelario, editor

## TSQ: Transgender Studies Quarterly

Susan Stryker, micha cárdenas, Francisco J. Galarte, Jules Gill-Peterson, and Abraham B. Weil, editors



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#NWSA2022 will offer more than 700 sessions. Below are a few of the sponsored sessions put forth by our Caucus and Constituency groups. Please note this list is not meant to be comprehensive.

**Research and Knowledge-Making at Community Colleges: Support, Suggestions, Writing Community**

**FRIDAY, NOVEMBER 11**  
8:00AM - 9:15AM  
ORCHESTRA BALLROOM A  
**SPONSOR:** Community College Caucus

**Fat Pedagogy in the Classroom**

**FRIDAY, NOVEMBER 11**  
9:30AM - 10:45AM  
MARQUETTE 6  
**SPONSOR:** Fat Studies Interest Group

**Rage, of and Against Misogyny in Indian Media Cultures**

**FRIDAY, NOVEMBER 11**  
9:30AM - 10:45AM  
DIRECTORS ROW 4  
**SPONSOR:** South Asian Caucus

**Transgressive Writings, Transgressive Teaching: Women's Lives and Women's Work in South Asia**

**FRIDAY, NOVEMBER 11**  
11:00AM - 12:15PM  
SYMPHONY 4  
**SPONSOR:** South Asian Caucus

**Reclaiming Asexualities from Within and Without**

**FRIDAY, NOVEMBER 11**  
2:45PM - 4:00PM  
MARQUETTE 2  
**SPONSOR:** Asexuality Studies Interest Group

**The Meridians Project: A Roundtable on Scholarship, Mentorship, and Women of Color Feminist Methods of Knowledge Production**

**FRIDAY, NOVEMBER 11**

**2:45PM - 4:00PM**  
SYMPHONY 3  
**SPONSOR:** Women of Color Caucus

**Women & Queer Representation in Comic Book, Films & Miniseries: Rage or Freedom?**

**SATURDAY, NOVEMBER 12**  
8:00AM - 9:15AM  
SYMPHONY 3  
**SPONSOR:** Pop Culture Interest Group

**Through the Diasporic Lens: Contemporary South Asian Feminist Activism**

**SATURDAY, NOVEMBER 12**  
8:00AM - 9:15AM  
DIRECTORS ROW 2  
**SPONSOR:** South Asian Caucus

**Indigenous Ocean Feminisms: Honoring the Legacies of Lee Maracle and Haunani-Kay Trask**

**SATURDAY, NOVEMBER 12**  
9:30AM - 10:45AM  
SYMPHONY 3  
**SPONSOR:** Indigenous People's Caucus

**Trans People Are Doin' It For Themselves: Exploring Trans Activism across Community**

**SATURDAY, NOVEMBER 12**  
9:30AM - 10:45AM  
ROCHESTER  
**SPONSOR:** Trans/Gender Variant Caucus

**Rage Against the Machine: Navigating the Abolition of Systems of Care**

**SATURDAY, NOVEMBER 12**  
11:00PM - 12:15PM  
ROCHESTER  
**SPONSOR:** Disability Studies Interest Group

**Toward an Afro-Asian Feminist Praxis in Chinese Transnational Anti-Racist Organizing**

**SATURDAY, NOVEMBER 12**  
11:00PM - 12:15PM  
BOARDROOM 2  
**SPONSOR:** North American Asian Feminist Collective

**Feminist Pedagogical Responses and Strategies in an Era of Austerity and Neoliberalization**

**SATURDAY, NOVEMBER 12**  
1:15PM - 2:30PM  
CONRAD B  
**SPONSOR:** Feminist Pedagogy Interest Group

**Palestinian Feminist Collective: Anti-Colonial and Decolonial Praxis**

**SUNDAY, NOVEMBER 13**  
9:30AM - 10:45AM  
MARQUETTE 9  
**SPONSOR:** Palestinian Feminist Collective

**Weaving the Maps: Tales of Survival and Resistance**

**SUNDAY, NOVEMBER 13**  
9:30AM - 10:45AM  
DULUTH  
**SPONSOR:** Arts and Performance Interest Group

**Contesting Care: Towards Trans Methodologies of Community**

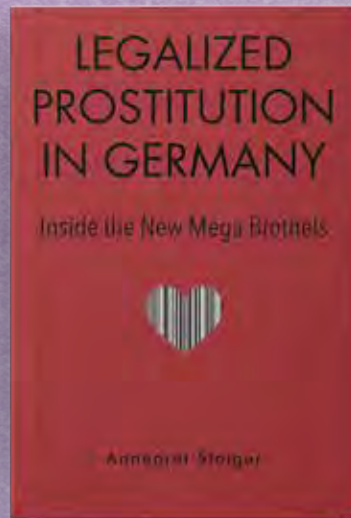
**SUNDAY, NOVEMBER 13**  
11:00AM - 12:15PM  
MARQUETTE 5  
**SPONSOR:** Trans/Gender Variant Caucus

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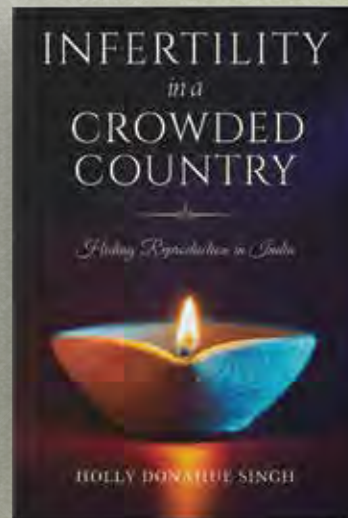
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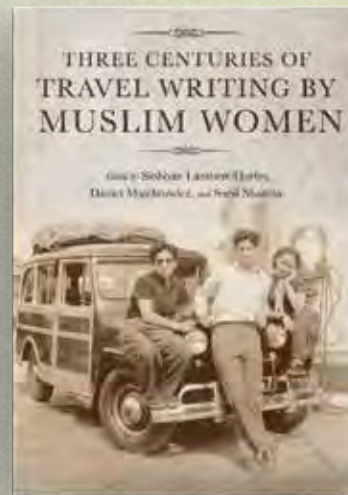
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**Angela Clark-Taylor**, Treasurer (2021-2023)  
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**Qiana Cutts**, Member-at-Large (2020-2023)  
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**Yi-Chun Tricia Lin** Member-at-Large (appointed 2022)  
**Stephanie Troutman Robbins**, Member-at-Large (appointed, 2022)  
**Prathim Maya Dora-Laskey**, Member-at-Large (appointed, 2022)  
**Lisa Covington**, Women of Color Caucus Co-Chair (2022-2024)  
**Valerie Taylor**, Women of Color Caucus Co-Chair (2022-2024)

*In 2020, due to Covid-19, NWSA canceled our Annual Meeting and in 2021, we hosted our virtual conference on Zoom. We wanted to mention and thank the members of the General Council who served during that time.*

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**Karsonya Wise Whitehead**, Secretary (2019-2021)  
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**Mahruq Khan**, Member-at-Large (2018-2020)

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**Lisa Covington**, Women of Color Caucus Co-Chair (2020-2022)  
**Whitney Peoples**, Women of Color Caucus Co-Chair (2017-2021)

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**BOOK AWARD COMMITTEES**

**FEMINIST FORMATIONS AND NWSA PAPER AWARD**  
**Karma Chávez**, University of Texas, Austin  
**Elora Halim Chowdhury**, University of Massachusetts, Boston  
**Nana Osei-Kofi**, Oregon State University

**NWSA AND ROUTLEDGE SUBVERSIVE HISTORIES, FEMINIST FUTURES BOOK PRIZE**

**Janell Hobson**, University of Albany  
**Jen Nash**, Duke University  
**Kanika Batra**, Texas Tech University

**GLORIA E. ANZALDÚA BOOK PRIZE**

**Adriana Garriga-Lopez**, Kalamazoo College  
**Ghassan Moussawi**, University of Illinois at Urbana-Champaign  
**L. Ayu Saraswati**, University of Hawaii at Manoa  
**Lorgia García-Peña**, Tufts University

**ALISON PIEPMEIER BOOK PRIZE**

**Megan Glick**, Wesleyan College  
**Celeste Watkins-Hayes**, University of Michigan  
**Susan Burch**, Middlebury College

**SARA A. WHALEY BOOK PRIZE**

**Danielle Phillips-Cunningham**, Texas Woman's University  
**Hanan Hammad**, Texas Christian University  
**Mireille Miller-Young**, University of California at Santa Barbara  
**Sarah Haley**, Columbia University

**NWSA/UIP FIRST BOOK PRIZE**

**Domonique Moore**, UIP  
**Danielle Bouchard**, University of North Carolina at Greensboro  
**Ethel Tungohan**, York University  
**Sophie Richter-Devroe**, Khalifa University

**Student Award Committees**

**NWSA GRADUATE SCHOLARSHIP**

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**Karma Chavez**, University of Texas at Austin  
**Gina Velasco**, Haverford College  
**Karma Chavez**, University of Texas at Austin

**NWSA WOMEN OF COLOR CAUCUS-FRONTIERS STUDENT ESSAY AWARD**

**Lisa Covington**, University of Iowa  
**Valerie Taylor**, University of Nevada, Las Vegas  
**Sylvia Solis**, *Frontiers: A Journal of Women Studies*

**TRANS/GENDER-VARIANT CAUCUS AWARD**

**Miles Feroi**, University of Kentucky  
**LESBIAN CAUCUS AWARD**  
*No 2022 award given*

**WOMEN'S CENTERS COMMITTEE AWARDS**

**Lisa Borello**, University of Dayton  
**Sarah Brown**, Northwestern University  
**Amanda Griffin Linsenmeyer**, University of Colorado at Boulder  
**Jennifer Graham**, Georgia College

**Book Award Winners**

**FEMINIST FORMATIONS AND NWSA PAPER AWARD**

**Winner:** *"Is Income Enough? Socio-Legal Empowerment for Working Women in Bangladesh,"* Fauzia Erfan Ahmed, Jyotsana

Parajuli, and Anna Lucia Feldman  
**Honorable Mention:** *"Dis/Embodied Articulation: Exilic Protest in Ana Mendieta's Borderlands,"* Jocelyn E. Marshall

**2022 NWSA GRADUATE SCHOLARSHIP RECIPIENT**

**Winner:** Themal Ellawalla, University of Illinois at Chicago, Anthropology Dissertation  
**TITLE:** "When Ephemera Bind: On Negative and Positive Space and Queer Relationality in Sri Lanka"

**Honorable Mentions:** Snehal Sharma, University of Kentucky, Gender and Women's Studies Dissertation  
**TITLE:** "Honor, Holiness and Hate: A Recipe for the Hindu Nation" and Holly Genovese, UT Austin, American Studies Dissertation  
**Title:** "The South got Something to Say: Aesthetic Resistance to Incarceration in the Black South"

**Gloria E. Anzaldúa Book Prize**



**CO-WINNERS:**  
**Rana Jaleel**, *The Work of Rape*



**micha cárdenas**, *Poetic Operations: Trans of Color Art in Digital Media*

**CO-HONORABLE MENTIONS:**



**Erica Edwards**, *The Other Side of Terror: Black Women and the Culture of US Empire*



**Jennifer Nash**, *Birthing Black Mothers*

**Alison Piepmeier Book Prize**



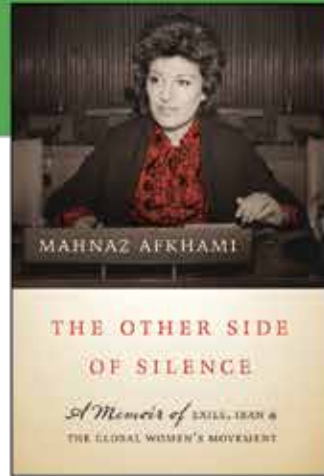
**Winner:** Ally Day, *The Political Economy of Stigma: HIV, Memoir, Medicine, and Crip Positionalities*

**Ann Schonberger Travel Grant Recipients**

Tyler Carson	Nazia Manzoor
Joana Chavez	Tapaswinee Mitra
Jersey Cosantino	Rachel Nunn
Ellen Lin	Bhumi Patel
Diah Irawaty	Laura Diaz Perez
Gabrielle L. Ferrell	Daniella Robinson
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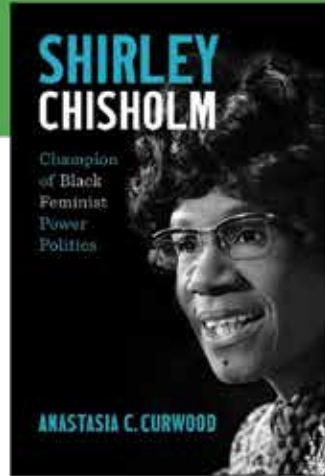
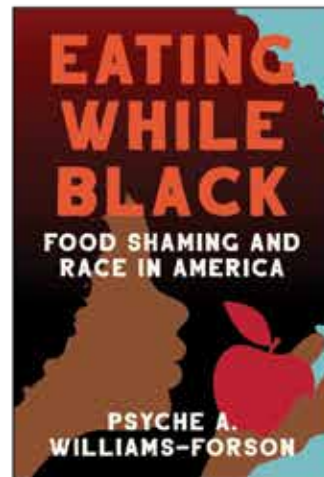


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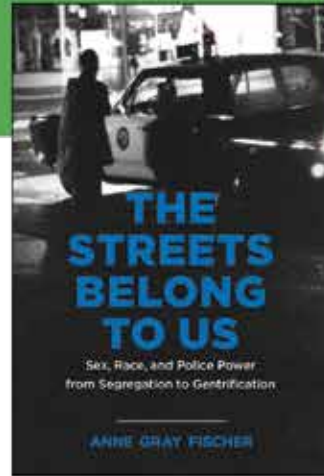


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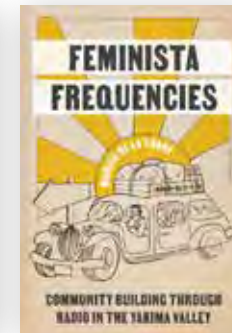
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# NWSA PRE-CONFERENCES

## NWSA Pre-Conferences

**THURSDAY NOVEMBER 10  
7:30PM - 6:00PM**

**THE PRE-CONFERENCE PROGRAMS ARE FOR PRE-SELECTED  
OR PRE-REGISTERED PARTICIPANTS ONLY.**

### TEACH-IN PROGRAM

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

In this, the fifth year of the program, the Minneapolis participants will design lesson plans and assessments and receive an overview of how to teach about #MeToo, Ms. magazine, and reproductive justice in the classroom. The Feminist Teacher Workshop was founded as the Josephine St. Pierre Ruffin K-12 Feminist Teacher Pre-Conference.

### MODERATORS

- Ileana Jiménez, Teachers College, Columbia University
- Stephanie Troutman Robbins, University of Arizona

### PROGRAM ADMINISTRATION AND DEVELOPMENT

The Program Administrators Caucus first met at the 1983 NWSA Annual Conference and became the Program Administration and Development Committee in 2006. The PAD Committee consists of women's studies program administrators (chairs, directors, coordinators) whose programs, departments or other academic units are member institutions of NWSA. This body is convened once a year for a Business Meeting at the annual NWSA conference and is sustained by the PAD Listserv. The PAD Committee is a standing committee in NWSA specifically designed to represent the interests and needs of administrators of women's studies programs and departments to the Governing Council of NWSA and to assist NWSA in meeting the needs of women's administrators and their departments and programs.

### MODERATORS

- Jennifer Brandt, California State University Dominguez Hills
- Diane Price-Herndl, University of South Florida

### WOMEN'S CENTERS COMMITTEE

Beginning as the Women's Centers and Services Caucus, the Constituency's first meeting was at the 1984 NWSA Annual Conference, eventually becoming the Women's Centers Committee in 2006. The WCC held its first Pre-Conference at the 2002 NWSA Annual Conference. NWSA recognizes that "women's studies" is broader than what happens in the classroom. NWSA acknowledges women's centers as chief out-of-class feminist educators and encourages participation in the national organization. Campus-based women's centers have a long history of working together with women's studies to transform the curriculum, the campus environment, and society at large. The Women's Centers Committee of NWSA provides an opportunity for women's center directors, staff and others to gather and share information, ideas, challenges, successes and support.

### MODERATORS

- Jennifer Graham, Georgia College
- Amanda Griffin Linsenmeyer, University of Colorado, Boulder

### WOMEN OF COLOR LEADERSHIP PROJECT

WoCLP is designed to increase the number of women of color students, staff, and faculty members within the field of women's studies and women's centers and, consequently, to have an impact on the levels of participation and power by women of color in the field of women's studies and women's centers, in NWSA, and in PAD and WCC.

### MODERATORS

- Lydia Kelow-Bennett, University of Michigan
- Erica L. Williams, Spelman College

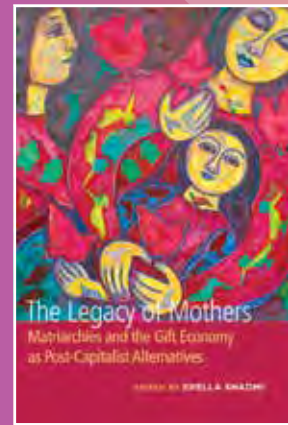
### MS. WRITERS WORKSHOP

The Ms. Writers Workshop is for scholars interested in translating their research for the popular press. While the program will spotlight publishing for Ms. the skills learned will be translatable for publishing in all popular press venues. Workshop leaders include Ms. editors as well as scholar-writers who have participated in the program before and write frequently for the popular press. This is the third time Ms. has offered this workshop in partnership with NWSA.



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Fri, Nov 11, 8 - 9:15am  
Hilton Minneapolis, Floor: third, Boardroom 3

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SUSAN KRIEGER

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LEAH RUPPANNER

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Women and Political Candidacy  
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**Feminist Reflections on Childhood**  
A History and Call to Action  
PENNY A. WEISS

**Gendered Places**  
The Landscape of Local Gender Norms across the United States  
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*Dis/color series*



—Spring 2023—

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WITH A FOREWORD BY PEARL K. DOWE

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NWSA 2022 conference attendees

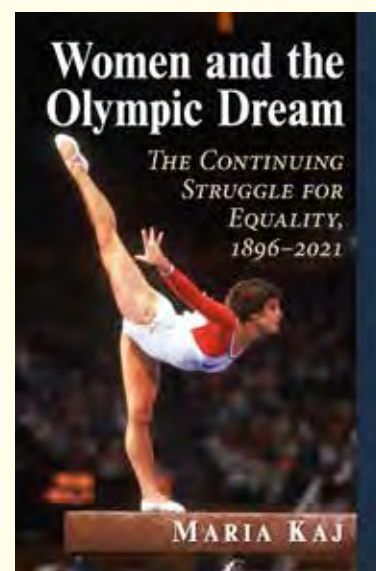
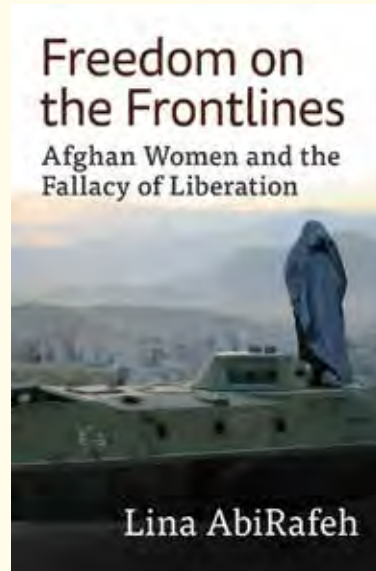
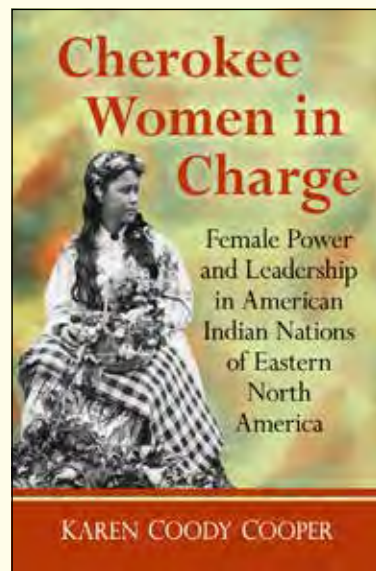
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# WOMEN OF COLOR CAUCUS

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

Participants in the 2007 NWSA Women of Color Caucus retreat discussed the central role women of color have played in NWSA history and activities, and wanted to establish a record of those contributions. Pat Washington and Nupur Chaudhuri have begun that work here. The history of the Women of Color Caucus of the National Women's Studies Association is an inexorable and irreducible part of the history of NWSA. From the Association's first national conference in 1979 (Lawrence, Kansas)—when the Women of Color Caucus drew its first breath as the "Third World Caucus"—to the landmark 1981 Storrs Conference ("Women Respond to Racism"); to the watershed 1990 Akron Conference where over a hundred women of color and their allies walked out to protest the Association's entrenched racism; to the "healing" presidencies of Vivien Ng and Betty Harris (1994 and 1997, respectively); to the 2000 Simmons Conference developed and delivered by the Caucus's advisor/benefactor/champion/mainstay Christina Brinkley; to the 2002 Las Vegas conference where the Women of Color Caucus and the then-newly-constituted Anti White Supremacy Task Force joined forces to agitate for the inclusion of perspectives and contributions of women of color in the Association's 25th anniversary celebration; down to the present time when the Women of Color Caucus and the Women of Color Leadership Project figure prominently in the Association's multiyear Ford Foundation capacity-building grant, the Women of Color Caucus has been a driving force within the Association.

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

Nupur Chaudhuri was present at the first national conference, where she recalls "many American women of color and other long time U.S. residents were 'congratulated' by their white peers for 'speaking good English' or having 'a good grasp

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

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

The Women of Color Caucus continues to offer our Association a singular opportunity to look within our own ranks to discover ways to promote broader inclusion of historical, social, cultural, political, and economical perspectives of racialized women in the United States (and abroad). We do this in a variety of ways with a variety of supporters and allies. Recent examples include our work with Program Administration and Development to create the Women of Color Leadership Project, our work with the NWSA Journal to develop a cluster of articles by emerging and established women of color scholars, our work with ABFAZI 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.



# CALL FOR PROPOSALS



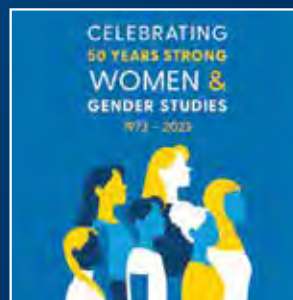
## **EQUITABLE APPROACHES:** **Addressing Gender-Based Violence through Scholarship, Advocacy, and Activism**

**September 27-28, 2023 • Newark, DE**

**THE CENTER FOR THE STUDY AND PREVENTION OF GENDER BASED-VIOLENCE** at the University of Delaware is hosting its inaugural national conference, “*Equitable Approaches: Addressing Gender-Based Violence through Scholarship, Advocacy, and Activism*” September 27 and 28, 2023 in Newark, Delaware.

Gender-based violence is a complex and pressing social problem that demands interdisciplinary, intersectional solutions. And, though gender-based violence touches all communities, those with marginalized identities experience higher rates of nearly every form of gender-based violence.

Thus, the “Equitable Approaches” conference centers the experiences of marginalized peoples through keynote speakers, plenary sessions, and “conversations that matter,” which are designed as intimate spaces where participants can engage with high-impact and innovative interventions and prevention strategies. The “Equitable Approaches” conference brings together researchers, practitioners, and policy experts from all sectors and creates space to engage in conversations and share research and best practices that utilize intersectional and interdisciplinary approaches to ending gender-based violence.



[wgs.udel.edu/gbv/conference](https://wgs.udel.edu/gbv/conference)



# RECEPTIONS AND EVENTS



Thursday, November 10

**BOOK SIGNING: REIMAGINING EQUALITY**

1:15PM - 1:45PM  
PRE-FUNCTION AREA

**BOOK SIGNING: ABOLITION. FEMINISM. NOW.**

MINNEAPOLIS GRAND BALLROOM A-D  
(Immediately following the opening keynote)

**OPENING RECEPTION**  
8:30PM - 10:30PM

PRE-FUNCTION AREA

Friday, November 11

**CONSTITUENCY COFFEE AND CONVERSATION**

2:45PM - 4:00PM  
THE GALLERY

**MICHELLE GOODWIN BOOK SIGNING**

Sponsored by Ms. Magazine

3:00PM - 4:00PM  
EXHIBIT HALL BOOTH # 221

Feminist Book Club Exhibitor Booth

**RECEPTION**

Co-Sponsored by Duke University Press and Meridians: feminism, race, transnationalism

5:30PM - 6:30PM

EXHIBIT HALL BOOTH #204

**AWARDS TOAST**

Hosted by Karsonya Wise Whitehead and Erica Williams

6:00PM - 7:00PM  
THE GALLERY

**MA/PHD RECEPTION**

7:30PM - 9:00PM  
THE GALLERY

**SOCIAL JUSTICE WORKSHOP**

Hosted by Jeanelle Austin, George Floyd Memorial Center and the TRUTH Project: Towards Recognition and University-Tribal Healing

7:30PM - 9:30PM  
DULUTH

**WAKANDA FOREVER SCREENING AND DISCUSSION**

OFF-SITE  
(Tickets are only available for those who pre-ordered them)

Saturday, November 12

**MEMBERSHIP ASSEMBLY**

12:15PM - 1:15PM  
MINNEAPOLIS GRAND BALLROOM A-D

Members can learn about the state of the organization, make recommendations in support of the NWSA mission, and talk with NWSA leaders. This year, NWSA members will receive an extensive update during the President's Address on how NWSA has fared through the Covid-19 pandemic and the plan for growing membership going forward. They will also have an opportunity to meet the new Executive Director.

**RECEPTION**

Sponsored by Feminist Studies

1:00PM - 1:30PM  
EXHIBIT BOOTH #311

Celebrating 50 years of groundbreaking feminist scholarship and creativity. Party favors for the first 50 attendees!

**MEET THE NEW NWSA EXECUTIVE DIRECTOR**

12:00PM - 6:00PM  
NWSA EXHIBITOR BOOTH #101

**MENTORING MATCHING**

12:00PM - 6:00PM  
THE GALLERY

**GRADUATE STUDENT POSTER PRESENTATIONS**

1:15PM - 6:00PM  
SECOND FLOOR HALLWAY

Sunday, November 13

**GOVERNING COUNCIL MEETING**

8:00AM - 3:00PM  
BOARDROOM 1

Constituency Group Meetings

FRIDAY NOVEMBER 11  
DULUTH ROOM

COMMUNITY COLLEGE CAUCUS  
9:00AM - 10:00AM

ANIMAL ETHICS INTEREST GROUP  
10:00AM - 11:00AM

DISTANCE LEARNING INTEREST GROUP  
11:00AM - 12:00PM

LAW AND PUBLIC POLICY  
CONSTITUENCY GROUP  
12:00PM - 1:00PM

DISABILITY STUDIES INTEREST GROUP  
1:00PM - 2:00PM

LIBRARIES AND ARCHIVES INTEREST  
GROUP  
2:00PM - 3:00PM

FEMINIST PEDAGOGY INTEREST GROUP  
3:00PM - 4:00PM

NORTH ASIAN FEMINIST COLLECTIVE  
4:00PM - 5:00PM

GRADUATE STUDENT CAUCUS  
5:00PM - 6:00PM

**Feminists in Science and Technology Studies (FiSTS) Social Hour**

SATURDAY NOVEMBER 12  
6:15PM - 7:15PM  
TEN 01 SOCIAL IN THE HILTON  
MINNEAPOLIS LOBBY

**In-House Contact**

Courtney Carroll, Operations Manager  
773-524-1807

Exhibit Information

THURSDAY NOVEMBER 10  
3:00PM - 7:00PM

FRIDAY NOVEMBER 11  
9:00AM - 6:00PM

SATURDAY NOVEMBER 12  
9:00AM - 6:00PM

SUNDAY, NOVEMBER 13  
9:00AM - 11:00AM

Exhibitor Directory

BOOTH	NAME
101	NWSA
102	Ms. Magazine
200 + 201	SUNY Press
202	Wiki Education Foundation
203	UNT Women's and Gender Studies
204	Duke University Press
205	Inanna Publications & Education Inc.
206	University of Minnesota Press
207	University of North Carolina Press
208	Augsburg University Center for Global Education and Experience
209	Ingram Content Group
210	Haymarket Books
211	Palgrave Macmillan

BOOTH	NAME
212	The University of Chicago Press
213 + 214	The Scholar's Choice
215 + 216	University of Illinois Press
217	University of Washington Press
218	Natures Syrup Hair and Skin
219	Silk Road Wellness
220	The Ohio State University Press
221	Feminist Book Club
222 + 223	University of Nebraska-Lincoln
300	Rowman & Littlefield/Lexington Books
301	McFarland Publishing
302	New York University Press
303	Rutgers University Press
305	Soapbox Inc.+ Dottir Press
306	Women's Press
308	Office Of The Gender & Women's Studies Librarian
309	Gigi's Flair Emporium
311	Feminist Studies Journal

# Essential reading in gender studies from berghahn

## DIFFERENT FROM THE OTHERS

German and Dutch Discourses of Queer Femininity and Female Desire, 1918-1940  
Cyd Sturgess



## THE RETURN OF POLYANDRY

Kinship and Marriage in Central Tibet  
Heidi E. Fjeld



### PAPERBACK TITLES

## MEDIEVAL INTERSECTIONS

Gender and Status in Europe in the Middle Ages  
Katherine Weikert and Elena Woodacre [Eds.]



## GENDER, POWER, AND NON-GOVERNANCE

Is Female to Male as NGO Is to State?  
Andria D. Timmer and Elizabeth Wirtz [Eds.]



## GENDERING POST-1945 GERMAN HISTORY

Entanglements  
Karen Hagemann, Donna Harsch, and Friederike Brühöfener [Eds.]



## SEXUAL SELF-FASHIONING

Iranian Dutch Narratives of Sexuality and Belonging  
Rahil Roodsaz

## PUNCHING BACK

Gender, Religion and Belonging in Women-Only Kickboxing  
Jasmijn Rana



## COMRADES IN ARMS

Military Masculinities in East German Culture  
Tom Smith



## SEXSCAPES OF PLEASURE

Women, Sexuality and the Whore Stigma in Italy  
Elena Zambelli

## BISHKEK BOYS

Neighbourhood Youth and Urban Change in Kyrgyzstan's Capital  
Philipp Schröder

## berghahn journals



Open Access!

### ASPASIA

The International Yearbook of Central, Eastern, and Southeastern European Women's and Gender History  
Senior Editor: Sharon Kowalsky

Volume 16/2022, 1 issue p.a.



### GIRLHOOD STUDIES

An Interdisciplinary Journal  
Editor-in-Chief: Claudia Mitchell

Volume 15/2022, 3 issues p.a.

### BOYHOOD STUDIES

An Interdisciplinary Journal

Editor: Michael R.M. Ward

Volume 15/2022, 2 issues p.a.

### JOURNAL OF BODIES, SEXUALITIES, AND MASCULINITIES

Editors: Jonathan A. Allan, Chris Haywood, and Frank G. Kariotis

Volume 3/2022, 2 issues p.a.







# A luta continua; victoria ascerta:

*50 Years After Roe & The Equal Pay Act*

NATIONAL WOMEN'S STUDIES ASSOCIATION ANNUAL CONFERENCE

# SAVE THE DATE

~~NOVEMBER 26 - 29, 2023~~

OCTOBER 26 - 29, 2023

PROPOSAL SUBMISSION DEADLINE: February 20, 2023

**WHERE:**

Baltimore Hilton/  
Baltimore Convention  
Center

**LOCATED AT:**

Baltimore, MD

Our annual conference regularly draws more than 1,900 attendees and is the only annual meeting exclusively dedicated to showcasing the latest feminist scholarship.

For information visit: [nwsa.org](http://nwsa.org)

Follow us on Twitter: [@nwsa](https://twitter.com/nwsa)



THE NATIONAL WOMEN'S STUDIES ASSOCIATION





— JOIN US FOR OUR ANNIVERSARY CELEBRATION —

**The Exhibit Hall, Booth #311,  
Saturday 11/12 at 1 pm**

*Celebrating 50 years of groundbreaking  
feminist scholarship and creativity*

# FEMINIST STUDIES

LATEST ISSUE: 48.1 (2022)

Celebrating Forty Years of

*This Bridge Called My Back* AND *But Some of Us Are Brave*



## THURSDAY, NOVEMBER, 10

### 001. Women's Centers Committee Pre-Conference Breakfast

NWSA  
Pre-Conference  
7:30 to 8:45 am  
Hilton Minneapolis: Boardroom 1

### 002. PAD Breakfast

PAD Pre-Conference  
Receptions  
7:30 to 8:30 am  
Hilton Minneapolis: Conrad A

### 003. NWSA Working Group Roundtable: Saving Threatened Programs

PAD Pre-Conference  
Roundtable  
8:45 to 10:15 am  
Hilton Minneapolis: Conrad A

Presenters:

*Angela Clark-Taylor*, Case Western Reserve University  
*Ariella Rotramel*, Connecticut College  
*Michelle Jarman*, University of Wyoming

### 004. Teaching Community: Building Program Stability Through Community Partnerships

Women's Centers Pre-Conference  
Workshop  
9:00 to 10:15 am  
Hilton Minneapolis: Boardroom 1

Long before the draconian budget cuts that have accompanied the COVID-19 pandemic, women's studies programs and college women's centers have regularly been under-staffed, under-resourced, and placed on the margins of college and university life. Coupled with the backlash to "Critical Race Theory" and other academic projects focused on identity and inequalities—units such as women's studies programs and women's centers have been placed in a deep state of precarity within the academy. This workshop explores concrete approaches for solidifying the financial stability of these programs while deconstructing the historical "town and gown" relationship between colleges/universities and their surrounding communities.

Presenters:

*Billy Korinko*, Cassandra Voss Center - St. Norbert College  
*Sasha T Goldberg*, Indiana University, Bloomington

Moderator:

*Miles Feroli*, Eastern Kentucky University

### 005. And My Glasses Foggin' Up: Recovering Educator Clarities of Affect and Abolition

Women's Centers Pre-Conference  
Workshop  
9:00 to 10:15 am  
Hilton Minneapolis: Boardroom 2

Through theater, testimonio, and illustration, this workshop engages educators in multi-modal demechanizations of internalized repressions. Upon a preponderance of global grief, loss, and isolation in recent years, sacred knowledges routinely silenced by institutionalized colonization have proven more vital than ever. Simultaneously, privatization of feeling in clinical terms reproduced colonizing shame and seclusion. As bell hooks warned, cisheteropatriarchy's emotionally self-mutilating demand could not resuscitate a world in upheaval. Hence, this courageous space affirming solidarity through feeling reconnects with abolitionary demands of ancestral rage. BIPOC educators and hxstories gather here to name, reconceive, and bear witness to feelings essential to communal restoration.

Presenter:

*ell lin*, UC Berkeley

### 006. WoCLP Pre- Conference

NWSA  
Pre-Conference  
9:00 to 6:00 pm  
Hilton Minneapolis: Floor second - Conrad C

### 007. WoCLP Pre-Conference 2

NWSA  
Pre-Conference  
9:00 to 6:00 pm  
Hilton Minneapolis: Floor second - Conrad D

### 008. Childcare 1

NWSA  
NWSA Special Event  
9:00 to 6:00 pm  
Hilton Minneapolis: Floor third - Directors Row 1

### 009. Ms. Writers Workshop

NWSA  
NWSA Special Event  
9:00 to 5:30 pm  
Hilton Minneapolis: Duluth Room

Presenters:

*Aviva Dove-Viebahn*, Arizona State University  
*Janell Coreen Hobson*, University at Albany (State University of New York)  
*Carrie N. Baker*, Smith College  
*Irasema Coronado*, Arizona State University  
*Michele Tracy Berger*, University of North Carolina at Chapel Hill  
*Karla Strand*, University of Wisconsin-Madison  
*Roxy Szal*, Ms. Magazine  
*Katherine Spillar*, Ms. Magazine

### 010. Feminist Teacher Workshop Opening Remarks

NWSA  
Pre-Conference  
9:00 to 9:15 am  
Hilton Minneapolis: Floor second - Symphony 4  
Ileana Jiménez and Dr. Stephanie Troutman Robbins, pre-conference organizers, including remarks about the connection to NCTE and local Minneapolis-based English teachers and teacher educators

### 011. Feminist Teachers Workshop Opening Q&A

NWSA  
Pre-Conference  
9:15 to 10:15 am  
Hilton Minneapolis: Floor second - Symphony 4  
Presenter:  
*Lisa D. Covington*, The University of Iowa

### 012. Experiencing Feminist Work: One Centers Use of Feminist Pedagogies in Diverse Experiential Learning Programs

Women's Centers Pre-Conference  
Roundtable  
10:30 to 11:45 am  
Hilton Minneapolis: Boardroom 1  
Faculty, staff, and students will discuss how one campus center uses intersectional feminist pedagogies and epistemologies to inform student programming. The internship programs and learning communities considered share a gender-focused curriculum, promote social justice and public service, and build supportive feminist communities among undergraduates.  
Presenters:  
*JULIE J Henriquez Aldana*, Newcomb Institute at Tulane



University

**Bernadette Floresca Birzer**, Newcomb Institute, Tulane University

**Clare Daniel**, Tulane University

**Jacquelyne Thoni Howard**, Newcomb Institute of Tulane University

**Aidan Smith**, Tulane University

**Grace V Riley**, Newcomb Institute at Tulane University

Moderator:

**Laura Wolford**, Newcomb College Institute at Tulane University

**013. Beyond “Womens’ Work”: Applying for, securing and navigating grants to reduce violence on college campuses**

Women’s Centers Pre-Conference

Roundtable

10:30 to 11:45 am

Hilton Minneapolis: Boardroom 2

Women’s Centers are often viewed as the space where students answer a call-to-action on several issues, such as the lack of resources, support and funding for violence prevention, education, and response. With little to no additional support or compensation, federal grants can assist Women’s Centers in the ongoing fight in the reduction of violence. This session will discuss the process of applying for, navigating, and thriving with a federal grant as well as embark on critical analysis of the pros and cons of receiving a grant, and the impact of receiving several federal grants.

Presenters:

**Sandra Simone Dixon**, University of Michigan - Dearborn

**Lysa C Salsbury**, University of Idaho

**Mel Monier**, University of Michigan

**AnnaMarie LaCasse**, Madonna University

Moderator:

**Shareia N. Carter**, University of Michigan, Dearborn

**014. Advice for New Chairs & Directors**

PAD Pre-Conference

Roundtable

10:30 to 11:45 am

Hilton Minneapolis: Conrad A

Presenters:

**Diane Price Herndl**, University of South Florida

**Ashley Currier**, University of Cincinnati

**Lisa Day**, Eastern Kentucky University

**Elizabeth Sharp**, Texas Tech University

**Alicia Catharine Decker**, Penn State University

**Christie Launius**, Kansas State University

**Elizabeth Marchant**, UCLA

**Gwynn Thomas**, University at Buffalo

**015. Shifting Structures and Institutional Locations: WGS in a Time of Change and Uncertainty**

PAD Pre-Conference

Paper Session

10:30 to 11:45 am

Hilton Minneapolis: Floor second - Conrad B

Moderator:

**Christina Gerken**, Indiana University South Bend

**016. Morning Workshop: Teaching #MeToo in the English Classroom**

NWSA

Pre-Conference

10:30 to 11:45 am

Hilton Minneapolis: Floor second - Symphony 4

led by Ileana Jiménez, Teachers College, Columbia University. This

session will guide teachers through curricula on addressing sexual harassment and gender-based violence in schools. We will focus on teaching films, such as Anita: Speaking Truth to Power (2013) and feminist theory that can be used in high school English as well as humanities classrooms for critical literacies as well as digital and school-based activism. Starting first by teaching students intersectional feminisms, we will then look at various student examples of how students draw from feminist theory to engage in online writing, media, and public pedagogies, to stand in solidarity with each other.

Presenter:

**Ileana Jimenez**, Teachers College, Columbia University

**017. Reimagining Equality: A Conversation with Anita Hill**

NWSA

NWSA Special Event

12:00 to 1:30 pm

Hilton Minneapolis: Floor third - Minneapolis Ballroom A,B,C,D

**018. Editorial Board meeting for Feminist Formations**

NWSA

Receptions

1:00 to 4:30 pm

Hilton Minneapolis: Symphony 1

**019. The Durability of Racism: Killing Rage and Minor Feelings**

General Conference

Panel

1:30 to 2:45 pm

Hilton Minneapolis: Floor third - Boardroom 3

Participants:

‘Wake work’ and ‘Killing rage’ as paradigms to examine Black women’s rage in the current moment. *Shannon Gibney, Minneapolis Community & Technical College*

Panelist 1: I draw on Christina Sharpe’s “wake work” (1995) and bell hooks’ “killing rage” (1995) as paradigms to examine the ongoing police murders of Black citizens, subsequent uprisings, and current resurgence of the police state; COVID and its disproportionate effects on Black communities; rising inflation and the retrenchment of the housing crisis; and other hallmarks of Black life in the contemporary moment. In the process, I hope to discover insights into how Black women’s rage may enrich, endanger, and/or not affect our understanding of Black life now, historically, and in the future of “the wake.”

“(Self-) Righteous Indignation: The ‘Killing Rage’ of White Women in the Family Policing System.” *Lori Askeland, Wittenberg University*

Panelist 2: White women are frequently the agents of violence inflicted by child welfare institutions (e.g., foster care, K-12 public school) and other forms of family policing. Social work was the first profession designed by/ for white women—built on a premise of righteous indignation and stated benevolent goal of “child saving,” with white women frequently in denial about their capacity for and complicity with violence. This paper explores white women’s child-saving impulse as a form of “killing rage” focusing on the August 2021 Syesha Mercado case and Ma’Khia Bryant’s April 2021 death by police in Ohio.

“Exceptions Until We’re Not: Adoptees of Color and the Limits of Adoptive Kinship.” *Kimberly D McKee, Grand Valley State University*

Panelist 3: Transracial adoption makes visible the ways certain BIPOC bodies are rendered legible and seen as belonging in the United States. Panelist 3 pays attention to the limits of racial innocence (Berstein 2011) and the concept of ambivalent childhoods (Breslow 2021) as she tracks the ways adoptive families demonstrate the ways BIPOC affective behaviors are monitored to ensure legibility. Engaging transracial adoptee writings by Rebecca Carroll and Jenny Heijun Wills, Panelist 3

tracks the ways Black and Asian women's "minor feelings" (Hong 2020) circulate in an effort to secure their futures outside of the white adoptive family.

Moderator:

**Lori Askeland**, Wittenberg University

## 020. Stories of Silence, Stories of Strength: A Workshop on Reclamation of Self as An Act of Resistance

General Conference/V. invisibility: reclaiming our voices and ourselves

Workshop

1:30 to 2:45 pm

*Hilton Minneapolis: Floor third - Directors Row 2*

Trauma is the result of widespread violence and unequal power dynamics. How we choose to move into the future is key. As Audre Lorde and Adrienne Rich asserted, through the act of writing, we can refuse silence, witness our own power, and build communities for liberation and healing. Grounded in poetry, theory, and generative somatics, this workshop will provide space for empathy and expression of lived experience. Moving, breathing, writing, and sharing creates community and makes visible the injustice of silence.

Presenters:

**Liz DeBetta**, University of Michigan - Ann Arbor

**Diane L Richard-Allerdyce**, Union Institute & University

**Marcia Dinkins**, Union Institute & University and Blaque Women Rising

## 021. Sweet, Salty, Sustaining and Sacred Feminist Ecologies

General Conference/IV. sweet land of liberty: black/brown land use, ecology, ancestral roots, and waters

Panel

1:30 to 2:45 pm

*Hilton Minneapolis: Directors Row 3*

Participants:

Climate Justice, Climate Rage and the "Sacred Feminine *Jane Caputi, Center for Women, Gender and Sexuality Studies, Florida Atlantic University*

GCCLP and Lift Louisiana dedicated a conference to the "sacred feminine voice" in order to "hear clearly the earth's signal of distress and disapproval." This voice refuses cisheteropatriarchal notions of "feminine." Indigenous as well as intersectional feminists and LGBTQ+ climate activists name the origins of climate chaos in colonialism and toxic masculinity and argue for decolonial and 'feminine' (including a care-taking) model of leadership, rooted in many women's and/or queer, trans, nonbinary, and two-spirit peoples who long have cultivated qualities and traditions of mediation, healing, balancing and caretaking.

What is the "sweetness" in Black Feminist ecological writing?"

*Janaka Bowman Lewis, University of North Carolina at Charlotte*

This discussion will trace "sweetness" related to Black women's roles in land use and in Southern stories, including sweetness as an item of use and production but also metaphorically as care, rootedness, and healing. We will consider Queen Sugar, Jubilee and connections to wellness in Toni Cade Bambara's *The Salt Eaters*, Joanne Gabbin's "A Laying on of Hands: Black Women Writers Exploring the Roots of their Folk and Cultural Traditions," Farah Jasmine Griffin's "Textual Healing: Claiming Black Women's Bodies, the Erotic and Resistance in Contemporary Novels of Slavery," and bell hooks's *Sisters of the Yam: Black Women and Self-Recovery*.

"We seek water: sweet, salty & sacred" *Shenee Simon, S.H.E. Collective, LLC*

This work will explore the sacred natural element of water. Her memories, her purpose, her borders. As Toni Morrison reminds

us, "water has memory". She remembers our sweetest saltiest and sacred memories. As M. Jacqui Alexander reminds us of the sacred crossings of these waters. Jill Scott reminds us in her 1994 "My Petition" for the fight and petition for clean water, clean land and air to feed and nourish our bodies and minds. We seek connectedness and community across borders as Anzaldua reminds us. We seek security. We seek the sacred. We seek the memories. We seek liberation.

More than Chicken and Rice: Biryani as intersectional resistance *farha ternikar, Le Moyne College*

This work will explore biryani as a food that carries cultural, religious and political meaning. earliest memories of talking to my mother about cooking biryani was when my best friend wanted to learn how to make biryani. Using food memories, I developed a nuanced understanding of how biryani recipes are passed on but also what they mean politically to Muslim Indian women. Cooking together and passing on these dishes is an important part of resistance work for women of color in the United States. I build on the theoretical work of intersectional feminist food studies (Forson 2006, Abarca 2006).

Moderator:

**Janaka Bowman Lewis**, University of North Carolina at Charlotte

## 022. Transgressive Pedagogies of Feminist Theory: Conversation with the Editors and Users of Feminist Theory Reader

General Conference/I. teaching to transgress: education from the classroom to the streets

Roundtable

1:30 to 2:45 pm

*Hilton Minneapolis: Directors Row 4*

In this roundtable, the editors of *Feminist Theory Reader: Local and Global Perspectives* (5th edition) will be joined by users of the text to discuss the practical challenges and pedagogical strategies for teaching feminist theory as an intersectional and transnational platform of local/global justice. Asking how to engage differences and borders in feminist theory while recognizing the interconnectedness of our world, the roundtable seeks to explore transnational pedagogies of feminist theory as they are devised within the epistemic framework of the anthology and practiced in US settings without replicating the exclusionary gestures of US exceptionalism or hegemonic feminisms.

Presenters:

**Emek Ergun**, University of North Carolina at Charlotte

**Carole Ruth McCann**, University of Maryland, Baltimore County

**David Rubin**, University of South Florida

**Pamela Thoma**, Washington State University

**Carla Nikol Wilson**, Wake Forest University

Moderator:

**Emek Ergun**, University of North Carolina at Charlotte

## 023. Activism and Advocacy Through Academic Resistance

General Conference/II. burn it all down: activism and advocacy

Panel

1:30 to 2:45 pm

*Hilton Minneapolis: Marquette 1*

Participants:

Teaching What Really Matters: Activism and Service Learning in College Composition *Ashlee Pilcher, Texas Christian University*

This paper explores the creation of a composition course centered on service learning and student activism and agency. This course, entitled *Modern Alchemy: Activism Through Community Writing*, would have students working in and with the local community—with activists, organizers, foundations, etc. connected to social justice movements that they are interested



and invested in—to create public-facing, often multimodal, work in service to that community. Modern Alchemy pushes the boundaries of traditional college writing courses and curriculum while bringing the spotlight to the transformative and alchemical possibilities of students' activist work.

#### Can I Join the Band?: An Academic Allyship Autoethnography

*Natalie Shellenberger, Texas Christian University*

This autoethnography focuses on effective and aspirational allyship in academia, understanding that it is always a work in progress as we continually strive to do better. In order to be effective allies, we must learn from those we intend to support and avoid placing any additional burdens. To that end, in my paper, I examine my own personal experiences, current allyship scholarship from minority groups, and conversations with colleagues about allyship in higher education. My goal is to deliver an adaptable blueprint for other white educators that simultaneously advocates for others, while resisting the white supremacist institutional structures in academia.

#### Pateando Traseros (Kicking Ass): Resisting the Productivity Syndrome Using Autoethnography to Counteract an Academy's Dominant Discourse

*Maria Dolores Perez, TCU*

The following autoethnography addresses resistance against graduate schools' capitalist productivity syndrome using personal recollections, observations from classmates at TCU, and healing counternarratives from two sources—black feminist theorists and personal counselors. I define productivity syndrome as the act of working arduously in graduate school to be “more successful” or “feel good” and forgetting to prioritize our interests, rest, and self-care. This autoethnography strives to advocate for a grassroots form of activism through resistance of white capitalist structures imposed upon graduate scholars in the academy.

Moderator:

*Stacy Keltner, Kennesaw State University*

#### 024. Art (and Poetry) On My Mind: Reclamation and Resistance

General Conference/V. invisibility: reclaiming our voices and ourselves

Paper Session

1:30 to 2:45 pm

*Hilton Minneapolis: Marquette 2*

Participants:

#### Radical Women Self-Portraitists: An Intersectional Exploration of the Poetic Form

*Laura Sweeney, Illinois State University*

As with painting, so with poetry, the saying goes, and perhaps this is why poets, like painters, use the exercise of the self-portrait to practice seeing. A portrait – in poetry or painting – seeks to capture a likeness. But a likeness alone is not enough. The best self-portraits seem to register what it feels like to pass through time from a particular social location and standpoint. They seem to document and reclaim the artist's voice, space, and self. This presentation seeks to discuss several self-portrait exemplars, including the presenter's own works.

#### The Art of Trauma: Disrupting Rape Culture

*Angelina Malenda, University of Iowa*

Well-known trauma theorist Roger Luckhurst dismisses Tracey Emin's artwork as stuck in a cycle of repetitive, excessive confessionalism. This assessment falls radically short of a transformative response in dealing with trauma. I argue that Emin's artwork – indeed, any artwork that expresses trauma – exemplifies resistance and survival, providing a counter-narrative to hegemonic systems that write off embodied knowledge and creation. Luckhurst's critique reflects centuries of academic and theoretical neglect of women and their stories within the public sphere. I unpack Emin's artwork to expose the sustained binary relations in the academy that maintain a public/private divide and perpetuate silencing trauma survivors.

#### Re-envisioning Asian/American Femininity through Ekphrasis

*Karintha Lowe, Harvard University*

Filipina American poet Eileen Tabios reimagines the ekphrastic genre by translating artistic techniques into their textual analogs. Placing Tabios in conversation with object-oriented Asian/American feminisms, this paper argues that Tabios uses ekphrasis to comment upon the ways in which “Oriental” women are made analogous with decorative forms. In doing so, Tabios both critiques the ekphrastic preoccupation with feminized objects while nonetheless borrowing from the form to recuperate historically silent figures. Tabios thus stages a political impasse: how do we give voice to the politically marginalized when that very action corroborates the longstanding associations between racialized femininity and muteness?

#### I Want Some Shuga in My Bowl: Nina Simone and Chloe Bailey's Affirmation of Sexiness, Sensuality and Sexuality.

*Giramata Ines, Gender & Women's Studies, University of Arizona*

In bell hooks' “Oppositional gaze” she argues that black women are not simply agents for visual consumption. This essay analyzes the ways in which a nude portrait of Nina Simone and the audio-visual performance of “Feeling Good” by Chloe Bailey serve as alternative texts for Black women to look back at the world and discuss, perform, affirm and center their sexuality, sensuality and pleasure. I illustrate how art is used to invent possibilities where Black women's sensuality and pleasure does not become a negotiation between themselves and an antiblack world rather a space for self-authorship in the afterlife of slavery.

#### 025. Bodies that Haunt: Rethinking the Political Economy of Racialized Death

General Conference/V. invisibility: reclaiming our voices and ourselves

Roundtable

1:30 to 2:45 pm

*Hilton Minneapolis: Marquette 3*

Inspired by bell hooks's work in feminist of color coalition, this roundtable seeks a politic of gathering with our communities, not only living but no longer and not yet. This conversation unpacks interwoven geohistorical configurations of haunting: centering not only the disruptive return of the unwanted dead of extractive colonial violence but also the modes with which the racialized living may haunt capital production and future beings give warning of ecological and political conditions to come. What methodologies of haunting and being haunted can we read and practice together toward futures that are truly liberatory in being truly collectively determined?

Presenters:

*Sayan Bhattacharya, University of Maryland College Park*  
*Colin Walker Wingate, University of Minnesota-Twin Cities*  
*Naimah Zulmadelle Petigny, RHODE ISLAND SCHOOL OF DESIGN*  
*Emily Marielle Mitamura, University of Minnesota*  
*José Manuel Santillana Blanco, Gender, Women and Sexuality Studies, University of Minnesota, Twin Cities*  
*Aytak Akbari-Dibavar, York University*

Moderator:

*Rachmi Diyah Larasati, University of Minnesota*

#### 026. Considerations for Reproductive Justice in the 21st Century

General Conference/V. invisibility: reclaiming our voices and ourselves

Paper Session

1:30 to 2:45 pm

*Hilton Minneapolis: Marquette 4*

Participants:

Drum Majors for Reproductive Justice: Black Doulas and Their

Impact on Black Families *Vedia Barnett, George Washington University WGSS*

Black women are three to four times more likely to die from pregnancy related causes than white women. Available literature suggests that Black birth workers, in particular - doulas, are a vital component in addressing the racist policies and practices that harm Black pregnant and birthing people who seek medical care. Their advocacy demonstrates the need for a reproductive justice framework in curtailing the harm that is perpetrated upon Black bodies. There is cause to believe that Black birthing people need access to Black birth workers during abortion, pregnancy, childbirth to reduce bodily harm, their deaths and that of their infants.

Teaching about Abortion When It's Dangerous to Even Talk about It *Jeremy Posadas, Stetson University*

This paper explicates a pedagogical approach to teaching about abortion (contextualized within the reproductive justice framework) that I have applied for the past 10 years teaching in Texas, in a gender studies course on diverse U.S. sexual cultures. My approach combines three aspects: confronting what I tell students is the first moral issue in abortion — who gets to decide the rules about it?; creating a new cognitive space for cisgender men to think about abortion; and fostering space for students holding diverse moral convictions regarding abortion to civilly talk with and authentically hear one another as they converse about it.

White Male Rage and Black Maternal Rage: Abortion and Reproductive Justice in 21st Century Novels *Mary Thompson, James Madison University*

This study compares 21st century abortion narratives by the following white and African American authors to consider narrative foci on white male rage or black maternal rage and their implications for the defense of reproductive justice and the recognition of maternal healthcare discrepancies: Hyde, *The Abortionist's Daughter*; Picoult, *A Spark of Light*; Oates, *A Book of American Martyrs*; and Haigh, *Mercy Street*; Parks, *Getting Mother's Body*; and Ward, *Salvage the Bones*.

### 027. Creating Beloved Communities in Ethnic Studies Feminist Classrooms

General Conference/I. teaching to transgress: education from the classroom to the streets

Workshop

1:30 to 2:45 pm

Hilton Minneapolis: Marquette 5

Join our 'beloved community' in honor of bell hooks and the impact she has on our development as feminists of color ethnic studies practitioners. In this workshop, we will collectively reflect on the ways we have answered bell's call to center education as a "practice of freedom" through the sacred practice of teaching. Participants will have the opportunity to engage deeply with hooks' pedagogical philosophies and learn practical ways to apply these lessons in the classroom. We invite teachers (K-16); teacher educators; education, feminist, and ethnic studies majors and scholars; and those committed to liberatory feminist pedagogies to join us.

Presenters:

*Amber Rose Gonzalez*, Fullerton College

*Ziza Delgado Noguera*, Fullerton College

### 028. Exhausted Justice: Telling our Pandemic Stories and Reclaiming Ourselves and Ourspaces for Justice

General Conference/V. invisibility: reclaiming ourvoices and ourselves

Workshop

1:30 to 2:45 pm

Hilton Minneapolis: Marquette 8

Justice work is exhausting, and given the past few years, have we exhausted all of our useful and generative strategies and tactics to foster a

more just and humane world? How do we sustain ourselves when we are exhausted? This workshop will use a world cafe method which will allow participants to tell and listen to each other's stories about rage, love, exhaustion in smaller groups and allow us to build a larger communal sense of how we've they've navigated the past few years in relation to our intellectual, community, and political work.

Presenters:

*Emily Davis*, University of Delaware

*Geoffrey Bateman*, Regis University

### 029. Feminist Resistance in the Global Literary Imaginary

General Conference/VII. writing, researching, and thinking beyond race, place, and space

Paper Session

1:30 to 2:45 pm

Hilton Minneapolis: Marquette 9

Participants:

Outsider to 'The Outsider': Kumud Pawde's Thoughtful

Outbursts *Shalmali Jadhav, University of Michigan*

Placing scholarship by US feminists of color in dialogue with Dalit activist Kumud Pawde's 1981 autobiography 'Antasphot' ('Outburst') raises questions about the role of emotions in feminist politics. Pawde reflects on moments of powerful 'outbursts' in her life while comparing herself to Meursault, the indifferent protagonist of Camus's 'The Outsider.' Insisting that her 'outbursts' are those of thought rather than feelings, Pawde nonetheless wrestles with her emotional vulnerabilities. I argue that although Pawde appears to create a binary between thought and emotion, she actually critiques imperialism while also reimagining affect, rooting it in the context of anti-caste thought in India.

Unfree: Bodies and Labor Crossing Borders in East African Writing *Shirin Edwin, Metropolitan State University, MN*

As labor is sexualized and gendered with occupations and professions divided between traditionally gendered identities, is there such a thing as the "feminization of migration"? Does migration alter gendered roles—maleness and femaleness—or reinforce them? Does migration loosen gendered types and expectations? What factors shape gendered roles among migrant communities? This paper explores the role of religion as a factor in East African writing that significantly impacts gendered migration and the resultant roles from the "feminization of migration." In particular, it examines the Nobel Laureate Abdurazak Gurnah's novel *Paradise* and Somali-British writer Nadefa Mohamed's novel *The Orchard of Lost Souls*.

Writing Here, Reading there : The Bell Jar in Translation.

*Nusaiba J Imady, University of Minnesota-Twin Cities*

This paper argues the ways in which *The Bell Jar*, as translated into Arabic as *al-Nāqūs al-Zujāī*, gives breadth to the felt kinship of female relationships in the novel while also changing how the threat of male violence exists within the text. As a novel that showcases the mental anguish of living under the constant threat of male violence, I examine *The Bell Jar* as a translated text to witness how the story of suffering can become communal because of a language change.

### 030. Perspectives on Reproductive Care, Rights, and Justice

General Conference/II. burn it all down: activism and advocacy Panel

1:30 to 2:45 pm

Hilton Minneapolis: Orchestra Ballroom A

Participants:

Babies and Balaclavas: Embodied Reproductive Labor in Fieldwork *Jennifer Grubbs, Antioch College*

The following paper locates the author at the intersections of ethnographer, mother, and direct-action anarchist. Despite these



embodied nuances, activist-academic-mothers are always already understood through a patriarchal, heteronormative lens. The paper engages with the feminist practice of storytelling to reflect on a multi-year ethnographic study where the tensions of embodiment were a catalyst for liberatory praxis. The author unsettles the binds of being simultaneously not-motherly-enough, not-activist-enough, and not-academic-enough. Although the state of being “not-quite-X-enough” is not new to the field of gender and sexuality studies, the following paper proposes a radical undoing of things that ruptures this paradigm.

Ending Roe in the US, Upending Reproductive Rights in the World *Ozgun Basmaz, Purdue University*

The possible overturning of Roe v. Wade will have global consequences for women and LGBTQI individuals under conservative governments like Turkey. In this presentation, I will discuss how the end of Roe would likely embolden President Recep Tayyip Erdoğan to implement restrictive reproductive healthcare policies and what it would mean for women and LGBTQI individuals in Turkey. With a recognition of the global significance of Roe, I will talk about the urgency of transnational feminist activism and the importance of developing strategies across national and regional boundaries on this pressing issue.

"Fuck SCOTUS We're Doing It Anyway": Abortion Pills and Feminist Care Networks Beyond Unsafe Abortion *Jess Marie Newman, Cornell University*

Global knowledge-sharing and solidarities forged by ongoing struggles for reproductive justice have redrawn relationships between bodies and states, laws and care. This paper puts the most recent plot points in American abortion politics into this global context. When US activists stood on the steps of the Supreme Court on December 3, 2021 in front of a banner that proclaimed, “WE ARE TAKING ABORTION PILLS FOREVER” and swallowed mifepristone and misoprostol (the two drugs comprising medical abortion), they demonstrated the radical safety of self-managed abortion. They also showed that abortion pills can be radically hard to control and easy to swallow.

Seeking Access: Reproductive Healthcare in Film *Marie Drews, Luther College; Christina Vrtis, Luther College*

This presentation examines the possibilities and limitations of two recent comedic films that illustrate restricted access to reproductive healthcare and its impact on high-school-age women. Unpregnant, written and directed by Rachel Lee Goldenberg, premiered in 2020, and Plan B, written by Prathi Srinivasan and Joshua Levy and directed by Natalie Morales, premiered in 2021. Drawing on humor as an opportunity for critical commentary, both films depict queer friendships and mother-daughter bonds as offering networks of resistance in the face of systemic limitations on reproductive freedoms.

### 031. Picture This!: A Visual (Re)membering of Black Girls

General Conference/V. invisibility: reclaiming our voices and ourselves

Panel

1:30 to 2:45 pm

Hilton Minneapolis: Orchestra Ballroom B

Participants:

We Have Feelings Too: Increasing the Visibility of Black Adolescent Girls' Mental Health and Wellness Using Photovoice *Misha N. Inniss-Thompson, Cornell University*

This research uses photovoice as a tool to illuminate the descriptions and visualizations of mental health and wellness by high school Black girls. The analysis suggests that Black girls defined mental health in terms of dealing with emotions, feeling stable/at peace, coping with stressors, and being shaped by the external environment. Further, their wellness was facilitated by spirituality, resistance, and community. Findings suggest that the

intentional use of documentary photography and participatory research methodologies produce rich grounded narratives that can contribute to a holistic understanding of Black girls' mental health and wellness.

Black girl gaze: A visual (re)membering of black girlhood as an act of resistance *Claudine Olivia Taaffe, Vanderbilt University*

Despite the academic potential or achievement of Black girls in schools, they are still thought to be loud, deviant, hypersexual, violent, and needing to be saved. In response to these stereotypes about Black girls, the objective of this paper is to examine, understand and document the knowledge about the realities of girlhood Black girls collectively and (re)member and reconstruct using photography and text.

Navigating Rough Waters: African American Childhoods in the Balance *Bridget Hall, Vanderbilt University*

This paper investigates questions concerning the relationship between discursive structures of racial ideology, the process of social construction, and the formation of public imaginaries that constitute the social and political life of racially and economically marginalized Black girls. Using interviews, discourse analysis, and documentary photography, narratives constructed by Black girls' explorations are made into how these framings are operative today in education, public policy, the justice system, and advocacy work with particular focus on the politics of race, class, and age.

A Womanish Blackgirlhood Cartography *Taqiyah Elliott, Vanderbilt University*

Aptly, this paper will explore the criticality of the epistemological convergence of Blackgirlhood scholarship, Womanism, and Black Girl Geographies and Blackgirl-centered methodologies [i.e. Blackgirl cartography, womanist ethnography, participatory action research] to expose Blackgirls as cartographers of liberatory spaces, cultural workers, and agential architects, who are knowledgeable and able to design models of safe, caring, sacred spaces/places for her identity and learning development.

Moderator:

*Claudine Olivia Taaffe, Vanderbilt University*

### 032. Queer Diaspora, Queer Nation

General Conference/VIII. queer and trans studies: outlining the places where we find ourselves

Paper Session

1:30 to 2:45 pm

Hilton Minneapolis: Orchestra Ballroom C

Participants:

Queer Intimacies on the Bollywood Dance Floor: Desi diaspora, Nightlife and Satrang *Sheena Malhotra, California State University, Northridge*

Building on the work of Kareem Khubchandani's (2020) "Ishtyle. Accenting Gay Indian Nightlife" and Lauren Berlant's work on queer intimacies, this autoethnographic study is an embodied mapping of the dance floor as a space where homosocial and homoerotic gestures, friendships and performances bring the desi diaspora together to create community and claim queer space. Focused on a queer South Asian community organization, this paper tacks between the queer intimacies and failed romances of the Bollywood dance floor. It documents the space for brown queerness to dance and story tell and protest and socialize in the midst of white queer hegemonies.

Queer Somalis in Minnesota – Neither fully queer nor Somali? *Dominik Drabent, Minnesota State University, Mankato*

After Jasbir Puar's coining of the term “homonationalism,” many scholars have highlighted the impact homonationalism has on communities abroad. The state of Minnesota has the largest

Somali community in the United States. However, queer Somalis have concerns about their belonging to the imagined community of Somalis in the US and their visibility in the larger queer community. In this paper, I discuss my current research about the impact of homonationalism on the queer Somali community in Minnesota by utilizing a transnational feminist approach.

**Swimming Queer: Moving with Contemporary Polish Queer Literatures** *Ela Przybylo, Illinois State University*

This talk considers the role that Polish literature plays in contemporary global queer literatures, focusing on Tomasz Jedrowski's novel *Swimming in the Dark* (2020). *Swimming in the Dark* provides tensions around Polish heteronormativity and its role in maintaining a patriotic Polish identity entangled with whiteness and resistance to Polish occupation. Arguing that *Swimming in the Dark* is part of the new wave of global queer literatures, I argue that it reconfigures Polish identity through placing pressure on binaries that are key to contemporary Polish formation, and namely gay and straight, East and West, Polish and foreigner, and state-socialist and democratic.

**033. "Talking Back": Examining Feminist Voice(s)**

General Conference/V. invisibility: reclaiming our voices and ourselves

Paper Session

1:30 to 2:45 pm

Hilton Minneapolis: Orchestra Ballroom D

Participants:

**Etymology of Black Rage: Gwendolyn Brooks's Ballad of Pearl May Lee** *LaShonda R Carter, Riverside City College*

In her provocative 1945 lynching poem, Gwendolyn Brooks's narrator, Pearl May Lee, tells a caustic tale of witnessing her lover Sammy's lynching after being accused of "rape." Pearl May Lee relates sentiments of intense rage. Drawing on the 1961 interview between James Baldwin, Lorraine Hansberry, et al., and Audre Lorde (2013), this paper theorizes the organization of "symphony of anger" necessitated by the Longue durée of bearing witness to anti-Black lynching violence. Through the acrimonious declarations of Pearl May Lee, Brooks reclaims and declares the silenced and marginalized experiences of Black women as witnesses and bearers of lynching violence.

**"Not Mad, Just Interest": Curiosity as a Black Feminist Political Feeling** *Jakeya Caruthers, Drexel University*

This paper examines four literary, archival, and performance accounts to analyze the role of curiosity in black women's management of oppressive structural and socio-political arrangements. This paper also investigates the role of curiosity in black women's formation of agonistic amusement which works to unfix the affective terms and sometimes the practical consequences of oppressive relation. By focusing on curiosity and agonistic amusement, we may uncover an overlooked or "invisible" but useful element of black women's political affect (and with it, political action) which might otherwise get reduced to rage, grief, or resignation.

**Writing Rage: Maternal Fury in Contemporary American Women's Fiction** *Beth W Capo, Illinois College*

Patriarchal culture is built on women's unpaid and unseen reproductive and emotional labor. The caregiver script of fulfilling selflessness has been shredded in recent nonfiction, including Lockman's *All the Rage*, Chemaly's *Rage Becomes Her*, and Traister's *Good and Mad*. This paper examines how contemporary American women novelists make visible the enraged mother and considers what "power" these works have to reshape cultural conversations. Rachel Yoder's *Nightbitch* (2021), Dana Spiotta's *Wayward* (2021), Lynn StegerStrong's *Want* (2020), and *The Need* by Helen Phillips (2019) depict maternal fury in realistic domestic narratives. These novels will be contextualized amidst recent critiques of white feminism.

**Yvonne Vera's The Stone Virgins: A Representation of Women's Presence in Zimbabwean Politics** *Gloria Ajami Makokha, Kenyatta University*

This paper focusses on Yvonne Vera's *The Stone Virgins*, with an aim of explaining how the female characters, who represent African women in Zimbabwe, struggle to reclaim their voices in a patriarchal environment that gags them. These women play a crucial role in Zimbabwe's fight for independence, which in itself should enable them be heard in postcolonial Zimbabwe, but ironically does not. This situation informs their struggle to be heard.

**034. Love from Margin to Center: Community and Care as Liberatory Practices in Academia**

General Conference/I. teaching to transgress: education from the classroom to the streets

Panel

1:30 to 2:45 pm

Hilton Minneapolis: Floor third - Rochester

Participants:

**Coming to Care Consciousness: Rewriting Academic Culture** *Kelan L Koning, CSU Northridge*

For marginalized folks, care is often a central element of our academic journeys. bell hooks' work has been a significant partner in my own journey to care consciousness, showing me the possibility of academic language and inviting me into a field that, until then, didn't seem designed for people like me. In this piece, I offer my learning and teaching journey, from "troubled" youth to Mad educator, and how, through love as praxis and the frameworks of CRTL and Disability Justice, I invite my students to join me in finding their own voices, to unapologetically connect with their own bodyminds.

**Coming Home to Care: Creating Space for my Bodymind** *Erin T Masters, California State Polytechnic University, Pomona*

Care has created home in myself and in the spaces I occupy. While my journey with care did not start with bell hooks as I wasn't introduced to her until my third year of college, she has become an integral part of my understanding of care. She has shown me that love must be the center. I explore how care has affected me as a learner, how it has helped me combat the rigidity of academia, how care has encouraged me to be the best and most authentic version of myself, and how care has created home in my bodymind.

**Care as Defiance: Re-Framing the Classroom as Mad, Queer Love Space** *Shayda Kafai, California State Polytechnic University, Pomona*

Care as praxis severs the oppressions that regulate us in the classroom; as seedling, as growth, care in the classroom creates generative, transformative openings. Framed as what the Queer Futures Collective calls "thoughtfeelings," I explore how bell hooks' lessons of care and love provided me with the frameworks to re-imagine the classroom Madly, queerly. I weave hooks' rendering of the classroom as a place of freedom with Disability Justice principles, particularly sustainability, interdependence, and wholeness to ask, how might care as defiance reinscribe the classroom as accessible for all our bodyminds?

Presenter:

*Kelan L Koning, CSU Northridge*

**035. Leading & Navigating: Women\*, Gender, and Sexuality Center (WGSC) Strategies in this Changing Landscape**

Women's Centers Pre-Conference

Workshop

1:45 to 3:00 pm

Hilton Minneapolis: Boardroom 1



Given the changing landscape within higher education today, the burden on women's centers and their leaders to justify their work and existence continues to take its toll. This workshop will provide a space to share views on the future of campus-based Women\*, Gender, and Sexuality Centers (WGSC), examine the decision-making and navigation strategies of WGSC leaders, and consider collective strategies and partnerships moving forward. \*all who experience life through the lens of woman in body, spirit, identity - past, present, future, and fluid (Gender Equity Resource Center, 2019)

Presenter:

*christine (cici) ambrosio*, University of California, Berkeley

### 036. Supporting the Entire Lifecycle of a STEM Career

Women's Centers Pre-Conference

Workshop

1:45 to 3:00 pm

Hilton Minneapolis: Boardroom 2

Treating the current symptoms of women being the minority in STEM fields is vital; however, in order to broaden our impact, the Flora Stone Mather Center for Women has created programming for a variety of stages of life for a woman in STEM, ranging from K-12 engagement all the way to faculty allyship programming. The goal of this is to not only better conditions for women currently working in STEM, but also to create a more diverse STEM ecosystem in the future.

Presenter:

*Erika Nicole Howard*, Case Western Reserve University

### 037. Workshop: Curriculum Assessment and Redesign for Equity, Engagement, and Student Success Within and Outside the Major

PAD Pre-Conference

Paper Session

1:45 to 3:00 pm

Hilton Minneapolis: Conrad A

### 038. Strategies for Recruiting Majors and Minors

PAD Pre-Conference

Paper Session

1:45 to 3:00 pm

Hilton Minneapolis: Floor second - Conrad B

### 039. Teaching with Ms.: Reproductive Justice in the Post-Roe Era

NWSA

Pre-Conference

2:00 to 2:30 pm

Hilton Minneapolis: Floor second - Symphony 4

Led by Lorreta J. Ross, Smith College and Karon Jolna, Ms. Classroom. We will be introducing the new Ms. Guide: Reproductive Health, Rights and Justice, introduced by Carrie N. Baker and Loretta J. Ross and talk about innovative ways to use Ms. resources in high school classes. Ms. Classroom will provide complimentary access to teachers and their students, as well as free hard copies of the two current issues of Ms.

Presenters:

*Loretta J Ross*, Smith College

*Karon Jolna*, Ms. magazine

### 040. Black Feminist Poetic Inquiry as Pedagogy and Practice

NWSA

Pre-Conference

2:45 to 3:45 pm

Hilton Minneapolis: Floor second - Symphony 4

led by Qiana M. Cutts, Mississippi State Participants in this workshop will explore Black feminism and poetic inquiry as pedagogy and practice, specifically focusing on understanding the tenets of Black feminism as abolitionist work and poetic inquiry as language and lived experience centered in healing and transformation.

Presenter:

*Qiana M. Cutts*, Mississippi State University

### 041. Sharing Stories from 1977: Transgressing with Intersectional Feminist Digital Humanities

General Conference/I. teaching to transgress: education from the classroom to the streets

Workshop

3:00 to 4:15 pm

Hilton Minneapolis: Floor third - Boardroom 3

This educators workshop introduces the Sharing Stories from 1977 feminist digital humanities project documenting and preserving the 1977 National Women's Conference (NWC), the only federally funded and arguably most diverse gathering of American women of its kind. Since 2017, this collaborative project has involved over 1000 educators and students in women, gender, and sexuality studies and humanities classrooms. The goal is ambitious: to capture women's grassroots organizing and political engagement before, during, and after the NWC through thousands of participant stories and assessment of the NWC legacy. Panelists will share the history of the project and how to get involved.

Presenters:

*Sarah B. Rowley*, DePauw University

*Jamie Wagman*, Saint Mary's College

*Leandra Zarnow*, University of Houston

*Nancy Beck Young*, University of Houston

Moderator:

*Leandra Zarnow*, University of Houston

### 042. Spaces in-between: Relational methodologies of gender, race, caste and age

General Conference/VII. writing, researching, and thinking beyond race, place, and space

Panel

3:00 to 4:15 pm

Hilton Minneapolis: Floor third - Directors Row 2

Participants:

Not a hater, but not quite a fan: Employing a methodology of awkwardness in studying fandoms *Adriane Brown, Augsburg College*

This paper discusses the "methodology of awkwardness" employed in my current book project, which studies the salience of gender and race among adult fans of "kid stuff"--cosplay, comics, LEGO, and Disney. As a novice at fan conventions, I approached this project with equal curiosity and uncertainty. Rather than trying to blend in with superfans, I used my inexperience as a methodological tool for building relationships with fans who are often suspicious of researchers. I also discuss the challenges of conducting research across a range of physical and digital spaces, including in-person conventions, pandemic-era digital conventions, and social media communities.

"I was afraid you forgot about me": Intergenerational relations in research with incarcerated girls *Mary Thomas, Ohio State University*

This paper considers the intergenerational and interracial relations established between me and adolescent youth held in a juvenile detention facility over the course of a two-year research project. Drawing on letters written by the youth to me, and interviews with them, I examine their fears and anxieties about erasure and invisibility that our research relations provoked. I offer a methodology of understanding these fears both in and beyond the carceral setting so that juvenile justice research and abolition movements drawing on its lessons not focus too exclusively on the confined spaces of prison and its evident injustices of youth incarceration.

Desire, detention, and disruptions: Girls' negotiation of researcher-participant relations in juvenile detention *Sujatha*

*Subramanian*

This paper considers transgressive moments during my ethnographic research with working class and oppressed caste girls confined at a juvenile institution in Delhi, India. I examine how girls approached my position as an outsider to the institution to negotiate access to avenues of pleasure and sexual desire within a space where they are policed and punished for their sexuality. My paper asks how adult researchers can practice solidarity towards youth research participants situated within contexts of confinement and control.

Moderator:

*Sam R Schmitt*, Texas Woman's University

**043. Subjection & Subjectivity: Muslim Women's Futures and Relational Organizing**

General Conference

Panel

3:00 to 4:15 pm

*Hilton Minneapolis: Directors Row 3*

Participants:

Beyond the Stereotypes: Examining Representations of Muslim Women in Television Series in the United Kingdom and the United States *Sharmeen Jariullah, Texas Christian University*

Representations of Muslim women in entertainment media are influenced by Orientalism and continue to be fueled by restrictive stereotypes. The interpretive study analyzes media representations of Muslim women, resulting in tropes and archetypes, consequently influencing contemporary entertainment media. The paper discusses four television series from the United States and the United Kingdom to provide support for examples of the reproduction or dismantling of established tropes and archetypes. I propose how an intersectional framework can be utilized to decolonize stereotyped and monolithic representations of Muslim women in the media, specifically in entertainment and television programming, to create holistic Muslim women characters.

Conceptions of a Feminist Nation in the Oppositional Agencies of RAWA and the PKK *Ozum Yesiltas, Texas A&M University-Commerce*

This study investigates how women's movements, which identify nationalist-feminist, articulate sexuality within their oppositional agency. The project undertakes a comparative analysis of the Kurdistan Workers' Party (PKK) in Turkey and the Revolutionary Association of the Women of Afghanistan (RAWA) and explores how each movement approaches the institution of marriage as a site where gender relations are questioned and renegotiated. The purpose of the paper is to centralize sexuality in the study of social and political movements in the Middle East through an analysis of how national liberation and sexual politics intersect within Kurdish and Afghan women's respective feminist agendas.

Women, Marriage, and Reproductive Labor in South Asian Muslim Imaginaries *Samira Musleh, University of Minnesota - Twin Cities*

Drawing from theoretical frameworks from feminist philosophical and materialist feminist debates on equity in marital labor and monetary distributions, and based on in-depth interviews of college-educated Bangladeshi Muslim women, this paper addresses the ways in which women conceptualize an egalitarian distribution of labor and money in the Islamic marriage in the backdrop of capitalist work ethic, patriarchal control, and orientalist fantasies regarding gender relations in "the East" and "the Islamic world".

**044. Spaces of Identity & Change: Unsettling Racial and Social Hierarchies**

General Conference

Panel

3:00 to 4:15 pm

*Hilton Minneapolis: Directors Row 4*

Participants:

The Political Implications of Care: Belinda Sutton and the Stakes of Memory *Mary Amanda McNeil, Harvard University American Studies Program; Kyera Singleton, University of Michigan, Ann Arbor*

This paper centers the life of Belinda Sutton, a formerly enslaved woman who successfully filed for a pension from the Royall Family in 1783. Drawing from poetry, original archival research, and our personal experiences as public humanities practitioners, we seek to write a narrative of Sutton's life that moves beyond the 1783 petition. This endeavor, we argue, is rooted in a Black Feminist ethics of care, as we suggest that much scholarly and popular attention to Sutton reduces her life to a singular event.

Radical Gestures: Performing Coalition Politics in Toni Morrison's *Paradise* *Elaine Michelle Cannell, University of Wisconsin-Madison*

My presentation revisits Toni Morrison's 1998 novel *Paradise* through an interdisciplinary perspective, bringing performance and literary studies together with Black feminist theory. I argue that *Paradise*'s 1970s setting intersects social movement history and performance art to transform the community-creation at the novel's core into an embodied and affective enactment of coalition politics. By revisiting works like *Paradise* through an interdisciplinary lens of what I call "inter-formality," we can better account for the formal and historical multiplicity of the art, affect, and activism of the radical 1970s.

The Internet as an Institution: From Conceptualization to Analysis *Gina Marie Longo, Virginia Commonwealth University*

A new generation of up-and-coming feminist social science scholars has been pursuing their research agenda using digital spaces and data to investigate our social world. Yet, feminist digital research is still subject to more mainstream disciplinary criticism, especially when it comes to publishing and disseminating peer-reviewed work. I suggest that a necessary first step to remedy this is the conceptualization of the digital spaces we study. What are the Internet and its digital spaces therein? Using Patricia Yancy Martin's framework on gender as an institution, I argue that feminist scholars study the Internet as a social institution.

Women of Color Witches: Feminist Depictions of U.S. Witchcraft in Traditional and Digital Writing Spaces *Samina Gul Ali, Kean University*

My presentation explores how younger generations of women of color in the United States are utilizing both traditional publishing and digital spaces to find communities interested in modern day witchcraft as a response to contemporary manifestations of white supremacist patriarchy in their everyday lives. I place Amanda Yates Garcia's *Initiated: Memoirs of a Witch* (2019), Mingmei Yip's *The Witch's Market* (2015), and Mya Spalter's *Enchantments: A Modern Witch's Guide to Self-Possession* (2018) in conversation with blogs, podcasts, and social media by women of color who identify as witches to investigate how witchcraft has regained popularity as a religious/spiritual feminist practice.

**045. A "paradise of peace"? Women, War, and Peacebuilding**

General Conference/V. invisibility: reclaiming our voices and ourselves

Paper Session

3:00 to 4:15 pm

*Hilton Minneapolis: Marquette 1*



#### Participants:

The Congolese Women involved in Peacebuilding between 1997 to 2003 *Marie Rose TSHITE BOTSHILA, University of Cincinnati - Dept of Women's, Gender, and Sexuality Studies*

This presentation will showcase Congolese women's involvement in peace negotiations between 1997 to 2003. After 32 years of dictatorship the regime changes in the Democratic Republic of the Congo did not guarantee peace. Militias used rape as a weapon of war and patriarchal rules were emphasized. It is in that hostile situation, that women started to advocate for their participation in political peace negotiations. This research will be based on the analysis of archival resources and interviews. The information will be qualitatively analyzed using critical Feminist discourse analysis and theory to explore practices of normalized patriarchal discourse during the peace negotiations

The Role of Grassroots Feminism in Demilitarization and Peace-Building in Afghanistan *Tahmina Sobat, University of Minnesota, Minneapolis*

My research "The Role of Grassroots Feminism in Demilitarization and Peace-Building in Afghanistan" offers a new narrative of Afghan women's advocacies for their lives and analyzes US's counterterrorism strategies in implementing peace negotiations with the Taliban, concerning women's conditions. Relying on discourses analysis of Afghan women's participation in peace-building processes before the fall of Afghanistan into the Taliban's hands, I will discuss how Afghan women and other minorities felt marginalized from the decision-making process of peace-building. With this research, I aim to find possible answers to the question of what went wrong during the recent process of peace in Afghanistan.

Women & War: Would it be different if Women Ruled in Russia & Ukraine? *Mary Lenzi, Univ. of Wisconsin-Platteville*

"If Women Ruled the World, Would Things Be Different?" was a timely topic of a Washington, D.C. dinner roundtable of women leaders (December 1999). On this May day 2022 and daily since the Russian invasion of Ukraine (2/24/22), we ask again whether there would be such wars if women ruled and were political decision-makers. We need to scrutinize this current war in examining how gender roles and treatment in the 21st century show that "performing one's gender" may entail different kinds of warfare and practices for males and females.

#### 046. Asian American Feminisms: Witnessing, Resisting, and Reclaiming

General Conference/V. invisibility: reclaiming ourvoices and ourselves

Paper Session

3:00 to 4:15 pm

Hilton Minneapolis: Marquette 2

#### Participants:

The Practice of Active Witnessing: Beyond the Dichotomy of Deserving/Underserving Victim *Jessica Tjiu, The Ohio State University, Columbus*

I explore the critical engagement of witnessing the Women's Column of Strength, a comfort women monument located in San Francisco, California. This monument illuminates the historical remembrance of comfort women's trauma and sexual violence under the Japanese militarized sexual slavery during World War II. In the effort to subvert the notion of "choice" in the dominant discourse, former comfort women insist on their youth to illustrate their limited options and their inability to choose. Nevertheless, the act of witnessing must require an in-depth and reflective practice of understanding how the issue of comfort women is visually and discursively represented.

Kawaii Sweets and Boba Liberalism: Consuming Asian

American Girlhood *Erica Kanesaka, Emory University*

This paper explores how transnational Asian American girls' culture is interlaced into "boba liberalism," or the reduction of Asian American politics into a form of mainstream liberal activism symbolized by the sweet beverage. By reading Asian American teen romance novels that thematize the contemporary popularity of boba and other cute Asian treats, it unfolds the ambivalent feelings of desire and disgust that Asian American girls' culture provokes, while challenging the misogyny and elitism underlying the dismissal of these pleasures as childish, feminine, and frivolous.

Gendered and racialized romantic experiences of second-generation South Korean women during the Covid-19 pandemic *Jeewoo Shin, University at Albany, SUNY*

The research investigates how the monoracial representation of South Korea and gendered beauty standards jointly influence the second-generation women of mixed race/ethnicity during the Covid-19. In the narrative that associated foreign nationals with higher Covid-19 infection risk, the pandemic has exacerbated racialized experiences of second-generation South Korean women. Given that the majority of the immigrant parents come from the Global South, racial standards for women's bodies may limit their romantic activities due to their "exotic" looks. Therefore, looking "less" Korean may put more toll on second-generation Korean women's romantic relationships as they face racialized health concerns and beauty norms.

Reclaiming Our Asiancy: Undoing the Imposed Invisibility of Asian Women *Eileen Chung, Texas Woman's University*

Xenophobic scapegoating during COVID-19 has led to a rise in anti-Asian hate that has disproportionately affected Asian women. The misconceptions of Asian women as "submissive" and "meek" in their imposed invisibility have very observable and tragic consequences. The inability to derive OurVoices, OurStories, OurSpaces, and OurSelves with subjective nuance is a phenomenological affront, thereby revoking our agency – in this case, "Asiancy." By drawing from the works of Sandra Lee Bartky, erin Khuê Ninh, and Robin Zheng, I strive to make sense of the collective grief and rage that Asian women are experiencing.

#### 047. Black Women and Mental Health: And Still We Rise

General Conference/V. invisibility: reclaiming ourvoices and ourselves

Roundtable

3:00 to 4:15 pm

Hilton Minneapolis: Marquette 3

This roundtable provides critical conversations about the mental health of Black Women as we navigate and challenge the stereotypes, popular culture images, and micro-aggressions. Central to this discussion is an exploration of the negative consequences of the "Strong Black Woman" trope on the psychological, physical and subjective well-being of Black women. Grounded in a womanist perspective, we explore the journey to of healing and empowerment. Implications of a "sistah circle" are discussed- And Still We Rise.

#### Presenters:

*Bernadette Holmes*, Norfolk State University

*Erica R. Russell*, Norfolk State University

*Ernestine Duncan*, Norfolk State University

*Khadijah Olivia Miller*, Norfolk State University

#### Moderator:

*Bernadette Holmes*, Norfolk State University

#### 048. Writing in the Margins: Positionality, Situated Knowledges, and the Ethics of Developing Scholarship

General Conference

Roundtable

3:00 to 4:15 pm

*Hilton Minneapolis: Marquette 4*

This roundtable aims to critically analyze knowledge production within academia by using feminist research methods and methodologies that examine the institutionalization of Women's and Gender Studies. As graduate students in this field, negotiating between our radical politics and the culture of the academic institution informs our research practices. Drawing on these experiences, the central question for the discussion is: what does it mean to decolonize our methods and conduct feminist research? Our goal within this discussion is to examine the connections between knowledge produced within and outside academia to work collaboratively towards communal liberation.

Presenters:

**Lauren Roundtree**, DePaul University Women's and Gender Studies

**Shameem Razack**, DePaul University

**Dulce Zarinana**, DePaul University, Department of Women's and Gender Studies

**Grace Christine Siegelman**, DePaul WGS

**Keish Lozano**, DePaul University Women's and Gender Studies

Moderator:

**Aviv Goldman**, DePaul university

#### 049. Contesting Patriarchies and Paternalisms

General Conference/II. burn it all down: activism and advocacy

Paper Session

3:00 to 4:15 pm

*Hilton Minneapolis: Marquette 5*

Participants:

Daddy Lessons: NGO's Usage of Family Discourses in Legitimacy Building *Marcy Quiason, Lawrence University, Gender Studies*

Engaging subtheme #2, burn it all down: activism and advocacy, this paper interrogates the question: How do anti-gender based violence non-governmental organizations (NGOs) justify their work in political and social environments that are resistant to them burning it all down? Through a content analysis of the websites of anti-domestic violence organizations in the US and the Philippines, I explore how anti-gender based violence NGOs deploy and defy heteronormative, cissexist and racist discourses in the ways they justify their work.

Media Framing of Marriage Practices in Afghanistan *Hakima Afzaly, University of Northern Iowa*

In my paper, I analyze how marriage practices, such as dowry, bride price, and the "virginity ritual," are described in newspapers and magazines of Afghanistan. In particular, I explore how the popular press, such as 8 Sobh and Khama Press in Afghanistan frame their discussion of marriage practices. The findings from this analysis reveal that marriage in the newspapers and magazines of Afghanistan are framed as an economic issue.

Sexual Objectification of Women in Malawi *Patrick Mwanjawala, University of Cincinnati*

This study examines sexual objectification of women in Malawi since the attainment of democracy, 1994. Feminist views on sexual objectification in Southern Africa focus on the rape culture perspective (Petrus 2017). The rape culture narrative revolves around the normalization of rape against women. The forcibly undressing of women is an extension of rape culture in which men view women as objects for sexual pleasure. Since rape culture confines women to vulnerable positions, it deemphasizes feminist agency against rape and the dressing attacks. This study aims to demonstrate how women's rights activists have confronted rape culture and dressing attacks public spaces.

'They got oppressed all day and now they're angry':

neurodiversity, rage, and solidarity *Margaret F. Gibson,*

*Renison College, University of Waterloo; Patricia Noelle Douglas, Brandon University*

What do we do with rage in discussions of neurodiversity? This paper builds upon findings from an ethnographic project with 60 interview participants in Ontario, Canada, who talked about the meaning and use of neurodiversity in their lives. Parents, providers, and neurodivergent people described navigating a polarized, conflictual landscape. People recounted that who they discussed neurodiversity with, where, and how, was shaped by anger: their own, and that of others. We will ask what gender studies and related social justice fields can do with anger, with rage, and with the challenge of finding solidarity across emotionally turbulent histories.

A Touch of Haunting (Violences) and Pleasure: A Feminist Fabulation *Nelli Sargsyan, Marlboro Institute for Interdisciplinary Studies, Emerson College*

Crafted as an Armenian fairy tale and drawing on ethnographic research, poetry, and songs, this paper grieves the overwhelming wreckage of environmental degradation, sex-selective abortions, and war—caused by the ongoing and pervasive death-making project of ethnonationalist patriarchy and capitalist extraction in Armenia—before it transforms the grief into pleasure. Animated by Indigenous, Black, and Armenian interdisciplinary feminist elders and comrades, the key protagonists—a leopard and a butterfly, both endangered and threatened by mining—gather and weave stories of interspecies life and death-making, to offer forms of relationality that sustain life, while also tending to its (historic) hauntings.

#### 050. Decolonial Wonderlands: Undermining Colonization and Neo-Imperialisms

General Conference

Panel

3:00 to 4:15 pm

*Hilton Minneapolis: Marquette 6*

Participants:

Catastrophic Responses: Ecology, Masculinity, and Settler Colonialism in Canada's Extractive Industries *Amber Muller, University of California, Davis*

In 2020, in response to increasing cultural and ecological catastrophe which has been accelerated by unchecked encroachment of extractive industries onto unceded Indigenous lands in Canada, Wet'suwet'en peoples established Unist'ot'en camp and tribal peoples blocked railways in solidarity. In 2022, a "Freedom Convoy" comprised of truckers opposed to cross-border vaccine and quarantine mandates formed in western Canada with the purpose of traveling to and occupying the nation's capital. Together, these two sites of analysis offer a framework for understanding how understandings of catastrophe and responses to catastrophe are deployed in service of upholding racial hierarchies and settler colonialism.

Colonizing Kinship: Restricting Transnational Adoptions from Pakistan to Canada *Sharifa Patel, Mount Allison University*

This paper analyzes transnational adoptions from Pakistan to Canada to explore how the Canadian state colonizes kinship. Pakistan uses the Islamic practice of "kafala" (guardianship) rather than adoption, and as a result, Canada restricts transnational adoptions from Pakistan, arguing that "guardianship" violates The Hague Convention. I argue that immigration policies determine who constitutes kin based on rigid Western European definitions of kinship. These policies follow a long history of the Canadian state colonizing kinship through policies that removed Indigenous children from their parents (the Sixties Scoop, Residential Schools, and contemporarily, the overrepresentation of Indigenous children in Canada's child welfare systems).

Theorizing Decolonial Feminist Memory through The Woman,



the Orphan, and the Tiger (2010) *Seon-Myung Yoo, Texas A&M*

This paper theorizes decolonial feminist memory through a reading of Jane Jin Kaisen's documentary film *The Woman, the Orphan, and the Tiger*. In contrast to the indecipherable opening scene of the film where we hear voices that gradually grow louder until they merge into a large cacophony of voices, the film pieces together memories of disparate women scattered along the long history of imperial and state governance of women's bodies—specifically those of Comfort Women, military camptown sex workers, and transnational adoptees. I argue that such connective memory in cultural production brings forth decolonial feminist memory.

**051. Embodied Social Justice: Pleasure, Play, and Movement toward Radical Self-Love and Collective Transformation**

General Conference/II. burn it all down: activism and advocacy Workshop

3:00 to 4:15 pm

*Hilton Minneapolis: Marquette 7*

Art and artistry meets politics and poetry through movement, music, medicine, and meditation in this activity-based workshop. Through embodied movements, alongside inspiration from Black feminists like adrienne maree brown, Sonya Renee Taylor, Alexis Pauline Gumbs, and Gail Parker, here is where our practice, activism, and advocacy are stoked by radical self-love as embodied social justice shifts the energy from “burn it all down” to “move and be moved.” Here is where we come together to breathe, to move, to love, to play, to find pleasure, and to heal as our collective “work fits and has a space to grow.”

Presenter:

*Sarah Hentges*, University of Maine at Augusta

**052. Feminist Praxis of Resistance: Shifting Culture and Creating Pathways to Freedom**

General Conference/II. burn it all down: activism and advocacy Roundtable

3:00 to 4:15 pm

*Hilton Minneapolis: Marquette 8*

This roundtable explores how two departments (The Climate and Response Team of Prevention, Outreach and Education and Academic Specialists in African American & African Studies) at Michigan State University are not only handling the challenges of COVID-19, but attempting to shift the culture of gender based violence and institutional racism at MSU. Key to each departments work is their utilization of feminist theory and its translation to praxis.

Presenters:

*Chamara Jewel Kwakye*, Georgia State University

*Lydia Weiss*, University of Cincinnati

*LaShondra Renea Hemphill*, Michigan State University

*Yvonne Morris*, Michigan State University

Moderator:

*Durell M. Callier*, Miami University

**053. Grounding Pedagogies: Remaking the Classroom through Writing, Researching, and Teaching Geographies of Justice**

General Conference/VII. writing, researching, and thinking beyond race, place, and space

Workshop

3:00 to 4:15 pm

*Hilton Minneapolis: Marquette 9*

This workshop is an illustration of the varied and interconnected ways that each of us employs “grounded pedagogies” in our research, writing and teaching. Drawing upon anti-oppressive feminist histories, grounded pedagogies creates co-constitutive spaces of learning. It takes to task the exhibitions of power that have done violence to the feminist pedagogical imperatives of speaking to and with our environments. This is a working meeting focused on producing embodied healing through the practices of

herbalism, spiritualism and storytelling.

Presenters:

*Vanessa Lynn Lovelace*, University of Massachusetts Dartmouth

*Caryl Nunez*, University of Connecticut

*Heather M. Turcotte*, UMASS Dartmouth

**054. Exhibitor Booths**

NWSA

NWSA Special Event

3:00 to 7:00 pm

*Hilton Minneapolis: Floor third - Minneapolis Ballroom EFG*

**055. Perceptions and Realities of Childbearing and Childless Women**

General Conference/III. ain't i a wummon: identity, feminism and ideology

Paper Session

3:00 to 4:15 pm

*Hilton Minneapolis: Orchestra Ballroom A*

Participants:

Representation of Motherhood in Popular Magazine Brand Print and Online Content *Julia M Mason, Grand Valley State University*

Feminist theorizing about motherhood has identified how the images, messages, and ideologies reinforce impossible standards for all mothers but marginalized mothers are additionally distanced as the messages are particularly damaging for women of color, poor women, women with disabilities, queer, and trans women. Mainstream motherhood ideals constrain women's choices and impact identity formation. This paper extends previous feminist theorizing about motherhood and magazine representation by analyzing the images, messages, and ideologies about motherhood produced and distributed in both print and online from four popular magazine brands (Glamour, Cosmopolitan, Parents, Women's Day) from 2016-2021.

“I come and go as I please”: Social Class and Black Childless Women's Gendered Subjectivities *Austin C Lee, University Of Pennsylvania*

Existing accounts of childlessness overwhelmingly focus on middle-class women, while the literature on poor and working-class women often presupposes motherhood. Furthermore, although analyses of motherhood have well demonstrated that conceptions of motherhood vary by race, childlessness scholars have not similarly interrogated the role of race in altering childless women's conceptions of childlessness. Drawing on in-depth interviews with a cross-class sample of forty middle- and working-class childless women, this paper examines how race, class, and parental status shape the gender subjectivities of self-identified childless Black women across the class spectrum.

Money and Gifts Do Talk: New Motherhood among Indonesian Transnational Female Domestic Workers *Diah Irawaty, State University of New York (SUNY) Binghamton*

This study scrutinizes the impacts of the practices of sending money and gifts among Indonesian transnational mothers working as domestic workers on shifting traditional norms and practices of the family and motherhood. It addresses the unique agency of migrant mothers in facing economic hardships and challenging the state's expectations of good motherhood. It investigates specific sources and contexts of the development of their agency as woman, mother, wife, worker, citizen, and member of the society. This research will contribute to understanding more insights on the construction of feminist political consciousness or subjectivity among women from grass-root or rural areas.

**056. Performance and Movement as Liberatory Practices**

General Conference/V. invisibility: reclaiming our voices and ourselves

Paper Session

3:00 to 4:15 pm

Hilton Minneapolis: Orchestra Ballroom B

Participants:

Personifying Resistance Through Embodied Performance:

Performing Pedigree *Brittney Simone Harris, Brittney S. Harris*

Embodying creative resistance against social inequality, Pedigree is a short solo performance piece about personal acceptance and recovery from the implicit influences of racial hatred and violence. This applied theatre work is relevant in providing insight into a cathartic resolution and civil dialogues beyond the headlines and #hashtags. The question explored is: can embodied storytelling be used as a tool for evolving how Black narratives of resilience are archived, shared, remembered, and incite a dialogue in promoting social reform and change? This proposal includes a showing of Pedigree and discussion on the concept of the "performance of resistance through narrative".

Who Is That Girl I See? Ariana Amour's Burlesque "Reflection"

*Alyssa Stover, The Ohio State University*

When Disney released the 1998 film *Mulan*, a generation of children (and some adults) belted along with Christina Aguilera's, "Reflection," asking "When will my reflection show who I am inside?" In 2018, New Orleans neo-burlesque artist Ariana Amour took to the stage with a tribute to the iconic character and song. In this paper, I employ a close reading of "Reflection: A Trans Woman's Nerdlesque Tribute to *Mulan*," to highlight the layered neo-burlesque and drag techniques present in Amour's poignant act of re-purposing and re-claiming this iconic character and song to claim space as a trans woman of color.

Restoration and Resistance: Gendered Empowerment through Movement *Heather Hlavka, Marquette University*

Restorative Justice in Movement (RJM) is a community participatory action research partnership working to develop programming to promote gender equity, community empowerment, and collective healing from trauma. The deleterious impacts of COVID-19 have been disproportionately borne by Black, indigenous, and people of color (BIPOC), immigrant/refugee, and LGBTQI+ people in our underserved communities. In turn, this collective harm is worn on the body. Our inclusive program aims to centralize the body, developing a somatic approach to healing and social justice in the aftermath of the pandemic by calling out the bodies' adaptive capacities for agency and empowerment through movement.

### 057. Queercrip Kinships: Archives, Doulas, and Restorying

General Conference/V. invisibility: reclaiming our voices and ourselves

Roundtable

3:00 to 4:15 pm

Hilton Minneapolis: Orchestra Ballroom C

Queercrip kinship practices are akin to family-making yet distinctly challenge traditional notions of what family is, means, or does. Archives offer us connections to queercrip ancestors and illuminate fleeting, often overlooked pathways of care and solidarity. Yet the hegemony of the archive, as an ableist, patriarchal site of power must be disrupted. We write against, within, and speculatively beyond the archive to map different futures of disabled bodies.

Presenters:

*Sami Schalk*, University of Wisconsin, Madison

*Jennifer Row*, University of Minnesota, Twin Cities

*Marie Satya McDonough*, Boston University

*Julia Chang*, Cornell U

*Tracy LeAnne Rutler*, Pennsylvania State University

*Jess Waggoner*, University of Wisconsin - Madison

Moderator:

*Sally Kessler*, University of Minnesota- Twin Cities

### 058. Teaching to Transgress: Crossing Epistemic Borders for the Love of Students

General Conference/I. teaching to transgress: education from the classroom to the streets

Panel

3:00 to 4:15 pm

Hilton Minneapolis: Orchestra Ballroom D

Participants:

"Letters to Gloria: Finding Ourselves and Our Sense of Belonging" *Karla M Padron, NIU*

This paper examines two important and interrelated questions: What does it mean to produce and share knowledge with and about communities who are rendered invisible in higher education? What strategies, do I use in the classroom to expand my sense of belonging as a minoritized queer woman in academia? By analyzing how my students responded to writing a letter to Anzaldúa, I share how crossing epistemic borders reflected acts of resistance and self-compassion in the classroom. I read Anzaldúa through my students' ways of knowing, and strengthened my commitment to higher education, not as assimilation but as resistance to racism.

"The Curandera Teacher: Nourishing Radical Thought, Praxis, Healing, and Collective liberation." *Joanna Nunez, Santa Clara University*

In this paper, I adapt the term "curandera historian," defined by Aurora Levins Morales as a medicinal historian, and consider how educators can do the work of being curandera teachers. I highlight Chicana Feminist Dr. Edén Torres as a model of a curandera teacher in the Twin Cities of Minneapolis, Minnesota. A deliberate student advocate, Torres facilitated opportunities for her working class students to grieve, and heal from generational and institutional trauma, while shielding them from the violence of a primarily white university. I will speak to the impact her pedagogy had on my path to becoming a curandera historian.

Where are the Trans Women of Color in Higher Education?

*Bamby Salcedo, TransLatin@ Coalition*

The panelist, a Trans Latina Activist-scholar, reflects on her path in higher education as the only TransLatina in the university classroom. Speaking as an activist, community leader, and educator, the speaker addresses how transphobic violence in early education impacts a trans person's sense of belonging in higher education and in the professoriate, more specifically. The paper addresses these questions: How many Trans women of color are professors or researchers? What can be done to transgress the epistemic borders that render trans women of color as outsiders? What responsibility do universities hold in the acceptance of trans women of color?

"Liberating Our Hearts in Teaching and Learning" *Daniel Topete, California State University Los Angeles*

In this presentation, I will discuss how personal care and growth has been vital to teaching another semester during a global pandemic as well as the significance of trauma-informed pedagogies—the difficult but urgent process of alchemizing individual pain into ways of creating community in the classroom, and the importance of sharing pieces of personal and scholarly content that energize us as educators. I share some of the tools I have picked up along my journey of growth and how those tools can inform connection and foster vulnerability in the classroom during times of grief.

Moderator:

*Rushaan Kumar*, Colorado College



**059. Inside and Outside National Boundaries: Women's Bodies, Women's Lives**

General Conference/V. invisibility: reclaiming our voices and ourselves

Panel

3:00 to 4:15 pm

Hilton Minneapolis: Floor third - Rochester

Participants:

Racialised, Gendered Non-Citizens and Access to Healthcare in Contemporary Britain, *Samraghni Bonnerjee, Northumbria University*

This paper will consider how discriminatory contemporary policies on non-citizens, particularly racialised, gendered subjects, implicate their access to healthcare. Close-reading government policies alongside particular cases of refusal of access to healthcare for women asylum-seekers in all British detention centres, this paper will argue that the Global North's necropolitical state policies, adherence to racial capitalism, and unequal globalisation plays out in the extreme medical apartheid in these nations, adversely affecting migrant women of colour from former British colonies in Asia and Africa.

"Exploring Exile from mother(land) through erotic abstraction in the literature of Clarice Lispector and the art of Eva Hesse *Isadora Grevan, Rutgers University*

This paper will consider how the Ukrainian-born Brazilian writer Clarice Lispector and German-born American artist Eva Hesse explore the boundaries of female bodies by way of their mothers' trauma of persecution and exile (Lispector's family migrates to Brazil in the middle of World War I while Hesse's family escapes Nazi persecution during World War II). I argue that both the pain of losing their mothers at an early age and being foreigners in their own now-adopted countries, cause conflicting relationships with traditional gendered roles, making those painful memories of losing both motherland and mothers fuel for their innovative styles

"Who is an Indian?" *Nandita Ghosh, Fairleigh Dickinson University*

This paper juxtaposes literature and news reports of the 1980s with news reports between 2019-2021 to explore identical narratives of non-belonging within the nation. The texts of the 1980s narrate the discontent of religious minorities in India within the context of uneven development. Identical to these experiences are news reports on nationwide protests against the Citizen Amendment Act between 2019 - 2021. This paper explores the underlying exclusions, since independence, of gendered subjects who are religious and caste minorities from the nation-building process, a process exacerbated by the current experiments with the idea of a Hindu nation.

**060. Women's Center Committee All Knowledge Share**

NWSA

Pre-Conference

3:15 to 4:30 pm

Hilton Minneapolis: Boardroom 1

**061. NWSA / PAD Statement on Resources Programs/Departments Need**

PAD Pre-Conference

Roundtable

3:15 to 5:00 pm

Hilton Minneapolis: Conrad A

**062. NWSA / PAD Statement on Tenure and Promotion**

PAD Pre-Conference

Roundtable

3:15 to 5:00 pm

Hilton Minneapolis: Floor second - Conrad B

**063. Women's Center Committee Closing Session and Business Meeting**

NWSA

Pre-Conference

4:30 to 5:15 pm

Hilton Minneapolis: Boardroom 1

**064. The Black Feminist Coup: Black Women's Lived Experiences in White Supremacist Feminist Academic Spaces**

General Conference/V. invisibility: reclaiming our voices and ourselves

Panel

4:30 to 5:45 pm

Hilton Minneapolis: Floor third - Boardroom 3

Participants:

The Black Feminist Coup: Black Women's Lived Experiences in White Supremacist Feminist Academic Spaces Assistant Professor *Jennifer Richardson, Western Michigan University*

Narrative of Black women at Midwestern PWI, and two of their former students build alliances to collaboratively disrupt white supremacist feminist spaces. Themes of what it means to be invisible, fugitive, free, and feminist inform how we envision the future of Black women's labor within academia. At the intersections of feminism, Black Studies, Women's Studies, and academia, we discuss survival, trauma, and healing offering possibilities for challenging institutional racism in the academy. This timely piece blends methodologies of Black feminist collaborative scholarship with the future of Black and Women's Studies during an era where anti-racist pedagogy are under assault.

The Black Feminist Coup: Black Women's Lived Experiences in White Supremacist Feminist Academic Spaces Full Professor *Staci Perryman-Clark, Western Michigan University*

Narrative of Black women at Midwestern PWI, and two of their former students build alliances to collaboratively disrupt white supremacist feminist spaces. Themes of what it means to be invisible, fugitive, free, and feminist inform how we envision the future of Black women's labor within academia. At the intersections of feminism, Black Studies, Women's Studies, and academia, we discuss survival, trauma, and healing offering possibilities for challenging institutional racism in the academy. This timely piece blends methodologies of Black feminist collaborative scholarship with the future of Black and Women's Studies during an era where anti-racist pedagogy are under assault.

The Black Feminist Coup: Black Women's Lived Experiences in White Supremacist Feminist Academic Spaces Associate Professor *Mariam Konate, Western Michigan University*

Narrative of Black women at Midwestern PWI, and two of their former students build alliances to collaboratively disrupt white supremacist feminist spaces. Themes of what it means to be invisible, fugitive, free, and feminist inform how we envision the future of Black women's labor within academia. At the intersections of feminism, Black Studies, Women's Studies, and academia, we discuss survival, trauma, and healing offering possibilities for challenging institutional racism in the academy. This timely piece blends methodologies of Black feminist collaborative scholarship with the future of Black and Women's Studies during an era where anti-racist pedagogy are under assault.

Presenters:

*Jennifer Richardson*, Western Michigan University

*Staci Perryman-Clark*, Western Michigan University

*Mariam Konate*, Western Michigan University

*Olivia McLaughlin*, University of Wisconsin Whitewater

Moderator:

*Gwendolyn Deloris Pough*, Syracuse University

**065. Surviving Erasure: Using Archives For Social Justice**

General Conference/V. invisibility: reclaiming our voices and ourselves

Roundtable

4:30 to 5:45 pm

*Hilton Minneapolis: Directors Row 3*

Archivists and the archives they manage serve global feminist communities as sites of activism when a feminist framework is incorporated; where history and evidence of social justice activity can be preserved and made accessible. Today, archives and special collections highlighting feminist activism are highly sought after as tools to educate and empower future leaders. The goal of this roundtable is for all members of the NWSA community, namely scholars, activists, and students to engage with librarians and archivists on select archival collections, further promoting archives as a necessary asset to make our stories visible.

Presenters:

*Holly Smith*, Spelman College

*Valencia Johnson*, Princeton University

*Shawnta Smith-Cruz*, New York University and Lesbian Herstory Archives and CLAGS

*Bernadette Floresca Birzer*, Newcomb Institute, Tulane University

*Kathryn Jorgensen*, The College of New Jersey

Moderator:

*Sara A Howard*, Princeton University

**066. Tear It down and Burn It up! Balkan "Vampirettes" versus American Patriarchy**

General Conference/II. burn it all down: activism and advocacy

Lightning Session

4:30 to 5:45 pm

*Hilton Minneapolis: Directors Row 4*

Enraged by the rapidly growing loss of rights of women in the United States, speaking from the position of our hyphenated identities we propose a "lightning session" in which we will expose patriarchy's strategies of erasing women's agency; we will also engage with trends in American feminisms, i.e. empowerment feminism and equality feminism. We rely on feminist theorists and philosophers such as Luce Irigaray, Helene Cixous, bell hooks and Audrey Lorde, on East European feminists such as Krassimira Daskalova and Maria Bucur and equally on our own intersectional experiences as diasporic people having survived various forms of gender and/or ethnic oppression.

Participants:

The Evil Eye from Folklore to Consumer Culture *Alina*

*Stefanescu*, Independent scholar and writer; *Roxana Cazan*, University of Oklahoma; *Cristina Bejan*, Metropolitan State University of Denver, Colorado; *Adela Sinclair*, Hunter College Elementary School; *Cristiana Grigore*, Columbia University; *Domnica Radulescu*, Washington and Lee University

Using Romanian folkstories, legends, and stories recounted by my immigrant mother, I'd like to juxtapose the evil eye as it has changed across time, including the violence of hierarchy-enhancing competition among women under late capitalism. Why does empowerment feminism perpetuate the "evil eye?" How do bootstraps connect to privilege and meritocracy? This paper will explore this particularly female-identified form of assessment and resentment. Why is envy dangerous to women? How does gossip and reputational valorization align with judgement of women? Examples from literature, pop culture, and folk-say will study the competition for attention among women in the globalized present.

Sexual Assault Awareness and Advocacy. Where do We Go

from Here? *Cristina Bejan*, Metropolitan State University of Denver, Colorado

I will share my creative writing about my experience, my work with RAINN (Rape Abuse Incest National Network) my musings and research on where this movement is headed between social media and an ever-triumphant patriarchy.

Echoes of Trauma. Poetic Testimonials *Adela Sinclair*, Hunter College Elementary School

Our bodies do not lie. They also do not lie still, ever. They are continuously speaking to us. In this presentation, trauma's echoes will be discussed in tandem with the healing nature of writing about it and listening to our bodies' language, always.

The Prohibitions of State Patriarchies - Comparing Practices of Controlling Women's Bodies *Roxana Cazan*, University of Oklahoma

In my paper I wish to highlight that prohibitions such as having an abortion or writing poetry about the female body and sexuality signify problematic restrictions that allow a state to institute "state patriarchy" as its governing mechanism, as a formal institutionalization of the separation between genders and as a mechanism for the perpetuity of broader structures of inequality. I want to highlight the power that civil society has in stopping this trend. Perhaps the US can learn from Romania's (mis)treatment of women before the abortion ban is constitutionalized.

Roma Women - a Global Perspective *Cristiana Grigore*, Columbia University

Often, women who are most oppressed are the least to be part of conversations on women's rights. That is the case of the Roma women. Roma are a global community with a presence in most of the countries in Europe and many other countries throughout the world, and yet there are instances when Roma women are not even known by their name "Roma" but by the pejorative "Gypsy." The purpose of this presentation is to provide a broad perspective on the condition of Roma women past and present and draw parallels with other groups of women facing similar struggles.

Get out of My Uterus! A Literary Manifesto for Reproductive Freedom *Domnica Radulescu*, Washington and Lee University

This is a hybridic presentation that will combine feminist theory with creative non-fiction. In it I will highlight historical trends of controlling women's bodies and personal experiences of surviving state imposed lack of reproductive rights and strategies of resistance, dissidence and protest.

Moderator:

*Domnica Radulescu*, Washington and Lee University

**067. Activism in the Time of COVID**

General Conference/II. burn it all down: activism and advocacy

Paper Session

4:30 to 5:45 pm

*Hilton Minneapolis: Marquette 1*

Participants:

Forget Burial: COVID-19 and AIDS Activism *Christine Cynn*, Virginia Commonwealth University

Drawing from feminist queer of color cultural studies scholarship on art and activism, this paper analyzes protests around COVID-19 that reproduce and revise some of the most well-known ACT UP images and graphics and protest tactics. In their resignification of AIDS activism, these interventions around COVID-19 mobilize and deploy affect to direct outrage away from resistance against prevention measures, such as masking or quarantine, and towards political institutions and actors that cause and exacerbate widespread suffering and death. They attempt less to establish continuities between epidemics as



between political struggles.

“Too Angry To Cry” but we don’t stop “talking back”:  
Discursive feminist activism in China’s COVID-19 *Jianxia Feng, Southwest Minzu University; Suki Xiao, University of British Columbia*

This paper examines the processes wherein young women use social media and collective anger to “talk back” to misogynist discourses in China, an authoritarian state, amidst Covid-19. Despite soaring censorship and hostility against Chinese feminist activists, the exacerbated invisibility and hypervisibility of gender issues in pandemic urged young women to fulminate against male-centric healthcare governance and advocate for female workers’ rights. Drawing data from participatory observation, discourse analysis and 17 in-depth interviews with feminist bloggers who initiated #SeeingFemaleWorkers, #StandByHer and #IRefusePeriodShamingToo, we analyze the affective experience and strategies of feminists “talking back” in contexts where state, capitalism and feminism intersect.

Threading Resistance: Dakota Relational and Crafting Practices as Decolonial Struggle *JESSICA FREMLAND, UCLA Center for the Study of Women and Department of Gender Studies*

Following COVID-19’s devastation of Native communities, quarantine, and ongoing violent encounters with the settler state, the jingle dress continues to serve as a catalyst toward healing and resistance. The dress, although originating with the Anishinaabe, has become an intertribal expression of power, healing, and refusal. In this presentation, I discuss a virtual sewing circle whereby members of the Oceti Sakowin embarked on a journey to craft a jingle dress. This process contemplates the experience of community-building in the digital sphere and considers native feminist crafting practices as conduits to cultivating community-based resistance despite the far reaches of settler colonialism.

#### 068. Alternate Realities & Feminist Cultural Artifacts

General Conference

Panel

4:30 to 5:45 pm

Hilton Minneapolis: Marquette 2

Participants:

Tsotsil Poetic Resistance in Post-Indigenista Mexico: Enriqueta Lunez’ Performances and Interviews in National Mexican Media *Elena Quinones, The Pennsylvania State University*  
This paper articulates the political circumstances that accompany Chamula poet Enriqueta Lunez’s performances of her poetry in Tsotsil language on Mexican national television, considering the legacy of indigenismo in Mexico in the 21st century. Since the named goal of indigenista policies in Mexico was to “Mexicanize” indigenous subjects as strategy toward governability, Lunez’s act of performing her poetry in Tsotsil responds as a resistance toward the provincialization of indigenous identity in Mexico. This paper considers Lunez’s media appearances as well as her published poetry. Thematic concerns of this paper include self-translation, indigenous resistance, indigenismo in Mexico, and poetics of resistance.

Women Dancers of Color Decolonizing Knowledge Production Through Performance *Mio Yoshizaki, Department of Women, Gender and Sexuality Studies - University of Kansas*

This research examines how women dancers of color share their marginalized voices through performance, and how it decolonizes the process of knowledge production.

Voicing Deaf Rage and Revolt in Christine Sun Kim’s Visual Art *Iris Blake, University of California Riverside*

In Christine Sun Kim’s “Degrees of Deaf Rage Within Educational Settings” (2018), charcoal graphs depict levels of Deaf rage up to “full on rage” at the Milan Conference of 1880 –

an international gathering where hearing educators advocated for oral speech only education in schools for the deaf. My analysis examines how Kim’s visual art enables the hearing viewer/listener to hear her Deaf rage as an act of Deaf revolt against a hearing-centric educational world and toward the elaboration of an alternative political-aesthetic practice of voicing and being that can dislodge the association between oral speech and human being.

#### 069. Anti-Racism in Public Education: Building Resistance Strategies for Scholars and Activists

General Conference/II. burn it all down: activism and advocacy Workshop

4:30 to 5:45 pm

Hilton Minneapolis: Marquette 3

This workshop invites participants to process and share stories of anti-racism activism and advocacy in conservative states. We use hooks’ theoretical frameworks around activism and advocacy and turn them into practical methods of contesting emerging legislation that attacks educational freedom, social justice programming, and Critical Race Theory in schools.

Presenters:

*Tessa Valero, Boise State University*

*Patricia Trujillo, New Mexico Higher Education Department*

Moderator:

*Dora Alicia Ramirez, Boise State University*

#### 070. Care as a Practice of Activism, Advocacy, and Alliance

General Conference/II. burn it all down: activism and advocacy Panel

4:30 to 5:45 pm

Hilton Minneapolis: Marquette 4

Participants:

Anti-Normativity and the Ethos of Care: Reading Trans Digital Space, 2002 - 2008 *Stephanie D Clare, University of Washington--Seattle*

This paper develops a close reading of LiveJournal posts from the mid-2000s, tracing the development of a “non-binary” gender as it first emerged in the English-language. It might be tempting to read “non-binary” as a neoliberal containment of identity and self-branding, one that lacks the transformative power of queer politics. However, I show how “non-binary” might better be read as the development of a position that values care over non-normativity. “Non-binary” emerges as part of an ethos of care that is central to trans politics and trans studies and that can productively reframe queer studies’ attachment to anti-normativity.

Storytelling With/As Care in Asian America *Thaomi Michelle Dinh, University of Chicago*

What does it mean to center methodologies of care in our communities, our research, and our pedagogical practices? Drawing upon Black and women of color feminist theorists who argue that care is a political and revolutionary act, this paper considers how the personal narrative genre can create spaces of care. In particular, I reflect on my experiences facilitating community storytelling workshops and zine projects in Asian American communities to address everyday sexual violence. I argue that the personal narrative is a crucial genre of protection and transformation in navigating and combatting sexual violence in Asian America.

Contemplative, Compassionate, and Embodied: A Pedagogy of Care *Carla Nikol Wilson, Wake Forest University*

As students in WGS classes are asked to question their fundamental beliefs about systems of privilege, oppression, and resistance, they might feel threatened and act defensive and resistant. How can educators cultivate an ethic of care in a social justice classroom, creating space for students to experience and

validate both mental and somatic ways of knowing? My paper develops a form of contemplative, compassionate, and embodied pedagogy in conversation with womanists, feminists of color, and disability justice activists who offer practices/conceptualizations of collective care; integrate personal expressiveness, emotions, and empathy; and theorize accessibility as part of caregiving.

Sharing Is Caring: Exchange, Reimagined *Agatha Beins, Texas Woman's University*

What characterizes an economy based on caring for others? I explore this question by advocating for a praxis of sharing and redistributing resources that recognizes our complex interconnections as members of a community and that resists conventional, transactional notions of exchange. I build on human geographers' conceptions of diverse economies, queer theories about kinship, and social scientists engaging new materialist theories of entanglement. Drawing from my work with a Los Angeles community organization committed to "kinful and regenerative cultural ecologies," I argue for forms of activism that reimagine reciprocity when building liberatory worlds.

Moderator:

*Agatha Beins, Texas Woman's University*

### 071. Confrontation & Survival: Gender, Power and Violence

General Conference

Panel

4:30 to 5:45 pm

*Hilton Minneapolis: Marquette 5*

Participants:

Women's Bodies and War: Understanding the physical, sexual, and emotional trauma of war on women. *Boluwatife E Ajayi, University At Albany (SUNY)*

The aim of this study is to explore and bring into account the radical harm of war on women, using Akachi Adimora Ezeigbo's Nigerian civil war narrative *Roses and Bullets* and how this is still an occurrence in the 21st century. Ezeigbo portrays her characters in a way that centers on women during the Nigerian civil war rather than men. She projects the infrequency with which women's voices are heard and sets out to rectify this by recounting stories that tell the forgotten history of women's experiences, women's pain, and the role of women as agents of change.

Voices of The Female Rape Survivors of The Sri Lankan Civil War *Chamanka Gamage, University at Albany*

The following research project will focus on wartime rape survivors of Tamil minority population in Sri Lanka. The objective of the research project is to utilize feminist interpretations to theoretically examine how the voices of the female rape survivors of the Sri Lankan civil war were heard in the racist conflict.

"I Can't Help But Tell the Truth About What They'd Done to Me": Studying Media Representations of the Rape of Recy Taylor *Caitlin Joy Dobson, University of Southern California*

Through this case study focused on the rape of Recy Taylor, a Black woman raped by multiple white men in 1944 Alabama, I examine media representations of the distinct form of sexual violence known as multiple perpetrator rape (MPR), or popularly framed by news media as "gang rape." Grounded in a theoretical framework engaging representational intersectionality, white hegemonic masculinity, and critical cultural studies theories of power, I conduct critical discourse analysis and operationalize intersectionality as method in order to question how media representations and depictions of the phenomenon of multiple perpetrator rape shape narratives about multiple perpetrator rape.

### 072. Dearest Daughter: Daily Affirmations, Poetry, and Rituals for Black Girls

General Conference/V. invisibility: reclaiming our voices and ourselves

Workshop

4:30 to 5:45 pm

*Hilton Minneapolis: Marquette 6*

Dearest Daughter is a writing space where we speak with, think with, and remember Black girlhood, speaking to our daughters while speaking to our inner selves. A collaborative collection of daily affirmations, poetry, and guided rituals, *Dearest Daughter* complicates and disrupts single story narratives (Adichie, 2009) of Black girlhood, while reminding our daughters far and wide to be their free-est and whole-est self.

Presenters:

*Shannon Malone Gonzalez, University of North Carolina - Chapel Hill*

*Latoya Teague, Department of African & African Diaspora Studies, The University of Texas at Austin*

### 073. Rage and Care: Resisting Multiple Pandemics

General Conference/VI. black and brown covid stories: medical apartheid and inequity

Panel

4:30 to 5:45 pm

*Hilton Minneapolis: Marquette 7*

Participants:

Collective care during COVID-19: resisting white masculine individualism *Gwen D'Arcangelis, Skidmore College*

The COVID-19 pandemic exacerbated existing inequities in health care: racist barriers to care, gendered and classed labor structures laying disproportionate disease burden on front line workers, and global disparities in access to medicines like vaccines. While marginalized communities faced the harshest impacts of the pandemic, many in the United States blithely shrugged off the COVID treatments unavailable to many. In this talk, I lay out the white male individualistic ethos undergirding libertarian attitudes towards vaccination and masking. I juxtapose this with the counter-movement by gender and racial justice workers who strengthened networks and strategies of care such as mutual aid.

COVID-19 as Prologue: The Time and Affect of Crisis *Cristina Visperas, University of Southern California*

Focusing on experts at the frontlines of prolonged emergency, climate scientists and health care workers during the COVID pandemic, this paper will accentuate the affective resonances between planetary and medical care in the context of exponential disaster. At center is the deployment of "moral injury" in psychological studies of trauma among care workers, a category of mental distress developed largely through research on war veterans. But rather than assessing the suitability of this term, the current paper situates it in the broader study and uses of bad feeling in response to existential threat.

The Intensification of Sexual and Reproductive Health Inequities During the Pandemic's First Surge: Perspectives from Frontline Providers in New York State *Rajani Bhatia, University at Albany*

This talk presents the findings from a qualitative study conducted in collaboration with Dr. Elise Andaya on the impact of COVID-19 on the provision of sexual and reproductive health (SRH) care to Black and brown communities in New York State from March-October 2020. Drawing on interview material with frontline SRH providers and advocates, we illustrate the deepening inequalities in access to, and quality of, SRH care during the first surge of the pandemic, as well as their implications for future policy and practice.



Race and the Hyper-surveillance of Students during COVID-19  
*Nadia Qureshi, Ontario Institute for Studies in Education,  
University of Toronto*

Black, brown and racialized students face systemic oppressions and inequities in education systems, and this is exacerbated in STEM education (McGee, 2021). When Covid-19 occurred we suddenly pivoted to online learning. In this chaos many considerations of the ways in which online learning can harm racialized students were overlooked. As Simone Brown (2015) has theorized, drawing from Black feminist theory, surveillance technology has a history of being developed to monitor and police Blackness. Yet, academic institutions enacted measures to use surveillance software to watch and video record students during tests, invading the intimate spaces of their homes and faces.

#### 074. Feminist Political Questions and Responses to Violence and Harm

General Conference/II. burn it all down: activism and advocacy

Paper Session

4:30 to 5:45 pm

*Hilton Minneapolis: Marquette 8*

Participants:

Do No Harm? Feminist Magical Activism and Ethical Responses to Harm  
*Stephanie N Scheurich, Purdue University Fort Wayne*

This paper seeks to understand how feminist witches navigate ethical questions surrounding how one should respond to harm. Looking at books, podcasts, and other works produced by feminist witches, this paper examines the tension between witches who embrace hexes in the service of protecting members of marginalized communities and those who eschew potentially “harmful” forms of magic in favor of magic aimed solely at protecting the marginalized without harming others. This paper explores how feminist ethics of violence and non-violence are elaborated in conversations seeking to define how feminist witches should respond to harm.

The Role of Transformative Justice Anthologies in Constructing the Movement  
*Jess Fournier, University of California Santa Cruz*

Since the late 1990s, the US transformative justice movement against sexual violence (TJ) has incorporated feminist and prison abolitionist frameworks to propose community-based responses to sexual violence. Despite transformative justice’s growing popularity, its origins remain underexplored. This paper constructs a history of the present through the movement’s anthologies. Textual analysis of *Color of Violence: The INCITE! Anthology* (2006) and *The Revolution Starts at Home* (2008) demonstrates the utility of the anthology form for TJ’s nascent politics. As an active process of movement self-narration, anthologization reveals the movement’s at-times contested relationship to 1970s feminist organizing, the state and the university.

Toward an Abolitionist Genre of the “Human” in Survivor Defense Campaign Toolkits  
*Rosie Stockton, UCLA*

This paper examines the “abolitionist tool kit” as a political genre that disrupts the liberal category of the human by working towards the conjoined goals of freeing incarcerated individuals and disrupting conceptions of “humaneness” and “humanity.” Drawing from Black and queer feminist scholars such as Mariame Kaba, Sylvia Wynter, Hortense Spillers, and Zakiyyah Iman Jackson, I trace challenges to the category of “the human” as it is propped up by racialized notions of gender in a toolkit published by the abolitionist grassroots organization *Survived and Punished*.

Un violador en tu camino: Reimagining the Political through Feminist Street Performance  
*Allison Page, Old Dominion*

*University; Jacquelyn Arcy, University of Wisconsin-Parkside*

This presentation analyzes the November 2019 performance of *Un violador en tu camino*, created by the Valparaiso feminist collective *Las Tesis*, as a case study illustrating how the intersection between aesthetics, affect, and media culture raise new possibilities for political action. In contrast to other viral feminist action like #MeToo, which focuses primarily on individual survivors and perpetrators, *Un violador en tu camino* addresses sexual violence as a collective issue. By naming the state and its institutions as perpetrators, *Un violador en tu camino* articulates the need for systemic action and theorizes sexual violence as state violence.

#### 075. Fermenting Resistance and Fomenting Freedom

General Conference/VII. writing, researching, and thinking beyond race, place, and space

Roundtable

4:30 to 5:45 pm

*Hilton Minneapolis: Marquette 9*

Fermenting Resistance and Fomenting Freedom is a roundtable conversation with scholars at various stages progressing towards dissertation. Together we have formed a collective where we engage with concepts of futurisms, social justice work, cross disciplinary concepts, queer and trans theory, all connected around reflecting and implementing fermentation as methodology. The round table will offer a collective, vulnerable space where participants can engage with our conversations, expanding fermentation as methodology. Some of the key questions we will engage include: How might we ferment to create more equitable, less oppressive futures? How can fermentation be used to foment and embody acts of resistance?

Presenters:

*Emilee Baker, Syracuse University  
Jersey Cosantino, Syracuse University  
Easton Davis, Syracuse University  
Meaghan Krazinski, Syracuse University  
Michael Gill, Syracuse University*

Moderator:

*Michael Gill, Syracuse University*

#### 076. Pedagogies of Resistance & Transformation

General Conference

Panel

4:30 to 5:45 pm

*Hilton Minneapolis: Orchestra Ballroom A*

Participants:

Inciting Rage in the WGS Classroom  
*Lindsey Ivone Carman Williams, Washington State University*

It's importance, more than ever, to encourage Women's and Gender Studies students to use what they've learned from the WGS classroom to combat acts of hate crimes in their various communities. In this paper, I contend that it's important to incite rage in the WGS classroom to inspire students to make changes and critique systemic issues. I extend Sarah Banet-Weiser's discussion of rage in this paper and provide examples of how to generate discussions that elicit rage against systemic violence and systems of oppression. Creating rage in the WGS classroom, I argue, helps connect theoretical discussion to real-life action.

Killing (Social Class) Rage: Makes Me Want to Holler  
*Robin Brooks, University of Pittsburgh*

Opening with bell hooks' *Where We Stand*, this presentation gives an up-close view of my book *Class Interruptions: Inequality and Division in African Diasporic Women's Fiction* (University of North Carolina Press, 2022) that foregrounds how the history of systemic racism, racial capitalism, and neoliberalism has helped lay the groundwork for the

disproportionate impact on the lived experiences of people of African descent during this contemporary period.

Researching Muslim Women's Agency: A Critical Feminist Approach *Alainna Liloia, 440022814741*

While the need for alternative paradigms of women's agency in the Middle East that do not implicitly "other" or homogenize Muslim women is well-recognized, scholars seeking to employ them face a catch twenty-two. On one hand, they can challenge orientalist portrayals of Muslim women's "oppression" by highlighting their agency, at risk of downplaying their experiences of patriarchy. On the other, they can critically analyze Muslim women's experiences of gender inequality and patriarchy in their societies, at risk of contributing to essentialized portrayals of Muslim women. This paper presents a critical feminist approach to the "woman question" in the Middle East.

**077. Peripheral Lifeworlds: Making Lives Beyond Heteronormativity**

General Conference/V. invisibility: reclaiming our voices and ourselves

Panel

4:30 to 5:45 pm

Hilton Minneapolis: Orchestra Ballroom B

Participants:

Making a Good Life without Marriage: Single Women in Contemporary Urban China *Arianne Gaetano, Auburn University*

Marriage delay is typical of highly educated women in urban China today. Although most single women eventually marry, a growing proportion do not. My presentation explores how, amid pressure and stigma of heteropatriarchal gender and marriage norms, single women construct a "good life," which implies moral legitimacy, personal fulfillment, and material comfort. Focusing on stories and profiles of key interlocutors from my ethnographic fieldwork in Shanghai over the past decade, I consider how the good life intersects with gender and class in ways that both reinforce and transgress normative prescriptions of feminine identity, gender roles, and gendered space.

"Leftover" Men in Contemporary China Failing Heteronormative Marriages and Fostering Queer Lifeworlds *Ruwen Chang, University of Kentucky*

30 million men in contemporary China are left out of the marriage market due to the severe female shortage and deepening social inequalities. This paper foregrounds *guanggun*'s failures in heteronormative marriage and argues that such failures propound a powerful critique against heteronormativity and reproductive futurism. In conversation with existing scholarship and based on ethnographic data, I demonstrate not only how *guanggun* resist heteronormativity in Chinese culture and pronatalist biopolitics by the Chinese government but also how they transform enervating social structure and gender norms by building lifeworlds beyond heteronormativity—lifeworld that has the revolutionary potential to challenge the status quo.

Being Trans, Being Elderly *Sayan Bhattacharya, University of Maryland College Park*

This paper investigates how elderly trans communities in India negotiate with various institutions of the state including governments, medical establishments and even activists to demand welfare and rights. These negotiations which do not have any fixed templates but are constantly improvised upon, trouble multiple normativities – neoliberal rationalities of the state, sex negativity of hospitals, ageism of social movements. In doing so, these communities actively imagine and realize radical worlds of dignity and freedom where all kinds of bodies matter and thrive.

Moderator:

*Cara Wallis, Texas A&M University*

**078. Queer and Trans Performance**

General Conference/VIII. queer and trans studies: outlining the places where we find ourselves

Paper Session

4:30 to 5:45 pm

Hilton Minneapolis: Orchestra Ballroom C

Participants:

Profane and Perverse: the cultural labor of monstrous drag for possibility and resistance *Cassandra M Collier, Iowa State University*

This paper considers how some queer artists and performers have worked to resignify the grotesque and monstrous. Competitions like "Dragula," which crowns the "World's Next Drag Supermonster," are growing in popularity. "Dragula" rejects the neat, bounded image of drag for an artistic expression that is that is jagged, sharp, and unapologetic. "Dragula" showcases rage and protest while embracing the messiness of creation. I argue that when multiply marginalized populations live in precarity, queer art and performance that insists on its own vision and eschews institutional recognition can be viewed as an act of protest, an example of resiliency.

Queer Art in Madrid, Spain: Embodied Performance Art in Heteronormative Public Space *Laura Diaz Perez, WCSS Graduate Student at the University of Cincinnati*

For queer artists that make themselves present, or re-present themselves in heteronormative public space, the body has been understood as a privileged space for resistance, and a source of epistemological significance (Castro-Sánchez, 2021). I utilize queer art epistemologies to challenge the formality, individuality, materiality, temporality, and spatiality that privilege in heteronormative patriarchal societies. I will be "thinking-with" (de la Bellacasa, 2017) queer performance artists and scholars who embrace queer temporality and the intersubjectivity of knowledge production, to ask: how does queer performance art in Madrid, Spain, enact a queer futurity for the disidentified/hybrid/queer of color/"minoritarian subject"? (Esteban-Muñoz, 1999).

**079. Struggles, histories and stories: building fugitive collectivities**

General Conference/II. burn it all down: activism and advocacy

Panel

4:30 to 5:45 pm

Hilton Minneapolis: Orchestra Ballroom D

Participants:

Possibility in Process: Anti-Carceral Conviviality *Ashley Ann Cooper, Arizona State University*

Try on the process. Go below, not above. Step up, step back. Practice horizontal decision-making. Our clandestine collective inside a women's prison began our sessions together by reciting agreements, which held us together and animated our collaboration to cultivate the space to imagine something else. Under the constant surveillance of a deadly institution, we stole away time and space to care for one another, to dream, to write poetry, to perform theatre, and to craft a series of convivial tools in service of liberation. This paper illustrates and provokes conviviality as a process, commitment, and reclamation of emerging forms of community regeneration.

The Body of the Jamāt: Asma Jahangir's Funeral as Spontaneous Movement Action *Kyla Pasha, Arizona State University*

In 2018, Pakistani human rights lawyer Asma Jahangir died suddenly. Her funeral became the largest scale recorded incidence of men and woman standing in congregation for a



prayer. Constructed from press footage and my own recollections, this paper traces the event from the moment the news of her death broke; through the restlessness of the jamāt as women joined; to the performance of the prayer. I seek to draw attention the undeniable participation of women in a public ritual normally coded male; and how the body of the jamāt stretches itself raggedly and imprecisely, reconfiguring the relationships among Muslims.

Beyond Bondage: Hari Women's Communities of Struggle  
*Sarah Suhail, Independent*

This paper brings attention to the Hari women who are subject to the excesses of the monopolized private power of Landlords and their partner in violence, the state. They constitute a potent movement to free bonded laborers across their province, using all the resources that are at their disposal. Hari women's struggles demonstrate political change in collectivity, in terms of how they organize, gather community resources, and articulate freedom dreams for themselves and their communities.

Moderator:

*H. L. T. Quan*, Arizona State University

#### 080. Presidential Session: Expanding Trans Health Care and Reproductive Justice

NWSA

NWSA Special Event

4:30 to 5:45 pm

*Hilton Minneapolis: Floor third - Rochester*

Right-wing attacks on trans involvement in public life and trans existence have ramped up in the last five years. Simultaneously, abortion and all aspects of pregnancy and birth are being criminalized more intensively. How can trans/feminist movements and gender, women's and sexuality studies reckon with these events? Medicine, reproductive health, and the law have never been neutral. As Dorothy Roberts teaches us, Black, Indigenous, and people of color who parent are already targeted in the child welfare system and are subject to medical racism in pregnancy. Reproductive justice movements argue that individual access to reproduction takes place within racial, economic and social contexts, and that decriminalization, decarceration, and broad social safety nets are central to reproductive self-determination. Trans justice movements share this vision of expansive and transformative social change. What can we learn when we investigate the intersections between scholarship on trans childhood and parenting and struggles for reproductive freedom more generally? How can scholars of reproductive justice and trans reproduction collaborate to fight both attacks on reproductive freedom and attacks on trans public life and access to health care?

Presenters:

*Jules Gill-Peterson*, University of Pittsburgh

*micha cardenas*, University of California, Santa Cruz

*Chris Barcelos*, University of Massachusetts Boston

*Ash Williams*

*Florence Ashley*, University of Toronto

Moderator:

*Aren Aizura*, University of Minnesota

#### 081. Abolition. Feminism. Now.

NWSA

NWSA Special Event

6:30 to 8:30 pm

*Hilton Minneapolis: Floor third - Minneapolis Ballroom A,B,C,D*

The authors of *Abolition. Feminism. Now.* will be in conversation to talk about the impact of their book and feminism in today's world.

Participants:

*Angela Y Davis*, University of California, Santa Cruz

*Gina Dent*, University of California, Santa Cruz

*Beth Richie*, University of Illinois at Chicago

*erica ruth meiners*, Northeastern Illinois University

#### 082. Conference Opening Reception

NWSA

Receptions

8:30 to 10:30 pm

*Hilton Minneapolis: Floor third - Minneapolis Ballroom A,B,C,D*

### FRIDAY, NOVEMBER, 11

#### 083. Ms. Board Meeting (Invitation only)

NWSA

Pre-Conference

7:00 to 9:00 am

*Hilton Minneapolis: Boardroom 1*

#### 084. Yoga

NWSA

NWSA Special Event

7:00 to 8:00 am

*Hilton Minneapolis: Duluth Room*

#### 085. Transnational Feminisms: "Global struggles to end sexism, sexist exploitation, and oppression."

General Conference/V. invisibility: reclaiming our voices and ourselves

Paper Session

8:00 to 9:15 am

*Hilton Minneapolis: Boardroom 2*

Participants:

'Cooking Pilav with Words': Giving Voice to Indigenous Armenian feminism  
*Janice Dzovinar Okoomian, Rhode Island College*

This paper, based on my recent oral history research in the Republic of Armenia, presents the stories and voices of Armenian feminist activists, educators, documentary filmmakers and students. They give voice to their definitions of feminism and to what they see as the most important feminist issues in contemporary Armenia, including: the "anti-gender campaign" (a Russian-backed misinformation scheme); the role of the church in maintaining homophobia; the high rate of domestic violence in Armenia; and the importance of the "velvet revolution" of May 2018. I will argue that feminism is not "imposed" on Armenia by the west but is indigenous.

Transgressing Neat Narratives, (Re)Storying with Verso  
*Nicole le Roux, UMass, Amherst*

In this talk I engage with Keguro Macharia's conversation with Dionne Brand's recent book *The Blue Clerk: Ars Poetica* in 59 Versos in his blog "On Reading the Blue Clerk." I think with both scholars about how they engage method-making and aesthetic imagination beyond negation and what their engagement avails about the tensions and possibilities of storying in the context of emergent feminist and queer scholar activist debates about humanism and development in the Sub-Saharan African context. I link this to racialized legibility dilemmas that organizations in the South African NGO sector navigate with their funders in South Africa.

#### 086. Devouring Subjects: Gender, Memory and Desire in Transnational Foodways

General Conference/V. invisibility: reclaiming our voices and ourselves

Roundtable

8:00 to 9:15 am

*Hilton Minneapolis: Floor third - Boardroom 3*

This roundtable will grapple with the ways in which hungers for home,

memory, community, self, pleasure, and belonging operate within the intricate web of food gathering, preparation, production and preservation, as well as through circuits of labor and logistics that enhance or constrain access to food. We will pay particular attention to how food serves as a site for the gendered reproduction and/or reconfiguration of self, community, family, and nation, often within complex histories of migration, exile, violence, crises, and displacement.

Presenters:

**Khanum Shaikh**, California State University, Northridge  
**Azza Basarudin**, California State University Long Beach  
**Tina Beyene**, Cal state university northridge  
**Catherine Zehra Sameh**, University of California, Irvine  
**Elora Halim Chowdhury**, University of Massachusetts Boston  
**Sharmila Lodhia**, Santa Clara University

Moderator:

**Khanum Shaikh**, California State University, Northridge

**087. African-American Literature, Porn Studies, and Digital Studies Walk into a Bar: Interdisciplinary Notes on Visibility**  
General Conference

Roundtable

8:00 to 9:15 am

*Hilton Minneapolis: Conrad A*

How might calls for visibility look different when we consider the subjects who are made visible, and in the process must negotiate the affordances and limitations that visibility creates? Working against liberal and progressive imaginations which figure visibility as a net positive for our political goals, we use African-American literature, Black feminist thought, media studies, porn studies, and digital studies to consider both the conflicting definitions of visibility and how those most affected by our desires to be seen navigate the pressure and consequences of being made visible.

Presenters:

**Samantha Adams**, University of Michigan-Ann Arbor  
**Kyle Lindsey**, University of Michigan- Ann Arbor  
**Jeremy Glover**, University of Michigan- Ann Arbor  
**Sena Duran**, University of Michigan, Ann Arbor  
**Sydney Tunstall**, Department of English, University of Michigan, Ann Arbor

Moderator:

**Sydney Tunstall**, Department of English, University of Michigan, Ann Arbor

**088. “Digital Literacy Against Digital Violence:” A Handbook for Library Workers, Educators, and Beyond**

General Conference

Workshop

8:00 to 9:15 am

*Hilton Minneapolis: Floor second - Conrad B*

This workshop will introduce the “Digital Literacy Against Digital Violence” handbook, a framework created to empower library workers and others to engage their communities in developing digital literacies to understand and confront digital violence. Participants will engage with the handbook as the presenters demonstrate elements of the digital violence prevention program and provide a roadmap for implementation. Presenters will also outline the journey of this curriculum’s development—a year-long collaborative project beginning with a learning cohort of library workers across North America attending the National Forum for the Prevention of Cyber Sexual Abuse in October 2021 funded by an IMLS grant.

Presenter:

**Brooke Gilmore**, Mount Wachusett Community College

**089. Reclaiming the Narrative of Rurality, Our Love Letter**

General Conference

Roundtable

8:00 to 9:15 am

*Hilton Minneapolis: Floor second - Conrad C*

This roundtable pushes to redefine rurality in the United States as a borderless community that encompasses all intersectional identities. Experiences of rurality, along with their various expressions, are unique across different regions. We aim to explore rural life and examine the multitude of intersectional identities present in rural communities as we are often disappeared through narratives of colonization and white supremacy. This roundtable serves as a love letter to ourselves and others as we fight to reclaim our stories and our community through exploration of the revolutionary ways in which we preserve, resist, rest, love, and change our narrative.

Presenters:

**John Castellaw**, Thrive Allen County  
**D. Estes**, Neosho County Community College  
**Anne Marie Foley**, Allen Community College  
**Riley Thomas**, [Independent Scholar]  
**Kennz McCleary**, Neosho County Community College

Moderator:

**Valerie Marr**, Neosho County Community College

**090. Teaching to Transgress, Bringing “Others” to the Center: Transnationalizing Feminist Syllabi and Accommodating “Others”**

General Conference/I. teaching to transgress: education from the classroom to the streets

Roundtable

8:00 to 9:15 am

*Hilton Minneapolis: Floor second - Conrad D*

For many instructors and students, the academic years of 2020 to 2022 have been unimaginably challenging. While pandemic has ravaged our lives, international and under-represented students of color received the most brutal hit and felt justified rage. As feminist pedagogues, we stretched our syllabi and practices and asked pedagogic questions about embracing the moment, accommodating these students, and making syllabi culturally responsive to their needs. In this roundtable, we discuss multiple practices and strategies adopted, modified, and applied to address the risen rage and the efforts to kill it through transnational feminist pedagogies.

Presenters:

**TL Jordan**, Department of Gender & Women's Studies- Minnesota State University-Mankato  
**Maimuna Zahra Fariha**, Minnesota State University- Mankato  
**Maya Wenzel**, Minnesota State University- Mankato  
**Dominik Drabent**, Minnesota State University, Mankato  
**MaryElizabeth Cronin**, Minnesota State University Mankato

Moderator:

**Yalda Nafiseh Hamidi**, Minnesota State University Mankato

**091. Imperceptible Remnants: Recovering Righteous Rage and Radical Autonomy**

General Conference/V. invisibility: reclaiming our voices and ourselves

Panel

8:00 to 9:15 am

*Hilton Minneapolis: Directors Row 3*

Participants:

In the Wake of Working Together **Imani Aisha Wadud**,  
*University of Kansas*

In the Wake of Working Together posits how anger acts as a protective gesture in the wake of community gone right, yet also wrong. This paper ruminates on how to practice and perform freedom within enclosure. By centering a site-specific, artist-led community project in Lawrence, Kansas, I demystify the role and space that Black femme cosmologies and embodiment play and occupy when deromanticizing notions of community care and healing.



Hoodoo Healing and Harming *Christopher D Peace, Georgia Institute of Technology*

Spirituality affords critical practices for the enactment of Black rage. bell hooks affirms that, to be effective, the contemporary black liberation struggle must envision a place for spirituality. In the U.S., Protestant Christian dominance has suppressed Hoodoo, demoting its Afrocentric origins. In the U.S. Practitioners reclaim Hoodoo's subversive healing and harming practices through its spiritual, ancestral modalities. Pulling from the personal narratives of 3 Black Hoodoo practitioners, I investigate how they rhetorically construct their contemporary Hoodoo identities and how Hoodoo's healing and harming cosmology can provide ancestral methodologies for expressing righteous Black rage.

"Imperceptible Afrodiasporic Genders" *Sandra Jacobo, University of Kansas*

An Unkindness of Ghosts, an Afrofuturistic novel displays how the future is not exempt from horrific mistakes from the past. Rivers Solomon invokes their rage and revolt against the intersectional struggles of racism, classism and sexism through their characterization of non-binary and neuro-atypical protagonist, Aster. My paper connects how Black Feminist epistemologies disturb the gender binary and also makes visible how Spillers's concept of ungendering liberates gender from societal structures that often ignore the experience of non-binary persons.

**092. Feminism and Anti-Racism Across Digital and Material Spaces**

General Conference/VII. writing, researching, and thinking beyond race, place, and space

Paper Session

8:00 to 9:15 am

Hilton Minneapolis: Directors Row 4

Participants:

Airbnb and the Durability of New Jim Code *Nina Medvedeva, University of Minnesota*

The #AirbnbWhileBlack movement has shown how Airbnb's Location ratings allow non-Black guests to express their bias against Black, working-class neighborhoods through their in-app ratings of their trip. I use Ruha Benjamin's concept of "The New Jim Code" to think through how Airbnb ratings — both positive and negative — enact outright discriminatory spatialization but also mirror broader patterns of urban disinvestment in racialized communities. Drawing on my fieldwork with Airbnb hosts and displaced residents in Washington D.C., Boston, and San Francisco, I argue that short-term rental platforms must contend with existing racial hierarchies beyond simple fixes to their rating systems.

Bodies in a Digital Battlefield: How Beauty Standards and Norms Are Produced and Negotiated on TikTok *Libin Fan, University at Albany*

Digital media has become a configuration of beauty cultures. This essay examines how TikTok becomes a center of power dynamics where Western standards of beauty and gendered stereotypes are reinforced and challenged. It argues that TikTok as a new form of colonialism intensifies beauty pressure, imposes Western beauty standards and beauty surveillance. At the same time, TikTok users attempt to create new meanings and boundaries by exposing private beautification processes, representing local cultures and confronting gendered norms.

Place-Making in movement: a contribution to "Beauty" *Catalina Hernandez-Cabal, University of Illinois at Champaign-Urbana*

Can place-making occur in movement? Upon multiple relocations, when we don't have the luxury of pouring ourselves into a physical location, or when the sense of home is lost and

disputed, place-making can also be enacting tactics for staying rooted in one's ancestors, lands, and stories, even on the move. I present the emergent tactics and theorizations on making place that I faithfully witnessed from five Latinx participants in a participatory project. Such creative interventions are, I argue, feminist theorization that contribute to beauty—understood as a political commitment to act in the name of life, and against violence.

Moderator:

*Elaine Almeida, University of Wisconsin-Madison*

**093. Reclaiming Our Stories: Mexicana/Chicana Celebrity Studies**

General Conference/V. invisibility: reclaiming our voices and ourselves

Panel

8:00 to 9:15 am

Hilton Minneapolis: Marquette 1

Participants:

The Feminism of Gloria Trevi in 1990s Mexico *Olivia Cosentino, Tulane University*

Gloria Trevi, singer, actor, and performer, rose to fame in Mexico in the 1990s. While the popular press frequently discusses Trevi in conjunction with a 2000s scandal, this paper adds to the surprisingly scarce academic work on early Trevi (Correa 1995, Nuñez Moya 2021). Here I explore Trevi as feminist, demonstrating how her irreverent aesthetics (knowingly/unknowingly) take up key debates in second and third wave feminism. Through musical performances, television interviews, and sexy calendars, I argue that Trevi's image disrupts expectations for Mexican women via overt sexualization and engagement with topics like abortion, virginity, condom usage, and sex work.

Discursive Transnational Inscriptions in the Music of Lila Sanchez Downs *Amelia Montes, University of Nebraska-Lincoln*

Transnational singer and songwriter, Lila Sanchez Downs has a North American Midwestern heritage and Oaxacan, Mixtec roots. Both geographic areas claim her. In March 2018, Minnesota's online "Latino American Today" magazine featured Lila Downs with the title, "Lila Downs: Our Minnesota Treasure." Downs' native village of Tlaxiaco, Oaxaca is where Lila's father, a University of Minnesota Professor met and married her Mixtec mother, the singer Anita Sanchez. After Lila was born in the Oaxacan village, she soon began spending time in Minnesota. This paper analyzes how Lila Downs' migrant influences and music resist any monolingual, monocultural enforcement.

Examining Jenni Rivera's Vulgar Feminisms *Yessica Garcia Hernandez, University of California, San Diego*

This presentation examines the cultural phenomenon of late Mexican singer Jenni Rivera. I focus on Jenni's controversies that depicted her as vulgar and read her vulgarity as a form of cultural rage against sexism, racism, fat-phobia, and sex-negative cultures. I show how her music, and stardom, was a medium for fans who had no other outlets to express their rage. I argue that Jenni's stardom and subculture created what I refer to as "vulgar feminisms," a practice where rage, or the repression of it, is transformed into carnivalesque gestures of *pirujeria* — those slutty protest that transgress normative structures of desire.

Laughing at machismo: Ana Julia Yeyé and female masculinity through comedy *Alejandra Marquez, Michigan State University*

This presentation focuses on Ana Julia Yeyé, a standup comedian from Mexico City who rose to fame after being part of Netflix comedy special *Zona Rosa*. Through both her comedy and her social media presence, she has created a public persona known

for bringing attention to her masculinity. I argue that, through her public acknowledgement of her gender expression as well as her comedic discussions of sexuality, she contributes to what I refer to as lencha masculinity, which seeks to establish a Mexican female masculinity that queers and undermines heteronormative notions of gender, sexuality, and power.

Moderator:

*Dana Olwan*, Syracuse University

#### 094. Beauty Politics: Identity, Femininity, and Ideology

General Conference/III. ain't i a wummon: identity, feminism and ideology

Panel

8:00 to 9:15 am

Hilton Minneapolis: Marquette 3

Participants:

What's new in Beauty Politics? 39 feminists debate beauty  
*Maxine Craig*, University of California Davis Sociology

The Routledge Companion to Beauty Politics invited an international, interdisciplinary group of 39 scholars to write on beauty politics. As editor of the volume, I will highlight the unsettled debates, emerging questions, research findings, and recent directions of feminist scholarship on the politics of beauty. Central themes in the volume were the need to de-center whiteness in critical writing on beauty, the intensification of beauty demands, the consequences of emergent movements for beauty politics, and the complexity of the partial incorporation of feminist anti-racist politics by the beauty and fashion industries.

The Contentious Politics of Global Beauty Pageants, Neoliberalism, and Feminism  
*Karen W. Tice*, University of Kentucky

The profitability and elasticity of beauty pageants has resulted in a proliferation of beauty contests across a variety of scales and media genres, thus intensifying pressures for remaking and improving bodies and subjectivities. At the same time, beauty pageants continue to be combat zones and sites of feminist protest and praxis. This paper analyzes the corporate and neoliberal rebranding and marketing of beauty pageants as opportunities for gendered empowerment and global, racial, and cultural inclusivity. It also considers the protests, frictions, and the divergent ways that some contestants have sought to resignify pageants to advance communal, activist, and oppositional agendas.

Embodiment and Empowerment in the Nigerian Beauty Pageant Industry  
*Oluwakemi Balogun*, University of Oregon

Beauty pageants are big business in Nigeria. They promote complex ideals and ideas about gender and power. Nigerian pageants position beauty contestants - young, upwardly mobile, and ambitious women - as the aesthetic center of an ethnically diverse nation and the public face of a country on the economic rise. Insiders often tout beauty pageants as a tool of empowerment that helps contestants secure important social contacts, achieve national fame, and assist with economic capital. Beauty contestants negotiate constrained social structures that highlight the promises and pitfalls of this "empowerment" framing.

Democratizing Looks: Race, Class, and the Politics of Feminine Beauty in Early Twentieth Century United States  
*Einav Rabinovitch-Fox*, Case Western Reserve University

Examining the two most popular images of the New Woman in early 20th century U.S.—the Gibson Girl and the Flapper—this paper analyzes how class and racial notions influenced the gender constructions of female beauty ideals, and how working-class and women of color took advantage of the availability of mass culture to make claims for inclusion. By looking at the complex ways in which women's appearance became intertwined with questions of power, independence, and freedom, this paper

shows how beauty served as a realm where definitions and boundaries of class, gender, and race were negotiated and redefined.

Moderator:

*Maxine Craig*, University of California Davis Sociology

#### 095. Contemporary Care Work

General Conference/II. burn it all down: activism and advocacy

Paper Session

8:00 to 9:15 am

Hilton Minneapolis: Marquette 4

Participants:

Care and Access in Disability Rights Activist Groups  
*Kimberly The*, Brandeis University

This session describes findings on community care. The study took place via a community engaged participatory research (CBPR) and analytic autoethnography dissertation with a group of diverse disability rights activists. The goals of this presentation are to: 1) describe how care and access are intertwined in diverse disability rights communities, and 2) highlight the nuances of care and access and how they differ from prominent ideas on self-determination as well as interdependence.

#MeToo: A Care-based Transformative Justice Movement?

*Kruthika Kamath*, UW-Madison

To investigate the strategies of an ethics of care in transformative justice movements, I will be examining whether the #MeToo movement in India can be considered a care-based transformative justice movement. Through examples of incidents, I will elaborate on areas where the #MeToo movement qualifies as transformative and where it reverts to a punitive justice model. The aim is to provide a guide in how movements like #MeToo need to go beyond their current format to become a true transformative justice movement that is rooted in ethics of care.

"Your Eyes Are in Your Heart": Disability, Loss, and a Black Feminist Vision of Care  
*Eshe Sherley*, University of Michigan

While most scholarship on the stories of caregivers focus on caregivers' stories about the working conditions they faced and the movements that they have tried to build, this paper will center the more intimate stories that have shaped caregiver organizing. By integrating the insights of critical disability studies, the close reading practices of Black women's history, and the history of welfare rights and domestic work to show how two Black women developed a Black feminist vision of care out of both their most intimate bodily experiences and their more formal political analyses.

#### 096. Exploring Violence from the Caribbean to Far West Asia

General Conference/II. burn it all down: activism and advocacy

Panel

8:00 to 9:15 am

Hilton Minneapolis: Marquette 6

Participants:

Bordering Haiti Revisiting Gender, Sovereignty & Colonial Legacies  
*Manoucheka Celeste*, University of Illinois Chicago

Haiti has sporadically been "newsworthy." Fewer moments elicited media coverage than the "crisis" at the U.S.-Mexico border earlier in 2021. In 2022 the government of its neighboring Dominican Republic announced the start of its project to build its border wall to decrease immigration. By connecting contemporary depictions of Haiti and Haitians this paper considers implications of such representations and policies. Using Caribbean feminisms, it accounts for the gendering of the nation, and gendered violence on women and children, in light of external/foreign policies and the freedom with which NGOs and supranational organizations move about Haiti.



War: A Personal Narrative *alma khasawnih, The College of New Jersey*

Grounded in Gloria Anzaldúa's articulation of borderlands, Octavia Butler's engagement in Afrofuturism, and anarchy, this talk disorients narratives of war away from hegemonic discourses that focus on nation-states as a given site of identity. Through the method of autoethnography, this presentation reorients the discussion toward lived experiences of war as they shape every aspect of life and suggests a transnational feminist activist imaginary to war and to nation-states as constructs of empire and colonialism.

Complicit Denial: Theorizing patriarchal discourses and their relationship to gender-based violence in Puerto Rico *Noralis Rodriguez-Coss, Gonzaga University*

This study explores discourses of complicit denial, a form of psychological violence carrying underlying patriarchal values that protect male entitlement and trivialize women's social experiences to accept male authority. This study aims to examine how these discourses reinforce patriarchal gender norms and their relationship to gender-based violence in Puerto Rico. It employs a multi-pronged research approach using mixed methods, including data from 357 participants that answered a questionnaire designed for this investigation. The research evidence that such discourses reproduce patriarchal gender norms that devalue women and shape the conditions leading to gender-based violence and feminicides.

Moderator:

*Angela B. Ginorio, U of Washington*

#### **097. Feminist Friendship and Pedagogy: Teaching to Transgress**

General Conference/I. teaching to transgress: education from the classroom to the streets

Roundtable

8:00 to 9:15 am

*Hilton Minneapolis: Marquette 7*

If learning builds, organizes, and transforms communities within and outside of the classroom space, then how has these uncertain times marked us as Black feminist educators? In this roundtable, a group of Black feminist educators reflects on their practices of friendship and pedagogy, evaluates how varying technologies have influenced their ability to connect across distance, and questions what it means to commit ourselves to transgression in a climate of rising apathy and disengagement. Finally, we explore critical Black feminist texts that have influenced our thinking and doing in ways that reimagine accessibility and care in uncertain times.

Presenters:

*Caitlin O'Neill, Brown University, LGBTQ Center*

*Warren Harding, Brown University*

*Madyson Crawford, The Sarah Doyle Center for Women and Gender*

*Natassja Gunasena, Trinity College*

Moderator:

*Natassja Gunasena, Trinity College*

#### **098. "Global Asias" as Pedagogy**

General Conference/I. teaching to transgress: education from the classroom to the streets

Roundtable

8:00 to 9:15 am

*Hilton Minneapolis: Marquette 8*

This roundtable explores the use of creative and experimental pedagogy, such as forum theater, design-based project, and queer classroom, to tackle both intellectually and politically the impasses of teaching from and about the "othered" positions of Asian feminisms and queerness in Anglophone academia. By gearing up on pedagogical tools to strategically emphasize the plurality of "Global Asias," we confront the dual othering of "Asia" – regionalization and homogenization – in the social sciences and humanities. In doing so, we bring forth a relational perspective to work

against the concealed compatibility between liberalism and xenophobia in the woke neoliberal Western(ized) university.

Presenters:

*Weiling Deng, Champlain College*

*Shana Ye, University of Toronto*

*Grace Ting, University of Hong Kong*

*Naveen Minai, University of Toronto*

Moderator:

*Yingyi Stephanie Wang, St. Lawrence University*

#### **099. Institutional Rhythms and Ruptures: Feeling through Dis/engagements of Education in Crisis**

General Conference/V. invisibility: reclaiming our voices and ourselves

Panel

8:00 to 9:15 am

*Hilton Minneapolis: Marquette 9*

Participants:

“Attuning to Ambient Oppression: A Case for Rhythms and Moods” *Tanner Crunelle, College of Charleston*

This paper provides some of the framing for the broader discussion between panelists, including a case for why attuning to an institution's rhythms and overarching moods is a worthwhile endeavor. Part theoretical argument and part applied analysis, this paper invites the audience to reflect on how the contemporary university's institutional nature disciplines subjectivity to destructive ends. This is contextualized within the COVID-19 crisis and various rhythms that have changed, especially resulting from the digitization of campus life.

“Disengagements: Mending the Gap between Kindness and Resistance as Strategy for Healing” *Kristine De Welde, College of Charleston*

“Cultivating Safer Spaces and Sustaining Communities: Community Gardening to Heal Body and Soul” *Tracy E Ore, St. Cloud State University*

“Theories and Pedagogies of Black Feminism in Institutional Times” *Naomi Simmons-Thorne, University of South Carolina*

Moderator:

*Tanner Crunelle, College of Charleston*

#### **100. Standpoints: Black Feminist Knowledges**

General Conference/VII. writing, researching, and thinking beyond race, place, and space

Roundtable

8:00 to 9:15 am

*Hilton Minneapolis: Orchestra Ballroom B*

This round table centers Black feminisms as a methodology to name and examine orthodoxies/traditions embodied and disseminated through legal, structural, ideological institutions ranging from local to global standpoints. Contributors to this panel draw on their personal experiences at the university, in their communities, at their jobs, and society at large using Black feminisms to meaningfully engage with social issues around/beyond race, class, ethnicity, gender, and sexuality.

Presenters:

*Andrea Natasha Baldwin, Virginia Tech*

*Casey Anne Brimmer, Virginia Tech, ASPECT*

*Leah Ramnath, Virginia Tech*

*Rachel Nunn, Virginia Tech*

*Andreza Jorge, Virginia Tech*

Moderator:

*Leah Ramnath, Virginia Tech*

#### **101. Storying Critical Pedagogies: Learning to Transgress**

General Conference/I. teaching to transgress: education from the classroom to the streets

Roundtable

8:00 to 9:15 am

Hilton Minneapolis: Orchestra Ballroom C

We gather around the proverbial kitchen table invoking the legacy of bell hooks' Teaching to Transgress as graduate students and teaching assistants moving through the COVID-19 pandemic. We examine how we as non-Black scholars contend with the responsibility of honoring hooks in our own pedagogy discussing how her approach to transgressing education establishes knowledge production both inside and outside the academy. By critically analyzing the landscapes of our positionalities and how they inform our interests, we examine how Teaching to Transgress influences our engagements with bodyminds, Indigenous storytelling, being a first-time educator, and implementing critical pedagogy beyond the classroom.

Presenters:

**Erica De Sutter**, Oregon State University

**Ollie Harkola**, Oregon State University

**Wyatt Cross**, Women, Gender, and Sexuality Studies/Queer Studies - Oregon State University

**Kobe Natachu**, Oregon State University

Moderator:

**Mehra Shirazi**, Oregon State University, Women, Gender, and Sexuality Studies

## 102. Technology as Liberation: Past, Present, and Future

General Conference/V. invisibility: reclaiming ourvoices and ourselves

Paper Session

8:00 to 9:15 am

Hilton Minneapolis: Orchestra Ballroom D

Participants:

Invisible Networks: The Association for Women in Computing and Social Action, 1978-1991 *Jacquelyne Thoni Howard, Newcomb Institute of Tulane University*

The Association for Women in Computing built a collective activist network across the United States to support opportunities for its members. They designed their activities from their own experiences to meet the needs of their members who faced gender discrimination in the male-dominated technology industry. The Association for Women in Computing addressed the gender gap in the technology through localized recruitment, networking, organizing national events, providing training, and sharing field information through newsletters

Gaming with Vaginas: Pleasure Activism and Pelvic Health *Rebecca S Richards, University of Massachusetts, Lowell*

Using rhetorical media analysis, this presenter argues for the invisible, transgressive pleasure of an adaptive technology, a pelvic floor operated controller. People with vaginas insert the controller, and then use Kegel-like motions to play games on smartphones. Marketed as "medical" or "therapeutic," these devices also correspond to pleasurable engagement, providing play that is only for people with vaginas. The presentation responds to the subtheme of "invisibility" as the controller is hidden from view but felt by the player, examining how vaginal controllers subvert gender and limbic norms of play.

## 103. Backlash in the Sunshine: Teaching Gender and Race in Florida and Beyond

General Conference/I. teaching to transgress: education from the classroom to the streets

Roundtable

8:00 to 9:15 am

Hilton Minneapolis: Floor third - Rochester

This roundtable will bring together faculty and program directors to discuss the backlash against higher education taking place in Florida, considering

the local consequences for programs that study women, gender, sexuality, and race, as well as the challenges faced by scholars outside of Florida who are facing similar legislative hurdles with less national attention.

Presenters:

**Nicole Erin Morse**, Florida Atlantic University

**Andrea Miller**, University of California, Davis

**Diane Price Herndl**, University of South Florida

**Barbara Perez**, Florida Atlantic University

Moderator:

**Jane Caputi**, Center for Women, Gender and Sexuality Studies, Florida Atlantic University

## 104. Transgression, Decoloniality and the Academy: What Now?

General Conference/I. teaching to transgress: education from the classroom to the streets

Workshop

8:00 to 9:15 am

Hilton Minneapolis: Symphony 1

What does teaching to transgress look like as we approach the end of the first quarter of the 21st century? Honoring bell hooks' powerful legacy, we share how we have "collectively imagine[d] ways to move beyond boundaries, to transgress" in community and college settings as we fight to make education a practice of freedom, and to strategize the future. As Tuck and Yang schooled us, "decolonization is not a metaphor"; social justice and decolonization are movements with different "incommensurate" goals. This workshop presents the decolonial initiatives undertaken by the Undergraduate, Education and MFA in Interdisciplinary Arts programs at Goddard College.

Presenters:

**JuPong Lin**, Goddard College & Antioch University New England

**Muriel E Shockley**, Goddard College

**Diana Waters**

**Carolyn Dunn**, Goddard College

## 105. My Temporary Shelter from the Storm: Rituals in Black Queer Place-Making

General Conference/VIII. queer and trans studies: outlining the places where we find ourselves

Panel

8:00 to 9:15 am

Hilton Minneapolis: Symphony 2

Participants:

Sensuous Geographies: Black Bodies, Sweat, and Skin *Ricardo J Millhouse, The University of Alabama*

Black Femme Pleasures: Toronto Public Health, Risk and Refusal *Sarah Edo, University of Toronto*

Skin Hunger: On the Pursuit of Black Queer Flesh *Cornel Grey, Western University*

Invisible Ghosts: Urban Flooding and Sexual Enclosures *Jamal Brooks-Hawkins, Arizona State University School of Social Transformation*

Moderator:

**Marsha Horsley**, Indiana University

## 106. Thinking the Unthinkable: Rage, Exhaustion, and Killing in Black Maternal and Domestic Life

General Conference/V. invisibility: reclaiming ourvoices and ourselves

Panel

8:00 to 9:15 am

Hilton Minneapolis: Floor second - Symphony 3

Participants:

Non-Representative Black Motherhood in Nella Larsen's

Quicksand *Matty Hemming, university of pennsylvania*

This paper reads Nella Larsen's Harlem Renaissance novel, *Quicksand* (1928), as an exploration of the politics of representing Black motherhood in the era of eugenics. Informed by archival research into Larsen's experiences as a nurse prior to her writing career, I close-read the range of emotions associated with her maternal protagonist's experience of pregnancy, birth, and infant death (exhaustion, ambivalence, repulsion, love, and relief). I suggest that Larsen's novel offers a provocative rebuttal of racist and classist logics of "good motherhood" precisely by refusing to make her protagonist representative of Black motherhood.

Home is Where the Work Is: A Reading of Skills Articles in The Third World Women's Alliance's Triple Jeopardy Newspaper *Cinnamon Williams, Northwestern University*

Throughout the early 1970s, members of the Third World Women's Alliance published a quarterly newspaper that tackled the triple threats of racism, sexism, and imperialism—Triple Jeopardy. This paper pays special attention to the publication's how-to and skills articles on making the home and asks: why did this particular space demand upheaval and reorganization? Reading these skills articles with an eye towards the exhaustion that undergirds them, I contend that they illustrate an early Black feminist tradition not of longing for the safety of domesticity but of unraveling this structure and exposing its dependence on the exploitation of Black women's labors.

"What She Go and Do That For": A Case Study of Shaquan Duley *Candice Merritt, Northwestern University*

This paper centers the filicidal murders of Shaquan Duley. In August 2010, Duley strangled her 1- and 2-year-old sons and drove their bodies into South Carolina's Edisto River. Duley's case provides a rich theoretical milieu to think through Black women's rage in the context of motherhood. By reading legal and media archives alongside Black feminist historiography and literary criticism of infanticide, I contend that contemporary cases of Black infanticide catalyze a different reading of maternal violence in Black feminist study. Rather than stress Black female heroism, Duley's act—as an exemplar—illustrates a less imagined mode of Black female survival and reproductive freedom.

Consumption in Harryette Mullen's S\*PeRM\*\*K\*T *Anna Zalokostas, Northwestern University*

This paper identifies a repertoire of strategies in Harryette Mullen's S\*PeRM\*\*K\*T for representing commodities at the intersection of mass consumption and globalization. Mapping patterns organizing poetic speech onto patterns of consumption, Mullen's poems draw on the resources of listing, canting, and riddling to query histories of advertising, shopping, and retailing. In doing so, S\*PeRM\*\*K\*T proposes a schema for reading race and gender as reorganized by patterns of consumption under conditions of globalization.

Moderator:

*Cinnamon Williams, Northwestern University*

### 107. Transnational Feminist Approached to Violence Against Women

General Conference/II. burn it all down: activism and advocacy Panel

8:00 to 9:15 am

*Hilton Minneapolis: Floor second - Symphony 4*

Participants:

Burning Even Ourselves: Self-Immolation in Mariana Enriquez's "Things We Lost In The Fire" *Kristin Pitt, University of Wisconsin-Milwaukee*

In Mariana Enriquez's short story "Things We Lost In the Fire," women respond to an epidemic of femicide by burning with a second viral wave of burning women, those who self-immolate.

Like the women it portrays, the story condemns feminicidal violence and a repressive surveillance state while interrogating the possibilities and limits of protest. What rights do women have over their bodies? From what violence can we demand or decline state protection? In the end, how do we protest erasure and disappearance via fascism, patriarchy, or neoliberal neglect without losing ourselves in the process?

For the Love of Justice: Transnational Solidarity, Feminist Accompaniment, and Indigenous Legal Advocacy as Praxis in Guatemala *Hale Konitshek, University of Minnesota, Twin Cities*

This paper theorizes the ethics and efficacies of feminist legal accompaniment for Indigenous women survivors of state violence in Guatemala. Putting ethnographic insights from Indigenous women scholars in discussion with bell hooks' *All About Love* (2000), this paper argues that accompaniment, and not advocacy, continually returns us to a shared "love for justice" that prioritizes Indigenous women's voices and fortifies transnational feminist solidarity.

The Pedestal Effect: Men's Global Takeover of Movements to End Violence against Women *Leah Goldmann, Arizona State University*

Allyship has evolved across feminist, anti-racist, and queer movements over the past several decades. For feminists working on violence against women, this allyship question shows up in countless efforts to "engage men," through efforts such as HeforShe and the MenEngage Network. This poster explores how the global male engagement agenda has rendered several challenges of violence against women and girls program implementation and advocacy within transnational feminist movements and consequent resistance efforts.

### 108. Anti-Racist Feminist Pedagogy in "Unexpected Places"

General Conference/I. teaching to transgress: education from the classroom to the streets

Roundtable

8:00 to 9:15 am

*Hilton Minneapolis: Floor first - The Gallery*

bell hooks expressed concern that in "capitalist culture, feminism and feminist theory are fast becoming a commodity that only the privileged can afford" (1994, 71). In this roundtable, we grapple with this concern as anti-racist feminist educators working both in and outside of formal academic spaces in the United States. We discuss the ways that we leverage formal institutional spaces to make a more just world for ourselves, our students and our communities and how to take this knowledge to spaces outside of higher education classrooms to work with hooks' call to "give the riches of feminist thinking to anyone" (73).

Presenters:

*Dan Cope, Grand Valley State University*

*Sai Isoke*

*Marie Lerma, Fresno State University*

*Hope Sample, Carleton College*

Moderator:

*Krista Benson, Grand Valley State University*

### 109. Childcare 2

NWSA

NWSA Special Event

9:00 to 6:00 pm

*Hilton Minneapolis: Floor third - Directors Row 1*

### 110. Constituency Group Meetings

NWSA

NWSA Special Event

9:00 to 6:00 pm

*Hilton Minneapolis: Duluth Room*



### 111. Exhibitor Booths 2

NWSA

NWSA Special Event

9:00 to 6:00 pm

Hilton Minneapolis: Floor third - Minneapolis Ballroom EFG

### 112. Quiet Space

NWSA

NWSA Special Event

9:30 to 6:00 pm

Hilton Minneapolis: Boardroom 1

### 113. Student Success Pro-Tips in the GWS classroom

General Conference/I. teaching to transgress: education from the classroom to the streets

Workshop

9:30 to 10:45 am

Hilton Minneapolis: Boardroom 2

This workshop will provide an overview of a retention project being conducted at the Gender Institute for Teaching and Advocacy (GITA) at the Metropolitan State University of Denver (MSU Denver). This project is a collaboration between professional staff and faculty in GITA to help students succeed in retaining semester to semester, and in reaching graduation. Participants will explain the project, share their preliminary results, and allow time for reflective discussion and interaction.

Presenters:

*Arlene Sgoutas*, MSU Denver

*Soj Sirivanchai*, Metropolitan State University of Denver - Institute for Women's Studies and Services

Moderator:

*Arlene Sgoutas*, MSU Denver

### 114. Muxeristas Inter/weaving, Inter/lacing Conscientização & Resistance: Decolonizing Practices, Intersectionality & Aesthetics

General Conference/II. burn it all down: activism and advocacy

Lightning Session

9:30 to 10:45 am

Hilton Minneapolis: Floor third - Boardroom 3

In this presentation, presenters will engage in a collective plática (Fierros & Delgado Bernal, 2016) testimonios de profesionistas infused with traditional beliefs, family expectations, cherished desires, and learned values. These testimonios expose coloniality (Quijano 2000) and uncover happenings throughout our academic careers as we clashed with the hegemonic, heteropatriarchal Westernized, monolingual, academic model of the U.S. higher education (Saaavedra & Pérez, 2018).

Participants:

Muxeristas Inter/weaving, Inter/lacing Conscientização & Resistance *Miryam Espinosa-Dulanto*, University of Texas-RGV

In the spirit of decolonizing, in this space we will share auto/biographies, stories, experiences, methods and our struggles against hegemonic power structures to reclaim, negotiate, & situate our indigeneity. The goal is to weave testimonios across disciplines in an effort to bring to the forefront critical discourses to de-center white supremacy, white privilege, colonialism, neo-colonialism and settler colonial logics.

El Corrido de La Redada de los "41 Maricones": Decolonizing El Porfiriato and its Queer Signifier *Lucas Enrique Espinoza*, Texas Woman's University- Department of Sociology & Social Work; *Rosalva Resendiz*, The University of Texas-Rio Grande Valley

We critically examine the story of the number 41 as a queer signifier in Mexican culture from a decolonial perspective and development of hegemonic masculinity in the twentieth century. An examination of hegemonic masculinity and homophobia of

early 20th century Mexico is provided by reviewing colonial accounts of indigenous sexuality, as well as uncovering the hidden stories of the corrido/ballad of El Baile de los 41 Maricones. The corrido was used as satire to ridicule the homosexual practices by the bourgeoisie, creating a rift between classes, and allowing the poor to take a higher ground by claiming "real masculinity."

Remembering our Ancestors through Convivienza, Pláticas, y Testimonios *Maria Bridges*, University of Texas - Rio Grande Valley

The grave is the final resting place for our physical remains, yet in our culture, we continue to visit the grave to be reminded of our ancestors' spirits. Coco, Encanto, and The Book of Life stand as examples of how our customs and rituals have been exploited in mass media for the world to consume and misuse its aesthetics. In this presentation we share how our Xicanx Texanx ancestors passed down knowledge from generation to generation, keeping our stories alive, and shaping our future- it is autohistoria-teoria in praxis (Arfuso, 2021).

Con El Nopal en La Frente: Life in the Militarized Tejas/Mexico Borderlands *Rosalva Resendiz*, The University of Texas-Rio Grande Valley

The concept of decoloniality is a romantic notion for those of us who live on the U.S./Mexico border, where militarization and colonialism are everyday social facts. The border is not a place where Chicano/a consciousness thrives, it is a place where Chicano/a consciousness survives. The reality of living under militarization, forces the Chicana/Mestiza to struggle with decolonization on a daily basis. For those of us who live under these conditions, we fight every day to retain our Chicana/Mestiza consciousness. As Chicanas/Mestizas living on the border, we struggle planting/growing seeds of resistance.

Rio Bravo - Special Issue - Inter/weaving, Inter/lacing Conscientização & Resistance: Decolonizing Practices, Intersectionality & Aesthetics *Miryam Espinosa-Dulanto*, University of Texas-RGV

There are 17 more articles in this issue, will add names when approved it. Our testimonios/platicas disclose personal beliefs and values that clash with the traditional academic model for self-promotion. As BIPOC we perform multiple roles while juggling our dear heritages, fruitful personal, and successful professional lives. However, we often feel as "Malintzin researchers" (Flores Carmona, 2014) on the one hand, serving our communities and on the other hand, that service may be replicating oppressive acts. Our challenge is to learn how to put our research to a needed change in research and in the US academe.

### 115. African Activisms in Transnational Context

General Conference/II. burn it all down: activism and advocacy Panel

9:30 to 10:45 am

Hilton Minneapolis: Conrad A

Participants:

"I owe my life to the internet". Issues and challenges of Queer visibilities on line in Cameroon *Larissa Kojoue*, University of Buea/CEPED Paris

Like other people of lesser power, queer Cameroonians are finding online an unprecedented space for expression where offline spaces of expression are rare, hostile and in some cases dangerous. Despite state-sponsored homophobia and human rights activists lack of support, the internet is a central avenue and tool to organize collectively to face the threats posed by the socio-political context. By proposing counter-speeches and actively participating in local and national forums (although anonymously for legitimate safety reasons), members of queer communities are consciously raising awareness on LGBT issues,

which is a major component of social and political change.

**The Social Meanings of Umoja in Western Imaginations**  
*Elizabeth Winifred Williams, University of Kentucky*

The village of Umoja, Kenya was founded in 1990 as a refuge for women and girls who had experienced violence. Yet representations of this all-female village depict it an exotic matriarchal hub, or even as a lesbian sanctuary. This paper explores (mis)representations of Umoja, arguing that they can tell us a great deal about how African and African feminisms are interpreted from elsewhere. I argue that Western activists misinterpret the social meanings of Umoja village to support their own investments in a particular vision of Africa as an other-worldly land.

**Cameroonian feminist nationalism in the 1950s and Decolonial Black Feminist thought**  
*Rose Ndengue*

On August 3, 1952, a group of Cameroonian educated and urban women created the UDEFEC which was an exclusively female nationalist organization. The founders developed a decolonial counter-public space, nourished by emancipatory discourses and practices that challenged the coloniality of gender and power embedded in the French imperial space. Analyzing the work of these women allows us to explore black feminist thought from understudied contexts, shedding light on how African resistances are part of the global project of Black liberation.

Presenters:

*Elizabeth Winifred Williams*, University of Kentucky  
*Rose Ndengue*

Moderator:

*Meryl Lauer*, The Peabody Institute, Johns Hopkins University

**116. Embodying Emotion and Love**

General Conference/IX. Special Sub-Theme: bone black: bell hooks and the impact of her words and her work

Paper Session

9:30 to 10:45 am

*Hilton Minneapolis: Floor second - Conrad B*

Participants:

Love in the Times of Covid-19: Reflections on All About Love by bell hooks  
*Astrid Lorena Ochoa Campo, University of Wisconsin La Crosse*

This paper offers a personal reflection on the lessons from bell hooks's book *All About Love: New Visions*. It speaks about the challenges the Covid-19 pandemic posed for loving connections among people, whether in the family, circle of friends, romantic, or interpersonal relationships at work. In particular, this reflection is situated within the context of the pursuit of balance between personal and working life for women of color in academia.

Teaching Community Through Despair and Depression  
*Kelly Louise Opdycke, California State University, Northridge*

In *Teaching Community*, bell hooks writes, "When despair prevails we cannot create life-sustaining communities of resistance" (12). As pandemic restrictions lifted, despair lingered in many students. This paper turns to bell hooks to help me teach through the trauma of COVID-19 while navigating my own depression, hoping to move closer to a space of love. As bell hooks writes, "Love does not lead to an end to difficulties, it provides us with the means to cope with our difficulties in ways that enhance our growth" (*All About Love*, 229). I work through finding the means to cope in the classroom.

Writing to Become Alive  
*kanishka sikri, York University*

Writing is a mode of transforming life as many lives and overcoming the "tradition of silence" (Anzaldúa 1987:77) that has characterized women's lives as those not collectively lived. I am inspired from bell hooks that "no woman has ever written enough" (1999:36) nor will she ever. The deliberation of

narrating, the means of archiving, the archive itself is a generative entity that allows one to grow alive, gives one possibilities for living. Thinking with bell hooks, I am asking how we can thrive and become through the text, in worlds that deny us even the ability for survival.

**117. Intergenerational Land & Water Movements for Resistance**

General Conference/IV. sweet land of liberty: black/brown land use, ecology, ancestral roots, and waters

Paper Session

9:30 to 10:45 am

*Hilton Minneapolis: Floor second - Conrad C*

Participants:

"Listen to your Grandma, Stop Line 3!": Solidarity with Indigenous Women Water-Protectors  
*Penny Rosenwasser, City College of San Francisco*

This presentation shares the story of the feminist activist trip in May 2021 of the group "1000 Grandmothers for Future Generations" – a journey of solidarity with indigenous women water-protectors in northern Minnesota who were resisting the Line 3 pipeline. Indigenous leader Madonna Thunderhawk was part of our group, and we were also honored to support young Two Spirit water-protector/leader Taysha Martineau. Protesting in front of the St. Paul Governor's mansion, we sang: "Grandmas gonna rise like the water / the fish can't live in oil / I hear the voice of my great-granddaughter / protect the water and soil!"

I Just Took A DNA Test: TikTok and Black Digital Feminism  
*JOCELYN Fenton STITT, St. Catherine University*

How do African diaspora feminist creators on the social media platform TikTok chronicle their search for the lives of their enslaved ancestors and the places of their enslavement? The paper advances the idea of "genealogical desire" among the descendants of the enslaved, tracing the influence of the novel/mini-series *Roots*, the TV show *Finding Your Roots*, and the popularity of DNA tests promoted by companies such as Ancestry and 23andMe. How do questions of accountability, reparations, and control over artifacts and records stemming from slavery appear on social media as digital public history?

Gender, Age, and Generations: Telling Feminist Stories and Exploring Intergenerational Eco-Imagines as Voices of Female Resistance  
*Roberta Maerhofer, Center for Inter-American Studies*

Acknowledging the documentary *The Gleaners and I* (2000) by Agnès Varda as a feminist eco-imaginary of collaboration, this presentation seeks to provide an understanding of the intersections of gender, age, and generations by envisioning a feminist eco-imaginary of collaboration. Thus, multi-generational and diverse voices of resistance within the climate discourse are recognized as stories initiating change.

Becoming a saathi : methodological lessons in field work with the Pani Haq Samiti (Water Rights Campaign), Mumbai, India  
*poonam s argade, Syracuse University*

This paper analyses anecdotes from field work with organizers from Pani Haq Samiti (water rights campaign), Mumbai early 2020, while building on critical collaborative ethnographic and feminist participatory research methodologies. PHS movement predominantly consists of Dalit and Muslim organizers, includes majority women, and is focused on attaining water rights especially for those living in informal settlements across Mumbai. I locate the learnings in methodological frameworks of transnational, Dalit-Bahujan and BIPOC feminisms and critical understanding of intersectionality, of caste, class, religion and gender in the urban western Indian context.

**118. Queer and Trans Chicanx Politics**

General Conference/VIII. queer and trans studies: outlining the places where we find ourselves

Paper Session

9:30 to 10:45 am

Hilton Minneapolis: Floor second - Conrad D

Participants:

'All About Love' in Chicana Lesbian Literature *Meagan Solomon, TCU*

In All About Love, bell hooks opens with an urgent call to “return to love” in response to the “lovelessness” perpetuated by patriarchy and capitalism (x, xi). She repeats this sentiment several times, positioning love as a force that is both deeply spiritual and community-oriented. Taking up hooks’s call to return to love, this paper theorizes literary representations of Chicana lesbian love that defy heteropatriarchal logics and classification. Centering on the spiritual and subversive dimensions of Chicana lesbian love, this paper ultimately challenges the deracialized messaging of “Love is Love” aligned with heteronormative respectability politics.

'This is Sentimental Archaeology!' Excavating and Envisioning Transfemme Histories and/as Futurity in Sofia Moreno's Artwork *Rae Langes, University of Wisconsin-Eau Claire*

This paper uses Chicana feminist, transgender, and queer performance theories to analyze multimedia artist Sofia Moreno's solo exhibition Sentimental Archaeology, an Auto-Glorification Memorial at Hans Gallery, Chicago in summer 2021. Artwork from this exhibit adapts Mesoamerican iconography by blending it with visual and material references to Moreno's experiences as a brown transfemme migrant living between the U.S. and Mexico. Moreno's artwork thus points to trans figures and practices erased from dominant understandings of Mesoamerican iconography and U.S.-Mexican history. Ultimately, this paper demonstrates how Sentimental Archaeology excavates brown transfemme histories and practices to celebrate and use them to envision trans futurity.

### 119. Expansive and Accessible: Utilizing Storytelling to Realize Black Feminist Reproductive Justice

General Conference/VI. black and brown covid stories: medical apartheid and inequity

Panel

9:30 to 10:45 am

Hilton Minneapolis: Floor third - Directors Row 2

Participants:

Disability Justice is Birth Justice: Accentuating Links Between Movements *Nwadiogo Ejiogu, University of Pennsylvania*

At the center of the birth justice movement in the United States is an understanding that the process of birthing is an important site of struggle for Black liberation. While not explicitly stated, birth justice and disability justice movements are interconnected. Despite important overlaps in political framings and goals of birth justice and disability justice, the freedom dreams of birth justice, and specifically a dream of return to traditional ways of birthing, have excluded sick and disabled communities. This paper explores the ableist discourses that exalt “natural” or “physiologic” birth while also highlighting interconnections between concepts of access and birth.

Breathing Life into Black Wombs: Ableism, Misogynoir, and the Fight for Reproductive Justice *Anna Hinton, University of North Texas*

We are in a moment where society is attentive to the dangers of giving birthing while Black as we reckon with the historical evolution of modern gynecology. I am interested in how conversations about medical treatments, sentience, and pain directs our attention to practices, problems, and experiences shaped by ableism that get minimized, invisibilized, or ignored. I will draw on theoretical interventions and methods from Black Feminist Disability Studies and Reproductive Justice to examine

how dis/ability and ableism impact issues key to reproductive justice.

On the Politics of Access: Storytelling and Black Gynecological Justice *Stacie McCormick, Texas Christian University*

Black women and gender expansive Black people often lack access to equitable gynecological healthcare practices (ranging from annual exams, fibroid treatment, and supportive obstetric care). The irony is that the field of gynecology grew from unfettered access white male doctors had to enslaved women. Drawing on discourses of Reproductive and Disability Justice, this paper looks to the storytelling as a kind of “reparative access” that reframes the terms of access to Black bodies and knowledges as well as advocates for new kinds of access that enable healing and an envisioning of Black gynecological justice.

### 120. In, around, beyond boundaries: queering the body in (digital, ecological, political) space

General Conference/VII. writing, researching, and thinking beyond race, place, and space

Panel

9:30 to 10:45 am

Hilton Minneapolis: Directors Row 3

Participants:

Imagining Unproductive Futures: Transcorporeality, Biopolitics, and Utopian Dreaming in the works of Brittney Leanne Williams and Shoog McDaniels *AP Pierce, University of California Santa Barbara*

This paper examines the circulation of resistant aesthetic and affective investments of images. It examines the artwork and photography from Brittney Leanne Williams and Shoog McDaniels to theorize an unproductive aesthetics as it relates to transcorporeality of bodies (human or otherwise) and land. These artists create and circulate images of relations alternative to capitalist, biopolitical control by accentuating the porousness and interdependence of bodies and land. The paper asks: how might we take up the slowness of “slow death” to rather point to an unproductive, slow futurity of rest, pleasure, and growth? What kinds of relations and geographies make this possible?

“We Who the Earth is For” : Black Ecofeminism, The Swamp, and Life-Making *Brianna Reddick, UCSB*

This paper establishes the swamp as a site to think through Black ecofeminism as framework and praxis. The Earth and Black women are amidst a mass reckoning, as they both exist on the brink of catastrophe, tethered together through shared, intimate proximity to violence. Despite narratives of excess and waste that haunt it, I argue the swamp is a site to reimagine life-making as we reconcile with the omnipresence of climate change.

Analyzing the film *Beasts of a Southern Wild*, I unpack how the swamp emulates the radical ethics of care and liberatory potential that breathe life into Black ecofeminism.

Surplus Spacings: Racing Hysteria through Spectacular Confinements *Katherine Von Wald, UCSB; Alex Mireles, University of California, Santa Barbara*

This paper outlines the gendered and racialized constructions that found hysteria and their entanglement with racial capitalist space. I connect legacies of enslavement, medical experimentation, and criminalization in the United States to argue that the gendering in spaces of confinement and the diagnosis of feminized madness (with its racializations) upholds racial capitalist patriarchal formations of surplus. In these spaces, feminized bodies are differently categorized— some receive a pathology while others are criminalized. I then move to understand the types of creative resistances and experimentations that exist within such spacings using notions of fugitivity and queer aesthetics.

A/Sexuality in Flux: Claiming Space With and Without Sexual Attraction *Viviana Valle Gomez, UC Santa Barbara*



Joining the discussion of racialized asexuality, this paper theorizes how perceived/imposed a/sexuality is not fixed but can transform or be abused simultaneously. Recognizing the contradictory impositions—what I call “a/sexuality in flux”—I open the discussion to a new figure: the asexual sex worker of color. By presenting figures who have experienced transitions of perceived/imposed a/sexualities, I show how asexual sex workers claim space through both sexual labors and asexual private lives. This paper offers a new perspective of a/sexuality and sex work to complicate the racialized discourse of labor and a/sexuality.

Moderator:

*Alex Mireles*, University of California, Santa Barbara

### 121. Rage, of and Against Misogyny in Indian Media Cultures

General Conference/V. invisibility: reclaiming our voices and ourselves

Panel

9:30 to 10:45 am

*Hilton Minneapolis: Directors Row 4*

Participants:

Digital Rage in #MeToo: Activist Spaces in Malayalam Cyberspace *DARSHANA Sreedhar MINI, UW-Madison*

Examining manifestations of digital rage that accompanied #MeToo allegations on social media platforms, this paper locates the activist work of the Facebook group “Women Against Sexual Harassment” and their efforts to support survivors to reveal their testimonies anonymously. I explore contestations around a #MeToo allegation involving a prominent producer in the Malayalam film industry, where the identity of the complainant was outed on Facebook Live to instigate attacks against her. I interrogate how the language of men’s rights becomes part of the backlash against #MeToo, and how alliances emerge from the recasting of the alleged perpetrator as the victim figure.

Computational Misogyny: Right Wing Rage in the Age of Platforms *Anirban Kapil Baishya, UW-Madison*

Hindu right-wing nationalism has historically thrived on the sexual subjugation of and violence against Muslim women’s bodies. This paper focuses on two related cases—the Sulli Deals case of 2021 and the Bulli Bai case of 2022 that extend this toxicity to the realm of the digital. Both involved the creation of apps with code hosted on GitHub and were aimed at mock “auctions” (and doxxing) of Muslim women. Through an analysis of these cases, I argue that right-wing politics’ digital turn facilitates the emergence of a computational form of misogyny that filters fascist rage through platform infrastructures.

Homosocialist Coproductions: Rage and Retraction in *Pardesi* (1957) *Samhita Sunya, University of Virginia*

The 1957-8 film *Pardesi* / *Khozhdnenie Za Tri Morya* was an India-USSR coproduction adapted from the Russian literary-historical memoir of Afanasy Nikitin, a 15th-century merchant who reached India by sea. This paper considers the film’s reflexively “homosocialist” manifesto for its own coproduction, whose progressive, Leftist visions are blinkered by gendered assumptions of scale. In the climactic moment of a star-crossed romance, Afanasy thunderously challenges God, asking why the world is “organized” to prohibit love across boundaries of nationality, religion, race, and caste—but only to retract his rage and uphold a homosocialist exaltation of work over the apparently trivial matter of love.

Listening for the Dancer’s Voice: Method and Misogyny in Telugu Film Studies *Rumya Putcha, University of Georgia*

This presentation follows the voice of an early 20th century Telugu film dancer-singer, Sundaramma, through the film archive, bringing cinematic historicity into conversation with the training offered in institutional kuchipudi dance centers. Applying self-reflexive and critical methods of feminist praxis,

this presentation brings ethnography in the dance studio into conversation with film history and analysis to expose the way that courtesan identities are simultaneously embraced and disavowed by Brahmin dance cultures.

Moderator:

*Pallavi Rao*, University of Virginia

### 122. "Any Place Where the Arms Will Hold You": Embodying Our Grief for bell hooks

General Conference/IX. Special Sub-Theme: bone black: bell hooks and the impact of her words and her work

Workshop

9:30 to 10:45 am

*Hilton Minneapolis: Marquette 1*

In *Sisters of the Yam*, bell hooks writes, “where you need to go is any place where there are arms that can hold you, that will not let you go,” calling for an embodied practice of love. We aim to create space to investigate love and grief as embodiment. This workshop will facilitate the space for those continuing to mourn hooks by engaging our lived experiences with hooks’ life and theory via the body. We will utilize the in-person conference opportunity to construct a living performance of our grief through the kinds of healing practices that hooks herself lived/theorized.

Presenters:

*Orescent Mali Mason*, Haverford College

*Beth Feagan*, Berea College

*Adanma Onyedike Barton*, Berea College

Moderator:

*M. Shadee Malaklou*, Berea College

### 123. Asian Feminisms in a Digital Age: Telling their Stories

General Conference/III. ain’t i a wummon: identity, feminism and ideology

Panel

9:30 to 10:45 am

*Hilton Minneapolis: Marquette 2*

Participants:

Sexual Violence Enabled by Technology: Feminist Perspectives from Singapore *Michelle H. S. Ho, National University of Singapore; Cherie Tay, National University of Singapore*

This presentation explores Technology-Facilitated Sexual Violence (TFSV), a range of behaviors using digital technologies to harm women and other individuals, through a case study of university students in Singapore. Drawing on preliminary data from online surveys and digital data collection, we will discuss why certain TFSV categories are prevalent and students’ awareness of these forms. Related to this, we ask what the role of technology in shaping sexual violence might mean for “feminism,” a term and movement that remains deeply contested in Singapore as elsewhere, and what feminism might now mean for young Singaporean women.

‘Parrehsia’ and the Act of Speaking Up: Speaking Stories on Social Media *Tarishi Verma, Albertus Magnus College*

Survivors that choose to speak up on social media not only show how speaking up is different from news media reports or in FIRs but also negotiate with the shame associated with sexual assault. This act of speaking up challenges traditional tropes about sexual assault and survivors. Bruss (2019) uses the concept of parrhesia to explain how infrastructures of truth were made through a social media call-out. I use Foucault’s lectures on parrhesia and the construction of truth to understand how ‘speaking up’ affects the existence of ‘shame’ as associated with sexual assault and the role of social media this.

Manufacturing Misogyny: Patriarchal State Discourse, Social Media, and Sexism *Sara Liao, Pennsylvania State University*

This study investigates the coalescence of the state and media market in manufacturing misogyny in China. I investigate an

incidence in which a state newspaper Health Times coined a sexist term “bingyuan” to crusade women engaging in attention-seeking activities by faking illness and selling products. The study examines the comments around the incident on the most popular microblogging site Weibo, to discuss how digital media work with the patriarchal state gendered discourse to capture the audience’s sensibilities in sensational-driven topics, highlighting contentions and antagonism between sexes and among genders that usually spawn toxic internet culture of sexism, misogyny, and discrimination.

Vomiting Ak: Artistic Activisms against the United States Military Empire *SaeHim Park, Duke University*

As a Korean term, ak appears in testimonies with the verb “to vomit.” Ak visualizes a severe venting of rage with all of one’s strength, affirming resistance on the other side of freedom. Feminists Kim Soon-ak (1928-2010), Park In-sun (b.unknown), and Kim Yön-ja (b.1943) are women survivors of rape, abortions, and torture in the U.S. military camp-towns of South Korea. The flower arts of Soon-ak, journalist writings of Yön-ja, and embodied performances of In-sun reject the legacies of U.S. imperialism in the purportedly post-Cold War present. This paper theorizes ak as an affective, anti-racist and anti-colonial strategy in Asian/American feminism.

Moderator:

*Michelle H. S. Ho*, National University of Singapore

#### 124. Bridging Abolitionist Praxis: Intersectionality & Solidarity from the borderlands to Guantanamo Bay

General Conference/II. burn it all down: activism and advocacy Workshop

9:30 to 10:45 am

*Hilton Minneapolis: Marquette 3*

Abolitionist praxis is often focused on the prison industrial complex, immigrant prisons, policing, and borders. This ignores that the War on Terror has played a fundamental roles in shaping these systems of violence, but also rely on the deployment of distinct narratives that have largely functioned to preclude Guantanamo and other national security prisoners for inclusion in the mass incarceration and abolition spheres. In our workshop, we seek to bridge our nearly 20 years of work in varying movements for abolition, and explore the ways that solidarity can manifest to provide justice for all impacted by U.S. Nation-State violence.

Presenters:

*Jamila M Hammami*, Open Borders Conference, John Jay College, & San Francisco State University  
*Maha Hilal*, Muslim Counterpublics Lab

#### 125. Constructing Queerness: Transgressive Realities and Radical Imaginings

General Conference

Panel

9:30 to 10:45 am

*Hilton Minneapolis: Marquette 4*

Participants:

Dying in a Material World: Queer Plasticity and the Poetics of Disobedience *Cord-Heinrich Plinke, University of Southern California*

Grounded in Arendt’s concepts of labor, work, and action (ponos, poësis, prāxis), I develop what I refer to as the poetics of disobedience. Through a close-reading of the 2017 song “Immaterial” by the late SOPHIE, I make a case for the poetics of being illegible in productive ways. I discuss how the artist uses queer poetics to engage with subjection, identificatory regimes, and the location of desire. I argue that in the face of death, destruction, and disaster, SOPHIE’s queer poetics invite us to revisit queerness as a utopian site, as reparative, and as recalcitrant.

Politics, Sex, and Affect in Queer Graphic Memoir *Helis Sikk,*

*Brown University*

Although autobiographical writing has been part of the queer comix scene since the underground years, queer graphic memoir in the full-length book format did not fully emerge until the mid-1990s. This paper uses the theoretical frameworks of queer theory and comics studies to consider the importance of queer graphic memoir as a unique site for social justice. I argue that since the late 2000s queer graphic memoirs moved from depictions of explicit sex and politics to representations where queer sexuality emerges more of an affective quality.

“This invisibility stems not from nonexistence, but from erasure”: Reimagining Bisexual+ Futurity, Belonging, and Visibility *Chels Fabian, University of Missouri - Columbia*

Despite the rise of gay inclusivity writ large in the US, bi+ (bisexual, pansexual, and other polysexual/sexually fluid) sexualities have been left in the shadow of heteropatriarchal colonialism. Because bi+ identities do not fit into the “neat” categories of heterosexual and homosexual, they often remain on the outside of these fights against colonial structures of sexuality, visibility, and belonging, structures which are largely built on mononormativity. This leads to detrimental effects on bi+ folks such as internalized biphobia, denial, and feelings of exclusion and not belonging to either queer or straight communities.

#### 126. Reclaiming Story and Literature as Archive

General Conference/V. invisibility: reclaiming ourvoices and ourselves

Paper Session

9:30 to 10:45 am

*Hilton Minneapolis: Marquette 5*

Participants:

Critical Fabulation, Rememory, and the Body in C Pam

Zhang’s *How Much of These Hills is Gold* *Phuong T Vuong*

My paper reads C Pam Zhang’s novel, *How Much of These Hills is Gold*, to examine how to write about Asian/American women in the 1800s, especially in early years where there were few documented. I argue that modern and contemporary Asian American literature can be read as archival material, as critical fabulation of histories and knowledges that cannot be accessed or are difficult to reach in official archives.

Feminist Waves at Sea *Yanbing Er, National University of Singapore*

This paper stages a methodological intervention of arguably the most influential story about feminism—that of its progressive waves—such that its discursive legacy becomes reconfigured by the historicizing undercurrents of racial capitalism. It relays this story through a reading of Rivers Solomon’s *The Deep* (2019), foregrounding an unmoored, and by this logic renewed, understanding of the wave metaphor by attending to the genealogical inheritance of a queer, Black feminist archive held by the ocean. The paper illustrates how one of the most dominant stories of feminism might be revisited not to leave it behind, but instead at sea.

Reclaiming Forbidden Sex and Sexuality out of Normality: Reading Kiku’s *Prayer* by Shusaku Endo *Haruka Umetsu Cho, Santa Clara University*

This paper examines Shūsaku Endō’s *Kiku’s Prayer* (1982), a historical novel that features Kiku, a Japanese woman who prostitutes herself to save her Christian lover, who is imprisoned due to the nation’s ban on Christianity. While Kiku’s character is “redeemed” from her “impurity” by her relationship with a Caucasian-looking Virgin Mary, this paper offers a counter-reading to this outcome by reclaiming forbidden desire in a normative religious narrative: it argues that Kiku and Mary form an intense intimacy through their complex bodily, racial, and material relationship, incorporating violent desires that are mediated through the men with whom Kiku has sex.

Demetria Martinez's Aesthetics of Vulnerability *Guadalupe Escobar, University of Nevada, Reno*

In this paper, I examine how Demetria Martinez's Mother Tongue treats the disabling effect of multifaceted violence. I first attend to the novel's textual representations of the Salvadoran character Jose Luis's material "disappearance," postcolonial disablement of armed conflict. I then show how the novel employs metaphorical "disappearance," in the spirit of solidarity, to politically and affectively align the Chicana protagonist Maria with the displaced while differentiating her along vectors of race, gender, and citizenship. The novel, I argue, stages vulnerability in resistance and produces what Julie Minich calls "a critical overcoming narrative," culminating not in healing, but rather accepting brokenness.

### 127. Fat Pedagogy in the Classroom

General Conference  
Sponsored Roundtable  
9:30 to 10:45 am

*Hilton Minneapolis: Marquette 6*

How can we grow instructional resources for scholars who want to bring fat studies scholarship into the classroom? This roundtable seeks to strengthen pedagogical strategies fat studies scholars use when bringing experiences of fat marginalization and fat stigma into the classroom. Papers will challenge normative beliefs about fatness by pushing scholars to broaden their own instructional practices to include scholarship that resists pathologizing and stigmatizing fat people.

Presenters:

*Jennifer S. Kramer*, College of St. Benedict/St. John's University

*Amanda Levitt*, Wayne State University

Moderators:

*Zoe Muzyczka*, University of Cincinnati

*Brianna Lynn Sorensen*, Loyola University Chicago

### 128. Feminist Periodicals: Publishing in Theory and Praxis

General Conference/V. invisibility: reclaiming our voices and ourselves  
Roundtable  
9:30 to 10:45 am

*Hilton Minneapolis: Marquette 7*

Feminist periodicals have long served as forums for alternative and counter-narratives, making minoritized voices and subjugated knowledges visible in a range of different forms and formats. Editors from AGITATE!, Feminist Anthropology, Feral Feminisms, Films for the Feminist Classroom, Frontiers: A Journal of Women's Studies, and Sinister Wisdom gather to discuss their publishing vision and praxis. Representing varied periodicals and approaches to publishing, we reflect on and analyze the challenges and opportunities in practicing our feminist values in the midst of material, political, affective, and textual realities of day-to-day editorial work.

Presenters:

*Julie R. Enszer*, University of Mississippi

*Sharifa Patel*, Mount Allison University

*April D. J. Petillo*, Northern Arizona University

*Ela Przybylo*, Illinois State University

*Agatha Beins*, Texas Woman's University

*Emina Buzinkic*, University of Minnesota

*Sreeparna Chattopadhyay*, FLAME University, India

Moderator:

*Wanda S. Pillow*, University of Utah

### 129. Ideal workers don't have wombs: Making visible motherhood and silences in academia

General Conference/V. invisibility: reclaiming our voices and ourselves

Workshop

9:30 to 10:45 am

*Hilton Minneapolis: Marquette 9*

In this workshop we draw upon Theater of the Oppressed (Boal, 2000) and Chicana/Latina feminist theories/methodologies (Fierros, 2016; Latina Feminist Group, 2001) to open up a space to make visible the pieces of ourselves as mothers/scholars/activists whose various forms of labor have not been recognized and validated within the academy (Presenter 2, 1, and 3., 2021, Caballero et al 2019). The workshop will be organized through six elements: a collective introduction, sharing stories about invisibility, embodiment of stories, Theater of the Oppressed rehearsal, Theater of the Oppressed performance, and a collective reflection to conclude the group's time together.

Presenters:

*Racheal M Banda*, Miami University

*Ganiva Reyes*, Miami University

*Blanca Caldas Chumbes*, University of Minnesota-Twin Cities

Moderator:

*Blanca Caldas Chumbes*, University of Minnesota-Twin Cities

### 130. Confronting Institutional & Legislative Attacks on Women's, Gender, and Sexuality Studies Programs

General Conference  
Sponsored Roundtable  
9:30 to 10:45 am

*Hilton Minneapolis: Floor third - Minneapolis Ballroom A,B,C,D*

Presidential Session Friday, 9:30-10:45 This Presidential Session will focus on recent institutional and legislative attacks on women's, gender, and sexuality studies programs. Longstanding approaches of merging or dissolving programs based on budgetary arguments are now accompanied by overtly political efforts to defund programs. We will hear from colleagues from the University of Wyoming, SUNY Brockport, North Dakota State University, among others, as they describe specific state, institutional, and externally directed efforts to defund, weaken, and otherwise attack their programs. Ultimately, this session seeks to promote a broader discussion of how to strategically address these attacks in different institutional and political environments.

Presenters:

*Michelle Jarman*, University of Wyoming

*Ariella Rotramel*, Connecticut College

*Ashley Baggett*, North Dakota State University

*Cathy Connolly*, University of Wyoming

*Angela Clark-Taylor*, Case Western Reserve University

*Jacquelyn Bridgeman*, University of Wyoming

Moderator:

*Ariella Rotramel*, Connecticut College

### 131. Resistance to the Carceral State

General Conference/II. burn it all down: activism and advocacy  
Panel

9:30 to 10:45 am

*Hilton Minneapolis: Orchestra Ballroom A*

Participants:

A Call to Action: Reimagining Prison Reform from the Inside  
*Tamanika Ferguson, Allegheny College, Women's, Gender, and Sexuality Studies Program*

As a case study, this paper traces the historical development of the California Coalition for Women Prisoners and its grassroots feminist politics as reflected in its newsletter publication, *The Fire Inside* and in-depth interviews with formerly incarcerated women. Their collective accounts invite a new perspective, one that serves as a feminist methodological praxis that centers personal experience and supports a cultural shift in changing how we view incarcerated women and who has a right to a voice in American public life.



Queer Debilitation in Prison: Racialized Gender Violence, Resistant Reform, and Feminist Abolition *Kolleen Duley, SUNY Plattsburgh/Prisoners Legal Services*

This paper deploys queer and crip of color feminist abolitionist frameworks to disentangle the problematics associated with trans, queer, and gender-nonbinary people's experiences with sexual violence and self-harm in prison and then places these fragilities in tension with the state disciplinary practices ostensibly aimed at addressing them. A touchstone question includes: what kind of remedies address harm inside without expanding the carceral state? Sites of critical examination include the treatment of queer and trans people as disabled under normalizing juridical models (A.D.A.), psychiatric-medicalization practices ("Gender-Identity Disorder" diagnoses), and racialized "due process" prison law (the security theater of sexualized disciplinary hearings).

This Call Maybe Recorded and Monitored: The Politics of Intimacy for Prison Wives *Lauren Swain, Eastern Michigan University Women's and Gender Studies*

Abstract: The objective of my research is to explore intimacy care work done within incarcerated relationships by prison wives and how the prison industrial complex affects couples' abilities to engage in intimacy. I looked at the hidden world of intimacy within incarcerated relationships and the hyper surveillance of these relationships. Through in-depth interviews of prison wives, observations of private Facebook groups, and creative writings. I explored what I have coined as intimacy care work in incarcerated relationships. My main research question asked: How do prison wives navigate intimacy care work in the context of hyper surveillance of the prison industrial complex?

Outside the State?: Transformative Justice Practices in the Shadow of the Carceral State *Abigail Barefoot, Northwestern University*

In response to carceral feminist approaches to addressing sexual violence, prison abolitionists call for alternative frameworks of justice that do not rely upon policing and imprisonment. One alternative is transformative justice, which uses community-based practices to respond to violence. Through participant observation at a transformative justice program, this paper analyzes activists' attempts to work "outside the state" to address sexual violence. I highlight how practitioners fear criminal legal system intervention and demonstrate that even when working "outside the carceral state," carceral feminist frameworks inform transformative justice practices albeit in sometimes contradictory ways.

### 132. Sex Worker Justice and Contemporary Politics

General Conference/II. burn it all down: activism and advocacy Panel

9:30 to 10:45 am

Hilton Minneapolis: Orchestra Ballroom B

Participants:

The Right to Be Paid for Emotional Labor: How Sex Worker Rights Activists are Organizing Around Labor Rights *Carissa L Newsome, WGSS Graduate Student at the University of Cincinnati*

Although sex workers have been organizing around their labor rights since the 1990s, focusing on issues related to workplace exploitation, scholars know little about whether and how activists are organizing around compensation for emotional labor. Using a feminist labor rights approach, I will examine sex worker rights organizing efforts around compensation for emotional labor throughout the United States. From June to September 2022, 9 activists of varying identities were interviewed using an oral-history interview approach. First-person accounts following the same criteria were also analyzed. Using these methods will yield a rich understanding of sex workers' experiences with

uncompensated emotional labor.

"Your existence may be deleted- Error 104- please verify your identity." :art of sex working/trading communities post-FOSTA-SESTA and COVID-19 *Elizabeth Dayton, UCLA*  
Referencing sex worker community art, performance, and demonstrations shared across digital platforms during a period of heightened surveillance and criminalization of erotic labor post-FOSTA-SESTA and amidst the global COVID-19 pandemic, I suggest the production/curation of sex worker art functions as "creative strategy" of community resistance, survival, and futurity. Further, as the internet becomes an increasingly precarious environment for sex workers due to rising levels of hostility, censorship, and surveillance I explore how sex workers' art and presence in digital space functions as de facto ephemeral performance art.

### 133. Whose "Ivory Tower"? Experiences of Erasure and Violence in Academia

General Conference/V. invisibility: reclaiming our voices and ourselves

Paper Session

9:30 to 10:45 am

Hilton Minneapolis: Orchestra Ballroom C

Participants:

I Bite the Hand that Feeds Me: Confessions of an Angry Black Failing PhD Student *Mia Victoria Lawrie, University of Washington*

bell hooks showed us ways to unlock the liberatory potential of education. It is arguably the goal of all feminist educators to disrupt the oppressive systems that have co-opted formal education. However, in higher education we must contend with the exploitative (and often) trauma-inducing nature of the neoliberal academy, particularly for the most marginalized among us. In this deeply personal paper/performance, I recount my time as a PhD student, air grievances, share lessons from students and faculty, and ask if I've spent my time truly 'teaching to transgress' or striving to 'succeed' in an academy I openly criticize.

Silenced No Longer *Kenesma John, University of Florida*

In this autoethnographic approach of the experiences leading to my own identity and purpose as a researcher in education in the United States, I present the use of un-silencing Black girls and un-silencing Black women's mistreatment in academia. Using personal narratives rooted in Black feminist epistemology, I outline my key lived experiences from elementary school through college. These experiences may be similar to what other Black girls and women in the United States education system has encountered. I conclude by offering counter-narratives to allow Black girls and women to be un-silenced regarding their own lived experiences.

Unveiling Her Ghost, Hearing Her Voice: Lora Romero's Epistemic Haunting, Academic Feminist Resistance, and Archival Reclamations *Brenda S Lara, UCLA*

Through archival investigations, I highlight Chicana English professor Lora Romero's life and suicide as an epistemic haunting to argue that queer Latinx knowledge's negation leads to gendered, sexed, and racialized violence in academia. I term epistemic haunting to describe how knowledge denied to the ghost (as a dehumanized living individual) comes back to reveal itself as a collective construction that impacts scholars of color. Romero's legacy unveils institutional oppression at Stanford University, including tenure denial and disproportional policies for women of color faculty. The paper's contribution interweaves with Romero's reparations by highlighting her resistance through community-building activism and decolonial knowledge.

### 134. Telling Tales: Innovative Scholarship and/as Feminist

## Activism

General Conference/V. invisibility: reclaiming our voices and ourselves

Roundtable

9:30 to 10:45 am

Hilton Minneapolis: Orchestra Ballroom D

Reflexively considering the focus of this year's conference on storytelling, this roundtable examines the intersection of narrative and gender-related activism. How might scholars rethink our engagement with research and writing? What boundaries are being challenged, what new forms are emerging, and whose stories are we telling and listening to? Drawing from work on queer autoethnography (Stacy Holman Jones), feminist autotheory (Lauren Fournier), and indigenous concepts of "relationality" (Shawn Wilson), panelists will explore both the possibilities and the limits of (some of) the wide variety of ways to approach writing and storytelling, including critical-creative, collaborative, community-engaged, experimental, auto-theoretical, and personal forms.

Presenters:

**Summer Cunningham**, SUNY Oneonta

**Miles Feroli**, Eastern Kentucky University

**Heather Hewett**, State University of New York at New Paltz

**Maria Novotny**, University of Wisconsin-Milwaukee

**Robin Silbergleid**, Michigan State University

Moderator:

**Heather Hewett**, State University of New York at New Paltz

### 135. Latin American Methodologies of Killing Rage

General Conference/VII. writing, researching, and thinking beyond race, place, and space

Roundtable

9:30 to 10:45 am

Hilton Minneapolis: Floor third - Rochester

This roundtable makes transnational feminist connections across the Americas to consider a hemispheric approach to killing rage. First, we draw on historical and contemporary examples from our research to explore how women and *discidencias* in Latin America have fought for justice in streets, homes, schools, archives, and soccer pitches. Second, discussants will reflect on feminist practices and methodologies in our research processes. Finally, we will discuss our personal and political investments in transnational ways of resisting systems of oppression and seeking freedom based on our experiences as Latin American, women, queer, and/or migrants living in the U.S.

Presenters:

**Britta Anderson**, Texas Tech University

**Ana Paula Nadalini Mendes**, University of Pennsylvania

**Cara Knaub Snyder**, WGSS, University of Louisville

**Sabrina González**, Department of History, University of Maryland

**Mariana Reyes Payán**

**Maria Cecilia Azar**

Moderator:

**Sabrina González**, Department of History, University of Maryland

### 136. Racist/Casteist Betrayals and Abandonment: Reflecting on Anti-Oppressive Feminist Collaborative Practices

General Conference/V. invisibility: reclaiming our voices and ourselves

Panel

9:30 to 10:45 am

Hilton Minneapolis: Symphony 1

Participants:

Cunning Sonics: Stealing Sound and the Performative Noise of Critical Consciousness *Rachmi Diyah Larasati*, University of Minnesota

What happens when slogans of those marked for death are rendered unintelligible by the cosmetic acoustics of seemingly radical feminist scholars? Centered on racialized feminists solidarity engagements, I interrogate the aesthetics academic feminist performativity. It is the ability to drown the sounds of the dying that give rise to what I call "cunning sonics of solidarity". I argue that this cunning feminist revelatory voice is yet another instance of stealing knowledges and agency. I analyze performances, archives, scholarly writing, and academic talk as sites through which we can explore the relationality of violence and solidarity in neoliberal spaces.

### Making Caste Visible: Limits of Collaboration in the Western Academy (1) *Shaista Patel*, University of California, San Diego

We will reflect on the detours undertaken to determine that "we cannot write about our complicity together" in white settler contexts as South Asian women because of our differential caste positionalities. Considering what Sara Ahmed (2019) calls structural "usefulness" of collaborative writing to the neoliberal academy, we visibilize caste violence to refuse the space of innocence afforded to dominant-caste South Asians working with differentially racialized and colonized people in North America. We also reflect on how to engage with complexities informing collaborative projects across differential horizontal/vertical power relations informed by race, gender, sexuality, class, north/south and other differences.

### Making Caste Visible: Limits of Collaboration in the Western Academy (2) *Dia Da Costa*, University of Alberta

We will reflect on the detours undertaken to determine that "we cannot write about our complicity together" in white settler contexts as South Asian women because of our differential caste positionalities. Considering what Sara Ahmed (2019) calls structural "usefulness" of collaborative writing to the neoliberal academy, we visibilize caste violence to refuse the space of innocence afforded to dominant-caste South Asians working with differentially racialized and colonized people in North America. We also reflect on how to engage with complexities informing collaborative projects across differential horizontal/vertical power relations informed by race, gender, sexuality, class, north/south and other differences.

Moderator:

**Wendy Matsumura**, UC San Diego

### 137. Radical Activisms

General Conference/II. burn it all down: activism and advocacy Panel

9:30 to 10:45 am

Hilton Minneapolis: Symphony 2

Participants:

From Self to Collective Care: Anti-racist Mindfulness and Meditation Practices *Anahi Russo Garrido*, Metropolitan State University of Denver

In this paper, I conduct a comparative analysis of scholarly discussions of self-care and perspectives shared by meditation practitioners of color. While scholars of care, for instance, tend to frame meditation and mindfulness as a reflection the reach of individual and neoliberal projects, people of color who use contemplative practices in their recently published teachings instead present a complicated picture of the relationship of self-to collective care. For the latter, these practices are crucial not only to communal survival but also to contemporary racial justice activism.

Sharing the Tea: Reflections on Feminist & Anti-racist Community Engaged Research, Activism, & Advocacy in Cannabis's Green Wave *Jamie Lynn Palmer*, University of Nevada Reno; *A'Esha Allums*, CEIC NV

This presentation highlights community-engaged research on creating a "Pathway to Ownership" for those adversely impacted by the failed War on Drugs. Featuring a Black Feminist Community Organizer and sociologist, these scholar-activists will present their reflections on feminist community-engaged research solidarities aimed to "create a way out of no way" for BIPOC women and men left behind and barred from the \$24 Billion, and growing, cannabis industries in the U.S. The presentation connects the gaps in decriminalization and opportunities that frame the experiences of Black & Latinx men and women in Nevada and best practices for community-engaged feminist research in praxis.

**Unruly Immobilities: Rhetorical Roadblocks, Social Movements, and the Production of Abolitionist Space** *Kyra Pearson, Loyola Marymount University*

This essay offers a case study of the rhetoric used by a Los Angeles-based penal abolition movement against "gender responsive jails" in order to contribute to our understanding of discourses that can delegitimize and decompose the carceral state. My analysis brings together scholarship on mobility, "unruly rhetorics," and feminist theorizing of penal abolition, especially Angela Davis (2016) and Davis et al's (2022) conception of abolition feminism as a "refusal" to treat humans as disposable. The case study demonstrates the utility of deploying spatialized refusals, what I call unruly immobilities, which block and scramble necropolitical logics of disposability.

### **138. Transgressing Sports: Racism, Transphobia, and Resistance in Mainstream Athletics**

General Conference/V. invisibility: reclaiming our voices and ourselves

Panel

9:30 to 10:45 am

*Hilton Minneapolis: Floor second - Symphony 3*

Participants:

**The Uneven Histories of Sunisa Lee: The Imperial and Neoliberal Asian American in U.S. Gymnastics (Part 1)** *Kari Smalkoski, Gender, Women and Sexuality Studies, University of Minnesota, Twin Cities*

This co-authored paper examines how the U.S. state narrates histories of war and imperialism through Hmong American gymnast and Olympic gold medalist Sunisa Lee. The paper analyzes the media's neoliberal narrative of Hmong refugee migration history against the backdrop of contemporary anti-Asian racism to reveal how the U.S. state recuperates its imperialist past and erases its anti-Asian present by exceptionalizing Lee as a model minority subject during the 2020 Tokyo Olympics. However, this paper argues that Hmong American writing reclaims Lee within the Hmong refugee community in Minnesota while disavowing the U.S. state's management of Lee's racialized and gendered body.

**The Uneven Histories of Sunisa Lee: The Imperial and Neoliberal Asian American in U.S. Gymnastics (Part 2)** *Kong Pheng Pha, University of Wisconsin-Eau Claire*

This co-authored paper examines how the U.S. state narrates histories of war and imperialism through Hmong American gymnast and Olympic gold medalist Sunisa Lee. The paper analyzes the media's neoliberal narrative of Hmong refugee migration history against the backdrop of contemporary anti-Asian racism to reveal how the U.S. state recuperates its imperialist past and erases its anti-Asian present by exceptionalizing Lee as a model minority subject during the 2020 Tokyo Olympics. However, this paper argues that Hmong American writing reclaims Lee within the Hmong refugee community in Minnesota while disavowing the U.S. state's management of Lee's racialized and gendered body.

**Incorrect Athlete, Incorrect Woman: IOC Gender Regulations**

**and the Boundaries of Womanhood in Professional Sports** *Sabeehah Ravat, University of South Florida*

In this paper, I posit that professional sports rely on and protect uniformity of gender experience to regulate and exclude trans participation and that gender regulation policies delineate the boundaries of gender and particularly womanhood in a way that further marginalizes nonbinary athletes. I examine the International Olympic Committee by discussing the ways that scientific legitimacy, gender consistency requirements, and an emphasis on fairness contribute to gender regulation. Through this analysis, I show the (d)evolution of gender regulation in sport but also illustrate how nonbinary athletes are challenging sport to reckon with its relentless exotification and policing of transgressive bodies.

Moderator:

*Jigna Desai, University of Minnesota*

### **139. The Impact of COVID-19 and #MeToo**

General Conference/III. ain't i a wummon: identity, feminism and ideology

Paper Session

9:30 to 10:45 am

*Hilton Minneapolis: Floor second - Symphony 4*

Participants:

**"Pain That Is... Everywhere": Collective Trauma in the Age of #MeToo and COVID-19** *Danielle K Nelson, University of Wisconsin-Madison*

From #MeToo and #BLM to our enduring global pandemic, American culture has become numbed to the insurmountable suffering in our midst. This paper examines the recent expansion of traumatic discourse in our everyday cultural vernacular alongside criticism of its ubiquity. Working at the intersection of feminist disability studies and cultural studies, this paper explores how #MeToo and COVID-19 mark this societal shift in our understanding of illness and disability as the disjunction between social and medical models of disability offers new pathways for conceptualizing empathy and care.

**The Impact of COVID19 on the social, economic, and psychosocial wellbeing of Sex-Workers in Bangladesh** *Maimuna Zahra Fariha, Minnesota State University-Mankato*

The effects of the COVID-19 pandemic have severely impacted the lives of every individual worldwide, but the impact is worse on marginalized communities in developing countries, such as the sex workers in Bangladesh. It was observed during the pandemic, that very limited intervention for this helpless community was taken by the government and other NGOs who needed to assist them. The purpose of the research was to investigate the causes behind the worsening of their lives during the pandemic by incorporating their voices which really needed to be heard and to discuss possible solutions to support them.

**Popular Film in the Wake of #MeToo** *Sofia Brewer-Berres, Independent Scholar*

My research focuses on the ways in which female characters are presented to mainstream film audiences in order to promote and reflect our pervasive rape culture. This textual analysis serves to elucidate the continued importance of how film represents our cultural climate, which informs the attitudes of the general public. I argue that, despite any efforts made by Hollywood to diversify and better represent their female characters, they still rely on tropes, which result in showcasing female characters in ways that promote rape culture.

### **140. Misogynoir Transformed: Black Women's Digital Resistance**

Authors Meet Critics (AMC) Sessions

Authors Meet Critics Session



9:30 to 10:45 am

Hilton Minneapolis: Floor first - The Gallery

Author:

**Moya Bailey**, Northwestern

#### 141. Teaching College during COVID 19 and the Concerns of Transforming Feminist Pedagogy

General Conference/I. teaching to transgress: education from the classroom to the streets

Roundtable

11:00 to 12:15 pm

Hilton Minneapolis: Boardroom 2

In spring 2020, many states implemented lock-downs in response to the rapid spread of the coronavirus (Covid-19) outbreak. Universities and colleges adhered to the lock-downs guidelines and instituted COVID-19 mitigation policies and practices that considerably disrupted the college experiences of students and professors. The sudden lock-downs and the transition to virtual instruction and learning came with enormous challenges for students and the professors. The panel will discuss the depth and breadth of these challenges, and what have learned from these experiences.

Presenters:

**Florence Kyomugisha**, California State University, Northridge

**Khanum Shaikh**, California State University, Northridge

**Elizabeth Mukiibi**, California State University, Sacramento

**R. Dianne Bartlow**, CSUN

Moderator:

**Florence Kyomugisha**, California State University, Northridge

#### 142. Imagining & Embodying Afrofuturist Feminisms

General Conference

Panel

11:00 to 12:15 pm

Hilton Minneapolis: Floor third - Boardroom 3

Participants:

Octavia Butler as Sister Outsider *Bernabe Sebastian Mendoza*, Skidmore College

My paper explores the ways in which Octavia Butler claims the status of the 'outsider' throughout her speculative work, which places her in direct conversation with other Black feminists such as Audre Lorde, Patricia Hill Collins, and Hortense Spillers, all of whom see value and potential for liberation in refusing entry into the category of the 'human.' I specifically focus on Butler's two great Black mother figures in Dawn and Wild Seed, two novels that imagine the creation of a new species of the human that inevitably entails treason and the betrayal of the human as we now know it.

"There is juju in this book": Reimagining Quest Narratives in Nnedi Okorafor's Akata Series *Colette Mae Slagle*, Penn State University

This paper explores how Nnedi Okorafor's Akata series reimagines traditional quest narratives, decolonizing the genre to create a story more fitting for marginalized voices. The trilogy follows a preteen Nigerian and American girl named Sunny, whose induction into the magical world of the Leopard People sets her on a journey to save the world (with help from her friends). In this paper, I attend to Okorafor's representations of the liminal—bodies, spaces, and languages—to show how she leverages, rather than erases, girls' marginalized positions to productively imagine new, liberatory stories that more accurately reflect girls' experiences.

#### 143. Decolonizing or doing the best with what we have? Feminist university-community engagement outside WGSS programs

General Conference/I. teaching to transgress: education from the classroom to the streets

Roundtable

11:00 to 12:15 pm

Hilton Minneapolis: Conrad A

Drawing on student, staff, and faculty experiences, this roundtable discusses how feminist community engagement can expand its scope outside the institutional boundary of WGSS programs and the challenges and possibilities that arise from it. The transition from traditional service-learning to decolonial feminist community engagement can be a complex, contentious, and iterative process rather than an end goal. We discuss how we can not only avoid the tendency of "learning elsewhere" (Luhmann et al., 2019, p. 2) and framing the community as an unprivileged "Other" (Dean, 2019, pp. 29–30) but also organize with the "community" through creative subversion of the neoliberal university.

Presenters:

**Nafisa Tanjeem**, Worcester State University

**Michael J. Illuzzi**, Lesley University

**Alison Frisella**, Lesley University

**Jamie Kherbaoui**, Lesley University

Moderator:

**Nafisa Tanjeem**, Worcester State University

#### 144. Abolition Feminisms: Ruptures Against the Carceral State

General Conference/II. burn it all down: activism and advocacy

Lightning Session

11:00 to 12:15 pm

Hilton Minneapolis: Floor second - Conrad B

This lightning round features contributors to the new anthologies, *Abolition Feminisms*, Volume 1: Organizing, Survival, and Transformative Practice and *Abolition Feminisms*, Volume 2: Feminist Ruptures Against the Carceral State (Haymarket 2022). In these volumes, organizers, scholars, and artists explore a landscape of abolition feminist creative production, inside/outside resistance, critical documentation, and transformative justice practices. In this session, contributors will discuss the legacies of organizing, analytical ruptures, and visionary world-building that root and cultivate abolition feminist social movements.

Moderators:

**Alisa Bierria**, UCLA

**Jakeya Caruthers**, Drexel University

**Romina Garcia**, University of California Riverside

**Brooke Lober**, Gender and Women's Studies, UC Berkeley

**Gloria Negrete-Lopez**, West Virginia University

**Romarilyn Ralston**, California State University, Fullerton

**Andrea Ritchie**, Barnard College

**Lee Ann Wang**, UCLA

#### 145. Lineages of Praxis: Intergenerational Influences & Legacies of 'Teaching to Transgress'

General Conference/I. teaching to transgress: education from the classroom to the streets

Panel

11:00 to 12:15 pm

Hilton Minneapolis: Floor second - Conrad C

Participants:

- Taking Praxis out of the Classroom: Reflections on Teaching, 'Teaching to Transgress' *Alyssa D Garcia*, Northwestern University

In 2009 I taught 'Teaching to Transgress' for the first time. 12 years later, this panel brings together my former students, as well as their own students, to reflect on how this foundation text has come to influence our scholarship, lives, work across institutions, regions, generations, and trajectories in and beyond academia. I discuss pedagogical approaches, learning lessons, and frustrations from my experiences utilizing this text in the classroom. My testimonio centers not only on what teaching 'Teaching to Transgress' has taught me, but also spotlights the ongoing work that my former students accomplish, which

continues to teach and inspire me.

**Listen Left', a Radical Feminist Audio Library: Enabling Revolutionary Connections & Consciousness** *Elizabeth Crossen, NA*

Listen Left', a free audio-library of radical theory converts leftist, anarchist, communist, socialist, and revolutionary texts into audiobooks. Similar platforms often are not easy to access or require reading. We seek to expand access to foundational texts. Challenging the palatable restrictions that disability, literacy, socioeconomic status, life etc. can place upon us, 'Listen Left' serves as praxis to facilitate individuals/communities whom are 'doing the work' to come together. Using a talk-to-text translator, this platform builds a library by taking usually dense, inaccessible 'theory' and making it reachable/ user-friendly in the hopes of providing a springboard to fuel social change.

• 'Tertulia & Hermandx': Latinidad, Community, & Culture in an Afterschool Workshop *Margarita Mojica, EMSD37*

Expanding a course project, I fundraised to create an intersectionality based Latinx Workshop for students at Glenview Middle School, IL. As one of the only bilingual/Latinx staff in her district, she spearheaded a year-long afterschool workshop entitled, 'Tertulia & Hermandx', for twelve female identifying 7th and 8th grade students. The workshop "provides a safe place for these students to share, speak freely and be unapologetically Latinx; sessions engage students with Latinx culture and history, teach leadership and organization skills, promote self-care, and foster community engagement." This feminist taller incorporates self-care/self-expression, Ethnic Studies, pedagogical activities, out-of-the classroom activities, and community outreach

**Seeing Myself, Being Myself: Testimonio of a Latinx Student** *jacqueline lopez lima, East Moline HS*

In this testimonio, this high school student will share her experiences and reflections from her participation in the aforementioned 'Tertulia & Hermandx' workshop.

**146. Reclamation, Radical Resistance, and Care in Youth Cultures**

General Conference

Panel

11:00 to 12:15 pm

Hilton Minneapolis: Floor second - Conrad D

Participants:

Language of Leadership: Talking the (gendered) talk across generations *Jen Almjeld, James Madison University*

Leading while female-identifying remains complicated and this study seeks to understand available models of leadership by asking three generations of women and girls how they define and enact gendered leadership. This study considers data from three focus groups (middle school girls, female college students, and female nonprofit staffer members) to identify linguistic differences and similarities for describing effective leadership across different age and socio-economic groups. Data is coded for word frequency, the use of gendered language, and the prevalence of singular (I, me) versus plural (we) pronouns.

"There is power in the word": YA Literature and the Contemporary Freedom Struggle *Kristin L. Matthews, Brigham Young University*

Reading has been an integral part of the Black freedom struggle in the U.S., and Black women have played a key role in creating conscious, readerly communities. My paper will examine best-selling YA literature written by Black women+ which models a type of readerly consciousness that the current freedom struggle demands. These award-winning texts center Black girls who are moved to act because of reading, modeling the type of social literacy needed in the face of America's misogynoir. I will demonstrate how these texts tap into a tradition of radical Black

literacy to "move" the next generation to act.

**147. Feminist Disciplining, Disciplining Feminists**

General Conference/V. invisibility: reclaiming ourvoices and ourselves

Panel

11:00 to 12:15 pm

Hilton Minneapolis: Floor third - Directors Row 2

Participants:

Unextraordinary Women in Banal Refusals: Toward a hybrid methodology of oral history *Stephanie Lemmer, North Dakota State University*

Historical accounts are plotted with movers and shakers—exceptional women who have initiated change or whose endurance is marked with an extraordinary success. Oral histories, too, capture narrative accounts of women in extraordinary moments with audible refusals. Who might not register in these usual methodological approaches? Pivoting from queer theory's nonidentitarian politics, I seek to record women's stories that would otherwise remain ephemeral: stories of unregistered refusals, of unextraordinary women who have embraced (queer) failure. Rather than results, I'll present the hybrid methodology engaged toward this project.

"Whatever You, Betty, and Nancy Think Ought to Be Done": Documenting Stealth Feminist Disciplinary Advocacy Strategies (Part 1) *Holly J Hassel, North Dakota State University*

Drawing from the field of rhetoric and writing studies, these speakers report on an in-progress archival project tracing early feminist service and governance efforts within one of their major disciplinary organizations. They will present some of the initial observations from this feminist disciplinary history centered not in scholarship but professional documents and administrative decisionmaking, how early women in the field sought to make a space for priorities between 1970 and 1992.

"Whatever You, Betty, and Nancy Think Ought to Be Done": Documenting Stealth Feminist Disciplinary Advocacy Strategies (Part 2) *Kate Lisbeth Pantedlies, Middle Tennessee State University*

Drawing from the field of rhetoric and writing studies, these speakers report on an in-progress archival project tracing early feminist service and governance efforts within one of their major disciplinary organizations. They will present some of the initial observations from this feminist disciplinary history centered not in scholarship but professional documents and administrative decisionmaking, how early women in the field sought to make a space for priorities between 1970 and 1992.

Becoming Literate in Our Own Pleasure: Building An Interdisciplinary Pleasure-Centric Methodology *Charlesia McKinney, University of Illinois, Urbana-Champaign*

As we build coalitions in the face of violence, we must seek pleasure in, from, and through our rage. Illuminating the relationship between Black feminist theories, pleasure politics, and Black women's literacies, I offer a theory of pleasure literacy, developed from interviews and focus groups with 35 Black-American women. Pleasure and rage are rhetorical in that they are sensitive to their surroundings, and our ability to read them is key to our survival. I amplify narratives and methods of Black women's relationships to pleasure as a remedy and guide through oppression.

Presenter:

*Kate Lisbeth Pantedlies, Middle Tennessee State University*

**148. Intersectional Feminist Approaches to Childhood and Youth**

General Conference/V. invisibility: reclaiming ourvoices and ourselves

Panel

11:00 to 12:15 pm

Hilton Minneapolis: Directors Row 3

Participants:

**Student-Teacher Interactions in the Context of Virtual Instruction** *Ruby Bafu, University of Wisconsin - Madison*

My research examines a virtual microschool to document how the microschool functions and examine student-teacher and student-student interactions. I ask, 1. How does schooling occur in the context of virtual instruction? 2. How do educators and students engage with each other in the context of virtual instruction? 3. How do students engage with each other in virtual school? To answer these questions, I observe and take field notes on the virtual instruction at the microschool; conduct interviews with the students and teachers; and ask students and teachers to fill out a survey about their experiences at the microschool.

**Race, Gender, and Undergraduates' Engagement with Faculty at a Predominantly White Institution** *Madison Garcia, UW-Madison*

Student-faculty engagement is one important mechanism linking students to social and institutional resources and is one micro-level process that shapes meaningful differences in students' undergraduate educational outcomes. This study answers the following research questions; 1) what strategies do Black, Latine, White, and Biracial undergraduate students describe using to seek academic help from faculty? 2) What factors shape how students develop these strategies? 3) How do students describe the experience of deploying these strategies? To answer these questions, I draw on in-depth interview data collected from 19 Black, Latine, White, and Biracial undergraduates at a predominantly White institution.

**Migrant youth caring moves in careless environments** *Melisa Argañaraz Gomez, The University of Maryland, Baltimore County (UMBC)*

There is very little research about the everyday experiences of undocumented migrant youth. I draw from a conversation with Yaz (pseudonym), an undocumented migrant youth who arrived in Baltimore from Guatemala in 2019. I had three conversations with Yaz, one in June 2020, another the day she left her home in September 2020, and a short conversation during December of the same year. Her story uncovered how she, like many other youths in my research, has been key in the survival of their families while depicting the careless ways in which scalar agencies have neglected to protect her.

**Growing Into Unequal Adulthood: Daughters' Responsibilities in Financially Struggling and Stable White Families** *Annaliese Grant, University of Wisconsin - Madison*

Despite research about the changing and unequal transition to adulthood, we still know relatively little about the experiences in childhood that lead to divergent young adult experiences. Using 78 in-depth interviews with financially struggling and stable mothers and adult daughters, this research investigates classed differences in daughters' responsibilities in white families, and how these facilitate different experiences in young adulthood. This work provides a systematic account of children's responsibilities in middle- and low-income families, how they differ, and the contexts that shape that difference. I argue that these different forms of responsibilities prepare daughters for different skillsets in young adulthood.

Moderator:

*Annaliese Grant, University of Wisconsin - Madison*

**149. Academic Publishing in Women's Studies: Journals**

General Conference/VII. writing, researching, and thinking beyond race, place, and space  
Roundtable

11:00 to 12:15 pm

Hilton Minneapolis: Directors Row 4

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

Presenters:

*Wanda S. Pillow, University of Utah*

*Patti L. Duncan, Oregon State University*

*Suzanna Danuta Walters, Northeastern University*

*Ginetta E.B. Candelario, Smith College*

Moderator:

*ASHWINI TAMBE, University of Maryland- College Park*

**150. An Autoethnographic Account of Learning to Use Memory and Indigeneity as Resources in College Advising**

General Conference/V. invisibility: reclaiming our voices and ourselves

Lightning Session

11:00 to 12:15 pm

Hilton Minneapolis: Marquette 1

This is an autoethnographic approach that includes three components as resources in college advising. The first component is Indigenous ideas, which includes memory as a process of decolonization, telling stories past-present-future, and oral traditions/histories. The second includes feminist ideas about memory with descriptions of memory work theory. The third component is the process of culturally competent academic advising. These help to answer how complex, shifting, and sometimes fluid intersections of my identities influences the formation of decolonizing advisory relations as an academic advisor. This scholarly spiritual expedition exhibits the woven threads that inform Indigenous, feminist, and culturally competent approaches to academic advising.

**151. Are You Sure, Sweetheart, that You Want to be Well?: Truth-telling Testimonials by Women of Color in the White Academy**

General Conference/V. invisibility: reclaiming our voices and ourselves

Panel

11:00 to 12:15 pm

Hilton Minneapolis: Marquette 2

This individual paper brings together the narratives of four women of color at different stages of their careers in the white academy. Toni Cade Bambara's question - "are you sure, sweetheart, that you want to be well?" - helps each author reflect on what wellness can look like through our shared location as women of color - graduate students navigating coursework, beginning the dissertation process, teaching a newly minted Dr., and a tenured professor working to mentor her students, we turn to the rich work of women of color feminisms as both a framework and roadmap towards healing with truth-telling at its core.

Participants:

**Are You Sure, Sweetheart, that You Want to be Well?: Truth-telling Testimonials by Women of Color in the White Academy** - *Chelsea Chelsea Bouldin, Syracuse University*

This individual paper brings together the narratives of four women of color at different stages of their careers in the white academy. Toni Cade Bambara's question - "are you sure, sweetheart, that you want to be well?" - helps each author reflect on what wellness can look like through our shared location as women of color - graduate students navigating coursework, beginning the dissertation process, teaching a newly minted Dr., and a tenured professor working to mentor her students, we turn to the rich work of women of color feminisms as both a framework and roadmap towards healing with truth-telling at its core.



Are You Sure, Sweetheart, that You Want to be Well?: Truth-telling Testimonials by Women of Color in the White Academy - *Dalia Dalia T Rodriguez, Syracuse University*

This individual paper brings together the narratives of four women of color at different stages of their careers in the white academy. Toni Cade Bambara's question - "are you sure, sweetheart, that you want to be well?" - helps each author reflect on what wellness can look like through our shared location as women of color - graduate students navigating coursework, beginning the dissertation process, teaching a newly minted Dr., and a tenured professor working to mentor her students, we turn to the rich work of women of color feminisms as both a framework and roadmap towards healing with truth-telling at it's core.

Are You Sure, Sweetheart, that You Want to be Well?: Truth-telling Testimonials by Women of Color in the White Academy - *Kristian Kristian Ashley Contreras, Syracuse University*

This individual paper brings together the narratives of four women of color at different stages of their careers in the white academy. Toni Cade Bambara's question - "are you sure, sweetheart, that you want to be well?" - helps each author reflect on what wellness can look like through our shared location as women of color - graduate students navigating coursework, beginning the dissertation process, teaching a newly minted Dr., and a tenured professor working to mentor her students, we turn to the rich work of women of color feminisms as both a framework and roadmap towards healing with truth-telling at it's core.

Are You Sure, Sweetheart, that You Want to be Well?: Truth-telling Testimonials by Women of Color in the White Academy - *Shana Shana Geln, Syracuse University*

This individual paper brings together the narratives of four women of color at different stages of their careers in the white academy. Toni Cade Bambara's question - "are you sure, sweetheart, that you want to be well?" - helps each author reflect on what wellness can look like through our shared location as women of color - graduate students navigating coursework, beginning the dissertation process, teaching a newly minted Dr., and a tenured professor working to mentor her students, we turn to the rich work of women of color feminisms as both a framework and roadmap towards healing with truth-telling at it's core.

## 152. Building Epistemic Bridges Amid Fractured Landscapes: Transnational Praxis of Feminist Decoloniality

General Conference/VII. writing, researching, and thinking beyond race, place, and space

Panel

11:00 to 12:15 pm

Hilton Minneapolis: Marquette 3

Participants:

Decolonizing research with refugees *Emina Buzinkic, University of Minnesota*

This paper discusses decolonizing research with refugees embedded in the long-lasting struggles for epistemic justice. While engaged in grass-root political work in the Balkans, I draw from transnational feminist praxis and craft decolonizing research as a counteraction to the extractive nature of traditional academic research bolstering epistocracy and epistemic violence against subordinated communities and their experiences. I grapple with these questions: In what nuanced ways does the labor of decolonizing counter colonialities? What philosophy and political action underwrites decolonial research with refugee communities? What does it mean to practice decoloniality while grappling with the questions of voice, language, and translation?

Textile Activism: Weaving and Knitting Politics *Eliana*

*Sanchez Aldana*

The author will introduce us to crafting and weaving, two practices performed by rural communities in Colombia, to Indian poetry, and to her experiences as a feminist researcher who does not subscribe to the western feminist knowledge production modalities. Her recent publications include 'What are Textile Activisms?: A View from Feminist Studies to Fourteen Cases from Bogota'; 'Textile Material Metaphors to Describe Feminist Textile Activisms: From Threading Yarn, to Knitting, to Weaving Politics'; and "Research-Creation spaces: Tšombiach, The Kaměntsá sash". Here we focus on textile ontologies and textiles not only as cultural products but as culture keepers-makers.

Feminist and antiracist knowledge production *Carol Betemps*

What kind of relationships are established between the people involved in the knowledge production? What is the nature of the discursive and affective interactions? How does one acknowledge and try to disrupt not only the position of the ones who narrate themselves in these studies and publications but also the material conditions of those who tell, write, and listen to the stories that are told? These are some of the questions that are in the background of my research in Brazil with antiracist feminists from the cities of Salvador and Florianópolis.

Decolonizing academic feminist knowledge *Maria Vlachou, Department of Gender Studies, LiU*

What are the possibilities of decolonising academic feminist knowledge within the euromodern neoliberal university? How can we be decolonial gender studies/feminist scholars, while we are still part of the modern neoliberal academia and the coloniality of time that demands acceleration and progress? Seven interdisciplinary gender studies scholars came together to collectively explore their experiences of being Othered in the Swedish academia and in the Swedish society. We have been engaging with automatic writing, collective memory-work, exchange of letters, poetry and fiction, questioning simultaneously the western feminist discourses and the modes of producing feminist knowledge within and against the academy.

Moderator:

*Nithya Rajan, University of Minnesota*

## 153. Critical Readings of Politics

General Conference/II. burn it all down: activism and advocacy  
Paper Session

11:00 to 12:15 pm

Hilton Minneapolis: Marquette 4

Participants:

Burning it down or building it up? White English women in anti-trafficking advocacy from 1885-1912 *Anna Forringer-Beal, University of Cambridge*

This paper presents a genealogical study of how rescue politics and white saviorism became central to contemporary UK anti-trafficking policy. By critically engaging with the work of white, middle-class women involved in the English movement against white slavery in the early twentieth century, this paper questions how race and gender are tied to idealized forms of victimhood.

Searching for #Fengxian-Mother-of Eight: Affordances and Networked Symbolic Politics *Celine Liao, University of Washington Seattle*

In January 2022, a video of a chained mother of eight living in a freezing shed in a rural county called Fengxian sparked a mass outcry and incited online and offline activism in China, becoming one of the largest grassroots connective actions in recent years and the first focusing on bride trafficking issue. How do government and netizens maneuver social media affordances to facilitate or manage public grievances and connective actions? To answer this question, I propose a sequenced network analysis to examine the influence of social media affordances on

connective action.

**154. Environments Elsewhere: Liberatory Creative Play through the Artist Residency Model**

General Conference/IV. sweet land of liberty: black/brown land use, ecology, ancestral roots, and waters  
Panel

11:00 to 12:15 pm

Hilton Minneapolis: Marquette 5

Participants:

40 Gestures to Remind You, You're Still Here *Cara Hagan, The New School*

This presentation focuses on the creation of a short film and zine derived from physical explorations and a collection of kinetic artifacts in the dynamic ecology of the Elsewhere Museum and surrounding environments. Utilizing nostalgic ephemera, daily experiences in the Elsewhere herb and vegetable garden, and meditations within artist-created nooks throughout Elsewhere, the artist engages embodied histories, the politics of nostalgia as it relates to race and gender identities, and possibilities for addressing crisis and unbridled joy in a perplexing and violent world.

Black Trans Elsewheres: On Creative Possibilities Otherwise  
*Daniel B Coleman, Georgia State University*

This presentation will focus on the creation of the performance piece "Warriors: Beyond Unicorns and Erasures" during my time in residence at Elsewhere Museum. The piece brought the work of a Black cisgender man and a Black non-binary transman into creative conversation about the expendability of Black bodies amidst various "wars" declare by late capitalist governance. By utilizing the historical palimpsest that is Elsewhere, I discuss how Black histories are able to converge with one another in what Cristina Sharpe has termed "in the wake."

Facilitating Creative Freedom at Elsewhere *Matthew Giddings, Elsewhere Museum; April Parker, Elsewhere Museum*

This presentation will discuss the history and aims of the Elsewhere Museum, a unique entity within the assemblage of artist residency sites that foregrounds anti-capitalism and collaborative intimacy in its operations. Citing specific programs and more pointedly the individual experiences of the makers included on the panel, this presentation highlights the necessity for creative ecosystems that support marginalized artists in ways that affirm their humanity and the validity of their voices and artistic products.

Moderator:

*Daniel B Coleman, Georgia State University*

**155. Making the Classroom a Space for Justice: A Discussion of Specific Classroom Practices that Make Education More Liberatory**

General Conference/I. teaching to transgress: education from the classroom to the streets

Roundtable

11:00 to 12:15 pm

Hilton Minneapolis: Marquette 6

This roundtable proposes that the work of community colleges has expanded beyond equity into providing a true barrier-free learning environment for students, one that is attuned to justice and freedom. The participants will discuss the productive ways in which educators may bring theory into practice, which in turn may allow community college faculty and staff to reexamine the role of a community college as a space for justice. Ultimately, the goal of this roundtable is to explore and encourage community college educators to understand the integral role they play in bringing transformative justice to their students and their communities.

Presenters:

*Kendra Rae Unruh, Dallas College*

*Heather Rellihan, Anne Arundel Community College*  
*Kirsten A Moffler-Daykin, Western Technical College*  
*Amanda Loos Logan, Harold Washington College*  
*Keri J Grokowsky, Western Technical College*

Moderator:

*Sobia Khan, San Antonio College*

**156. Grow abortion power: Public health's role in pursuing reproductive justice.**

General Conference/II. burn it all down: activism and advocacy  
Workshop

11:00 to 12:15 pm

Hilton Minneapolis: Marquette 7

In recent years, successful efforts by the anti-abortion movement has restricted access to abortion through state legislation thus rendering the future of *Roe v. Wade* deeply uncertain. We argue that to safeguard reproductive autonomy, and to ensure equity in abortion access, state public health departments must understand and frame abortion rights as a cornerstone of reproductive justice. Together in this workshop, we explore how the state, through public health departments, champion abortion as a matter of reproductive justice, and, conversely, how they function to hinder abortion access, and finally imagine new paths forward for reproductive justice, equity and freedom.

Presenters:

*Brittany Brathwaite, The Graduate Center, CUNY*

*Frances Howell, The Graduate Center, CUNY*

*Laura Hooberman, The Graduate Center, CUNY*

**157. Hypervisible and Invisible: Reclaiming Identity as Resistance**

General Conference/V. invisibility: reclaiming our voices and ourselves

Paper Session

11:00 to 12:15 pm

Hilton Minneapolis: Marquette 8

Participants:

"I love Brazilian women": an autoethnography of the sexualization and racialization of Brazilian women in the U.S. context  
*Luisa Turbino Torres, Center for Women, Gender and Sexuality Studies, Florida Atlantic University*

Through an autoethnography, that places myself within the social context, this paper explores the ways in which the Brazilian women's body is hyper-sexualized in the United States and how language has a central role in this process. In this research, I provide an account of how Brazilian women, and Latina women more broadly, negotiate these representations living abroad.

Forced Invisibility: Exploring New Frameworks  
*Jeiselynn N. Rios Rivera, Grad Student at SUNY Albany*

The overshadowing of the individuals who find themselves at union points of multiple structures of domination, appears to emerge as a kind of invisibility that justifies itself under the guise of nonexistence. By drawing upon the experiences of people who find ourselves at these union points, I hope to share our stories in a way that aids in providing a mental framework for valuing the lives at these crossroads. I further elaborate on strategies and forms of resistance practiced daily, as well as lived experiences that reflect individual and collective hardships within structures of domination.

Revisiting the idea of honor, shame and purdah: a case of Baloch women in Pakistan  
*Bramsh Khan, Syracuse University*

This paper argues that in the case of 'Baloch nation' that is majorly populated in Pakistan, Afghanistan, and Iran, the idea of honor is becoming 'materialized' and Baloch women are 'economizing' this materiality for their subsistence. It

investigates how Baloch women are using the materiality of honor to resist and go beyond the presumed notion of 'sisterhood-against-patriarchy,' because they have their own socio-economic and political challenges that are related with the notion of identity and state-oppression. I focus on the significance and demerits of the ideology of honor in a broader context rather than confining it 'only' within women's sexuality.

**The Visceral Resistance of Invisibilized Bodies: Shokoofeh Azār's Ishrāq Dirakht Gūja Sabz (The Enlightenment of the Greengage Tree)** *Hanan Al-Alawi, The Pennsylvania State University*

This paper argues that the visceral resistance of gendered young girls' bodies presents an alternative to the dominant heteronormative, capitalist, and national narratives in Iran after 1979. Examining representations of social justice in Iranian literature in Shokoofeh Azār's *Ishrāq Dirakht Gūja Sabz (The Enlightenment of the Greengage Tree)* (2017), the paper explores how the somatic knowledge of invisibilized dispossessed gendered bodies problematizes social reproduction in post-revolutionary Iran.

### 158. Identity in Art and Literature

General Conference/III. ain't i a wummon: identity, feminism and ideology

Paper Session

11:00 to 12:15 pm

Hilton Minneapolis: Marquette 9

Participants:

**Insides Out: Representing Woman in Art and Literature Since German Romanticism** *Olivia Ann Branstetter, Department of German, Nordic, Slavic, and Dutch (GNSD) - University of Minnesota*

The topic of this paper is at the intersection of media studies and performance studies: I approach works of literature, film, and performance within the German-speaking world from a perspective that considers their practices of depicting in words or images women's bodies and selves. I am interested, therefore, in the representational constraints that come with particular media technologies, in particular, when the subjects are women.

**See The Light: Frances Ellen Watkins Harper's Southern Sketches as Historical Narrative** *Aiesha Turman, Nassau Community College*

Frances Ellen Watkins Harper's 1872 *Sketches of Southern Life* is, for all intents and purposes, a slave narrative in the form of poems with one chapter of prose. Centered around the character of Aunt Chloe Fleet, Harper presents Black life as complex, community driven, and engaged in a politic of liberation—physical, intellectual and spiritual—and lead by women.

**Writing the Unsettled Position of Black Immigrant Daughters in the US** *Asha Jeffers, Dalhousie University*

This presents a frame for analyzing US Black immigrant and second-generation women's fiction that draws attention to the intersections of migration, racialization, and gender construction, and what these intersections tell us about each of these processes, especially as they converge in the immigrant family. Building on Susana Morris and erin Khue Ninh's work, I demonstrate the underexplored connections between respectability politics and model minority discourse and how these two forces converge on Black immigrant and second-generation daughters as they navigate tensions between racial and ethnic affiliation as well as familial and social conceptions about their bodies and sexuality.

**Claiming the Monstrosity: Monstrous Spacetimes in Black and Indigenous Speculative Fiction** *Jasmine Wade, California State University, Los Angeles*

"Claiming the Monstrosity: Monstrous Spacetimes in Black and Indigenous Speculative Fiction" argues for monstrosity as an

important Black feminist analytic that when applied to Black and Indigenous speculative fiction. In understanding Hortense Spillers's conception of Black women's monstrosities through Black feminist theories of spacetime, I analyze Black and Indigenous science fiction through a framework that looks for sites of potential solidarity and tensions in imagined Black and Indigenous futures. In this way, the paper connects Rivers Solomon's *Sorrowland* and Cherie Dimaline's *The Marrow Thieves* to contemporary activism including #SayHerName and the Missing and Murdered Indigenous Women's movement (#MMIWG2S).

### 159. Reproductive Health at the Reference Desk: Connecting Library Users to Information Through Activism and Advocacy

General Conference/II. burn it all down: activism and advocacy Roundtable

11:00 to 12:15 pm

Hilton Minneapolis: Orchestra Ballroom A

This roundtable brings together librarians, information professionals, and archivists in a conversation about their experiences collecting, creating, preserving, and providing access to reproductive health information, and how information services professionals can be active and present for information seekers with consideration for the current state of reproductive health access and reproductive information access in the United States.

Presenters:

**Chloe Raub**, Newcomb Institute of Tulane University

**Chimene Elise Tucker**, University of Southern California

**Alanna Aiko Moore**, UC San Diego Library

**Barbara Alvarez**, University of Wisconsin-Madison

**Melissa Chomintra**, Purdue University

Moderator:

**Bernadette Floresca Birzer**, Newcomb Institute, Tulane University

### 160. Saltwater rinse: Feminist sense-making of language and loss in the midst of COVID-19

General Conference/VI. black and brown covid stories: medical apartheid and inequity

Roundtable

11:00 to 12:15 pm

Hilton Minneapolis: Orchestra Ballroom B

Our connections to salt, sea, and open wounds become magnified in their magic and pain in the middle of the COVID-19 pandemic. We have watched our ancestral families and chosen families whither in isolation, passing, precarity, and misinformation. As feminist scholars, we waver in the between spaces of translations, advocacy, and family mediators. Salt in a wound prevents bacteria growth, but not without searing pain. During this time of world-ending grief, we see the horizon of healing and kinship.

Presenters:

**carina buzo tipton**, Oregon State University

**Souksavanh Tom Keovorabouth**, Oregon State University/Diné Nation

**Mateo Rosales Fertig**, Graduate Student at Oregon State University

**Patricia Fifita**, Oregon State University

Moderator:

**Robin Fifita**, Oregon State University - Women, Gender, & Sexuality Studies Department

### 161. Trans Care Dossier

Authors Meet Critics (AMC) Sessions

Authors Meet Critics Session

11:00 to 12:15 pm

Hilton Minneapolis: Orchestra Ballroom C

Moderator:

**David Rubin**, University of South Florida



Author:

**Hil Malatino**, Penn State University

Critics:

**Jules Gill-Peterson**, University of Pittsburgh

**Davy Knittle**, University of Pennsylvania

**Rox Samer**, Clark University

**Cameron Awkward-Rich**, University of Massachusetts Amherst

**Christoph Hanssmann**, San Francisco State University

**David Rubin**, University of South Florida

## 162. "The souls of our students": Student Experiences in the Academy

General Conference/V. invisibility: reclaiming our voices and ourselves

Paper Session

11:00 to 12:15 pm

Hilton Minneapolis: Orchestra Ballroom D

Participants:

Chicana Graduate Students' Decolonization and Healing

Liberation from Educational Trauma: A Napantera Approach to Scholarly Writing *Nancy Herrera, Brown University*

As Chicana graduate students comprise less than 1% attendees, their persistence is an incredible feat of resistance against white supremacy and gendered-racism. However, the effect of white supremacy on campus creates educational Stockholm syndrome via internalize colonization or lost voice. Though scholarship's origins are white, cisgender, and male, decolonized scholarship can heal Chicana students' oppression. Inspired by Gloria Evangelina Anzaldúa's (1942-2004) Napantera theory, the author will bridge napantera and writing as forms of Chicana liberation. The author contends that a napantera identity can heal the trauma of educational white supremacy, subsequently healing the previous and next generation of Chicana scholars.

Educated, Godless, and Invisible--Secrecy and Stigma Management Among Latine, Women and/or Nonbinary, Atheist College Students *Celestia Preston, Eastern Michigan University*

Atheism is rare among Latines in the United States. Stigma against Latine atheists is high. Situated in a higher education context, this paper answers the following questions about women and nonbinary atheist college students from Latine communities. What led these individuals to become atheists? What are their experiences with stigma in classes, campus organizations, informal social groups from college, and other campus spaces? How do they manage that stigma? By learning about these students' perspectives, higher education professionals can learn how to better support this marginalized student population.

Black women sexual violence survivors *Domale Keys, University of Virginia, Women, Gender & Sexuality Program*

While organizing against campus sexual assault has become widespread over the years, inequities pertaining to Black women's experience of sexual violence persist. This study examines the experiences of Black college women sexual violence survivors and asks: 1) What are Black women's experiences of campus safety especially sexual violence in higher education? 2) What are Black women's experiences of campus and off campus resources in the aftermath of experiencing assault or sexual violence. Based on 15 participants' in-depth interviews, this study delves further into the experiences of Black college women sexual violence survivors as a means to develop more effective interventions.

Who Defines the Victim?: Race, Self-care, Safe Spaces and Victimization *Dora Alicia Ramirez, Boise State University*

Many students within a few years have been labeled as

traumatized even when there is a heightened sense of vulnerability. Trump's winning the 2016 election left many college students feeling traumatized, thus making it necessary to create "safe spaces" and increase budgets for mental health resources on campuses. The COVID pandemic worsened these effects in 2020-2022. This presentation takes bell hooks' understanding of self-respecting internal power when she writes, "This is my home. This dark, bone black inner cave where I am making a world for myself," and responds to those that invalidate self-care and victimization for historically marginalized populations.

## 163. "Inside" Knowledge: Higher Education in Prison During the time of COVID

General Conference/V. invisibility: reclaiming our voices and ourselves

Roundtable

11:00 to 12:15 pm

Hilton Minneapolis: Floor third - Rochester

More than two years after COVID-19 shut down the United States, we still cannot foresee the entirety of the devastating effects the pandemic has had on education and scholarship. For incarcerated scholars, access to higher education was limited in the best of circumstances. With COVID-19 restrictions, it became all but impossible. This round table features five incarcerated AA and BA scholars from the Washington Correction Center for Women. They will discuss and answer questions about the effects of COVID-19 on them as incarcerated women scholars trying to cling to an education they too often feel is treated as "contraband."

Presenters:

**Tiana W**, INCARCERATED

**Lisa K**, INCARCERATED

**Canis R**, INCARCERATED

**Tatiana B**, INCARCERATED

Moderator:

**Mia Lawrie**, University of Washington

## 164. The Prospect of War in East Asia: Queer Transpacific Geopolitics against Cold War Binarism

General Conference

Roundtable

11:00 to 12:15 pm

Hilton Minneapolis: Symphony 1

Western queer and feminist theorists have yet to form coherent narratives around post-Cold War geopolitical conflicts, beyond providing a critique of US empire, such as in Russia's war against Ukraine. Across the Pacific, peripheral states like Hong Kong and Taiwan have long been situated along a similar geopolitical fault line between the US and the People's Republic of China (PRC). As the threat of a "new Cold War" unfolds, this roundtable of scholars working on Asia will discuss how we can articulate transpacific geopolitics in the context of the US and the PRC's inter-imperial rivalry from queer and feminist perspectives.

Presenters:

**Wen Liu**, Institute of Ethnology, Academia Sinica

**Charlie Yi Zhang**, The University of Kentucky

**Adam Chen-Dedman**, The University of Melbourne

**Ting-Fai Yu**, Monash University Malaysia

**Ying-Chao Kao**, Virginia Commonwealth University

Moderator:

**Lin Li**, Stanford University

## 165. Uncovering Mormon Women's Political Activism

General Conference/V. invisibility: reclaiming our voices and ourselves

Panel

11:00 to 12:15 pm

Hilton Minneapolis: Symphony 2

Participants:

**Creating Space for Feminism in a Patriarchal Church** *Chris Talbot, University of Northern Colorado*

In October 1978, LDS Church leaders called for church members to take action against the passage of the Equal Rights Amendment. Within a month, LDS feminist Sonia Johnson and three other LDS women founded the organization Mormons for the ERA. This paper examines the ways Johnson created space for closet feminist voices to emerge in a patriarchal church. Her direct challenge to the authority of the all-male LDS priesthood made room for other LDS women to find and exercise their voices in new ways, challenging priesthood and prophetic authority in ways and numbers rarely risked before.

**Narrative Networks: Sonia Johnson, Christian Feminism, and Mormon Feminism** *Nancy Ross, Utah Tech University*

Sonia Johnson is usually described as occupying an extreme position within the Mormon feminism movement of the 1970s and 1980s. The narrative around Johnson erases much of the work that she engaged in: ecumenical networking with Christian feminists organizations throughout the United States. In the traditional view, it is easy for other Mormons to dismiss Johnson's work as being influenced by secular forces, but that leaves much of her work invisible. This presentation will address two questions: 1) what connections did Johnson have with other Christian feminist organizations? 2) How did Christian feminists outside of Mormonism view Johnson's work?

**Sacralizing the Vote: Eliza R. Snow's Nineteenth-Century Arguments for Mormon Women's Suffrage** *Brooke LeFevre, Baylor University*

Eliza R. Snow resists historical categorization. As a leading nineteenth-century Latter-day Saint woman, Snow challenged certain patriarchal teachings and advocated for women's education and suffrage, while simultaneously supporting male authority over the church and family. This paper looks at how Snow negotiated religious patriarchy by examining her discussions of women's suffrage. Snow believed voting was a religious duty for Mormon women, but that it should be used to put men in power who would protect their religion. Ultimately, Snow believed that women would be empowered through submission to the patriarchal structures of Mormonism.

Moderator:

*Jennifer Hornyak Wojciechowski*, Luther Seminary

**166. The ones they couldn't burn: a call for global critical witchcraft studies**

General Conference/II. burn it all down: activism and advocacy Panel

11:00 to 12:15 pm

*Hilton Minneapolis: Floor second - Symphony 3*

Participants:

**Bewitching History: Teaching Global Gender History Through Witch Trials** *Adrianna L Ernstberger, Marian University*

The history of witch hunts, and the persecution of those accused of practicing witchcraft, is fundamentally tied to the history of gender. This paper discusses how a global study of the history of witch persecutions can be used as a lens through which to examine global gender history. A global comparative study of the history of witch persecutions produces dynamic conversations with students about the duality of agency and victimization, power and oppression, and the use of myth and rumor as agents of social order and disorder.

**Gender and Witchcraft: Agency and Urgency to Decolonize** *Tushabe wa Tushabe, Widener University*

Oyeronke Oyewumi and Maria Lugones have analyzed gender and located it in the colonial paradigm, which infiltrates and exists in the lives of Indigenous peoples and Africans as

violence, literally and epistemologically. Witchcraft practitioners share in a similar vein of literal and epistemic violence inflicted on them and their communities through gender. Gender and witchcraft are both channels of colonial oppression and hinders of agency. To recover this agency at individual and community levels, this paper argues that gender and witchcraft must be decolonized in conversation with one another.

**Manifesting Change: The Black Witch and Spiritual Activism** *Marcelite Failla, Emory University*

The Black witch has recently gained popularity within mainstream media. Her multiple presences are also witnessed across social media and at annual conferences that gather practitioners from across the country. Based on ethnographic research, this paper explores Black witches' core Black feminist values and how they translate their beliefs into spiritual activism, such as through mutual aid programs and interventions in intimate partner violence. This paper claims that their religiopolitical method is shifting approaches to activism to include a broader African-derived spiritual orientation.

**Witched by Execution: A History of Women Punished to Death** *Ayça Kurtoglu, Acibadem Mehmet Ali Aydinlar University*

As witch hunts are not a part of the known history of Turkey, the paper will trace cases in which women were killed outrageously and/or women's dead bodies were displayed publicly. The cases will include capital punishments by the state, collective burning/massacres committed by ordinary people and femicides by the intimate partner. The paper will study those executions in tandem with both the formation and restoration of masculinist domination, and the modes of capital accumulation. Finally, it will connect these punishments to the demands and protests of the feminist movement.

Moderators:

*Soma Chaudhuri*, Michigan State University

*Jane Ward*, UCSB

**167. Transgressive Writings, Transgressive Teaching: Women's Lives and Women's Work in South Asia**

General Conference/I. teaching to transgress: education from the classroom to the streets

Sponsored Roundtable

11:00 to 12:15 pm

*Hilton Minneapolis: Floor second - Symphony 4*

We locate this roundtable in the context of feminist scholarship that troubles hegemonic understanding and discourses around the laboring classes, and centers working class women's perspectives, testimonies and their worldviews. How do we challenge accepted practices of knowledge production across our disciplines? What possibilities and potentialities of solidarity exist within the classroom, the everyday lives of our students, and the everyday politics of labor on the streets in South Asia? We hope to contribute to the discussion of building resistance and learning and teaching to transgress as integral to labor politics within and outside the academy.

Presenters:

*Dina Mahnaz Siddiqi*, New York University

*A. Marie Ranjbar*, University of Colorado Boulder

*Madhumita Dutta*

*Sirisha Naidu*, University of Missouri - Kansas City

Moderator:

*Jebaroja Singh*, St. John Fisher College

**168. Resisting Marginality**

General Conference/IX. Special Sub-Theme: bone black: bell hooks and the impact of her words and her work

Paper Session

11:00 to 12:15 pm

*Hilton Minneapolis: Floor first - The Gallery*

Participants:

A Tribute to hooks: Dalit Masculinities in Bangladesh *Fauzia Ahmed, Department of Sociology and Gerontology, Miami University Ohio*

hooks never considered men as the enemy. But as she stated, feminists who said that progressive men could be allies were ignored by the mainstream white women's movement. hooks far-sighted vision extends beyond US borders. As tribute to her legacy, I examine Dalit masculinities, who are considered "untouchable and therefore polluted, in Bangladesh. I apply hooks' focus on illuminating a spectrum, within minority masculinities, ranging from oppressive and progressive within the context of marginalization. This paper reveals how Dalit masculinities use their oppression not only to oppress but also to empower Dalit women.

(Bringing) bell hooks to Bangkok : Re-reading "Marginality as the Site of Resistance" in Thai Context *sinith sittirak, Thammasat university*

This paper aims to re-read my own work on my mother, myself and our kitchen garden – as a feminist critique of Western development - through the process of dialoguing with bell hooks' concept of 'marginality - site of resistance'. I will then present and share a splendid collaborative work by Thai students and scholars at the 'beyond the boundary' mourning session of bell hooks which was originally took place on January 16, 2022 in Bangkok, Thailand.

Killing Resilience: Canadian Benevolence, Prisons, and the Will to Survive *Dawn Moore, Carleton University; Monisha Logan, Carleton University*

hooks conceptualizes "rage" as being at the forefront of our ability to address racism and sexism. hooks sees this fierce anger as the starting point for positive change and must not be "killed". Using hooks' framework, we aim to explore the ways in which we see the act of "killing rage" occur within the Canadian carceral system. Drawing on four key cases of prisoner abuse / death, we explore how intersections of gender, race, and mental disabilities further place individuals in a position of "double victimization", showcasing the ways in which the Canadian state kills rage by killing resilience.

**169. Fifty Years of Ms.: The Magazine That Ignited a Movement**

NWSA

NWSA Special Event

1:00 to 2:30 pm

Hilton Minneapolis: Floor third - Minneapolis Ballroom A,B,C,D

Fifty Years of Ms.: The Magazine That Ignited a Movement

Presenters:

**Beverly Guy-Sheftall**, Women's Research & Resource Center  
**Janell Hobson**, University at Albany

Moderator:

**Katherine Spillar**, Ms. Magazine

Participants:

**Michele Goodwin**, University of California School of Law  
**Carrie N. Baker**, Smith College  
**Aviva Dove-Viebahn**, Arizona State University

**170. Transborder/Transmigrations Routes: Resistance, Re-connections, and Healings within borders, land dispossessions, and surveillances**

General Conference/V. invisibility: reclaiming ourvoices and ourselves

Panel

2:45 to 4:00 pm

Hilton Minneapolis: Boardroom 2

Participants:

Deconstructing "Muslim" Across Space, Borders, and Data  
*Hina Shaikh, University of Florida*

In this paper, I read across the category of "Muslim" in A.I. technologies with the autoregressive language model GPT-3, which racialized all Muslims as "terrorists," versus the category of "Muslim" in several Muslim countries that ban the minority Muslim community of Ahmadis from entering or deport Ahmadis who are found within their borders. Using a feminist lens, I argue that the racialization of "Muslim" within GPT-3 is necessary to contextualize the policing of "Muslim" at borders. In both cases, I argue that undoing the gendered and racialized connotations of "Muslim" identities allows for a new potential axis of solidarity.

Remapping México and Reclaiming Voices of the Central American Migrant Experience *Jennifer Vasquez, UC Irvine*

This paper argues the significance of Oscar Martínez's book *Los migrantes que no importan* (2010), a series of chronicles built from oral testimonies along migratory routes, in imbuing meaning to the geographical spaces of México and its' shared borders by documenting the migrant experience. His work demonstrates the gendered spaces and experiences of these irregular routes by highlighting the limits of opportunity for both migrant women and men. This paper analyzes how Martínez exposes the meaning of the geographic voids and deviations of a México that only a migrant experiences, characterized by its multiple borders, gendered violence, and constant threats.

The Politics of Life and Reproduction behind Israeli Bars *Bayan Abusneineh, University of California-San Diego*

This paper presents a cultural reading of Palestinian director Mai Masri's film *3000 Nights*, which depicts the story of a Palestinian woman named Layal, who, while in prison, she gets pregnant and is forced to give birth and raise her son behind bars, where her loyalty to motherhood is tried against her loyalty to her nation. I focus on how Israeli carceral spaces have become spaces of biological and cultural reproduction for Palestinians, emphasizing the ways that Palestinian mothers have sought to "create life" for their children behind bars.

XoQUE Art in Motion Trans-Decolonial Interventions on the U.S./Mexico Border *Cynthia Vazquez, University of California, San Diego*

This paper traces the origins of a decolonial feminist transborder art collective on the U.S./Mexico border, specifically San Diego-Tijuana region. From intersecting identities this group of women are Native, Chicana/x, and Mejicanas and are committed to social and racial justice on the border. The word XoQUE can be translated in Spanish to mean "crash" or "collision". The "X" is Nahuatl for the "Ch" in Chicana/x and "X" marks our bodies, our spaces, our spirits and our survivance to dream of a decolonial world. This group re-imagines our hopes and dreams on the border to build community under state surveillance.

Moderator:

**Jennifer Clay**, San Diego State University

**171. America, Goddam: Violence, Black Women, and the Struggle for Justice**

Authors Meet Critics (AMC) Sessions

Authors Meet Critics Session

2:45 to 4:00 pm

Hilton Minneapolis: Floor third - Boardroom 3

Author:

**Treva Lindsey**, The Ohio State University

**172. ain't i a gurl: identity, feminism and ideology through the lens of Black/Girlhood Imaginary**

General Conference/III. ain't i a wummon: identity, feminism and ideology

Workshop



2:45 to 4:00 pm

Hilton Minneapolis: Conrad A

Since 2016, our interdisciplinary research group has been developing a transdisciplinary methodology, Black/Girlhood Imaginary, which merges performance studies, Black studies, and education in order to explore and theorize the capaciousness of Black girlhood. "Ain't i a girl!" workshop features our on-going conversation about Black feminist epistemologies and methodologies used to examine the fullness and fissures of Black girlhoods as well as expanding our inquiry. In this workshop, we expand upon Christen Smith's movement and praxis, Cite Black Women, to ignite conversations about citational praxis of Black girls and center their affect, action, and creation.

Presenters:

**Lashon Daley**, San Diego State University

**Derrika Hunt**, University of California, Berkeley

**Kenly Elizabeth Kelly Brown**, Spencer Foundation

### 173. Feminist Arts of Resistance

General Conference/II. burn it all down: activism and advocacy

Paper Session

2:45 to 4:00 pm

Hilton Minneapolis: Floor second - Conrad B

Participants:

**Dreaming of (im)Possibilities: The revolutionary Black imaginations of afrofuturism** *Rachel D Roberson, University of California, Berkeley*

This paper offers an analysis that unpacks the liberatory possibilities of the Black imaginary as it is envisioned by the emerging Black feminist scholars within afrofuturism. I do this to argue that afrofuturism as it is taken up by Black comic book writers provides a pathway towards Wynter's call to radically re-theorize Black humanity, liberation and freedom.

**(Im)Printed Rage** *Yanira Rodriguez, West Chester University*

This non-alphabetic, multi-modal paper exhibits a series of 15 woodblock and monotype prints created by the presenter, depicting the ways rage is made manifest—as ancestral lineage, as mother rage, as the pain of severance, as the pain of re(membering), as glorious, as a razing fire, as reclamation, as dignity and self determination, as land, as exacting, as deep embodiment, as action, as language, as flight, as homespace, as catalyst, as clarification, as refusal. The prints will be exhibited alongside readings, soundscapes of rage, and a behind the scenes video of the making of the prints.

**Personifying Resistance Through Theatre: Performing Pedigree** *Brittney Simone Harris, Brittney S. Harris*

Embodying creative resistance against social inequality, Pedigree is a short solo performance piece about personal acceptance and recovery from the inexplicit influences of racial hatred and violence. This applied theatre work is relevant in providing insight to a cathartic resolution and civil dialogues beyond the headlines and #hashtags. The question explored is: can embodied storytelling be used as a tool for evolving how Black narratives of resilience are archived, shared, remembered, and incite a dialogue in promoting social reform and change? This proposal includes a showing of Pedigree and discussion on the concept of the "performance of resistance through narrative".

**The Hauntology of Killing Rage in the Blues Biomyth** *Taylor Scott, Louisiana State University*

The 'blues biomyth' is a first-person narrative belonging to the blues aesthetic that attempts to lessen the divide between history, personal narrative, and myth. Mamie Smith was the first blueswoman to embody and document the ghosts of Sapphire/Peaches, who appear and reappear within the archive with the intent to kill. 'Killing rage' positions Black women as agents of personal and political change as opposed to voiceless receptacles of terror. Here I employ a Black feminist reading of

Derrida's 'hauntology' to understand the presence and repetition of these ghosts as they assist in the creation of the present and future.

### 174. In & With Anger: Writing, Teaching and Researching from Below

General Conference/VII. writing, researching, and thinking beyond race, place, and space

Panel

2:45 to 4:00 pm

Hilton Minneapolis: Floor second - Conrad C

Participants:

**Embodying Latinidad in Baltimore: Crip Time and Collaborative Relationships** *Tania Lizarazo, University of Maryland, Baltimore County*

Moving Stories: Latinas en Baltimore is a community-engaged project rooted in slow scholarship and trust-building for the co-creation of stories about movement (migration, identity, embodied knowledge, etc.) Drawing from feminist practices that consider crip time, multimodality, accessibility, and multilingualism, I am attracted to exploring the following questions: How do Latinas experience displacement and the negotiation of spaces, languages, cultures, and even gestures? How can digital storytelling and writing be accessible to Latinas? How can reflection about the embodiment of placelessness in segregated spaces like Baltimore can help build communities and publics through accessibility?

**Decolonize and Depatriarchalize the Social Sciences, Memory, and Life in Chiapas and Central America** *Marisa Ruiz Trejo, Universidad Autonoma de Chiapas*

Chiapas as part of Central America is an imagined region with complex social spaces, cultural diversity, forces in opposition, processes of memory, decolonization and depatriarchalization, as well as resistances to colonial and neocolonial capitalism. Rage has engendered multiple contributions by feminists in Chiapas and Central America, from the beginning of the 20th century to the present. In this paper, I will talk about a long process of research that started in 2016, and about the disruption of social sciences in my region, but also the transformation of memory and life from my trans/feminist and nonbinary perspective.

**Affective Knowledge: Collaboration as Decolonial Feminist Praxis** *Carmen Valdivia, Carmen Valdivia*

This paper examines two collaborative projects addressing knowledge production and pedagogy. The first engages a transnational research-oriented digital collaboration with Indigenous leaders from ONAMIAP (National Indigenous Andean and Amazonian Women Organization of Peru); the second, local in scope, was part of a community-engaged project between the Rondo Center of Diverse Expression in St. Paul and students in my course, "Decoloniality, Race and Gender in the Americas." I am interested in the affect of collaborative pursuits: how does affect inhabit academic research, pedagogy, and collaboration? Can decolonial feminist praxis respond to the complex affective worlds collaborators are enmeshed in?

**Toward A Nightlife Trannyfesto in Neoliberal Mexico** *David Tenorio, The University of Pittsburgh*

Drawing from Camila José Donoso's documentary Casa Roshell (2017), this paper deploys multiple shades as an affective nightlife methodology to trace the ways through which travesti subjects engage in practices of joy, dance, and play as ways of resisting trans necropolitics within a nightclub. These nocturnal encounters weave an affective network that emerges as an oasis for trans care, where humor, seduction, and laughter propel a vital cabaret. Incorporating digital media produced with club-owner, and transactivist, Roshell Terranova, this presentation grapples with the sensorial elements of travesti nightlife in the face of hyper-visibility, calling for a Nightlife Trannyfesto

inspired in rage.

Moderator:

**David Tenorio**, The University of Pittsburgh

**175. Mujeres de Maiz en Movimiento: 25 Years of Spiritual ARTivism, Healing Justice, and Feminist Praxis**

General Conference/V. invisibility: reclaiming our voices and ourselves

Roundtable

2:45 to 4:00 pm

*Hilton Minneapolis: Floor second - Conrad D*

Founded in 1997 Mujeres de Maiz (women of the corn), is a Xicana-Indígena led spiritual activist organization and movement. Since its inception, MdM has relied on a do-it-yourself aesthetic self-publishing poetry and art zines and producing grassroots multi-media art exhibitions and community events throughout the Greater Los Angeles area. We continue this DIY tradition through the creation of a retrospective anthology that foregrounds our voices, woven together to collectively document MdM's twenty-five-year history. Contributors include emerging and professional writers, scholars, visual and performance artists, and community organizers. Join us for a preview of our forthcoming feminist anthology!

Presenters:

**Felicia Fe Montes**, Mujeres de Maiz/Cal State Los Angeles

**Nadia Zepeda**, California State University Fullerton

**Norell Martinez**, San Diego City College

**Amber Rose Gonzalez**, Fullerton College

Moderator:

**Amber Rose Gonzalez**, Fullerton College

**176. Feminist Author Showcase IV**

General Conference

Panel

2:45 to 4:00 pm

*Hilton Minneapolis: Floor third - Directors Row 2*

Participants:

Constellating Home: Trans and Queer Asian American Rhetorics **Jo Hsu**, *University of Texas at Austin*

Edit Objectives Constellating Home: Trans and Queer Asian American Rhetorics (Ohio State University Press, August 2022, 978-0-8142-5845-3) explores how race, migration, gender, and disability entwine in conceptions of deserving citizens. Situating trans and queer Asian Americans within broader US and global histories, this book confronts the narratives used to position Asian Americans as a "racial wedge" (Chow) within Western colonialism. I describe "yellow peril" and "model minority" as a composite mythology that distinguishes "good" racialized subjects from treacherous "aliens." The paradigm of the well-behaved immigrant then captures how racism, cis- and heteronormativity, and ableism entangle in controlling narratives about "family values," "hard work," and the American Dream. For alternatives to colonial scripts used to divide and discredit marginalized groups, I turn to stories by trans and queer Asian Americans (QTAPI), whose experiences are necessarily obscured by normative frames.

Dreadful Desires: The Uses of Love in Neoliberal China

**Charlie Yi Zhang**, *The University of Kentucky*

Dreadful Desires develops an innovative approach to untangle the under-addressed affective nature of neoliberalism and dissect the role that affect plays in bolstering China's marketization and re-integration with the global economy. As Ari Larissa Heinrich suggests, this book "offers to do for love in China what Lauren Berlant does for hope in Cruel Optimism." According to David Eng, it "unpacks how the affective renunciations of disenfranchised workers shore up the interests of transnational capital and socialism with Chinese characteristics, resulting in a

vertiginous race to the bottom." First, the author draws upon affect theory to reframe desire as a public structure of sentiments, showing how love, as a cluster of desirable potentialities, is translated into emotionally charged subjectivities to facilitate China's socioeconomic transformation. Second, he utilizes feminist scholarship on intersectionality and queer of color analysis to unravel how love-induced subject making fuses with gendered, classed, and sexualized regulation of population to recreate low-cost migrant labor fueling neoliberalization in China.

**177. Queer and Trans Performance and Visual Culture**

General Conference/VIII. queer and trans studies: outlining the places where we find ourselves

Paper Session

2:45 to 4:00 pm

*Hilton Minneapolis: Directors Row 4*

Participants:

Alive to a Double Sense in Which Things Can Be Taken:

Dancing Past Camp Sensibility **Sariel Golomb**, *Stanford University*

This paper identifies a movement of intersectional queer and feminist possibility within contemporary dance that makes critical interventions into the tired aesthetics of camp. Drawing and departing from Sontag's notion of camp's two-mindedness towards irony and sincerity, I term this movement "double sensing," foregrounding its relation to insurgent sensorial embodiment. I compare dances by Milka Djordjevic and Jumatatu M. Poe that take popular forms of physical expression as source material, re-contextualize them through durational studies, and draw meaningful attention to the exuberance and transgression of occupying space/time in a black, brown, queer, and female dancing body—a body connoting excess.

The Relational Possibilities of Queer and Trans of Color

Audiovisual Media Aesthetics **stef torralba**, *University of California, Riverside*

This talks close reads queer Chicana artist Nao Bustamante's performance video and installation piece, Neapolitan (2013), alongside transfemme Filipina American artist Mark Aguhar's YouTube videos published under the username, "xEmoBoy1987x" (2011-2012). It proposes that these audiovisual artworks' depictions of intimate everyday life practices, like crying while watching a film or doing one's hair, employ vulnerability to imagine alternative intersubjective relational structures premised on feeling with others. These alternative modes of relation, I argue, simultaneously critique white femininity's disavowal of racialized femininities.

Trans Women's Pregnancy in the Performance Art of micha cárdenas and Mirha Soleil-Ross **Niamh Timmons**, *Mount Holyoke College*

Using micha cárdenas' performance and poetry project, Pregnancy, and Mirha Soleil-Ross performance The Pregnancy Project, I emphasize the ways in which trans women of color have not only imagined themselves as becoming mothers but also pregnant beings. Through this, I make the call that trans women need to be included as a core part of the conversations on mothering and pregnancy. This paper focuses on the performance and writing of micha cárdenas and Mirha Soleil-Ross imagines new possibilities for conceptualizing trans motherhood and pregnancy.

Criminalization is a Drag: Post-World War II Black Queen Culture and the Institutionalization of Transmisognoir **Joy Ellison**, *Ohio State University*

In the post-World War II Midwestern United States, Black trans women and trans-feminine queens found themselves entangled in a complex relationship with a powerful cultural, legal, and economic phenomenon: the female impersonation industry.

Through the frameworks of racial capitalism, fungibility, and fugitivity, this paper analyzes the ways that female impersonation contributed to the subjection of Black trans women and trans-feminine queens and the strategies that they used to negotiate and survive that subjection.

**178. “As if This Struggle is Not Your Struggle”: BIPOC Healing and Community Beyond the Binary**

General Conference/VIII. queer and trans studies: outlining the places where we find ourselves

Workshop

2:45 to 4:00 pm

Hilton Minneapolis: Marquette 1

In 2021, Alok Vaid-Menon spoke on being nonbinary, “[meaning] it’s not just that I’m challenging the binary between male, female, man and woman, but between us and them. . . In your statement, you said, ‘Why don’t I help them?’ as if this struggle is not your struggle.” Identifying that systemic violence is not only sourced in the gender binary, but is rooted in the othering of struggle, Vaid-Menon exposed an oft-concealed barricade against BIPOC healing and community. This workshop invites BIPOC to organize and heal beyond binaries, confronting nonbinary intersectionalities in ethnic/linguistic diversity, immigration/legal statuses, religious/secular spirituality, and multigenerational concepts of home.

Presenter:

*ell lin*, UC Berkeley

**179. Reclaiming Asexualities from Within and Without**

General Conference/V. invisibility: reclaiming our voices and ourselves

Sponsored Panel

2:45 to 4:00 pm

Hilton Minneapolis: Marquette 2

Asexuality has long been subject to and participant in critiques of visibility and invisibility, both in its politics as well as in its recognition or misrecognition as a sexual orientation. Even while asexual scholars and activists have grappled with invisibility and silence, many asexual perspectives continue to be rendered invisible. This panel seeks to expand and deepen our engagements with invisibility and reclamation in asexuality studies and activism.

Participants:

Compulsory Sexuality and the Neuroscience of Sexual Desire

*Kristina Gupta, Wake Forest University*

This paper offers a critical analysis of western neuroscientific research on sexual desire through the lens of compulsory sexuality. Much of this research focuses on sexual desire as an innate drive and draws boundaries between sexual desire and other emotional and motivational states. Such boundary-drawing practices can only figure asexuality as lack. However, this paper argues that a developmental systems approach, informed by decolonial analyses of sexuality as a colonial imposition, offers a flexible and ace-positive model for understanding how sexual attraction becomes stabilized (or not) as a recognizable phenomenon for the individual in interaction with social norms about sexuality.

Aiding Marginalization: Exploitation of the Collective Identity

Model Within Asexual Spaces *Michael Ross Jacobson, University of Illinois*

In this talk, I examine the creation and mobilization of marginalized identities that are pushed to the periphery of asexual communities, focusing on topics such as race, gender, and religion. Through the collective, I show how solidarity and commonality are both weighed and leveraged, not just by the individual but by the central community and associated structures, including researchers and media outlets. In emphasizing stories of alienation from the collective, I present narratives of disidentification, as marginalized individuals navigate a hostile environment that, despite emphasizing

commonality, rejects those who do not fall under the hegemonic definition of asexuality.

Un(re)productive Asexuality of Todd Chavez *Anna Kurowicka, University of Warsaw*

In a Western capitalist cultural context, asexuality occupies an ambiguous position, associated with a potential for higher productivity but also with laziness. Taking the canonically asexual character of Todd Chavez from the animated TV show *BoJack Horseman* as a point of departure, this paper explores the disconnections between asexual narratives and the privileged life trajectory built around simultaneous maturation into (reproductive) marriage and a professional career founded on productivity. This paper argues that lazy, unproductive asexual characters such as Todd can be understood as figures of a form of refusal of the capitalist mantra of productivity and self-improvement.

Ace Gaze: Asexuality on TikTok *Ela Przybylo, Illinois State University; Erika Sparby, Illinois State University*

In ACE, Angela Chen reflects on the importance of creating asexual representations and stories for asexual (ace) people by ace people, and anticipates the day “when aces reject the gaze that evaluates our identities so narrowly.” This is already taking place on TikTok, where ace users create content for other aces while “reject[ing] the gaze” that finds them perplexing, and invisible. We draw on theories of the gaze including hooks’s “oppositional gaze” and Schwartz’s “femme gaze” as well as work in asexuality studies to examine how AceTok hones an “ace gaze” as a site of pleasure, joy, and affirmation.

Moderator:

*KJ Cerankowski*, Oberlin College

**180. Ceremonies of dancing and knowing: land, body and environmental justice**

General Conference/IV. sweet land of liberty: black/brown land use, ecology, ancestral roots, and waters

Paper Session

2:45 to 4:00 pm

Hilton Minneapolis: Marquette 3

Participants:

Local Ecologies and the Settler Colonial Dancer: Martha

Graham and the American Landscape *Kathleen Blackwood*

Martha Graham, a central figure of mid-century American modern dance, grounds her dance practice in an ecological consciousness. Graham’s dance practice is traditionally read by dance scholars for its somatic and affective qualities, given her emphasis upon the fluctuating limits of the body and relationship between the dancing body and surrounding energy currents. However, my paper acknowledges and troubles the strong sense of national identity that Graham’s practice takes as its foundation. Graham’s status as a settler colonial shapes her body of work, and this paper examines her 1935 *Frontier* in order to explore how to navigate this entangled legacy.

(Re)claiming the land-body territory in Guatemala: Indigenous

communal feminist epistemologies of healing *Blanca Azucena Pacheco, The University of Texas at Austin*

This paper is an engagement with the Indigenous communal feminist proposal of healing as a cosmo-political path. This refers to a dual approach to healing: the cosmological approach, recognizing the spiritual rupture that occurred since colonization, maintains that restoring human relations with the cosmos is fundamental to a truly healing praxis. The second dimension, the political, names and denounces historic trauma—resulting from colonization, the Guatemalan state, and neoliberal forces—that perpetuate violence against the land-body territories of Indigenous women. This paper engages with this important epistemic contribution that can enrich and expand feminist conversations on healing, freedom and justice.



Sexuate knowledge in Environmental Justice Movement: The Case Study from Thailand *CHANIDA CHITBUNDID, PhD Student, UW Madison*

This paper aims to answer the question: What knowledge has been produced by village women who fight against the state? I engage the concepts of “sexual difference” of Irigaray to elaborate on how village women create sexuate knowledge to fight against the state in the environmental justice movement. I argue that the Thai grassroots women who fight for their community have specific sexuate knowledge in engaging in the state resistance movement, which is different from their men partners; however, this different knowledge complemented each other resulting in redefining the politics.

Inclusive Organizing as a Tool: Following Environmental Justice Organizations across the U.S. through an Intersectional Lens *Juhyeon Shin, University of South Florida*

The purpose of this study is to explore how nonprofit organizations (NPOs) across the United States contribute to EJ and the challenges they face, particularly from organizational perspectives. This study answers the following research questions: What strategies do the EJ nonprofit organizations use to integrate an intersectional lens in their programs? What are the challenges of integrating intersectionality in the programs? This paper aims to identify distinct strategies and interpretations of intersectionality in the programs and policies of each organization, as well as the challenges that they face.

### 181. Challenges of Resistance to Seemingly Gender-Friendly Laws

General Conference/II. burn it all down: activism and advocacy Panel

2:45 to 4:00 pm

Hilton Minneapolis: Marquette 4

Participants:

Forced marriage and domestic violence under modern slavery law: Western biases, self-exclusions, and activist responses

*Lisa S Alfredson, Graduate School of Public and International Affairs, University of Pittsburgh*

This study illuminates Western biases in slavery law relating to forced marriage, more recent anti-trafficking law relating to ‘mail order brides,’ and domestic violence laws, critiquing neo-colonialist forms of over- and under- inclusion. This illuminates assumptions which mischaracterize forced marriage in the Global South, mail-order-brides trafficked to the West, and Western marital slaves downplayed as commonplace victims of domestic violence. It considers scholar and activist attempts to intersectionalize human rights, bridge intersectional experiences, and correct harmful western biases, in order to create clearer understanding and fairer application of the law.

Abolitionist Visions of U.S. Sex Worker Feminism *Crystal (Jack) A Jackson, Texas Christian University*

An inclusive feminist future cannot be realized from the abolition of sexual labor—as “prostitution abolitionists” want us to advocate for—but by demanding feminists embrace the multiplicity of sex workers’ needs and demands. In the U.S., sex worker rights efforts are part of the nation’s larger abolitionist landscape. Ironically, “prostitution abolitionism” demands more laws and more policing to protect women and girls. This is antithetical to the more commonly known racial justice abolitionist goals of defunding and dismantling the criminal justice system. This paper addresses feminist ideological roadblocks that obstruct sex workers’ demands for justice.

Protests, Parades, and Pañuelos: Feminist and Queer Activism and Gender-Based Violence Policy in Ecuador *Julie Marzec, university of Minnesota*

Feminist and queer activists have mobilized to call attention to

the lack of state action on gender-based violence (GBV) in the Global South. Throughout Latin America, the powerful symbolism of protests has sparked renewed efforts to pressure states into acting against GBV. This paper examines the inadequacies and cis-heteronormative assumptions of current GBV policies in Ecuador, and juxtaposes it with efforts from feminist and queer activists to hold the misogynistic state accountable to all of their citizens.

Moderator:

*Lisa S Alfredson, Graduate School of Public and International Affairs, University of Pittsburgh*

### 182. Contemporary Reproductive Justice

General Conference/II. burn it all down: activism and advocacy Paper Session

2:45 to 4:00 pm

Hilton Minneapolis: Marquette 5

Participants:

A Call to Change Activist Rhetoric on Vasectomy in Movements for Reproductive Justice *Jenna Vinson, University of Massachusetts Lowell*

In response to recent abortion bans, activists have employed signs evoking vasectomy like, “Mandatory vasectomy prevents abortion!” This presenter calls for reconsidering such rhetorical tactics based on findings from her study of 37 film and television representations of vasectomy. They show a tradition of provoking fear about vasectomy and angry scissor-wielding women. Drawing on bell hooks’ theory of masculinity and a reproductive justice framework, the presenter argues that such tropes keep vasectomy inaccessible and unappealing. Attendees will leave with a better understanding of the rhetoric and intersecting power relations influencing the gendered imbalance of sterilization rates in the U.S.

Building Collective Power to Advance Birth Equity: Examining the New Orleans Maternal and Child Health Coalition *Clare Daniel, Tulane University; Iman Johnson, Tulane University*

This paper details findings from a community-engaged study - a collaboration with researchers and community partners - looking at the impact of the New Orleans Maternal and Child Health Coalition since its 2018 founding. The coalition’s mission is to “improve outcomes, experiences, and access to quality, respectful care during pregnancy, birth, and the postpartum period by centering the experiences of Black birthing people and their infants in New Orleans” (nolamch.org). Examining the group’s activities and materials, along with interviews with key informants, this paper outlines the coalition’s strengths and areas for improvement in its work to further reproductive justice in New Orleans.

More than Abortion: Why Reproductive Justice Matters in Cincinnati *Carolette Norwood, Howard University; Leslie Cooper, Howard University*

Drawing from qualitative interview data, this exploratory study assesses the reproductive needs, challenges, and conditions of Black women in Cincinnati. Reproductive and parental autonomy are mutually undermined by the ever presence of intersecting violence (structural, spatial, and direct), maternal complications (disparities in miscarriage, polycystic ovarian syndrome, preeclampsia, pre-term and still births), reproductive challenges (to become pregnant or end a pregnancy) as well as the medicinal and social expectations of compliance with birth control are overrepresented in the stories told by informants.

“When Will My Case Be Considered an Emergency?”: The Problem of Misogynoir in Endometriosis Care and Activism *Maria R Rovito, Pennsylvania State University-Penn State Harrisburg*

Endometriosis activism has hit several milestones within the past

years. The public is becoming more aware of an illness that affects approximately ten percent of menstruating peoples. However, this activism has not highlighted the real racial disparities within the medical community's treatment of endometriosis. The recent death of Aubrion Rogers in January 2022 highlights this very real issue, as Aubrion passed away due to negligence by her gynecologists. This paper makes the important and urgently needed claim that endometriosis activism must center and promote the very real medical racism and sexism that Black and Indigenous menstruating people of color face.

### 183. Feminist Approaches to Queer Pedagogies

General Conference/I. teaching to transgress: education from the classroom to the streets

Paper Session

2:45 to 4:00 pm

Hilton Minneapolis: Marquette 6

Participants:

Building an Upper-Level Undergraduate Black Queer Feminist Methods Course as a Black Queer Graduate Instructor.

*Desiree Self, Stony Brook University*

This paper reads as a performance of a creative thought exercise housed within a document. There will be moments of pause, of discomfort, and of growth not only from me the presenter/performer, but hopefully from all who shares the space. I will enact chosen themes I think to be pivotal to building said Black Queer Feminist Methods Course. I then identify and think through key assignments and also consider what a midterm and final project would constitute. The vital question flowing through it all that I will be actively seeking to answer is as to what constitutes a liberatory method?

Tinker, Failure, Anger, Try: Recovering Childhood As Queerhood through Feminist, Queer Maker Pedagogy *Meg Sibbett, University of Oklahoma*

As anti-queer curricular legislation redoubles narratives of protecting children by eradicating queer childhood, I discuss the queer uses of Cyd Cipolla's feminist maker pedagogy in a WGS course on childhood and culture. Teaching the course in a red state with a long history of such legislation, students grapple with their ideas of "childhoods and queerhoods" (Bond Stockton) and the ways they can recover such queerhoods through actually making things for their childhoods. Working within their collective rage, students also form creative collaborations to tinker with one another's projects, building solidarity and the toys to go along with it.

Moderator:

*Marcy Quiason, Lawrence University, Gender Studies*

### 184. Feminists for Justice in Palestine: Palestine Solidarity and the History of BDS at the NWSA

General Conference

Roundtable

2:45 to 4:00 pm

Hilton Minneapolis: Marquette 7

This roundtable offers a site of continued historicization about the struggle for justice for Palestine within the NWSA. Feminist scholars involved in the 2014 collection of signatures for BDS, the formation of Feminists for Justice in Palestine, and the 2015 NWSA vote for BDS will provide their reflections and testimonies.

Presenters:

*Rabab Ibrahim Abdulhadi, San Francisco State University*

*Simona Sharoni, Merrimack College*

*Rosalind Petchesky, Hunter College and CUNY Graduate Center*

*Laila Farah, DePaul University Women's and Gender Studies*

*Sherry Gorelick, Rutgers University*

*Penny Rosenwasser, City College of San Francisco*

Moderator:

*Mary Jo Klinker, Winona State University*

### 185. The Global History of Black Girlhood: Recent Findings and Open Questions

General Conference/III. ain't i a wummon: identity, feminism and ideology

Lightning Session

2:45 to 4:00 pm

Hilton Minneapolis: Marquette 8

For this lightning session, contributors to the edited volume *The Global History of Black Girlhood* (University of Illinois Press, forthcoming September 2022) will reflect upon what they learned from this collaborative project and what they see as directions for future research. Through brief presentations that highlight a key point and a moderated conversation with each other and the audience, this panel will pose new questions, suggest untapped sources, and seed further interdisciplinary efforts to think about Black girls' pasts in a diasporic framework.

Participants:

The Future of Black Girlhood Studies in the Global Context  
*LaKisha Simmons, University of Michigan*

The *Global History of Black Girlhood* looks to curate an ongoing conversation about diasporic Black girlhood. When do Black girls see themselves as part of a global Black community? When do they not feel that community? What gets lost in translation? Thus far, Black Girlhood Studies has been dominated by the concerns and questions posed by African American scholars about girls residing in the United States. But what sites and locations might scholars explore who are interested in probing the transnational moments of girlhood connection and/or disconnection? How might we think about global definitions of Blackness that cross boundaries?

Thinking Across Generations: Black Girls and Black Female Elders (Re)Define Womanhood  
*Corinne Field, Department of Women, Gender & Sexuality*

One theme that emerged from the *Global History of Black Girlhood* was the relationship between Black girls and their grandmothers, great aunts, and other female elder. I will consider why contributors to the volume focused on these intergenerational relationships between two groups pushed to the margins of womanhood on the basis of their age. I will also point to the rich evidence of these bonds in memoirs by nineteenth century Black women as a largely untapped source for further research. Most broadly, I will consider how age—as well as gender and race—complicate ideologies of and identifications with the category woman.

Ida, Milbrey, and Me: Or What a Black Feminist Scholar Can Do Outside the Academy  
*Cynthia Greenlee, Rewire.News*

Dr. Cynthia Greenlee is an intentionally independent historian and award-winning writer, editor, and consultant. She will talk about Ida B. Wells as direct intellectual ancestor who documented the 1892 execution of an adolescent girl, Milbrey Brown, about whom Greenlee writes in the collection. Greenlee will then talk about the Echoing Ida collective, a group of Black women and nonbinary writers who published a recent anthology of writing about reproductive and social justice ("The Echoing Ida Collection," Feminist Press), as well as navigating publishing as a nonaffiliated scholar (with all the joys, pitfalls, and academy-based stigma of that status).

Looking for Black Girls in the post- 1865 Colonial Jamaican Archive  
*Shani Roper, University of the West Indies Museum*

As a black majority community, the historiography of the English-speaking Caribbean lags behind in the history of childhood generally and black girlhood specifically despite advances being made in the study of childhood in slavery. In the

post Emancipation context, black children are silenced within larger tensions of class, respectability politics and political mobility in the construction of a colonial Caribbean society. With specific reference to late nineteenth century, this paper explores the limitations of the post – 1865 Jamaican archive in identifying and centering black girls' voices and proposes possible interventions in the study of black girlhood in the Caribbean

Moderator:

*Renee Wilmot*, Michigan State University

### 186. Institutions and the Body

General Conference/III. ain't i a wummon: identity, feminism and ideology

Paper Session

2:45 to 4:00 pm

*Hilton Minneapolis: Marquette 9*

Participants:

Making Hindu Nation on the Bodies of Women *Snehal Sharma*,  
*Department of Gender and Women's Studies, University of Kentucky*

I will discuss the political importance of women's body, sexuality and attire as the marker of nation, culture, religion and community, mainly in the context of India. I plan to examine the discourse around controlling both Hindu and Muslim women's bodies and their personal lives, in the context of ongoing Hindu nationalist movement in India. I will analyze this discourse around women's human rights and religious rights along with the ongoing love Jihad propaganda in India.

Reanimating Identities: Queer/ing Quantitative Representations of Marginalized Rape Victims at the Neoliberal Rape Crisis Center *Melinda Chen, The University of Oklahoma*

Quantification, the measurement of incident and prevalence rates, can capture complex phenomena in consumable data. For anti-rape scholars, the quantification of victims and their experiences is a "seductive" way to bolster awareness of the prevalence of sexual assault and advocate for rape reform (Merry, 2016). However, despite its benefits, the quantification of marginalized rape victims can be harmful for the survivors that quantification seeks to support by erasing differences in lived experiences with violence and relying upon inaccurate data. In this paper, I explore how victim advocates, whose roles are to support survivors, quantify and thus inadvertently harm marginalized victims.

Targeting Thomas: the gender ideology of "fair" play in the NCAA and professional women's sports *Aaren Pastor, The University of Delaware*

Lia Thomas's participation on and competitiveness within NCAA women's swimming has resulted in a vicious, transphobic, gender surveilling response to already beleaguered women's sports. The furor over Thomas's trans identity deflects attention away from the loss of several critical feminist and transfeminist objectives: the tossing out of an ethics fair play, refusal of equity, and the rigid policing of gender binarism in sports. Targeting Thomas instead of the glaring gender inequities already present in the post-Title IX era further devalues women's sports as a whole and hurts all female-identifying persons.

### 187. Spaces of "Radical Openness": Exploring Feminist Margins

General Conference/V. invisibility: reclaiming ourvoices and ourselves

Paper Session

2:45 to 4:00 pm

*Hilton Minneapolis: Orchestra Ballroom A*

Participants:

Fetishization of the Lesbian Identity: An Analysis of Lesbian Sexualization and Exclusion in Social Spaces *Jewel Aleshire*,

*University of North Texas*

Lesbians are incredibly stigmatized under the white heteronormative patriarchy in the United States historically and even today. Under the heterosexual fetishistic male gaze, lesbians are viewed to be a tool and an object of male desire. This paper explores the ways that lesbians are sexualized and excluded from physical spaces (such as lesbian bars/clubs) and virtual spaces (such as social media platforms). Furthermore, the importance of lesbian spaces and the meaning that these spaces hold for the lesbian community are discussed. Qualitative ethnographic research is utilized to understand the lived experiences of lesbians in these spaces.

Fostering Sacred Spaces: Shia Ismaili Muslim Women's Contributions to Religious Community *Shenila Khoja-Moolji, Bowdoin College*

When the history of Ismaili Muslims is written, it is often from the perspective of the male Imams, the missionaries, or elite men. While these histories have accomplished the crucial task of clarifying the broad sequence of events defining this minority religious group's history, this paper adds new dimensions to it through a reconstruction of Ismaili women's lives. Drawing oral history interviews with over 90 Ismaili women who fled East Africa or East Pakistan (today's Bangladesh) in the 1970s, in this paper I specifically outline their efforts to foster sacred spaces in North America.

Invisible Narratives of Black American Beauty at the Black Beauty Supply Store *Jaleesa Reed, Cornell University*

Most of the existing studies on Black American beauty center whiteness as the origin of beauty standards and ignore the possibility of alternative beauty standards within other communities. Using data from 20 semi-structured interviews with millennial Black women, this paper questions the assumption that American beauty originates from a white perspective only by examining the Black beauty supply store as a site where symbolic and pragmatic knowledge is cultivated and shared. Through the lens of Black feminist thought and Black feminist geography, the beauty supply store becomes a meaningful space where Black American beauty standards are made visible.

"It is not morally wrong": Lying as a tactic to produce women's social worlds *Shivani Gupta, National University of Singapore*

The paper examines the logic behind women's lies in the everyday to produce social worlds through ethnographic accounts. Here lying takes on a subversive avatar that potentializes the everyday. This study is situated in the city of Banaras, North India. Banaras is considered to be the holiest city for Hindus in the world. The overwhelming rhetoric of androcentric religiosity has marginalized women and the ways they access and navigate city spaces. In this paper, I argue that women adopt various forms of lies, by wielding the patriarchal rhetoric of respectability and honor, to enable their mobilities and sociality.

### 188. Feminist Author Showcase III

General Conference

Panel

2:45 to 4:00 pm

*Hilton Minneapolis: Orchestra Ballroom C*

Participants:

Being La Dominicana: Race and Identity in the Visual Culture of Santo Domingo *Rachel Afi Quinn, University of Houston*  
"Being La Dominicana" is a transnational feminist cultural studies text that examines aspects of life in contemporary Santo Domingo through a gender studies and black visual culture studies lens. It incorporates feminist ethnography and the study of social media and popular cultural performance to examine



how Dominican women in the capital city of the Dominican Republic negotiate their own racialized and gendered identities. A central focus of this book is the way that racial ambiguity and color hierarchy inform the experiences of young women in the Dominican Republic, something that is constantly being visually registered. The book centers the perspectives of Dominican feminists and college-educated middle-class and working-class Dominican women, who are uniquely impacted by neoliberal values and contemporary Dominican society. Quinn makes an important theoretical intervention around understanding the racialized and often queered gendered experiences of mixed race Dominican women.

**Imagining the Mulatta: Blackness in U.S. and Brazilian Media**  
*Jasmine Mitchell, SUNY Old Westbury*

The United States and Brazil continue to face similar moments—each country has been set afire facing the ravages of systemic racism and sexism, state-sponsored racial terror against backdrops of uncontrolled COVID-19 pandemics, and distrust in national leaderships. What possibly can Snoop Dogg’s “Beautiful” video, The L Word Showtime series, Brazilian telenovelas (serial melodramas), and Fast Five (2011) have to bear on matters of life and death? This roundtable discussion of Jasmine Mitchell’s *Imagining the Mulatta: Blackness in U.S. and Brazilian Media* (University of Illinois Press 2020; ISBN 978-0-252-08520-8) offers a launchpad to explore themes of antiBlackness, heteropatriarchy, anxieties of racial mixing, the role of mass media in reproducing and disassembling racial and gender hierarchies, and intersections of race, gender, and sexuality in the Americas. *Imagining the Mulatta: Blackness in US and Brazilian Media* demonstrates how popular media harnesses mixed race women of African and European descent as tools to uphold white supremacy and discipline people of African descent to uphold state policies of antiblackness. Uncovering the racialized and gendered paradigms of U.S. and Brazilian media, the book uses case studies of texts from a broad range of popular media—film, telenovelas, television shows, hip-hop videos, magazines, newspapers, and Olympic ceremonies- to elucidate how the U.S. mulatta and Brazilian mulata figures (women of African and European descent) operate within and across the U.S. and Brazil as a response to racial anxieties and notions of white superiority.

**Blood Novels: Gender, Caste, and Race in Spanish Realism**  
*Julia Chang, Cornell U*

*Blood Novels* recuperates the cultural and literary significance of blood in late nineteenth-century Hispanic world and in turn, unsettles a dominant assumption of the period—that blood recedes as a meaningful analytic, eclipsed by race and sexuality. Identifying a masculine fascination with women’s bloodlines and bleeding, Chang argues that blood’s duality (metaphor and matter) advances a theory of gendered subjectivity. This is a significant contribution to the field of women’s studies, intervening in current materialist feminist debates about blood and other bodily effluvia by advancing a cultural situated theory of gender through blood’s dual nature.

**189. JourneyDance™ for Resilience, Resourcing, and Transformation**

NWSA

NWSA Special Event

2:45 to 4:00 pm

*Hilton Minneapolis: Orchestra Ballroom D*

Let go, flow, vibrate, and move through an hour-long feminist, music-driven journey that rejuvenates the body, mind, emotions, and spirit. Through guided movements and imagination we create new shapes and new possibilities in our minds and bodies. As we tap into nature’s elements and the body’s innate ability to heal and transform itself, we let go of that which no longer serves us. Through JourneyDance™ we access our inner fire, clear our minds, grow our emotional intelligence, nurture our intuition, and step into a new story—empowered, liberated, grounded, and

connected. All bodies are welcome as we celebrate what makes each of us unique and, together, we embody and embrace the best version of ourselves. No dance experience necessary. Dress comfortably for this barefoot dance class, followed by deep stretching and relaxation. This session will last about 1.25 hours. JourneyDance™ at NWSA is facilitated by Sarah Hentges, Professor of Transdisciplinary Cultural Studies at the University of Maine at Augusta. Drawing on her critical/creative background in fitness, yoga, and academia, Sarah provides a brave space where participants can move . . . and be moved. For more about Sarah, check out her website [www.cultureandmovement.com](http://www.cultureandmovement.com) and her new venture [www.thespiralgoddesscollective.com](http://www.thespiralgoddesscollective.com) “The academy is changing, and we want our conference to reflect that change and amplify it!”

~NWSA, CFP, 2022 Conference “There is a lovely link between practicing yoga and NWSA’s (National Women’s Studies Association’s) attention to healing and transformation. Contemplative practices become a poetic antidote to noisy, chaotic times, making it possible for us to slow down the mental chatter and focus on what the body teaches us that goes deeper than words.”

~Becky Thompson, NWSA email 10/9/2020 “... no freedom without dancing.”

~Janelle Monáe, The 10 Droid Commandments “Hard times require furious dancing.”

~Alice Walker “If I can't dance - I don't want to be part of your revolution.”

~Emma Goldman (1869-1914)

**190. Embodiment as Strategy: Reclaiming Our Work for Transformation**

General Conference/V. invisibility: reclaiming our voices and ourselves

Roundtable

2:45 to 4:00 pm

*Hilton Minneapolis: Floor third - Rochester*

Our panel aims to utilize embodiment as a strategy for engaging in ancestral, decolonial, and spirit-based work within our writings and affective practices. These extend beyond the capacity of the academy, disrupting traditional understandings of knowledge production and exchange. Engaging in poetics and movement along with queer and trans ways of being, our work interacts across themes of embodiment. How we feel is central to how we practice and imagine transformation. We invite others to engage in a deeper sense of self that aims to reclaim space, time and bodyminds.

Presenters:

**Moriah Shumpert**, University of Minnesota, Twin Cities

**Samhar Khalfani**, University of Minnesota, Twin Cities-  
Gender, Women's and Sexuality Studies

**AK N Wright**, Northeastern University

**Isaac Esposito**, University of Minnesota, Twin Cities

Moderator:

**E. Ornelas**, University of Minnesota

**191. Centering c4c (crip-for-crip): Knotting Care and Accountability in Disability Studies**

General Conference/II. burn it all down: activism and advocacy  
Lightning Session

2:45 to 4:00 pm

*Hilton Minneapolis: Symphony 1*

Grounding Disability Studies are two problematic assumptions. First, that the category of disability is distinctive--as politics, as culture, as lived experience. Second, that disability is an inherently minoritized position. The praxis flowing from these assumptions, particularly in academia, creates poor models for addressing intracommunity difference and power differentials across community affiliations. Praxis from activist spaces is, on the whole, better equipped to navigate these stumbling blocks, but it also sometimes struggles to address harm and growth. This lightning session invites contributors to discuss how Disability Studies might theorize a pragmatic crip-for-crip relationality to more effectively negotiate intra- and intercommunity tensions.

Participants:

Too Disabled to Care *Amy Gaeta, The University of Wisconsin Madison*

Who can care, to what extent, and can we refuse to give it? Drawing on the works of Eve Kosofsky Sedgwick and Paul Preciado, I will offer a preliminary sketching of a universal-local model of disability. This model will be inspired by how 'care' has become a hollow buzzword in many mainstream justice movements.

Time Harms *Margaret Price, The Ohio State University*

I will give a very short overview of the concept of "crip spacetime" and will describe strategies that disabled people can use to subvert bureaucratic processes and foster access for one another. These strategies lend themselves to cross-coalitional alliances but also note the importance of differences across axes of oppression.

Access Friction Blues *Angela M. Carter, Minnesota Transform / University of Minnesota*

Navigating access friction can mean two things: balancing conflicting or incompatible access needs, or working through accountability when minoritized embodied traumas brush against each other and create unintentional hierarchies of harm. Grounded in crip-for-crip pedagogy, this paper will present strategies for providing care and navigating accountability while still centering access.

Life Strike *Logan Smilges, University of British Columbia*

What happens when, exhausted by the labor demanded by chronic ableism, we no longer have the energy to care for ourselves or others? Inspired by antiwork politics and labor movement rhetoric, I propose "life striking" as a mode of crip refusal that encourages us to temporarily care less in order to later care better.

On Fairness *Jessica Horvath Williams, Department of English, University of Minnesota*

Fairness—the idea that your effort should produce an outcome you desire—is a core script of whiteness and a first premise of disability's distinctiveness. Accountability is easier with fixity—of disability, of trajectory—but drawing from BIPOC knowledges, we can create community practices that navigate uncertainty without stabilizing disability.

Tryborg Imperatives *Jillian Weise, Florida State University*

What are "tryborg imperatives"? How do nondisabled ideologies seep into cripborg/cyborg world-making? And what to do about it?

Moderator:

*Jessica Horvath Williams, Department of English, University of Minnesota*

## 192. Transgressing Institutionalality: the bell hooks center at Berea College

General Conference

Roundtable

2:45 to 4:00 pm

*Hilton Minneapolis: Symphony 2*

bell hooks's pointed critique of institutionalality condemns how institutions of higher education perpetuate and prioritize their longevity over and against the well-being of the people who work, live, and study there. With this in mind, how can a campus center dedicated to her life and works disrupt the very institutionalality that it is entrenched in? In this roundtable, inaugural director and teacher-scholars of the new bell hooks center at Berea College will discuss how the center facilitates institutional "transgressions" by offering a site for critical engagement, conversation, community-building, and connection.

Presenters:

*M. Shadee Malaklou, Berea College*

*fari nzinga, Ph.D., bell hooks center*

*Gale Greenlee, University of North Carolina - Chapel Hill*

*Megan Feifer, bell hooks center*

Moderator:

*M. Shadee Malaklou, Berea College*

## 193. The Meridians Project: A Roundtable on Scholarship, Mentorship, and Women of Color Feminist Methods of Knowledge Production

General Conference

Roundtable

2:45 to 4:00 pm

*Hilton Minneapolis: Floor second - Symphony 3*

By focusing on how scholarship, culture work, and visual art by and about WOC reshape the landscape of feminist inquiry, this roundtable will examine a feminist peer-reviewed journal's mission to transform feminist scholarship, cultural production and activism. Panelists will investigate how mentorship and nontraditional knowledge production have shaped the journal's focus on transnational patterns of organizing and coalition building. With a twenty-two-year long history, Meridians shifted the ways in which transnational feminist academic communities have envisioned social justice. This panel will feature Meridians editors, guest editors, and authors, who will share their work and offer advice about submissions and publications processes.

Presenters:

*Paula J Giddings, Smith College*

*Kimberly Juanita Brown, Mount Holyoke College*

*Jyoti Puri, Simmons University*

*Evelyn Azeza Alsultany, University of Southern California*

Moderator:

*Ginetta E.B. Candelario, Smith College*

## 194. Pedagogies of Possibility: Dis/ability Studies

General Conference/I. teaching to transgress: education from the classroom to the streets

Paper Session

2:45 to 4:00 pm

*Hilton Minneapolis: Floor second - Symphony 4*

Participants:

'It's in the Room': Reinvigorating Feminist Pedagogy and Contesting Neoliberalism *Judy Rohrer, Eastern Washington University*

I offer a pedagogical framework I call 'It's in the Room': (1) implementing access syllabus statements and discussions; (2) sharing mistakes or revelations that caused me to change my teaching and/or thinking; and (3) encouraging student sharing of lived experiences. By collectively recognizing that it is 'in the room', the true diversity, differences, inequalities, and privileges attached to our lives are offered for examination in ways that can be deeply transformative for students and instructors.

Teaching Transgression, Resisting Emergency *Kate Kaul, York University*

The COVID-19 pandemic has been both a real tragedy and, in Canadian universities, an opportunity for "emergency thinking," in which concerns with social justice are routinely suspended. My paper tells a story about precarity, disability, and justice – teaching justice, teaching justly – in an emergency. Disabilities move in and out of visibility as we move from classrooms to online, and back again; disability justice, its intersections with race and class, also shifts in and out of visibility. Teaching transgression demands new work, new labour, as we push to keep disability and access, and disabled lives, centred in teaching and advocacy.

"The most radical space of possibility": Notes on Teaching Black feminism and dis/ability in the pandemic classroom *Kianna M Middleton, Department of African and African American Studies, Dartmouth College*

I center teaching notes amidst the pandemic, as a junior Black queer woman scholar teaching Black feminism. I weave found poetry, theory, and teaching notes into an experimental paper in reverence to bell hooks and written throughout the days after hooks's passing. Centering Teaching to Transgress (1994) and hooks' assertion that "[teaching] is meant to serve as a catalyst that calls everyone to become more and more engaged;" I contend that "access intimacy" (Mingus) and the inclusion of Black Disability and Mad Studies is a catalyst for Black feminist disability pedagogies in "the most radical space of possibility"—the classroom.

Moderator:

*Mary Lenzi*, Univ. of Wisconsin-Platteville

**195. NWSA Constituency Group Meeting (all together)**

NWSA

NWSA Special Event

2:45 to 4:00 pm

Hilton Minneapolis: Floor first - The Gallery

**196. Department of Gender, Women, Sexuality Studies, University of Minnesota-Twin Cities NWSA Reception**

NWSA

Receptions

4:00 to 8:00 pm

Hilton Minneapolis: Off-Site Events

Campus Club - West Wing 300 Washington Avenue Southeast Coffman Memorial Union, 4th Floor Minneapolis, MN 55455

**197. Warrior Women Project: How It Happened**

General Conference/V. invisibility: reclaiming our voices and ourselves

Roundtable

4:15 to 5:30 pm

Hilton Minneapolis: Boardroom 2

The Warrior Women Project is a collective of Native and non-Native activists, historians and multimedia storytellers who are passionate about Indigenous matriarchy and movement building. For over 20 years, we have been building a community-based archive of oral history interviews with key activists of the Red Power Movement. Join three of the projects founding members, as well as two newer team-members, for an inter-generational roundtable discussion reflecting on the history of our organization; how and why we decided to practice what is now termed "social-justice-centred oral history", long before it became accepted within mainstream institutional practices and ideological frameworks.

Presenters:

*Elizabeth Castle*, Denison University

*Madonna Thunder Hawk*, Independent Scholar

*Marcella Gilbert*

*Ryia LeBeau*

Moderator:

*Morwenna Gwenan Haf Osmond*, The New School For Social Research/ Warrior Women Project

**198. Cultural Animality: (De)Colonization Across Ecosystems**

General Conference/IV. sweet land of liberty: black/brown land use, ecology, ancestral roots, and waters

Panel

4:15 to 5:30 pm

Hilton Minneapolis: Floor third - Boardroom 3

Participants:

Environmental Justice and Ecology *Debby Flickinger*, Union Institute and University

Panel Structure: We will be a four-person panel, including a moderator. First, we will present three papers around environmental justice, ecology, ancestral roots, and waters; then, our moderator will ask us pointed questions and facilitate a Q&A

with the audience.

Ancestral Roots *Juanita M Tenorio*, Guam Community College

Panel Structure: We will be a four-person panel, including a moderator. First, we will present three papers around environmental justice, ecology, ancestral roots, and waters; then, our moderator will ask us pointed questions and facilitate a Q&A with the audience.

Waters *Blue Storm*, Union Institute & University

Panel Structure: We will be a four-person panel, including a moderator. First, we will present three papers around environmental justice, ecology, ancestral roots, and waters; then, our moderator will ask us pointed questions and facilitate a Q&A with the audience.

Presenters:

*Debby Flickinger*, Union Institute and University

*Blue Storm*, Union Institute & University

*Juanita M Tenorio*, Guam Community College

Moderator:

*Diane L Richard-Allerdyce*, Union Institute & University

**199. Decolonizing Pedagogies: Focusing on Healing and Wellness**

General Conference/I. teaching to transgress: education from the classroom to the streets

Paper Session

4:15 to 5:30 pm

Hilton Minneapolis: Conrad A

Participants:

Be well and stay safe: Facebook, public pedagogy and Inuit Girls in the time of COVID *Marnina Gonick*, Mount St Vincent University

The focus is on Inuit girls from Rankin Inlet, Canada who are participants in a project that uses art to explore social issues in their community. When COVID struck and the planned workshop had to be cancelled, Facebook was used as a forum where participants could address their community. In this paper I explore how Facebook was used by Inuit girls as a site of public pedagogy in the time of COVID; analyze the Inuit girls' artful pedagogical strategies for conveying health and safety protocols to their community as well as their own strategies of managing the health crisis.

Canon Fodder: Decolonizing Humanities Classrooms with Creative Assessments *Nicole Marie Gervasio*

This paper discusses the power of creative assessments such as adaptations and feminist zines to decolonize humanities classrooms where the literary canon and other "core" curricula are determined at the departmental level. Replacing traditional academic writing with project-based learning activities transforms students of any level and background into becoming not only thinkers, but also creators and interventionists in discourses that do not serve justice.

The kids will be alright: Engaging anti-racist teaching pedagogies to promote racialized and Indigenous student wellness *Manjeet Birk*, Carleton University

Postsecondary institutions are in a serious mental health crisis, with students reporting that they are so overwhelmed they find it difficult to function. Racialized and Indigenous students are even more strained with intersectional factors including the aftermath of a global pandemic, ongoing racism and curriculum/professoriate that does not reflect their lived reality. This paper shares tips and strategies for using anti-racism pedagogies to promote racialized and Indigenous student wellness in the classroom based on a pilot project that uses arts-based inquiry in a newly developed critical race studies program at a Canadian university.

Theory, Body, Wisdom, Paper: Embodied Journaling as a



Pedagogy of Healing in the Anti-racism and Anti-colonial Feminist Classroom *Stephanie Glick, University of British Columbia*

This paper documents the use of an embodiment journal assignment for students in a course I taught on critical anti-racism and anti-colonial feminisms. The goal of this assignment was to aid students in recognizing, interpreting, and recording the body's signals in the process of learning about power, difference, resistance, equity, and decolonial healing. The embodiment journal also proved to be a means for pushing back against colonial notions of "intellect" and "academic rigor" in favor of developing more holistic approaches to intelligence which weave together the body, memory, ancestry, mind, spirit, and land.

## 200. Abortion Justice Post-Roe: What We Can Do and How We Can Do It

General Conference/II. burn it all down: activism and advocacy Roundtable

4:15 to 5:30 pm

Hilton Minneapolis: Floor second - Conrad B

What can we do to push back on the recent attacks on abortion rights and access and move toward abortion justice now, despite the current political climate? Panelists will address this question by focusing on various contemporary abortion concerns: the racism of abortion bans; how crisis pregnancy centers surveil pregnant people, growing movements to support the use of pills to self-manage abortion outside of formal medical systems, learning from women traveling to Mexico for illegal abortions about the abortion tourism to come, how campus anti-abortion campaigns enable other right-wing campus activism, and what it means to queer reproductive justice.

Presenters:

*Alicia Gutierrez-Romine*, La Sierra University

*Carol Mason*, University of Kentucky

*Loretta J Ross*, Smith College

*Carly Thomsen*, Middlebury College

*Carrie N. Baker*, Smith College

Moderator:

*Kelly Sharron*, The University of Kansas

## 201. Living with Pain: Claiming Voice and Resisting Invisibility

General Conference/V. invisibility: reclaiming our voices and ourselves

Paper Session

4:15 to 5:30 pm

Hilton Minneapolis: Floor second - Conrad C

Participants:

Refusing Silence: Claiming Identity in Memoirs of Female Sexual Pain *Saffyre Louise Falkenberg, Texas Christian University*

This project analyzes memoirs attempting to make sense of gynecologic disabilities and sexual pain, considering how these women figure their own pleasure and agency outside of pleasuring and reproducing in the service of men. Considering female sexuality within the context of personal pleasure and agency is necessary in the wake of the SCOTUS decision, which institutionalizes sexuality as a tool of the state, thus stripping people with uteruses of their autonomy and alienating those who have non-normative experiences with sex and reproduction.

The Lived Experience of Chronic Pain: Making the Invisible Known Through Our Voices and Stories *Josie Timmons, University of Louisville - Masters student*

This work takes into consideration a first-person perspective along with academic research and commentary regarding disabled bodies, and specifically, chronic pain (CP). The aim of this paper is to educate those who do not live in chronic pain of the challenges and inner thoughts those living with chronic pain

grapple with. This work also questions the ability for those living with CP to accept the very thing that torments their lives every minute of every day. Can chronic pain bodies be reclaimed? Doing so would be a radical act of self-acceptance, but is it possible?

## 202. Meridians in the Classroom: from Kindergarten to Graduate School

General Conference/I. teaching to transgress: education from the classroom to the streets

Workshop

4:15 to 5:30 pm

Hilton Minneapolis: Floor second - Conrad D

This workshop will showcase and promote the use of the journal "Meridians: feminism, race, transnationalism" in the classroom, from kindergarten through graduate school. Topics of discussion will include, the professional development workshops the contributors and editors of 15.1 have held at NWSA for K-12 teachers for the past 5 years under Karsonya Wise-Whitehead's leadership, Illeana Jimenez's use of the curriculum in her high school classrooms, Ginetta Candelario's experiences teaching Meridians generally, and the 20th Anniversary Reader in the undergraduate classroom at Smith in fall 2017 and 2020-2021, and Stephanie Troutman's experience teaching with Meridians in graduate.

Presenters:

*Ginetta E.B. Candelario*, Smith College

*Karsonya Wise Whitehead*, Loyola University MD

*Ileana Jimenez*, feministteacher.com

*Stephanie Troutman*, Gender & Women's Studies, University of Arizona

Moderator:

*Ginetta E.B. Candelario*, Smith College

## 203. Feminist Pedagogy in the Carceral Classroom

General Conference/I. teaching to transgress: education from the classroom to the streets

Panel

4:15 to 5:30 pm

Hilton Minneapolis: Floor third - Directors Row 2

Participants:

"Intersectional Feminist Teaching in a Federal Women's Prison" *Maria Bevacqua, Minnesota State University*

This paper will discuss the presenter's experience teaching Violence & Gender as a part of the SST program in the federal women's facility in Waseca, MN. The course examines the gendered and systemic nature of gender-based violence using feminist frameworks such as hegemonic masculinities, intersectionality, and the role of social institutions in perpetuating violence. Topics will include students' traumas, technological challenges, feminist pedagogy in the carceral classroom, and what I would do differently if I could do it all over again.

Developing Scholars Serving Time *Vicki Hunter, Minnesota State University, Mankato*

This paper will provide an overview of the Scholars Serving Time Program. It will discuss the broad mission and some specific goals of the program, the process of faculty and student recruitment, the dynamics of working with correctional administrators and staff, the provision of academic advising for students in the program, and helping students being released from prison to pursue educational opportunities in the community.

Education, Liberation, and Communication Freedom *Roszina D. Scott, Minnesota State University, Mankato*

The goal of bell hooks "Teaching to Transgress" pertains to teaching students to achieve the gift of freedom by "transgressing" racial, sexual and class boundaries (hooks, 1994). The goal of this conversation is to discuss teaching and learning

in a women's federal prison facility. The discussion will address introducing learners to the range of communication functions and communication disorders; developing empathy and perspective-taking for women living with disabilities; women's liberation by embracing one's own culture, gender, race and class and the influence on their communication.

"Why Are We Learning This?" Teaching Gender and Women's Studies in a Men's Prison *Laura Harrison, Minnesota State University - Mankato*

This paper will analyze the experience of teaching Gender and Women's Studies content in a men's prison. It is based on the presenter's course Health, Wealth, and Power, which was taught at the state correctional facility in Faribault, MN during the Covid-19 pandemic. The paper will address how course content was modified for a carceral and male-majority environment during a pandemic, how content addressing structural racism, sexism, and incarceration was received, and pedagogical takeaways for future courses.

#### 204. Pedagogies of Redress

General Conference

Panel

4:15 to 5:30 pm

Hilton Minneapolis: Directors Row 3

Participants:

"Reading Redress: The 1990 Protests Against the F.D.A. HIV/AIDS Ban on Haitian Blood Donations" *Danielle Therese LaPlace, Department of Women's Studies, University of Maryland*

In 1990, protests erupted in cities with substantial Haitian populations in response to an F.D.A. HIV/AIDS policy barring all Haitian donors. In this paper, I observe the recordings of this rage in mainstream periodicals and in the Black press. I hold that periodicals are "economical" sites for investigating the pedagogical operations of health discourses, referencing Jerome Bruner's conceptualization of the efficiency of modes of representation in achieving comprehension. Through disability studies, critical race studies, pedagogic theory, and histories of tropical health, I analyze ways these articles "teach" their readership about HIV/AIDS and Haitian demands for redress.

Feminist Ethics, Violence, and the Pedagogy of Vulnerability  
*Danielle Bouchard, University of North Carolina at Greensboro*

Some feminist philosophers have recently turned toward the concept of vulnerability to formulate a renewed anti-imperial and justice-oriented ethics (e.g. Judith Butler and Erinn Gilson). This scholarship invokes the experience of violence as a pedagogical moment, one that could supposedly teach the appreciation of shared human vulnerability. As such, it fails to address the arguably violent formation of the human itself, as established by scholars like Patrice Douglass and Anne Anlin Cheng—who also show how, under these conditions, redress looks less like recognition as "human, too" and more like a dismantling of the category of the human itself.

Title IX and the Politics of Sexual Redress in the University  
*Diane Detournay, Fordham University*

This paper builds upon my current interest in contemporary uses of academic freedom in which I trace how its concept of "freedom" draws from a liberal tradition that is deeply implicated, as Lisa Lowe elaborates, in racial slavery, settler colonialism, capitalism and empire. Here I suggest that the model of the free, self-possessed academic is intimately connected to the discerning, consenting subject that underpins Title IX policy. Through a reading of Title IX regulations, I elaborate the implications of conceptualizing sexual violence as exceptional and aberrational rather than, as Black feminist scholarship instructs, a normative condition that structures the social order.

Candyman's Seductive Pedagogy: Opacity as Redress in the Neoliberal University *Zachary Johnson, University of Maryland*

Recent educational scholarship interrogates romanticized narratives of the university as a benign agent of social progress, highlighting its entanglement with colonialism, slavery, and labor exploitation. Through critical readings of the 1992 and 2021 versions of the film *Candyman*, I expand this interrogation by scrutinizing accumulative models of education that conflate knowledge with justice. Instead of a moral imperative to "understand" racialized and gendered difference as an act of social responsibility, I argue that *Candyman* makes visible a model of antimoral queer study that centers opacity and seduction in place of transparency and production.

Moderator:

*Danielle Bouchard, University of North Carolina at Greensboro*

#### 205. Reclaiming History

General Conference/V. invisibility: reclaiming our voices and ourselves

Roundtable

4:15 to 5:30 pm

Hilton Minneapolis: Directors Row 4

"Reclaiming History" engages in a discussion on recovering marginalized voices in history. Since 2021, 42 state governments have proposed anti-critical race theory and anti-LGBTQ+ legislation that requires educators to remove topics and books on "uncomfortable" topics in history, such as institutional racism during the Jim Crow era which purposefully disenfranchised Black men. Additionally, legislators in various states have sought to mandate that "both sides" of a historical topic are taught, resulting in a Texas school district requiring "opposing sides" of the Holocaust to be included. Our roundtable seeks to discuss approaches and solutions to teaching and researching the past.

Presenters:

*Stefanie Aulner, North Dakota State University*  
*Ashley Baggett, North Dakota State University*  
*Elisabeth Fricker, North Dakota State University*  
*Pheeraphong Jampee, North Dakota State University*  
*Emma Tomb, North Dakota State University*

Moderator:

*Christina D Weber, North Dakota State University*

#### 206. Black Feminist Researchers and Research Methods

General Conference/VII. writing, researching, and thinking beyond race, place, and space

Paper Session

4:15 to 5:30 pm

Hilton Minneapolis: Marquette 1

Participants:

Approaching Adrienne Kennedy as Playwright-Researcher in "Funnyhouse of a Negro" *Gabrielle Sinclair Compton, UGA*

In this paper, I use landscape theory to de-center character in reading the 1964 play "Funnyhouse of a Negro," sidestepping the psychological analysis of its heroine, which has been the cornerstone scholarship of the play since its premiere. By doing so, we can better approach Kennedy's status as a researcher, as a Black woman, an "outsider within," and re-frame the play as not as a shock to white audiences, but as a method of study, observation, and discernment of the events and forces of racism and violence that informed her experience of the year of the play's writing, 1961.

Black Feminist Pragmatism as Ethnographic Method *Ashley Coleman Taylor, The University of Texas at Austin*

In this paper I discuss a Black feminist pragmatic approach to ethnography as a study of the lived flow of experience and

intercommunication between myself and the community members who opened their walls to allow an outsider to enter and study their world and its inner workings. This method centers the dynamic lived experiences of Black women as they actively create viable changes from otherwise oppressive realities. I examine how Black women in Puerto shape their lives from the interaction of historical influences, contemporary circumstances, and the impact of possible futures.

Fieldwork from the Fingertips: Researching Black Motherhood in a Hands-On Way *Gabrielle L Peterson, PhD Candidate, University of Michigan, Sociology*

My fieldwork is laborious, but I argue this hands-on approach volunteering for women's organizations, interning in a store, and through other direct methods was the most authentic way to learn about Black working-class moms' motherwork before, during and after COVID-19.

Moderator:

*Rikki Willingham*, Texas Woman's University - Multicultural WGS

### 207. Centering Healing and Resilience for Queer, Trans, and BIPOC Advocates

General Conference/II. burn it all down: activism and advocacy Workshop

4:15 to 5:30 pm

Hilton Minneapolis: Marquette 2

This workshop will describe the development of a free teletherapy group for adults that identify as queer, trans, Black, Indigenous, and people of color (QTBIPOC) to be in community and cultivate and practice skills for resistance. Overall feedback from the groups highlight the significance of valued living and collective healing during times of isolation and socio-political violence. Presenters will discuss the role of centering healing as advocacy, and participants will engage in exercises to develop ways to be active and present in sustainable activism.

Presenters:

*Lauren Wiklund*, Michigan State University  
*Courtney Louis*  
*Jae Puckett*

### 208. "teaching resistance": Black and Brown Girls & Women (Re)Claiming their Voices and Digital Spaces

General Conference/V. invisibility: reclaiming our voices and ourselves

Roundtable

4:15 to 5:30 pm

Hilton Minneapolis: Marquette 3

This roundtable brings together scholars (tenured and tenure-track, graduate and undergraduate) whose area of focus examines Black and Women of Color relationships to digital media; including how they use social media to relate to themselves, each other, and build community.

Presenters:

*latoya lee*, CSUF  
*Norrell Edwards*, Le Moyne College  
*Andrea Natasha Baldwin*, Virginia Tech  
*Leslie-Ann Robertson Focette*, Virginia Tech  
*Inaash Islam*, Saint Michael's College  
*Ayeh Hajjari*, Le Moyne College

Moderator:

*farha ternikar*, Le Moyne College

### 209. Cultivating Home Amid Rage and Resistance

General Conference/VIII. writing, researching, and thinking beyond race, place, and space

Roundtable

4:15 to 5:30 pm

Hilton Minneapolis: Marquette 4

Even as the world comes to an end, life goes on, as Joy Harjo's "9/11 poem" reminds us. The work of picking up the pieces – planting the seeds, giving milk and comfort to babies – is gendered labor, as is the job of (re)cultivating a sense of home. Yet, perhaps it is this work that marks ongoing resistance. In this roundtable, we bring together scholars of anthropology, ethics, and law, as well as a farmer, to ask how one cultivates a sense of home when home is no longer a space that seems familiar.

Presenters:

*Dana Lloyd*, Villanova University  
*Himanee Gupta*, SUNY Empire State College  
*Rachel H. Brown*, Washington University in St. Louis  
*Nadine V Wedderburn*, SUNY Empire State College  
*Bahia Munem*, Columbia University  
*Allison Covey*, Villanova University

Moderator:

*Karma Chavez*, University of Texas, Austin

### 210. Feminist pedagogy and intergenerational knowledge production: challenges and possibilities during a global pandemic

General Conference/I. teaching to transgress: education from the classroom to the streets

Roundtable

4:15 to 5:30 pm

Hilton Minneapolis: Marquette 5

This roundtable features intergenerational conversations between students and faculty who discuss the impact of the current global pandemic on their lives. How has Covid19 exposed and exacerbated the already existing inequities in our society and within the institutional structures of the neoliberal academy? Faculty and students of color, international students, students who work in precarious sectors of the economy will share their experiences. The panelists will reflect on how engaged pedagogical practices in the classroom rooted in anticolonial resistance and feminist ethics of care offer opportunities to cope, grieve, seek joy, and build community during the global pandemic.

Presenters:

*Rocio Ferreira*, DePaul University Women's and Gender Studies  
*Dulce Zarinana*, DePaul University, Department of Women's and Gender Studies  
*Nikhila Eda*, DePaul University, Department of Women's and Gender Studies  
*Hannah Campbell*, DePaul University, Department of Women's and Gender Studies  
*Kendall Rallins*, DePaul University, Department of Women's and Gender Studies

Moderator:

*Sanjukta Mukherjee*, DePaul University

### 211. Feminists Talk Whiteness

General Conference/I. teaching to transgress: education from the classroom to the streets

Roundtable

4:15 to 5:30 pm

Hilton Minneapolis: Marquette 6

A powerful new collection of essays and poems for undergraduate courses, *Feminists Talk Whiteness* (Taylor & Francis, 2022), will contribute to and complicate the scholarship on whiteness in order to inform, inspire, and stoke the curiosity of students, preparing them to self-examine, dialogue, and take action to challenge white supremacy. The chapters and poems cover history, theory, self-reflection, and strategies for engaging in and critiquing praxis. Roundtable members will introduce the project, and speak of the work of shaping new edges in critical whiteness studies and in feminist antiracist discourse.



Presenters:

**Stephanie Andrea Allen**, Gender Studies, Indiana University -  
Bloomington  
**Alison Bailey**, Illinois State University  
**Leigh-Anne Francis**, The College of New Jersey  
**Ruby Hamad**, UNSW Sydney  
**Karla Strand**, University of Wisconsin-Madison  
**Denise Zubizarreta**, Rocky Mountain College of Art + Design

Moderator:

**Janet S Gray**, The College of New Jersey

## 212. "I am the Author of My Story:" The Feminist Politics and Praxis of Youth-Made Media

General Conference/I. teaching to transgress: education from the classroom to the streets

Roundtable

4:15 to 5:30 pm

*Hilton Minneapolis: Marquette 7*

Youth in K-12 are more than hungry for feminist studies, but have little access to feminist and other social justice-based curriculum and praxis. This roundtable focuses on the feminist politics, poetics, and praxis of the MN Youth Story Squad (MYSS). MYSS is a University of Minnesota based organization that partners with Twin Cities public schools to address educational inequality and to offer a social justice oriented mentoring program and curriculum that is interdisciplinary, intersectional, and uses digital media-making to engage directly with youth.

Presenters:

**Kari Smalkoski**, Gender, Women and Sexuality Studies,  
University of Minnesota, Twin Cities  
**Caitlin Elizabeth Gunn**, University of Minnesota  
**Kennedy Rance**, MN Youth Story Squad  
**Judy Nguyen**, Gender, Women and Sexuality Studies,  
University of Minnesota, Twin Cities

Moderator:

**Jigna Desai**, University of Minnesota

## 213. Invisible Stories, Alternative Visualities: Rethinking Hong Kong's Feminist, Queer, and Trans\* Resistance

General Conference/V. invisibility: reclaiming ourvoices and ourselves

Panel

4:15 to 5:30 pm

*Hilton Minneapolis: Marquette 8*

Participants:

Transnational Labor in the Pandemic: Racial and Gender Hierarchy in Hong Kong *Shui-yin Sharon Yam, University of Kentucky*

In 2021, the Hong Kong government enacted a series of COVID policies that unfairly targeted South Asian residents and Southeast Asian domestic workers. While minoritized groups were marginalized, they were expected to contribute more of their emotional and reproductive labor to keep mainstream Hongkongers and the local economy afloat. Examining the impetus and consequences of racist public health policies alongside racialized and gendered labor exploitation, this presentation explores whose rights are honored and whose lives are deemed worthy of protection during the pandemic, especially in a transnational context influenced by neoliberalism, sexism, and racial capitalism.

Trans\* Embodiment and the Aesthetic of Change in Contemporary Hong Kong Television; Or the Fabulous Case of Sony Chan in Alpha Maria *Kai Hang Cheang, WGSS, Portland State University*

This paper considers the trans Hong-Kong French comedian Sony Chan's appearance in the 2019 tv show Alpha Maria. Using

madison moore's theory on fabulousness and Eliza Steinbock's work on trans\* visual culture, this paper will examine the trans\* aesthetics of Alpha Maria which, I argue, is embodied not only by Sony's fashion style but also the shimmers, sounds and spatial-temporal dimensions the show deploys around her. In this analysis of Sony's role as Maria, a dazzling trans\* domestic worker, I will also pay attention to ethics of care that the character and Sony's performance offers to audiences living with differences.

Artist Talk: Ka-Man Tse *Ka-Man Tse, Parsons School of Design*

Made between New York and Hong Kong over the span of 14 years, narrow distances address a desire to negotiate multiple and diasporic identities, and are made within the intersection of AAPI and LGBTQ communities. Featuring photographs by Ka-Man Tse and essays, poetry and texts by: Yau Ching, Kaitlin Chan, Ken Chen, Anita Wong, Dorothy Cheung, Alfa Chan; and an interview with Elle Pérez. Unruly Visions came out of a series of workshops for emerging LGBTQ+ photographers working in Hong Kong, in partnership with HKIPF, culminating in a public exhibition at WMA space featuring nine artists.

The Longing. The Slow, Slow Slowness!": The aesthetic practices of queer diaspora in narrow distances *Siufung Law, Emory University*

This presentation explores the queer visual aesthetic practices of Hong Kong-American artist Ka-man Tse's photography book narrow distances (2018) through the lens of Gayatri Gopinath's aesthetic practice of queer diaspora (2018). Tse's work instantiates diasporic trajectories that unsettle spatial, temporal, and affective categories of queerness and diaspora. Through a queer close reading of chosen images in narrow distances, it is argued that her quotidian, antimemorial images challenge the queer politics of visibility by deploying queer visuality that captures the everydayness and in-betweenness.

## 214. Intersectional Praxis: Teaching for Change through the will Program

General Conference/I. teaching to transgress: education from the classroom to the streets

Workshop

4:15 to 5:30 pm

*Hilton Minneapolis: Marquette 9*

Our roundtable will explore an undergraduate program model that explicitly connects women, gender and sexuality studies (WGSS) theory to praxis both in and beyond the classroom. Roundtable members will begin by discussing the will program, a program that combines a minor in WGSS with social justice activism and leadership opportunities. Then, they will engage audience members in a broader discussion about how theory to practice frameworks can best activate students to collectively organize for justice. Participants will also discuss how these frameworks can be deliberately situated so that both activism and knowledge production consciously and simultaneously incorporate an intersectional analysis.

Presenters:

**Sophia Hartman**, University of Richmond  
**Jordan Jones**, University of Richmond  
**Sofie Martinez**, will Program  
**Katherine Nguyen**, University of Richmond

Moderators:

**Melissa Ooten**, University of Richmond  
**Holly Blake**, University of Richmond

## 215. Rethinking Responses to Sexual Harassment and Assault on Campus and at Work

General Conference/II. burn it all down: activism and advocacy

Roundtable

4:15 to 5:30 pm

*Hilton Minneapolis: Orchestra Ballroom A*

This Roundtable brings together leaders of organizations and initiatives focused on addressing sexual harassment and assault on campuses and in workplaces in the U.S. The activist and advocate leaders on the panel are advancing tangible policy solutions that address these pernicious, longstanding problems by advancing evolution of both thought and practice. Solutions are evolving from those with a focus on retributive policy that targets, but rarely adequately holds accountable, perpetrators of sexual harassment and assault, to a focus on restorative and preventative policies that focus on the wellbeing of survivors.

Presenters:

**Kenyora Parham**, End Rape on Campus  
**Nora Gallo**, The Every Voice Coalition  
**Shea Holman**, The Purple Campaign  
**Lily Bohan James**, The Every Voice Coalition

Moderator:

**Bonnie Stabile**, Schar School of Policy and Government,  
George Mason University

## 216. Revolutionary Parenting: Women of Color Mothering in Academia and Beyond

General Conference/V. invisibility: reclaiming our voices and ourselves

Paper Session

4:15 to 5:30 pm

Hilton Minneapolis: Orchestra Ballroom B

Participants:

Academia Killing: A Mama Scholar-Activist Resisting Institutional Violence... Survival and Healing *Annette Portillo*, University of Texas, San Antonio

This paper is a testimonio and reflection of my experience as a first-generation woman of color in academia and a mama of a young daughter. For the past 30 years, I have been confined in the violent walls of universities, an Ethnic Studies scholar who specializes in Chicana and Indigenous Literature and Culture. Throughout my academic career, long before the highly politicized anti-CRT movements, I have taught courses that speak truth to power. This testimonio, will be one that "reclaims" my voice and story as it relates to the institutional violence and trauma I have suffered in academia.

Radical Love: Mother Scholars of Color in the White Academy

*Dalia T Rodriguez*, Syracuse University

The notion of motherhood is virtually absent in educational literature. Feminist theorists argue that academia has ignored and misrepresented the experiences of women of color. Through women of color feminisms, I write testimonies of Black mother scholars pursuing their professional degrees and PhD's. There is limited research on the experiences of women of color doctoral students specifically, and no literature to date specifically examines women of color with critical worldviews. Even less literature exists about mother scholars, in graduate school. I address notions of familial love, and the reclamation of community childrearing.

Choosing OurSelves: Mothering while Black, in Trying Times

*Marquita R Smith*, Rowan University

In April 2020, I gave birth to my first child in a state of lockdown as the COVID-19 pandemic took hold. Our home life changed as my mother soon joined us to live through these early pandemic days together, bringing new significance to each of our experiences of kinship and care. This presentation reflects on this initiation into parenthood amidst a pandemic and the changes wrought in its wake. Through autoethnographic discussions with my own mother, I examine how the black feminist practice of community underscores the importance of choice in meaningful ways, especially in difficult social times.

The Juggling Mother: Coming Undone in the Age of Anxiety  
*Amanda Watson*, Simon Fraser University

This book, *The Juggling Mother: Coming Undone in the Age of Anxiety*, by Amanda Watson (9780774864626) was published in Sept 2020 by UBC Press. It is a pathbreaking and surprising work on the idealized overworked maternal subject who shows the edges of her mental health crisis without going too far. It is already shaping a conversation in the field of women's studies pertaining to how expressions of maternal labour and anxiety are palatable when inflected with whiteness, and how the convergence of commercial feminist career ambition with anti-racist and anti-capitalist feminist conceptions of motherwork make this figure uniquely incoherent and dangerous. It relates to this year's theme of "killing rage" because she appears to some as a powerful figure, speaking the often invisibilized labours of care into the public sphere.

## 217. Feminist Author Showcase II

General Conference

Panel

4:15 to 5:30 pm

Hilton Minneapolis: Orchestra Ballroom C

Participants:

When God Lost Her Tongue: Historical Consciousness and the Black Feminist Imagination *Janell Hobson*, University at Albany

When God Lost Her Tongue: Historical Consciousness and the Black Feminist Imagination (Routledge, 2021, ISBN 978-0-367-19834-3) is the third solo-authored book by Janell Hobson. Crossing geopolitical borders to cover a Diasporic range of histories focused on Black women, Hobson engages both intersectional and transnational Black feminist analyses to explore the ways that the past has to be re-imagined to re-center Black women's narratives.

Surfacing Black and Feminist in South Africa  
*Gabeba Baderoon*, Pennsylvania State University

This AMC discussion proposes to discuss Surfacing: On Being Black and Feminist in South Africa, the first academic collection dedicated to contemporary Black South African feminist perspectives. The co-editors, leading South African feminist theorist, Desiree Lewis, and poet and feminist scholar, Gabeba Baderoon, have written a provocative introduction in which they position Black feminism in South Africa in relation to African American feminism, diasporic feminism and continental African feminism.

Ethical Encounters: Transnational Feminism, Human Rights, and War Cinema in Bangladesh *Elora Halim Chowdhury*, University of Massachusetts Boston

Ethical Encounters is an exploration of the intersection of feminism, human rights, and memory to illuminate how visual practices of recollecting violent legacies in Bangladeshi cinema can conjure a global cinematic imagination for the advancement of humanity. By examining contemporary, women-centered Muktiyuddho cinema—features and documentaries that focus on the Bangladesh Liberation War of 1971—the author shows how these films imagine, disrupt, and reinscribe a gendered nationalist landscape of trauma, freedom, and agency and simultaneously generate possibilities for gender justice.

## 218. Dancing a love like that: Embodied Practices of Rejuvenation

General Conference/II. burn it all down: activism and advocacy Workshop

4:15 to 5:30 pm

Hilton Minneapolis: Orchestra Ballroom D

In this participatory session, I will guide participants through a mediative embodied investigation of energetic vibration, releasing tension, and rejuvenation. We will begin with a brief warm-up, then move towards movement improvisations that draw our awareness to breath, visibility and

hidden spaces of our bodies, and tracing journeys towards a future of justice and softness. No level of dance training is needed for participation in this session. I will constantly offer options to move as able, and will encourage access-based adjustments.

Presenter:

*Ananya Chatterjea*, Ananya Dance Theatre

### 219. Transnational Medical Inequity: Healthcare, Rights, and Vulnerabilities.

General Conference/V. invisibility: reclaiming our voices and ourselves

Panel

4:15 to 5:30 pm

Hilton Minneapolis: Floor third - Rochester

Participants:

Nation, Class, and Corporeal Vulnerability: Covid Tales from India *Lopamudra Basu*, *University of Wisconsin-Stout*

Lopamudra Basu University of Wisconsin-Stout. My paper will be based on my own experiences of trauma and loss resulting from the Covid losses of family members in India in May 2021. I juxtapose personal narratives with texts like Barkha Dutt's ITV interview after the death of her father as well as other testimonies. I examine Judith Butler's urgent question "What makes for a grievable life?" Following Butler, Within the context of India, the pandemic exposed the fragility of the health system and stripped the aura of invulnerability of the urban middle classes, the largest beneficiaries of the neoliberal order.

Striving for a Breathable Life : *Devaleena Das*, *University of Minnesota Duluth*

From the lens of Feminist New Materialism that problematizes the inherent flaw in Eurocentric Cartesian mind-body dualism, I critically interweave my autoethnographic narrative with the murder of George Floyd in Minnesota and the global struggle to breathe during the COVID pandemic. I interrogate the politics of breathing in relation to biopolitics and existing corporeal hierarchical schema. Finally, focusing on the discussion of the permeability between matters, nature, and cultures and the inherent agency of bodily matters that can alter structure and systems, I propose methods of seeking corporeal justice to end various forms of social and medical injustices.

“If You’re Not Radicalized Now ...”: PhotoVoice, Medical Inequity, and Reproductive Justice *Jennifer Musial*, *New Jersey City University*

What do reproductive oppression and reproductive justice look like in your life? Women of color in urban New Jersey answered these questions through 100 photographs and 17 semi-structured interviews using PhotoVoice (Wang and Burris 1997). The result was an intimate archive of “killing rage”: frustration associated with medical inequity, and its intersecting oppressions, alongside hope in places ranging from the nail salon to the Latinx dinner table, from the Egyptian revolution to interspecies intimacy. This presentation recounts their stories of ire and optimism, and concludes by offering their wisdom about what is needed for communities of color to thrive.

Surviving Covid: On the Critical Ethics of Transnational Networks and Belonging *Aparajita De*, *University of the District of Columbia*

Currently, I see myself as an inhabitant of what Foucault has described as ‘heterotopology’. My positionality is understood critically within the intersections of caste, race, class, gender (and sexual), geographic location/-s, and origin. I want to reexamine my current existence as a survivor of an ongoing pandemic to understand how a heterotopic framework has worked to emplace me as a subject of a sovereign necropolis. I use critical theoretical frameworks provided by Michel Foucault, Achille Mbembe, and Patricia Hill Collins’s epistemology of Black feminist

thought as constituting “oppositional knowledge” to underscore the logics of ethical belonging within transnational networks.

Moderator:

*Kavita Daiya*, George Washington University

### 220. Queer and Trans Politics from the Legislative House to Fan Fiction

General Conference/II. burn it all down: activism and advocacy  
Paper Session

4:15 to 5:30 pm

Hilton Minneapolis: *Symphony 1*

Participants:

Cinema and Queer Resistance in Tunisia. *Zayer Baazaoui*, *St. Paul's School*

Queerness in cinema shows the courage of the producers, but also the bravery of the young people who play queer roles, especially in the context of the MENA region. This paper will essentially follow two guiding questions, namely the negotiation of the family home and the public space, and the navigation of patriarchal society, the sense of community and the resulting solidarity and activism through some recent Tunisian films.

Protests, Parades, and Pañuelos: Feminist and Queer Activism in Ecuador *Julie Marzec*, *Humphrey School for Public Affairs*, *University of Minnesota*

Feminist and queer activists have mobilized to call attention to the lack of state action on gender-based violence (GBV) in the Global South. Throughout Latin America, the powerful symbolism of protests has sparked renewed efforts to pressure states into acting against GBV. This paper examines the inadequacies and cis-heteronormative assumptions of current GBV policies in Ecuador, and juxtaposes it with efforts from feminist and queer activists to hold the misogynistic state accountable to all of their citizens.

So Wrong It’s Right: Queering Right-Wing Villains in Fanfiction *Mikhail Collins*, *Arizona State University*; *Kiley Romano*, *Arizona State University*

Ever since the 2016 Presidential election took social media by storm, an emergence of explicitly political fanfiction developed on the popular fanfiction website Archive Of Our Own. Drawing from affect theory and the theories of abjection, we conduct a content analysis of fifteen fan fictions that explicitly aim to “queer” prominent right-wing figures (e.g. Alex Jones, Ted Cruz, and Donald Trump) often cast as villains to progressive communities. This juxtaposition presents a unique opportunity to recast fanfiction as a creative form of resistance, while also raising questions about eroticizing characters often deemed problematic or harmful to queer communities.

Gender Flashpoints: Constructing and Contesting the Gender Binary at the Texas Legislature *Erika Slaymaker*, *University of Texas at Austin*

My research investigates the social forces that promote binary thinking about gender through an analysis of what I call “gender flashpoints”—public controversies in which questions of gender identity, inclusion, and belonging are debated publicly and receive a surge of attention from media, politicians, and advocates. In this study, I focus on one gender flashpoint: the case of anti-transgender legislation in Texas in 2021. This case elucidates both the possibilities for and challenges to dismantling the gender binary through political action, shedding light on the difficulties that LGBTQ movements face in the current political moment.

### 221. Race, Care, and Crisis in the COVID-19 Era

General Conference/VI. black and brown covid stories: medical apartheid and inequity  
Paper Session

4:15 to 5:30 pm

Hilton Minneapolis: Symphony 2

Participants:

**Black Mothering and Self-Care through Yoga Practice in the Age of COVID** *Cara Hagan, The New School*

This Paper examines the experiences of Black mothers during the COVID-19 pandemic through a lens of self-care. A group impacted by persistent gender inequality, economic and health disparities laid bare by the pandemic, and structural racism, Black mothers' self-care is an important topic as women confront challenges of parenting, running households, and attending to their own well-being. Through a collection of case studies, this piece demonstrates how Black mothers use yoga to attend to their needs and the needs of their families. Presented with statistical context, this piece demonstrates the ways yoga supports Black mothers and how it falls short.

**Black Women's Stories from the Pandemic** *Maryella Matthews, Independent*

The pandemic cast a spotlight on systemic inequities. Despite public health initiatives aimed at intersecting gender and race, there was a specter looming over parts of the African- American community. The discredited data behind the Ivermectin misinformation campaign were based on the spurious correlation between ivermectin use as a Malaria prophylaxis and the low incidence of the virus in Sub-Saharan Africa. I've lived and worked extensively in Liberia and the southeastern region of the United States. Health outcomes and life expectancy change based on latitudes and zip codes. We will explore how that happens and why it's important.

**Caribbean women's navigation of motherhood and work during the COVID-19 pandemic** *Daniele Bobb, The University of the West Indies*

The effective functioning of Caribbean societies is heavily reliant on women's unpaid work, to the point that it becomes a silent referent in state rhetoric and policies. In times of crisis, especially in the absence of clear government policy on childcare, mothers are the ones expected to shoulder the responsibility of ensuring children in the household are being provided for. Work from home directives complicated women's work-life-family dynamics. I argue that the unequal gendered expectation of women as caregivers responsible for social reproduction exacerbated the childcare burden and fatigue of women during the pandemic as they navigate motherhood and work.

**In Passing: Race, Elder Care, and Expendability in the Era of COVID-19** *You-me Park, Georgetown University, WGST*

Exploring the phenomenon of "nursing home deaths" during the era of COVID-19, this paper analyzes the expendability of the dying, and its gendered, racial, and transnational implications. We consider the old, sick, and dying as expendable partly out of fear, partly out of intellectual and spiritual laziness, but also out of "rational" calculation and ideological necessity. Having been devastated by COVID-19 for the last two years, is it possible to for us to remake our society based on the politics of tenderness in which everyone gives and receives care without having to prove how productive we are?

## 222. University as White Colonial Zionist Brahmanical Property

General Conference/II. burn it all down: activism and advocacy Roundtable

4:15 to 5:30 pm

Hilton Minneapolis: Floor second - Symphony 3

This panel features racialized (Kashmiri, Palestinian, Dalit, Muslim, Asian-American -not mutually exclusive) tenured and precariously employed scholars targeted by their university administrations for their actions in solidarity with struggles for freedom in Palestine and Kashmir. While reflecting on the particularities of complaints lodged against us – some for demanding accountability from colonizer anthropologists and others for

holding public-facing talks – we will reflect on how institutions of higher education operate as white settler colonial Zionist Brahminical property through their location, organization, curriculum, and culture. Situated within anti-colonial, anti-Zionist, and anti-caste perspectives, we will discuss how we have been targeted by colleagues and administrators.

Presenters:

*Wendy Matsumura*, UC San Diego

*Shaista Patel*, University of California, San Diego

*Huma Bashir Dar*, California College of the Arts

*Rabab Ibrahim Abdulhadi*, San Francisco State University

Moderator:

*Rachmi Diyah Larasati*, University of Minnesota

## 223. The University Domesticates our Rage into its Property

General Conference/I. teaching to transgress: education from the classroom to the streets

Panel

4:15 to 5:30 pm

Hilton Minneapolis: Floor second - Symphony 4

Participants:

**Once a Cheater, Always a Cheater** *Sneha E George, University of California, Riverside*

Stefano Harney and Fred Moten assert that The Only Possible Relationship to the University is a Criminal One, I expand to state that this relationship can only be held by cheaters, people who cheat in classrooms, cheat the academic system, cheat the morality dictated by the university. I theorize the cheater is an embodiment designed by the university, yet always already rejected from its structures; never capable of accessing the ontological space of the intellectual, yet required for his position. I argue that cheating is a paradoxical praxis and embodiment that perverts the university, offering queer possibilities.

**In the classroom and Excited: Testimonios and Feminist Pedagogy** *Joana Chavez, UCLA*

Drawing from bell hooks' notion of excitement in education I position testimonios as a tool of storytelling that brings us together as a community especially in a space where this excitement is not sufficient to create an inspiring learning process. hooks points out that as a classroom community, our capacity to generate excitement is deeply affected by our interest in one another, in hearing one another's voices, in recognizing one another's presence, therefore I argue testimonios are an abolition tool that allows us to reconnect and reignite our passion of care and learning, something that the institution grasps from us.

**Pedagogies of Collaboration & Survival** *Jazmin Garcia, University of Cal., Riverside*

Drawing from bell hooks' pedagogy and commitment to the art of teaching I emphasize the need for relationship building and collective collaboration for basic survival. Teaching everywhere and anywhere is absolutely necessary for human life. We are constantly seeking advice, mentorship, intimacy, trust, love, and being seen as human beings. hook reminds us that this pedagogy and commitment requires more time and effort from ourselves to share with one another basic skills for survival. I ask, how can intellectuals, community members, students, professors, parents, and children create space and make time for this dialogue to exist in their daily lives.

Presenters:

*Sneha E George*, University of California, Riverside

*Jazmin Garcia*, University of Cal., Riverside

*Joana Chavez*, UCLA

Moderator:

*Alisa Bierria*, UCLA

## 224. Awards Toast



NWSA  
NWSA Special Event  
6:00 to 7:00 pm  
*Hilton Minneapolis: Floor first - The Gallery*

**225. Wakanda Forever Screening**

NWSA  
NWSA Special Event  
6:40 to 10:00 pm  
*Hilton Minneapolis: Off- Site Events*

Tickets were pre-reserved and can be picked up at the NWSA exhibitor booth. Location: The Film Society at MSP Film at The Main Cinema 115 SE Main St, Minneapolis, MN 55414

**226. Listen to Black Women: Sustaining the Movement at George Floyd Square**

NWSA  
NWSA Special Event  
7:00 to 8:30 pm  
*Hilton Minneapolis: Duluth Room*

Jeanelle Austin is Executive Director and co-founder of the George Floyd Global Memorial, and she is the founder of Racial Agency Initiative. A native resident of Minneapolis, Jeanelle grew up blocks away from the intersection of 38th & Chicago (George Floyd Square), where she helps move the work of racial justice forward. Jeanelle earned an MDiv in Ethics and an MA in Intercultural Studies from Fuller Theological Seminary. She is the inaugural 2022 Community Visionary for the Liberal Arts Engagement Hub at the University of Minnesota, and is a 2022 Leonard I. Beerman Foundation Fellow. She consults and speaks nation-wide on various topics as they intersect with race in America.

Presenters:

**Jeanelle Austin**, George Floyd Global Memorial  
**Mona Hunter**, Youth Activist  
**Marcia Howard**, Protester and Neighbor

**227. Womanhood and Resistance in Iran: From Ongoing Women-Led Protests to the Possibility of a Feminist Revolution**

NWSA  
NWSA Special Event  
7:00 to 8:30 pm  
*Hilton Minneapolis: Floor third - Minneapolis Ballroom A,B,C,D*

Presenters:

**Manijeh Moradian**, Barnard College - Columbia University  
**Sevil Suleymani**, George Mason University  
**Fatemeh Moghaddam**, Syracuse University  
**A. Marie Ranjbar**, University of Colorado Boulder

Moderator:

**Shadi Heidarifar**, University of Florida

**228. Women Warrior Project**

NWSA  
NWSA Special Event  
7:00 to 9:00 pm  
*Hilton Minneapolis: Floor second - Symphony 3*

Presenter:

**Madonna Thunder Hawk**, Independent Scholar

**229. MA/PhD Reception**

NWSA  
Receptions  
7:30 to 9:00 pm  
*Hilton Minneapolis: Floor first - The Gallery*

**230. The Towards Recognition and University-Tribal Healing (TRUTH) Project**

NWSA

NWSA Special Event  
8:30 to 10:00 pm  
*Hilton Minneapolis: Duluth Room*

Presented by Misty Blue (White Earth Nation) TRUTH Tribal Coordinator, Minnesota Indian Affairs Council; An Garagiola (Bois Forte Band of Chippewa), Project Manager, Office of Native American Affairs, University of Minnesota, PhD Candidate, American Studies; Audrianna Goodwin (Red Lake Nation), MPP Candidate, The Humphrey School of Public Affairs and TRUTH Tribal Research Fellow TRUTH is Native-organized, Native-led, community-driven research. In the spring of 2020, the Minnesota Indian Affairs Council released a series of resolutions calling on the University of Minnesota to be a better relative to Indigenous peoples. The TRUTH Project seeks to highlight the governmental, community and individual experiences that Tribal Nations have been exposed to through their relationship, or lack thereof with the University of Minnesota. Few universities had ever considered the land dispossession incurred by the Morrill Act meant contemporarily, until Robert Lee and Tristan Ahtone published, "Land Grab Universities" (2020). In the months following the article's release, however, many institutions began looking into the truth behind their inception, including the TRUTH team at the University of Minnesota. Shortly thereafter, UMN received a Mellon Just Futures grant, which became known as Minnesota Transform. TRUTH was one of several unrelated projects that received funding to begin work on one of MIAC's recommendations, which was a truthful accounting of University-Tribal relations. TRUTH analyses show the abuse of power by the founding regents. These men advocated, pushed for, and enacted policies that amount to ethnic cleansing. They used the University and its resources to scout the land, take inventory of what existed on each piece they sectioned off, and then lobbied for land grabs. They then chose lands based on what resources existed there, and used any means necessary to remove Indigenous people from the lands they chose. They then sold these lands off to the highest bidder, usually their friends or relatives in the timber, mining, and railroad industries. These funds were then bonded out to municipalities, building the infrastructure we today know as the state of Minnesota.

**231. The possibilities and Perils of Transnational Feminist Solidarity with "Women, Life, Freedom" movement**

NWSA  
NWSA Special Event  
8:30 to 10:00 pm  
*Hilton Minneapolis: Floor third - Minneapolis Ballroom A,B,C,D*

Presenters:

**Sima Shakhari**, University of Minnesota  
**Rabab Ibrahim Abdulhadi**, San Francisco State University  
**Sanober Umar**, York University  
**Tahmina Sobat**, Department of Gender & Women's Studies- Minnesota State University-Mankato  
**Tahereh Aghdasifar**, California State University-Dominguez Hills

Moderator:

**Fatemeh Moghaddam**, Syracuse University

**232. Wakanda Forever Discussion**

NWSA  
Meeting  
9:00 to 10:00 pm  
*Hilton Minneapolis: Floor third - Boardroom 3*

The Film Society at MSP Film at The Main Cinema 115 SE Main St, Minneapolis, MN 55414

**SATURDAY, NOVEMBER, 12**

**233. Quiet Space 2**

NWSA

NWSA Special Event  
7:00 to 6:00 pm  
Hilton Minneapolis: Boardroom 1

### 234. Yoga 2

NWSA  
NWSA Special Event  
7:00 to 8:00 am  
Hilton Minneapolis: Duluth Room

### 235. Combating the Crisis in Higher Education

General Conference/I. teaching to transgress: education from the classroom to the streets  
Workshop  
8:00 to 9:15 am  
Hilton Minneapolis: Boardroom 2  
This workshop invites a conversation on the multiple crises in higher education and build feminist coalitions to fight back against attacks by state legislatures on academic freedom, tenure, shared governance, and the teaching of ethnic and gender studies. It will be facilitated by members of Scholars for a New Deal in Higher Education, a new entity that emerged to redress such challenges and instead promote social and racial justice amid the growing inequalities from RIs to community colleges among students, instructors, staff, and communities.

Presenters:

**Eileen Boris**, University of California, Santa Barbara  
**Lisa Levenstein**, University of North Carolina at Greensboro  
**Karma Chavez**, University of Texas, Austin

Moderator:

**Karma Chavez**, University of Texas, Austin

### 236. Latinx Social Justice Collective: Raging Across Generations and Futures

General Conference/V. invisibility: reclaiming our voices and ourselves  
Roundtable  
8:00 to 9:15 am  
Hilton Minneapolis: Conrad A  
This roundtable explores how rage helps us heal, (re)gather ourselves and fight. Before we begin we open space to grieve the loss of our children and elders to senseless State-sanctioned white supremacist violence as we continue the collective mourning of the happenings in Buffalo and Texas. Grounded in this context we reflect on how and why our Latinx Social Justice Collective formed as a deliberate politic of intergenerational presence, (re)membering and action countering the multivalent forms of violent material erasure. We also reflect on the ways the State and institutions police our rage through rhetorics of civility.

Presenters:

**Yanira Rodriguez**, West Chester University  
**Iliana Pagan-Teitelbaum**, West Chester University  
**Emily Aguiló-Peréz**, West Chester University  
**Daniela Johannes**, West Chester University

Moderator:

**Ariane Vani Kannan**, Lehman College, CUNY

### 237. Marching in Place(s): Examining Feminism in Transnationalism Contexts

General Conference  
Panel  
8:00 to 9:15 am  
Hilton Minneapolis: Floor second - Conrad B  
Participants:

Deception as a Tool for Rage Mobilization: Gender, Class, and Affective Resistance in Made in Heaven **Pujarinee Mitra**, Texas A&M University

My questions in this paper are: How does the use of deception, generally associated in the patriarchal discourse with women and other marginalized subjects, become a tool for affective resistance by mobilizing rage in the web-serial, *Made in Heaven* (Zoya Akhtar et al., 2019)? In what ways does this discussion intersect with gender and class politics in the urban space of Delhi?

### Harriet Tubman and Early Transnational Solidarities in South Asia **Sarita Jayanty Mizin**, University of Wisconsin, Eau Claire

This paper reframes the writings and institutions of South Asian feminists **Pandita Ramabai** and **Rokeya Sakhawat Hossain** as early examples of women of color solidarity- building on Harriet Tubman's abolitionist legacy in a transnational context. Their feminism has been described in oppositional terms- either "derivative" of white feminism or "indigenous, without outside influence". However, **Ramabai's** 1888 letter detailing an extended meeting with Harriet Tubman offers us another framework for viewing their work- not in relation to the network of white women **Kyla Schuller** challenges in her recent work, but in relation to another woman of color across the globe.

### Resisting Russia's Grasp: Balkan Feminist and Queer Anti-War Resistance in the Wake of the Invasion of Ukraine **Sonnet d'Amour Gabbard**, The Ohio State University

The Russian invasion of Ukraine has created disastrous rippling effects in the Balkans including threats of breaking up of Bosnia from Putin-supported Bosnian Serbs. This paper considers how queer and feminist anti-war activists in the Balkans are reacting to the destabilization of Bosnia - a region still recovering from the 1990s wars- in the wake of the war in Ukraine. I argue that the region's history of war, socialism, Srebrenica genocide, NATO Interventionism, Russian solidarity, and post-Cold War geopolitics create new forms of resistance and precarity for women, queer, and other marginalized communities.

### 238. Networked Affects: Cringing at Queers on Social Media

General Conference/VIII. queer and trans studies: outlining the places where we find ourselves

Panel

8:00 to 9:15 am

Hilton Minneapolis: Floor second - Conrad C

Participants:

### The Temptation To Forget **Mary Patricia Byrne**, The Ohio State University

This paper explores Tumblr as a site of digital ephemera. Popular from roughly 2010-2018-- with a decline in usership after the 2018 ban on NSFW content-- Tumblr is simultaneously the site of a generation's queer awakening and a social space now deemed "cringe." Although TikTok now dominates the online lesbian scene, Tumblr cultivated the development of not just queer community, but the rise of social justice and queer cultures that now constitute the mainstream Internet. This paper explores queer peoples' affective orientations towards Tumblr. What could it mean to "feel backwards" to understand Internet pasts that are still quite present?

### Negotiating Bad Affects through Lesbian Memes **Emma Cobb**, The Ohio State University

This paper looks how bad affects get communicated through Lesbian memes on Instagram. Instagram is an "aspirational" platform: you log on to see what your life should look like. Memes are no different--what experiences should you be aiming for, what will make you part of the group that understands the meme? But what happens when the aspirational veneer cracks? When memes aren't able to re-configure our bad affects into something full of pride and aspiration?

### Trans on TikTok: Dressing Out of Time **Lily Blakely**, Department of Women's, Gender and Sexuality Studies, The

*Ohio State University*

TikTok has been credited with revitalizing the fashion industry with new energy – energy that has sped up the fast fashion production cycle and rapidly created micro-trends. This paper focuses on the way that trans creators on TikTok engage with the revitalization of McBling and scene aesthetics on TikTok. Rather than participate in an increasingly rapid trend-cycle, trans TikTokers remain stuck in aesthetics from the past. These trans creators embrace the cringe-factor of their aesthetic choices and satirize the exploration of gender expression and sexual desire, and implicitly critique the normative uses of the platform.

Moderator:

**Breanna Byrd**, University of California, Santa Cruz

### 239. Previewing Feminist Studies: Foundations, Conversations, Applications

General Conference/I. teaching to transgress: education from the classroom to the streets

Roundtable

8:00 to 9:15 am

*Hilton Minneapolis: Floor second - Conrad D*

The forthcoming textbook *Feminist Studies: Foundations, Conversations, Applications* (Routledge) is the first introductory Gender Studies textbook edited by a collective with Gender Studies PhDs and that centers original submissions by scholars with PhDs in the field. This panel discusses the shape of the book in progress, how the textbook is informed by our disciplinary training, and its exciting companion tools for feminist pedagogy. The roundtable also serves as a space for potential contributors—both those working toward or with Gender Studies PhDs and those without—to pitch ideas for how they might contribute to the textbook or the companion website.

Presenters:

**Hemangini Gupta**, University of Edinburgh

**Kelly Sharron**, The University of Kansas

**Abraham Brookes Weil**, University of Kansas

**Carly Thomsen**, Middlebury College

Moderator:

**Laurie Essig**, Middlebury College

### 240. Through the Diasporic Lens: Contemporary South Asian Feminist Activism.

General Conference/I. teaching to transgress: education from the classroom to the streets

Panel

8:00 to 9:15 am

*Hilton Minneapolis: Floor third - Directors Row 2*

Participants:

Citizenship, Belonging, Sexuality and Desire: Rise of Fourth Wave Feminism **Alka Kurian**, *University of Washington, Bothell*

In this paper I examine “gender and the city” from the lens of fourth wave feminism. First, I look at the Hindu right’s imagination of India as a postcolonial monolithic state that polices and brutalizes women’s bodies and minds in the name of their safety. Second, I explore the rise of a radically new feminist politics against this culture of misogyny and a narrow definition of citizenship and belonging. I examine too a selected number of films whose narratives challenge hegemonic notions of the good girl/bad girl binary by centering sexuality and desire of people located along a gendered spectrum.

"Fiery Sparks of Change": A Comparative Analysis of First Wave Feminists in India vis a vis that of the U.S. **Shoba Sharad Rajgopal**, *Westfield State University*

The celebration of the centenary of the 19th Amendment in 2020 has seen the resurgence of interest in the struggles of the Suffragist movement. This article examines the representation of

First Wave feminism in India from a postcolonial feminist perspective. As such, it critiques the colonialist perspective regarding women’s movements of resistance in the developing world. It discusses early feminists from India such as Tarabai Shinde whose spirited exposé of the double standards women were subjected to appeared almost a century before Simone De Beauvoir’s landmark analysis, and compares their movement to that of the Suffragettes in the West.

Looking at the Nation through a lover's eye: N. Padmakumar's film "A Billion Colour Story" **Shreerexha Subramanian**, *University of Houston, Clear Lake*

Cinematic response in India to social justice movements reifies entrenched orders separating Hindu from Muslim, citizen from the other, native from the diasporic. Narasimhamurthy Padmakumar’s “A Billion Colour Story” (2016) focalizes on a child’s point of view in a black and white filmic narration to dismantle old hatreds and re-ignite love of culture and nation. A close reading of this film reveals the decentering and decolonizing of hegemonic notions of nation, gender, class, and religion, alongside the hegemony of the Bollywood Gaze that dictates who will love whom, to what degree, at what costs, and to what end.

Performing Dalit Feminist Youth Activism in South India: Rap, “Gaana,” and Street Theater **Pramila Venkateswaran**, *Nassau Community College*

Young Dalit men and women are changing the narrative of casteist oppression in India through protest songs using elements of slam poetry and rap from African American artists and blending them with local musical innovations. This paper will analyze Dalit youth performances of rap, “gaana,” and street theater (koothu) in South India to understand the poetics of protest against caste and gender oppression. It will look at the notion of space in these performances. Since social space has historically been restricted for marginal groups such as Dalits, the theatre, or street— becomes a third space for voicing injustice through song.

### 241. Resisting, Reimagining, and Undoing Spatial Fantasies of the Other

General Conference/VII. writing, researching, and thinking beyond race, place, and space

Panel

8:00 to 9:15 am

*Hilton Minneapolis: Directors Row 3*

Participants:

The Construction of Substance Misuse: How Alcoholics Anonymous Aided in Medicalizing Certain Alcohol Users **Elizabeth Holden**, *Center for Gender, Sexualities, and Women's Studies Research, University of Florida*

Drawing from Shelly Tremain’s (2017) redefinition of disability and impairment, as constructed through time, and culture, I argue that the current conceptualization of substance misuse in the United States is not a natural, medical phenomenon, but a constructed concept that has continually shifted throughout time and is dependent on culture, place, and power dynamics. Narrowing in on the medicalization of alcoholism, I deconstruct the space of Alcoholics Anonymous, which has popularized the disease narrative in a successful attempt to make a place for the white “alcoholic.”

Evaluating the “Model Minority” Narrative Amid COVID-19: Interviewing Transnational Chinese Families and their Experiences of Discrimination **Lucy Xie**, *University of Florida*

The US has witnessed a resurgence in anti-Asian racism due to the ongoing COVID-19 pandemic, contradicting theories that Asian Americans are assimilating into whiteness. I outline the

ontology of the model minority stereotype underpinning these notions – a sociocultural construct shaped by neoliberalism, geopolitical tensions, gender, sexuality, class, and race - and use this understanding to explore semi-structured interviews with transnational Chinese families. I contextualize how participants articulate experiences of discrimination to investigate how the pandemic challenges notions of Chinese assimilation into the US mainstream.

“‘My Skin My Logo’: Constructions and Deconstructions of Black Masculinity in Atlantan Trap Music” *Ebonee Brown, Center for Gender, Sexualities, and Women's Studies Research, University of Florida*

I investigate how rappers of Atlanta's trap genre employ and emphasize spatial tropes in their respective texts to refine, re-imagine, and queer Black masculinity. Sensitive to the homogenizing construction of Black American conceptions of masculinity that often undergird these assumptions, I demonstrate how Trap artists use their art to challenge the centrality of the region as the primary spatial and political geography in which African American masculinity is understood, by imagining how intimate spaces—the psychic and material geographies that come into being—provide an alternative locus for gender relations that are not entirely defined by concepts of respectability, domination, violence, and excess.

The Nation State of Afro-Latinidad: How Afro-Latinas experience Triple Consciousness in the Black Diaspora *Elisa Rios*

The purpose of the paper is to analyze the effects of triple-consciousness on Afro-Latinas living in the Black diaspora. Focusing on Afro-Latinas living in the United States, I am grappling with the tensions of how Afro-Latinas experience triple-consciousness. I argue that because of the internal struggle and awareness of identifying as black, as latin, and as belonging to the nation state Afro-Latinas experience a type of triple-consciousness that impacts how they self-identify with their race and ethnic identities in space and place.

Moderator:

*Hina Shaikh, University of Florida*

#### **242. Beyond Grading: How can we challenge grades in feminist classrooms?**

General Conference/I. teaching to transgress: education from the classroom to the streets

Workshop

8:00 to 9:15 am

*Hilton Minneapolis: Marquette 1*

Given the growing evidence that grades are biased, stifle learning, and discipline students and faculty alike, and the reality that most teachers are required to assign grades, how do we find ways to resist grading? This workshop is a space to think collectively about feminist resistance to grading. We will open with brief remarks by the leaders, based on our research on grades in Women's and Gender Studies. The rest of the time will be devoted to participants sharing their experiences, and together building a toolkit for challenging grades.

Presenters:

*Carolina Alonso Bejarano, Rutgers University*

*Stina Soderling, Hamilton College*

Moderator:

*Liz Montegary, Stony Brook University*

#### **243. Community Formations: Feminism, Resources & Resistance**

General Conference

Panel

8:00 to 9:15 am

*Hilton Minneapolis: Marquette 2*

Participants:

“Why Don't You Just Move?": Using Memes to Respond to Bad Faith Arguments About Regional Politics *Tasha Lamberto Coryell, University of Alabama*

This paper will examine the history and flaws of the “why don't you just move?” argument made in response to the transphobic, anti-choice, and anti-CRT bills that are sweeping state legislatures, and use case studies from activists in the south to show how memes can be used to articulate the fallacies within this argument to bring awareness of how to support marginalized groups within the deep south.

Keeping the War Alive: Politics, Activism, and the Wives of the Missing in Northern Sri Lanka *Prateek Srivastava, University of Cincinnati*

This study intends to bring forward the voices of Tamil women from Northern Sri Lanka who are 'keeping the conflict alive'. Through semi-structured interviews and participant observation of numerous rallies organized by wives of the disappeared in Batticaloa and Mullaitivu (District), this study will try to answer the question, What do these protest photos, documents, and newspaper clippings indicate for their political agency and action? Why do the wives of the missing continue to fight the war?

Imagining Kin in Climate Crisis *Amanda Watson, Simon Fraser University*

Climate anxiety is now widespread among children and youth globally, tied to perceptions of government inaction and a related sense of betrayal. This paper examines how queer and trans young adults based in Vancouver, Canada talk about family formation and kinship in the context of intersecting crises, particularly thinking about climate anxiety alongside border violence and inaccessible health care. I present new data on how respondents engage in daydreaming about possibilities for human and nonhuman kinship when the ecological and economic future is uncertain.

#### **244. Conceiving Justice: Feminism, Parenting & Parenthood**

General Conference

Panel

8:00 to 9:15 am

*Hilton Minneapolis: Marquette 3*

Participants:

Particles of a Scream—At Home with Maternal Rage *Amanda Watson, Simon Fraser University*

In January 2021, the NYTimes published its interactive webseries the Primal Scream, which opens in a flood of red as white text brings the unspeakable into view. “I'm so sick of my goddamn children.” This paper thinks with anti-racist and feminist work on rage by philosopher Myisha Cherry (The Case for Rage), psychologist Darcy Lockman (All the Rage), and artist Betty Goodwin (“Particles of a Scream”) to sketch a constellation of representations of maternal rage over the course of the pandemic. In thinking about maternal rage and its reception intersectionally, I wonder what can be made of a catalogue of anger.

Stiletto Stoners and Marijuana Moms: Representations of Race and Gender in U.S. Cannabis Legalization Campaigns *Katie Kaufman Rogers, University of Texas at Austin*

This study investigates how gender and race are deployed in campaigns to legalize and legitimize the cannabis industry in the state of California, through a qualitative content analysis of the Yes on 19 and Yes on 64 campaigns. I argue that depictions of white women and white children as sympathetic beneficiaries, rather than victims, of cannabis legalization served to legitimize the image of the industry by severing connections to stigmatized statuses, identities, and attributes associated with cannabis use.

Radical Violence and Redressive Pain: Extraordinary Adoption



Story Beyond the Korea-US Cartography *Jieun Lee, Wake Forest University*

Analyzing Korean Belgian theater artist Cathy Min Jung's solo performance *Les Bonnes Intentions* (2012), this paper examines how the staging of intersectional violence against the main adoptee character exposes a vulnerability imposed upon the Asian female body through gendered and sexualized racialization and shatters any expectations of the master transnational happy-ever-after adoption script.

#### 245. Fashion, Materiality, and Global Modernities

General Conference/VII. writing, researching, and thinking beyond race, place, and space

Paper Session

8:00 to 9:15 am

Hilton Minneapolis: Marquette 4

Participants:

'Aesthetics of Security' in Tumultuous Times: Bulletproof Fashion, Emotions, and Inequalities *Barbara Sutton, University at Albany (State University of New York)*  
In the context of gun proliferation and persistent gun violence in the United States (Dunbar-Ortiz 2018), a controversial security strategy has gained public attention: bulletproof fashion. Ballistic apparel for civilians is paradigmatic of a "fashion of fear:" the practice of outfitting the body with apparel aimed at maximizing personal security. This study examines the "aesthetics of security" (Caldeira 2000) associated with various bulletproof garments. The analysis pays attention to gender in intersection with race and class, showing how the commercialization of bulletproof fashion encourages, glorifies, and reproduces particular kinds of bodies, femininities, masculinities, and affective relationships.

Bombs, Beaches, and Burqinis: Making Sense of Modern France. *Catherine Raissiguier, Hunter College CUNY*

The paper is organized around three components: 1/ a section on nuclear testing in France (Bombs); 2/ a section on the emergence of beach culture in France (Beaches); and 3/ a section on immigration politics in France centered around the series of body and face covering bans. Each of these components is tied to past and current events that helped constitute France's current standing on a global scale and its sense of itself as a national community. While these three threads seem at first glance unrelated, the paper weaves them together through a series of analytical juxtapositions.

Seeing Sweatshops *Elizabeth A Verklan, Cottey College*

This paper examines the production, circulation, and consumption of the sweatshop in U.S. anti-sweatshop discourse, and the modernist agendas underpinning these mobilizations. Popular texts such as *Of Common Cloth* (1983), *Women in the Global Factory* (1983), *Overdressed: The Shockingly High Cost of Cheap Fashion* (2013), and *The True Cost* (2015), provide accessible, feminist analyses of the global assembly line; thus, they are often utilized in the gender studies classroom, or mainstream news media. Employing a transnational feminist framework, I examine the framing devices used to explain sweatshops in these texts, querying the truths guiding transnational feminist knowledge about global production.

Moderator:

*Catherine Raissiguier, Hunter College CUNY*

#### 246. Freeing Rage: Hmong American Scholars Writing Against Anne Fadiman

General Conference/V. invisibility: reclaiming ourvoices and ourselves

Roundtable

8:00 to 9:15 am

Hilton Minneapolis: Marquette 5

This roundtable creates space for Hmong American scholars to confront white racist violence in Anne Fadiman's book *The Spirit Catches You and You Fall Down: A Hmong Child, Her American Doctors, and the Collision of Two Cultures*. Fadiman's problematic book has recently gained renewed attention to explain who Hmong people are in the wake of George Floyd's murder, anti-Asian racism during the COVID-19 pandemic, and the achievements of Hmong American Olympian Suni Lee. The roundtable will address the construction of white women's voices, the murderousness of western medicine, anger and Hmong subject formation, disability justice, and racist curriculum.

Presenters:

*Ma Vang, University of California, Merced*

*Chong Moua*

*Aline Lo*

*Mai See Thao*

Moderator:

*Kong Pheng Pha, University of Wisconsin, Eau Claire*

#### 247. Free to Pee: Struggles and Successes of Collective Organizing for All-Gender Restrooms on Campus

General Conference/II. burn it all down: activism and advocacy Roundtable

8:00 to 9:15 am

Hilton Minneapolis: Marquette 6

We are students and faculty organizing to make more all-gender restrooms on our campus. We will discuss the history of ableist, racist, and sexist segregated restrooms, including surveillance and safety issues. Gather your communities and join us! We will offer a toolkit of resources, images, and ideas for making restrooms more accessible on your campus. As bell hooks explains, "Beloved community is formed not by the eradication of difference but by its affirmation, by each of us claiming the identities and cultural legacies that shape who we are and how we live in the world." Let's be free to pee!

Presenters:

*Lauren Meranda*

*Jocelyne Jaime, Northeastern Illinois University*

*Martha Aguirre, Northeastern Illinois University*

*Cece Griggs, Northeastern Illinois University*

*Lenni Hatcher, Northeastern Illinois University*

Moderator:

*Laurie Fuller, Northeastern Illinois University*

#### 248. From the Classroom to Community: The Words and Work of bell hooks

General Conference/IX. Special Sub-Theme: bone black: bell hooks and the impact of her words and her work

Panel

8:00 to 9:15 am

Hilton Minneapolis: Marquette 7

Participants:

Sisters of the Yam: Reflecting on the Practice of Wellness for Black Women and Girls *R. Cassandra Lord, University of Toronto*

This paper reflects on the theoretical, pedagogical, and practical ways bell hooks' *Sisters of the Yam: Black Women and Self-Recovery* (1993) and *Bone Black: Memories of Girlhood* (1996) are used within a Black Feminisms course and in Yoga workshops for young Black women and girls in Toronto. As a point of entry, I draw on hooks' critical statement which asserts that for Black women "choosing "wellness" is an act of political resistance" (1993, 14) to demonstrate how students and participants respond to the different texts and engage in the practice of wellness and self-care.

Je Suis Montreal and Project Femme Noire – Two counter-hegemonic spaces by BIWOC in Quebec *Gada Mahrouse,*

*Simone de Beauvoir Institute, Concordia*

In *Yearning: Race, gender and cultural politics* (2015) hooks recounts how she came to view her marginality as “a central location for the production of a counter-hegemonic discourse” (149) and invited other women of colour to “enter that space” (152). In this paper, I use hooks’ work to consider how Black, Indigenous and Women of Colour (BIWOC) in Quebec, Canada, are creating spaces of resistance to “recover” themselves (149, 152; 1989). Focusing on two community projects that combine oral history and portraiture methods, the paper will discuss how BIWOC are disrupting the status quo.

“Are We Still Talking About This?” Racism and Settler Colonialism in Queer Theory Classrooms *Gulzar R. Charania, University of Ottawa*

This paper is grounded in bell hooks’ commitment to the classroom as the “most radical space of possibility in the academy” (1994, 12). More specifically, I consider how the central insight that racism and colonialism are not events but structures, can be generative in guiding teaching practices in queer theory classrooms. I think with hooks’ “illuminating interplay of anticolonial, critical, and feminist pedagogies” (1994, 10) to challenge and reorient queer theory from a white canon to Indigenous, Black and women of colour feminisms.

Moderator:

*Shaista Patel*, University of California, San Diego

#### 249. From the Body to the Kitchen Table: Sites of Resistance

General Conference/III. ain’t i a wummon: identity, feminism and ideology

Paper Session

8:00 to 9:15 am

*Hilton Minneapolis: Marquette 8*

Participants:

Before Bodak Yellow and Beyond the Post-Soul: Cardi B Performs AfroLatina Feminisms in the Trance *Omaris Zamora, Rutgers University-New Brunswick*

In this essay, I focus on AfroLatina rapper and reality-tv star Belcalis Almanzar, more widely known as, Cardi B as a figure that embodies the pinnacle of what it is to possess multiple understandings of Blackness (i.e. Caribbean, transnational, diasporic), womanhood, and feminist epistemologies. In analyzing one of Cardi B’s many social media videos, I argue that through this framework we can see how her AfroLatina feminism is centered in an unapologetic practice of refusal, and rejection of Black and Latinx respectability politics in ways that challenge the boundaries of U.S. hegemonic Blackness and Latinidad.

Cynical Geographies: Contours of the Kitchen Table *Leah Ramnath, Virginia Tech*

In *Black Feminist Thought*, Patricia Hill Collins asks the question: “...what have been some important safe spaces where Black women’s consciousness have been nurtured?” By the logic of the “imperialist white supremacist capitalist patriarchy” engendered in our society, Black women must remain without the will to consciousness, to ensure their ongoing commodification; without a consciousness, one is reduced to subhuman status and thereby an object to be used. This paper seeks to answer Collins’ question. I locate the kitchen table as a safe space, and propose the kitchen table constitutes a ‘cynical geography.’

Ode to a Unapologetically Free and Sacred Booty *Cara Hagan, The New School*

This paper explores the systematic colonization of the moving body of color in America and the presence of aesthetic activism in the arts as a challenge to oppressive forces. Through the analysis of a collection of short, solo art films created by the

author, this piece illuminates the connections between art-making, teaching, community organizing, and attending to one’s own life.

#### 250. Histories and Presents of Global Feminist Action and Accountability

General Conference/VII. writing, researching, and thinking beyond race, place, and space

Paper Session

8:00 to 9:15 am

*Hilton Minneapolis: Marquette 9*

Participants:

Decolonizing Program Evaluation and UNSCR 1235 National Action Plans in Postconflict Countries *Kristen N McNutt, Union Institute and University*

Focusing on Liberia and Sierra Leone, this paper critically examines epistemic norms of liberal peace, international feminist policymaking, and program evaluation. The Global Network of Women Peacebuilders’ National Action Plans for the implementation of United Nations Security Council Resolution (UNSCR) 1325 will be examined. The ratification of UNSCR 1325 set forth the women, peace, and security (WPS) agenda in peacebuilding. By drawing upon decolonial epistemology, the WPS agenda reveals how colonial and racialized narratives emerge in resistance to feminist peacebuilding. The paper suggests dialogical epistemology as a means to decolonize program evaluation and engage diversity in feminist-led peacebuilding.

From History Education to Empowerment: The Changing Activist Roles of AMA Museum *CHIA-HENG CHANG, SUNY Albany*

This paper introduces the AMA Museum established by the Women’s Rescue Foundation as a space for preserving the Taiwanese society’s memories of colonial history and fighting against gender-based violence around the globe. The museum demonstrates historical documents and testimonies of the former “comfort women” during World War II, who are nowadays AMAs (/grandmas) of the younger generations. As the museum goes through multiple difficulties and start to change its social roles, this paper explores the museum’s transformation to be a place beyond history education to healing and empowerment for more victims of sexual violence.

The Question of Chinese Feminism: Chinese Feminism Prior to the 1990s *Yuanfang Dai, Michigan State University*

This presentation is about Chinese feminism prior to the 1990s and it intends to answer the question “what is Chinese feminism?” In the presentation, I am setting out transnational historical contexts for the rise of the current configuration of Chinese feminist practices. I also lay out contexts and background of the issue of women’s equality in China. The Chinese historical context is about the place for feminism in Chinese history of the Chinese Revolution and the subsequent evolution of policies and practices. These historical events have produced the most consequential changes for large numbers of women in the twentieth century.

Moderator:

*Manjeet Birk*, Carleton University

#### 251. Rican Feminisms: Gathering To Feel Our Presence, To Claim Our Power

General Conference/II. burn it all down: activism and advocacy Workshop

8:00 to 9:15 am

*Hilton Minneapolis: Orchestra Ballroom A*

Animated by the call to utilize this moment to gather, witness, laugh, cry, rage and hope, in this interdisciplinary workshop on “Rican Feminisms,” participants will come together to discuss the various kinds of feminisms

we embody and/or study (Afro-Rican feminisms, queer rican feminisms, boricua feminisms, barrio feminisms, diasporican feminisms, etc.) with a twofold intention: 1) to highlight and outline the contours of contemporary Puerto Rican Feminist liberation strategies and 2) to begin developing the community needed to form a brand new interest group—making Rican Feminisms a more visible and viable part of the larger NWSA community moving forward.

Presenters:

**Karriann Soto Vega**, University of Kentucky  
**Aurora Santiago Ortiz**, The University of Wisconsin Madison  
**alessandra rosa**, Univ. of South Florida  
**Zorimar Rivera Montes**, Washington University in St. Louis

Moderator:

**Jessica Nydia Pabón-Colon**, SUNY New Paltz

## 252. Revolutionary Prospects: Performing Radical Worlds Through Art and Culture

General Conference

Panel

8:00 to 9:15 am

Hilton Minneapolis: Orchestra Ballroom B

Participants:

Telling the Story of Anatolian Women Through Their Handcrafts- Patik: An Object of Study *Senay Imre, Global Gender and Sexuality Studies University at Buffalo SUNY*

Majority of the existing scholarship on Anatolian women's handcrafts focus on knitting techniques, different regional representation, motifs and patterns as important aspects of Turkish and Anatolian culture. Yet, there does not appear to be much research or focus on who creates and produces patik, how these artisans were inspired, under what conditions the patik were produced. The focus has been on the item itself but not the artist. The goal of this paper is to revisit this cultural heritage handicraft through the standpoint of women and unfold their valuable contribution in shaping cultural identity, cultural values and societal memory.

Gendered Resistance in Palestinian Graffiti: If Walls Could Speak *Saja Abdelhai, University of Northern Iowa*

In the fight of Palestinians for liberation and self-determination, resistance graffiti is salient in every Palestinian neighborhood and refugee camp in the Palestinian territories. For my thesis, I am researching resistance graffiti as a visual rhetoric, using gender lens. Graffiti is a tool for political action, that became popular in Palestine during the first Intifada. Analyzing it through gender lens can reflect political and social behaviors and attitudes in this fight.

Horizons of Liberation: Unlearning, Hybridity, and Relationality as Decolonial Approaches to Movement-based Performance *Bhumi Patel, Ohio State University*

With the provocation that decolonization is not a metaphor guiding, in this paper, I outline three possibilities for decolonial approaches to performance through engagement with theoretical frameworks and artist narrative. I then analyze a movement based performance to demonstrate how the queer artist embodies and enacts possibilities for decolonial approaches to movement-based performance. The possibilities for decolonial approaches that I outline are a focus on unlearning ingrained patterns and habits, hybridity of form in which one connects to both the contemporary and ancestral, and a focus on relationality of the body both in process and the fully realized performance work.

## 253. Teaching to Transgress: Roadmap for Black Feminist Ethics and Pedagogical Practice

General Conference/I. teaching to transgress: education from the classroom to the streets

Panel

8:00 to 9:15 am

Hilton Minneapolis: Orchestra Ballroom C

Participants:

Facing Black Feminist Scholarship: On Finding Yourself Again *Ebony Johanna Adedayo, University of Minnesota*

In bell hooks, Teaching to Transgress, she notes how common it is to find critical studies on race in higher education that do not consider the unique experiences of Black women. She further explains the tension that Black women have in dialoguing about feminism, fearing that engagement with feminist thought will ostracize them from Black communities. Drawing from her work which takes up the scholarship of Black writers including Toni Cade Bambara, Michelle Wallace, Ntozake Shange, this paper will examine how Black women scholars wrestle with belonging and truth telling in the pursuit of researching themselves.

Disembodiment and Repression: Erotics and Black Mothers in the Classroom *Leah Fulton, University of Minnesota*

In her 1994 essay, "Eros, Eroticism, and the Pedagogical Process", hooks critiques the ways that the repression of erotics stifles passion, eros, and self-actualization in the classroom. This paper examines her conception of erotics and its implications for Black mothers in higher education. The influence of academia's treatment of erotics is exponentially harmful to Black mothers whose identities and caregiving commitments compound and distort expectations to repress erotics. Through an examination of hooks' essay, I highlight the distinct implications of disembodiment and repression on Black mothers and the ways that we can defy them in the classroom and the streets.

"Who's Afraid of #CriticalEthnicStudies? Teaching to Transgress in Minnesota's K-12 Social Studies Classrooms *Assata Kokayi, Ph.D., University of Minnesota*

Minnesota has one of the nation's worst education achievement gaps between black and white students and consistently ranks lowest for graduation rates among African American and Hispanic students. How do teachers, cultural workers, and stakeholders address this educational crisis in Minnesota? Could we center interdisciplinary, anticolonial, and global studies of race, ethnicity, and indigeneity in mainstream standards and curricula? How would implementing critical ethnic studies pedagogical practices impact Minnesota school districts? Contextualizing Teaching to Transgress, this paper explores abolitionist pathways for Minnesota's K-12 Social Studies educators to transgress in "the most radical space of possibility": the classroom.

Transgressive Pedagogical Possibilities in a National History Museum *Crystal M Moten, Smithsonian's National Museum of American History*

Many have applied the pedagogical interventions bell hooks' makes in Teaching to Transgress to K-12, undergraduate and graduate contexts, transforming classrooms into sites of radical learning. How can these strategies carry over to the educational and curatorial spaces of a large national history museum? This paper explores the problems and possibilities of bringing Black feminist theory and praxis into the history museum by considering how Black feminist public historians have rethought power, knowledge, and collaboration as they have prioritized intentional community engagement, care, and shared authority in the production of a publicly accessible and usable past.

Moderator:

**Brian Lozenski**, Macalester College

## 254. Women's Voices under Islamic Cultural and Political Structures: What Do Representational Differences Tell Us?

General Conference/V. invisibility: reclaiming our voices and ourselves

Panel

8:00 to 9:15 am

Hilton Minneapolis: Orchestra Ballroom D

Participants:

Hush! Girls Don't Scream (2013) by Puran Derakhshandeh and the #MeToo Movement in Iran *Maryam Zehtabi*

The #MeToo movement, which has recently taken Iran by storm, has exposed multiple personalities for their depravity but has once again underlined the long-standing, multifaceted inhibitions at work that prevented these crimes from being reported earlier. Normalizing the act of speaking openly about sexual assault, however, did not start with the #MeToo movement. For years, Iranian women activists, writers and filmmakers have been advocating for it. In this paper, I will discuss how Hush! Girls Don't Scream by Puran Derakhshandeh paved the way for the outpouring of support for the #MeToo movement in Iran.

The Re-presentation of Gender and Sexuality in Iran's Women Soccer *Parvaneh Hosseini*

During the last decades the participation of women athletes who challenge traditional notion of gender in sports has increased, yet the coverage of the media in presenting, representing and re-presenting gender and sexuality is debatable. I examine the coverage of the Iranian media of female soccer players to discuss how media uses sport to reproduce the traditional notions of femininity and gender against women athletes who do not fit the hegemonic versions of femininity and/or heterosexuality. I argue these female athletes present a fluid notion of gender, as a dynamic relational process, diverse sexuality, and alternative femininity in Iran.

Affective Truths: Epistemic Practices on Indian Twitter *Nashra Mahmood, University of California in Los Angeles*

This paper approaches Twitter news-making as an information generative activity whose intention is to influence, sway, move the intended audience. Under this emotional framework of news-making, I challenge the rational and factual disposition of news while also broadening the category of who is producing the news. Focusing on Indian Twitter's contradictory portrayal of protesting Muslim grandmothers in Shaheen Bagh as dabang dadis (fearless grannies) and Baghdadis or terrorists, I proffer that the online Hindu ecosystem operating under #ShaheenBagh, interpellates Muslim 'dadis' as terrorists, through "circuits of credibility" that amplify a particular version of events as the truth (Hong 2020).

Like A Wrapped Chocolate: Hijab Discourse and Normalization of Sexual Harassment *Esha Momeni, UCLA*

Since its inception in 1979, the Islamic state has spent substantial resources implementing and monitoring sex segregation and mandatory hijab to maintain a puritanical society. Often, these practices of sex segregation and a lack of sexual freedom are blamed for public sexual tension and the prevalence of sexual harassment. Surveying these policies, related cultural productions, and secondary studies on the topic in this paper, I argue that the Islamic Republic's discourse and promotion of hijab have contributed to the sexual harassment epidemic by objectifying and devaluing women's bodies. Additionally, it has fostered interpersonal violence by linking masculinity with violence.

Moderator:

*Ladan Zarabadi*, University of California Los Angeles  
Department of Gender Studies

## 255. Rooted in the Past: Learning from Feminist Histories

General Conference/V. invisibility: reclaiming our voices and ourselves

Paper Session

8:00 to 9:15 am

Hilton Minneapolis: Floor third - Rochester

Participants:

Ellen Coy, Deposed Baptist and Public Nuisance: Race, Gender and Involuntary Commitment in Black Richmond *Shelby Pumphrey, University of Louisville*

This paper explores the life of Ellen Coy, a Black women preacher whose sanity was publicly questioned in the Richmond Planet, a popular African American newspaper. Starting in 1890, the paper traces Coy's decade-long campaign against some of the city's most prominent Black male preachers to understand how Black women used public space to resist involuntary commitment. It explores an understudied dimension of commitment cases concerning southern Black women, and seriously considers the gendered politics of intracommunity surveillance and management. Further, it centers Black women's words and challenges our invisibility within historical conversation surrounding involuntary commitment.

"Can I Hold the Mic?" Narratives of Historical Black Women Educators *Renee Wilmot, Michigan State University*

Black women have used our positionalities as teachers, matriarchs, leaders, and ministers to advocate for liberation. This project asks: (1) What are the historical pedagogical contributions of Black women educators to the field of education? (2) How does their work continue to inform teaching and Black communities? This dissertation utilizes portraiture and a microhistory approach to archival research while balancing Hartman's (2019) practice of reading against the archive to imagine the lives of Black women educators. This dissertation will concretize a new method that I developed which depicts complex stories through layering different forms of nonfiction and fiction texts.

Rethinking Temporality: Indigenous Knowledge within Africanfuturism Through Binti's Journey of (Self)Discovery *Cristina Hernandez Oliver, Texas Tech University*

Since the origin of sci-fi, the genre has mostly been oriented towards Western cosmologies. Recently, however, contemporary authors have begun to acknowledge non-Western epistemologies to rethink the world. I argue that Nnedi Okorafor challenges Western centrality by using her Binti trilogy as a tool for activism and social cohesion by raising awareness of African cosmologies, shifting the focus from Western imaginaries to those of African descent. Throughout my presentation, I follow Binti through her present encounter with the Meduse and her quest to understand her heritage by looking at her people's past, to comprehend the fragments merging together to become herself

## 256. "Rethinking African Girlhoods"

General Conference

Panel

8:00 to 9:15 am

Hilton Minneapolis: Symphony 1

Participants:

"how can I verbalize consent as an adult if I was never taught as a child." *Martha Kakooza, Towson University*

This presentation offers a letter to my younger self in which I explore obedience, autonomy, and consent in relation to the African girl child. Rooted in my subjectivity as a feminist-activist scholar who is as a citizen of a formerly colonised Uganda and presently marginalised Black woman in the United States, I employ African and Black feminist approaches to construct context-specific knowledge of African girl's relational worldviews of obedience, autonomy, and consent. I conclude with ethical and transformative ways of approaching these complexities, accounting for how African girls can negotiate patriarchal power embedded within cultural gendered norms inherent in parenting..

Writing Power: Girlhood and the Bildungsroman in the Ghanian Historical Novel *Sanja Nivesjö, Uppsala University &*



### *University of Salford*

This paper looks at two novels set in historical Ghana, Ayesha Harruna Attah's *The Hundred Wells of Salaga* (2018), and Yaa Gyasa's *Homegoing* (2016). These two novels have in common that they center young female protagonists whose personal development the reader follows in parallel with political and social transformations. Within the frame of the bildungsroman, these novels create space for depictions of girls' and young women's lives, actions, and power where these have not previously been given space. Attah and Gyasa challenge and change whose voice is heard, whose history is worth telling, and who actually impacted historical events.

#### The Race of Consent: Age of Consent in Colonial Kenya *Elizabeth Winifred Williams, University of Kentucky*

In colonial Kenya, the Age of Consent for white girls was several years older than for Asian or African girls. This paper examines the legal and popular discourses surrounding sexual assault in colonial Kenya, asking how such discourses both reflected and shaped attitudes towards childhood among racialized populations. It highlights a curious phenomenon: while imperial rhetoric constructed all Africans as universally childlike, it simultaneously refused to recognize childhood as a distinctive stage in the lives of actual African people. Examining childhood through the lens of sexuality demonstrates the complicated and contradictory meanings of childhood in colonial African contexts.

#### Presenters:

*Elizabeth Winifred Williams*, University of Kentucky  
*Martha Kakooza*, Towson University  
*Sanja Nivesjö*, Uppsala University & University of Salford

#### Moderator:

*Anastasia Todd*, University of Kentucky

#### 257. "We Are Each Other's Medicine": Health Equity Collaborative

General Conference/VI. black and brown covid stories: medical apartheid and inequity

Roundtable

8:00 to 9:15 am

*Hilton Minneapolis: Symphony 2*

Intersections of disability/health/abolitionist/feminist justice, we share our experiences with an ongoing health equity collaborative project, in Allentown, PA, called HEART (Health Equity Activation Research Team) funded by the Patient Centered Outcome Research Institute (PCORI). We model collaboration across community/health network/college-university borders. We place those outside (and/or negatively impacted by) dominant institutional power structures at the center of thinking, living, and acting toward climates of justice. Following intersectional feminist politics of knowledge, decolonizing, and abolitionist practices, we do Community Based Participatory Action Research. "We Are Each Other's Medicine," we practice "Radical Welcome" we develop community and mutual aid.

#### Presenters:

*Carol J moeller*, Moravian University  
*Sirry Alang*, University of Pittsburgh  
*Mary Mitsdarffer*, U of Delaware  
*Hasshan Batts*, Cure Violence Project, Allentown, PA

#### Moderator:

*Carol J moeller*, Moravian University

#### 258. "Women & Queer Representation in Comic Book, Films & Miniseries: Rage or Freedom?"

General Conference/V. invisibility: reclaiming our voices and ourselves

Sponsored Panel

8:00 to 9:15 am

*Hilton Minneapolis: Floor second - Symphony 3*

#OWNVoices originated in 2015 by disabled and queer author Corinne Duyvis. Duyvis humbly used the hashtag to gather stories in which the author shares the same diverse identity as their character(s). #OWNVoices has since grown exponentially, raising questions about identity, (in)visibility, and (mis)representation. This panel will center the evolution of this movement in the world of superhero comics and their adaptation to the silver screen, mini series, and podcasts. We will examine improvements, problems, and new quandaries of issues of (mis)representation and (in)visibility in the "Spider-Verse," *The Falcon and the Winter Soldier* television miniseries, and Marvel Comics' unique series "Voices."

#### Participants:

"Who the hell is Bucky?": Queering the Winter Soldier and #OWNVoices  
*Landon Sadler, Texas A&M University*

In January 2022, Mouse—a fanfiction writer popular on Archive of Our Own—tweeted his frustrations about #OWNVoices, a movement that advocates for stories told by authors who share their characters' identity groups. Mouse spoke of respectability politics and pushback for "not being the right kind of queer." I read Mouse's fanfiction about Marvel's *The Falcon and the Winter Soldier* (2021) with a focus on Bucky Barnes whom Mouse uses as a proxy to explore issues of gender, sexuality, and trauma. Doing so, I ask to what extent #OWNVoices serves queer writers and Marvel, their queer fans.

"Echo's Rage & Resistance"  
*Shenee Simon, S.H.E. Collective, LLC*

Maya "Echo" the love interest of Daredevil was introduced in 1999. Echo an Indigenous, deaf orphan is one of the first female Avenger parallel characters with a disability. Now, twenty years later, her voice is resurrected as a headliner in Marvel Comics limited edition series "Indigenous Voices: "Phoenix's Song" and the Disney *Hawkeye* miniseries as an amputee. This paper will explore the revival of Echo, the reason for revival, the author or her revival and attempts of re/claiming her voice-identity, (in)visibility, and (mis)representation.

"Tangled Web of Women: Representation Across the Spiderverse"  
*Krista Hernandez, Owner, The Marvelous Madames, LLC*

The eight live-action features of the "Spider-Verse" are a microcosm of female progress in comic book films. My primary research has been intensive viewing of the films, totaling approximately 60 hours. This has yielded 11 hours of commentary and analysis with a diverse swath of individuals on my podcast, as well as a critical essay specifically discussing the depiction of women in Sam Raimi's trilogy. My research will show that while the representation of women on screen has drastically improved, continued gatekeeping and selective visibility is evident within the larger narratives.

#### Moderators:

*Shenee Simon*, S.H.E. Collective, LLC  
*Shukri Abdirahman Mohamed*, Syracuse University  
*Shukri A Mohamed*, Syracuse University

#### 259. Care Across Generations: Resistance, Value, and Transformation

General Conference/V. invisibility: reclaiming our voices and ourselves

Roundtable

8:00 to 9:15 am

*Hilton Minneapolis: Floor first - The Gallery*

This roundtable applies intersectional theoretical frameworks to analyze and contextualize the carework performed within and across Black, Indigenous and Latinx community spaces. In doing so, we center testimonios in an effort to highlight the value of knowledges produced from and for communities of color. We pay particular attention to the ways structures of race, gender, and class inform resistance strategies of care across generations. We understand this racially gendered labor as a radical

liberatory practice towards abolitionist visions of family, education, and work.

Presenters:

**Nia Flowers Steinfeld**, University of California, Santa Barbara  
**Nancy Morales**, University of California - Santa Barbara  
**Katherine Maldonado**, University of California, Santa Barbara  
**Joana Chavez**, UCLA

Moderator:

**Jazmin Garcia**, University of Cal., Riverside

### 260. Childcare 3

NWSA

NWSA Special Event

9:00 to 6:00 pm

*Hilton Minneapolis: Floor third - Directors Row 1*

### 261. Exhibitor Booths 3

NWSA

NWSA Special Event

9:00 to 6:00 pm

*Hilton Minneapolis: Floor third - Minneapolis Ballroom EFG*

### 262. The War on Drugs is a War on Women

General Conference/II. burn it all down: activism and advocacy  
Workshop

9:30 to 10:45 am

*Hilton Minneapolis: Boardroom 2*

This workshop will explore the impact of the War on Drugs on women of color, with a special focus on the violation of basic human rights such as access to housing and employment and health care. We will also discuss how the experience of incarceration and other forms of injustice are perpetuated by an imperialist-capitalist-sexist-homo/transphobic structure and how the prison industrial complex serves to move forth the interests of this oppressive system. Finally, we will look at how applying a harm reduction framework can address the wounds caused by an unjust, concerted and sustained attack on our existence/resistance.

Presenter:

**Tanagra M Melgarejo**, National Harm Reduction Coalition

### 263. Breath Better Spent: Living Black Girlhood

Authors Meet Critics (AMC) Sessions

Authors Meet Critics Session

9:30 to 10:45 am

*Hilton Minneapolis: Floor third - Boardroom 3*

Author:

**DaMaris B Hill**, University of Kentucky

### 264. Making Good Journey: Black and Indigenous Call and Response

General Conference/V. invisibility: reclaiming our voices and ourselves

Roundtable

9:30 to 10:45 am

*Hilton Minneapolis: Floor second - Conrad B*

We are a collective of artists, academics, activists, and creators in conversation, with loving attention to Black/Indian relations. This session is a performance of and discussion about a project that we've been working on through the pandemic: a conversation, a collective poem, a performance piece written in the form of 100 word installations over the course of the last two years. Our collective writing is a form of mutual aid—the gift economy of storytelling, call and response, creation begetting creation, messy and dynamic as conversation between relatives, sometimes cacophony, sometimes quiet, kneaded into a sonic ceremonial food.

Presenters:

**Circe Sturm**, The University of Texas, Austin

**Shanya Cordis**, Spelman College

**Kimberly Williams Brown**, Vassar College

**William Felephuk**, Department of Indigenous and Canadian Studies, Carleton University

**Kelsey Dayle John**, University of Arizona

**Reid Gómez**, University of Arizona

Moderator:

**Jessi Quizar**, University of Washington - Tacoma

### 265. Methods of Change

General Conference/III. ain't i a wummon: identity, feminism and ideology

Paper Session

9:30 to 10:45 am

*Hilton Minneapolis: Floor second - Conrad C*

Participants:

I'm Speaking: Strategy, Anger, and the rise of Kamala Harris  
**Aidan Smith**, Tulane University

Kamala Harris' political rise offers an opportunity to consider her strategic deployment of anger in policy and campaign communications. Using Black feminist theory and discourse analysis, I argue that Harris has both been liberated and constrained by identity stereotypes as she strategically navigates spaces and power structures that have historically excluded women of color.

Looking for Pauli Murray in Black Womanism, Civil Rights and the Black Social Gospel - Then and Now  
**Marilyn Ann Batchelor**, Claremont Graduate University

This year marks the 45th anniversary of Anna Pauline "Pauli" Murray's ordination as the first Black female Episcopal priest. From activist to lawyer to educator to rector, Murray's work is still understated, yet she remains relevant today. As Patricia Hill-Collins states, African American women used their voice to talk back, concerning "black women's representation in dominant discourses." Due to this struggle, African American women's ideas and experiences have "achieved a visibility unthinkable in the past." (Patricia Hill Collins)

### 266. Practicing Politics from Unhoused Women's Safety to the Ballot Box

General Conference/II. burn it all down: activism and advocacy

Paper Session

9:30 to 10:45 am

*Hilton Minneapolis: Floor second - Conrad D*

Participants:

Bridging Liberatory Self-Sacrifice and Liberated Well-Being: A Duoethnography with Social Movement Leaders Imagining Solidary Support  
**Lindsay Littrell**, University of Kentucky  
*College of Social Work*

Motivated by concern for the well-being of direct-action activists and a desire to mobilize the support they deserve, this duoethnographic dissertation centers around two extended dialogues with social movement leaders regarding the tensions between the sacrifices necessary to substantively contribute to liberatory social movement work and the well-being necessary to sustain it. Then, we seek, together, to co-discern opportunities for conscientized, accountable social workers to ethically use their skills and resources to partner with frontlines individuals and communities toward an activist well-being that sustains liberatory movement work that leads us, ultimately, toward and into increasing liberation that sustains well-being.

Staying Safe While Unhoused: Women in Skid Row, Los Angeles  
**Folasade Kammen**, The University of Southern California

Skid Row is approximately 50 blocks in the heart of downtown Los Angeles. This section of LA currently contains one of America's largest unhoused populations in a containment zone

intentionally created by the city. Despite its long history, Los Angeles has failed to properly study and understand the core issues that create Skid Row; it remains unsanitary and unsafe with insufficient resources to meet the needs of the changing population. With the population of women in Skid Row growing, more resources need to be directed towards studying and implementing sexual assault prevention to improve quality of life in Los Angeles.

**Thinking Outside the (Ballot) Box: Analyzing the Political Creativity of Black Women-Led Organizations Mobilizing Voters In Baltimore** *Ashley Daniels, Black Girls Vote*

Black Girls Vote (BGV) is a grassroots nonprofit founded in Baltimore, Maryland in 2015 dedicated to mobilizing and educating Black communities to vote, both locally and nationally. The efforts of BGV are part of a long-standing but lesser known tradition in Baltimore with Black women creatively engaging their communities to become politically active—starting with the Progressive Women’s Club founded in 1915 in the midst of the Colored Women’s Club Movement. Using historical data and interviews, we explore the creative ties that bind these two organizations and situate them within the context of theories in political science and Black feminism.

### 267. Women’s Politics: Finding a Way Out of No Way

General Conference/II. burn it all down: activism and advocacy Panel

9:30 to 10:45 am

Hilton Minneapolis: Floor third - Directors Row 2

Participants:

“The School is the Topic at Home and Abroad” – Rebecca Primus Thomas: a Teacher, Church Mother, Reformer, and Activist *Kathryn Angelica, University of Connecticut*

In 1865, Rebecca Primus Thomas traveled from Hartford, Connecticut to establish a freedmen’s school in Royal Oak, Maryland. Taking part in the resistance of the Reconstruction South, Thomas joined a network of educational activists, reformers, and political thinkers. Bolstered by Hartford’s Black community and the Talcott Street Congregational Church, Thomas forged a political voice as a teacher, voter, and church mother until her death at the age of ninety-five in 1932. Her powerful narrative of Black women’s resistance allows us to reshape genealogies of women’s rights histories to include the influences of abolitionism, the Black church, and community activism.

Evidence, Testimony, and Ridicule: Black Women’s Advocacy for Bodily Autonomy *Mahalia A Little, The University of California, Irvine*

Black women in the United States have a fraught relationship with evidence, navigating their vulnerability to sexual violence despite inaction, neglect, or denial from social institutions presented with evidence of their experiences. This presentation connects pivotal testimonies and collections of evidence – from Frances Thompson’s Congressional testimony after the 1866 Memphis Riots, to Anita Hill’s testimony in 1991, to Tarana Burke’s #MeToo Movement. Black women have been at the forefront of U.S. anti-rape activism and advocacy for bodily autonomy. Our testifying to violence is an integral, intracommunally affirming practice, and we continue to tell when faced with apathy and scorn.

Title IX: Divisions and Overlaps in Sex Discrimination Activism *Sherry Boschert, Journalist and author*

U.S. feminists in the 1970s pushed to outlaw sex discrimination in many parts of society by adding “sex” to prohibitions against discrimination based on race, color, or national origin in Title VI of the 1964 Civil Rights Act. Politicians instead created a separate, narrower law: Title IX of the Education Amendments of 1972. This led to other separate laws against discrimination

based on age or disability and sometimes contradictory rules in education and the courts that don’t address intersectional discrimination. Boschert draws on her new book, *37 Words: Title IX and Fifty Years of Fighting Sex Discrimination* (The New Press).

Yvonne Vera’s *The Stone Virgins: A Representation of Women in Zimbabwean Politics* *Gloria Ajami Makokha, Kenyatta University*

Dictator Robert Mugabe ruled Zimbabwe from 1980 to 2018. State censorship produced self-censorship by writers like Yvonne Vera, who nevertheless told Zimbabwe’s story through metaphor. Her novel *The Stone Virgins* is a metaphorical representation of the Chimurenga, or War of Independence, and the little-known Gukurahundi Massacres. This paper highlights Zimbabwe’s story through Vera’s tale of two sisters, victims of the massacres. Their struggle as women to gain independence and identity in the patriarchal society, and the mutilation of women’s bodies, represent the gagging of Zimbabwean mouths so as not to expose the rot in the government that was.

Moderator:

*Sarah B. Rowley, DePauw University*

### 268. Putting Intersectionality into Practice

General Conference/II. burn it all down: activism and advocacy Paper Session

9:30 to 10:45 am

Hilton Minneapolis: Directors Row 3

Participants:

Intersectionality and the Benefits and Shortcomings of Strategic Essentialism and Intersectional Strategic Essentialism *Malia Lee Womack, Purdue University*

Activists achieve successes by strategically essentializing collective identities to gain power and rights. Therefore, this presentation explores the benefits and shortcomings of strategic essentialism to analyze how such an approach is useful in international human rights and activism in general. Yet the approach also has notable limitations that activists and human rights practitioners must address. This presentation documents how activists and human rights approaches that utilize strategic essentialism must be aware of the limits of the approach and apply an intersectional analysis. This presentation analyzes the pros and cons of strategic essentialism and what I define as intersectional strategic essentialism.

Little Interventions Everywhere: Wielding Intersectionality to Reclaim Socialist Feminism *Siiri Elizabeth Koski, University at Albany, SUNY*

Responding to the increased visibility of socialist politics in the United States, this study explores current expressions of socialist feminism by recruiting organizers to speak on their experiences from 2015 to the present. The data reveals socialist feminists use intersectionality to reconcile their feminism with socialism, justify their presence in multiple social justice organizations, and build coalitions across the realm of social justice. The phrase little interventions everywhere is introduced as a descriptor of the resulting characteristic of current socialist feminism and suggests that intersectionality can be used as a bridge to unite allies in social justice and build coalitions.

Prioritizing Wellness: De-stigmatizing mental health, self-care, and love in the BIPOC and LGBTQ+ communities *Gabby Ferrell, University of Southern Connecticut*

This paper discusses the necessity of the prioritization of personal practices of wellbeing in BIPOC and LGBTQ+ communities while addressing the stumbling blocks which prevent us from doing so. We frequently find ourselves fully immersed in the fight toward justice, both directly on the frontlines and indirectly as we navigate this world with

intersectional identities. Between the longevity of the pandemic, patriarchy, foreign affairs, racism, sexism, and countless other -isms, among numerous other issues, we are all drained. This paper is a call for an uprising in mental, emotional, and spiritual care among BIPOC and LGBTQ+ people specifically.

## 269. Youth and the Family: Queer and Trans Issues

General Conference/VIII. queer and trans studies: outlining the places where we find ourselves

Paper Session

9:30 to 10:45 am

Hilton Minneapolis: Directors Row 4

Participants:

“Dildos in My Office”: Pleasure and Body-Positive Sexuality

Education for Queer and Trans Youth *Darla Linville, Augusta University*

Accessing radical dreams about educational settings, and what could be the experiences of queer and trans youth, inclusive of BIPOC queer and trans youth and youth with disabilities, requires looking in places where radical teaching and learning and conspiring with queer and trans youth are happening. Adults in out-of-school settings show up in solidarity with queer and trans youth to support youth desires for learning and critique normative structures that promote heterosexism, cissexism, racism, ableism, and other injustices. Their examples offer opportunities for imagining how teacher candidates could learn to teach about sexuality and gender to better ally with youth.

Disciplining from Family: Gender-Policing and Surveillance of

Trans, Gender Nonconforming, and Nonbinary People *Ash Stephens, University of Illinois at Chicago - Criminology, Law & Justice*

Typically understood to be “protective”, the family is often a site of isolation and rejection for many TGNCNB people. However, much of the analysis of the family in the fields of criminology and queer criminology studies relies on what this paper titles the “bad parents narrative” to connect the criminal punishment system and family isolation of TGNCNB people, particularly TGNCNB young people of color. An abolition feminist analysis that encourages structural analysis of all institutions that police people, particularly the family that is filled with patriarchal notions of gender that particularly harm TGNCNB people, women and femme-identified people.

Troubling the Age of Consent: NAMBLA and the Politics of White Child Sex Panics *Tyler Carson, Rutgers University*

In 1978 a small group of gay activists formed The North American Man Boy Loving Association (NAMBLA). This paper first tracks NAMBLA’s various political stances, on issues such as prison abolition, the age of consent, and free speech. The paper also tracks how NAMBLA’s activism ignited a series of controversies and eventual fractures within and between queer and feminist organizers, including successful calls in 1994 to ban NAMBLA from marching in the New York Pride Parade and to revoke the group’s membership in the International Gay and Lesbian Association.

Reading Into Sleepovers? A Historical Queer Analysis of the Sleepover Environment through Parenting Magazines *Tate Johaneck, The Ohio State University*

To assess the impact of heteronormative language and social pressures by parents regarding sleepovers, I analyzed articles from parenting websites, magazine archives, and newspapers between 1950 and 2020. I will map the transition towards more modernized expectations of identity and analyze patterns to help understand how queer identities have maneuvered themselves to navigate these spaces as a result.

## 270. Responses and Resistances to Rape and Sexual Violence

General Conference/V. invisibility: reclaiming our voices and

ourselves

Paper Session

9:30 to 10:45 am

Hilton Minneapolis: Duluth Room

Participants:

Home Work: Sexual Violence Survivors on the Individual and Relational Labor that Brings Us Home *Brett S Goldberg, Arizona State University*

This paper presents “home work” as the personal and relational labor of actively practicing community and enacting justice that is engaged by survivors of sexual violence in order to come to feel at home in their bodyminds and relationships. This study partners as co-researchers with ten survivors of sexual violence experienced while attending university in Minneapolis and five survivor-advocacy practitioners. To be survivor-centered and uplift survivor-voice, this project is built upon critical ethnography and Indigenous methodologies utilizing semi-structured interviews, walking conversations, and group discussions to co-performatively witness survivorhood between researcher and interlocutors.

Image-Based Sexual Assault or Just Fun and Games?

Uncovering the Invisible Context Around Receiving Unsolicited Nude Photos *Meghan Murphy, Bridgewater State University*

This research examines the context surrounding the receipt of unsolicited nude photographs. Through survey research, this project aims to determine if receiving unsolicited pictures expands Kelly’s (1988; 2017) continuum of sexual violence. College students from a mid-sized public institution were asked questions regarding the context around receiving an unsolicited nude photograph(s). The intersections of power and privilege from the sender often leaves the recipient feeling threatened, unsafe. Although this research shows it is uncommon for students to report these actions to police or their university, many of them do consider this to be a form of sexual abuse and/or harassment.

## 271. Beyond the Myth of Away: Toward a Speculative

Consumption

General Conference/IV. sweet land of liberty: black/brown land use, ecology, ancestral roots, and waters

Panel

9:30 to 10:45 am

Hilton Minneapolis: Marquette 1

Participants:

“‘Certainty of the Flesh’: Archetypes of Wholeness” *Ayana Jamieson, Cal Poly Pomona*

This paper introduces Somatescape, that draws on privileging Black feminist lived experience and embodied conditions that disrupt the consumption and domination of others and the natural world. She revisits and extends patterns from Octavia E. Butler’s life and works to redefine the archetypes of myth, self/other, Shadow, and symptom as interstitial potential.

“Surface Tension: Foodways, Fractals, and Indigenous Cosmologies” *Cassandra L Jones, University of Cincinnati*

Cassandra Jones explores the tension between Indigenous cosmologies, nature’s fractals, and foodways of the anthropocene as liberatory speculative technologies. Using the framework of palimpsestic memorialization, she constellates the vibrations of drums as heartbeat, vegetal responses to vibration, and cultural memory of music and food to reexamine cultural realities that exist, yet are ignored, dismissed, and relegated to that space of metaphor, pretense, and the fanciful.

“Alternatives to Walking Away: HistoFuturism, Radical Speculation, and Spaces of Change in Merrill, Le Guin, and



Butler” *Shelley Streeby, University of California, San Diego*  
Shelley Streeby analyzes memory-work of Judith Merrill, Ursula K. Le Guin, and Octavia E. Butler as speculative consumption involving the labor of collecting and working over massive amounts of memory-material that now comprise their Papers. She suggests all three explore alternatives to the “walking away” that ends Le Guin’s story “The Ones Who Walk Away from Omelas” (1973). Streeby situates Butler, Merrill, and Le Guin as what Butler named Histo-Futurists, whose memory-work of archive-making and reimagining spaces and places for archives, books, and knowledge-production actively contributed to their world-making and imagining otherwise environments, ecologies, and relations to the more-than-human world.

Moderator:

*Moya Bailey*, Northwestern

## 272. Lesbian Space and Cultural Production

General Conference/VIII. queer and trans studies: outlining the places where we find ourselves

Paper Session

9:30 to 10:45 am

*Hilton Minneapolis: Marquette 2*

Participants:

“A Leak in History:” Lesbian Feminist Poetry as Historical and Political Knowledge *Elena Gambino, Rutgers University*

This paper theorizes the role of poetry as a distinct strategy for plotting historical knowledge, especially as it was developed by lesbian feminists between 1970 and 1990. I reconstruct the emergence of poetry as an anti-positivist, speculative form of history-telling – a kind of “critical fabulation” – that links lesbian feminist understandings of eroticism across difference, political coalition-building, and transformative political change. To understand lesbian feminist modes of political theorizing beyond their “haunting” presence in feminist theory, I argue, is to see how the connections between history, erotic possibility, and politics are emplotted in and through poetry.

‘The Lesbian Bar Project’ and Advocating for Queer Spaces During the Pandemic. *Ruxandra V. Marcu, Iowa State University*

In the 1980s, there were approximately 200 lesbian bars across the United States. That number decreased to roughly 20 bars by the year 2020. While gay bars catering to men have remained prolific in numbers, lesbian bars have all but disappeared. This paper examines *The Lesbian Bar Project*, a short documentary created in 2021 highlighting the impact of the pandemic on lesbian communities. Part documentary, part activism, part oral history; *The Lesbian Bar Project* raises the question of who lesbian bars serve, how we define their value in today’s world, and what it means to lose these spaces.

## 273. Black Queer Politics

General Conference/VIII. queer and trans studies: outlining the places where we find ourselves

Paper Session

9:30 to 10:45 am

*Hilton Minneapolis: Marquette 3*

Participants:

Ethical Relationality and Dreams-as-Investments in *The Gilda Stories* *Samantha King-Shaw*

If modes of relationality constitute investments in futures, Jewelle Gomez’s *The Gilda Stories* offers a framework for ethical relationality capable of investing in otherwise future worlds. Reading *The Gilda Stories*, a queer, Afrofuturist text, in conversation with Donna Haraway, Kara Keeling, José Esteban Muñoz, Karen Barad and Ashon T. Crawley, I argue that Gomez offers a model to think of otherwise relationality and freedom dreams as investments in otherwise futures and different worlds

of sociality with the potential to become liberatory and more just.

Queer Black Collectivity: Danez Smith’s *Homie as Black Queer Feminist Praxis* *Rachel Orvella Smith, University of Michigan*

Danez Smith’s *Homie* (2020) poetically theorizes the collective worldview of Black queer life. In this essay, I close read their poems, “on faggottness” and “shout out to my niggas in Mexico,” to argue for Smith’s vision of Black liberation as a queer process based on collectivity and malleable identity categories. Both the form and the affective and signifying content within the collection theorize the praxis of Black queer communities by centering, but not essentializing, Smith’s experiences as a Black, Queer, Poet. This argument is theoretically grounded in theories from Alexis Pauline Gumbs, Marlon T. Riggs, and Henry Louis Gates.

black : open — Toward Black, Queer, Feminist Poethics of Polyeroicism *Jordan Victorian, University of California, Santa Barbara*

Imagine: poetics of polyeroicism: a black queer feminist framework for building liberatory theories and politics of/beyond “nonmonogamy.” This presentation uses ‘poetics’ as a lens to address black and nonmonogamous sexuality. Black queer feminism critically reorients us toward black sexuality (maligned within economies of dispossession) and nonmonogamy (devalued under sexual normalcy) as actually generative resources. Poetics of polyeroicism challenge institutionalized monogamy and racism’s universal “truth” of sexuality—encouraging instead constant renegotiation of sexuality through erotic practices, cultural criticism, and social transformation. Critically black, thus open, poetics of polyeroicism invite us to reclaim eroticism as ours: a genesis of liberatory politics.

## 274. Bridging Borderlands Epistemologies: Falestinyat and Chicanx Scholarship in the Journal of Chicana/Latina Studies

General Conference/VII. writing, researching, and thinking beyond race, place, and space

Roundtable

9:30 to 10:45 am

*Hilton Minneapolis: Marquette 4*

Invite a reflexive conversation to address how the Chicana/Latina Studies, the *Journal of Mujeres Activas en Letras y Cambio Social* may: 1) bridge decolonial epistemologies, *nasawyya/feminista* methodologies, worldly pedagogies of resistance, and lived experiences of Chicanas/Latinas, Indigenous women of the Americas and Falestinyat and 2) cultivate a space of pluriversal collaborations that will disrupt the totality of the universal while cultivating solidarity, the indivisibility of justice, resistance and *sumoud* across US, Mexico, and Palestine. The co-moderators will conclude this conversation with the production of a collective proposal to conceptualize a special issue to include Arabic and the scholarship of Falestinyat.

Presenters:

*Rabab Ibrahim Abdulhadi*, San Francisco State University

*Judith Flores Carmona*, New Mexico State University

*Sonya Alemán*, University of Texas at San Antonio

*Georgina Badoni*, New Mexico State University/College of Arts & Sciences

Moderator:

*Manal Hamzeh*, New Mexico State University/College of Arts & Sciences

## 275. Reaching Out and Across for Informed Solidarity: The Unfinished Business of Reclaiming the Female Body and Voices

General Conference/VII. writing, researching, and thinking beyond race, place, and space

Panel

9:30 to 10:45 am

Hilton Minneapolis: Marquette 5

Participants:

A History of Namibian Feminist Resistance: The 2020 Feminist Movement #ShutItAllDown and Its Antecedents *Martha Ndakalako, Gustavus Adolphus College*

This paper looks at the nation-wide protests against sexual gender-based violence and femicide, organized on social media under the hashtag ShutItAllDown, in Namibia, October 2020. While #ShutItAllDown is a local movement, it is also rooted in transregional southern African feminist politics and is in conversation with global activism against police brutality toward Black people and people of color (#BlackLivesMatter and #EndSars), and violence toward womxn (#MeToo). This historical essay situates the #ShutItAllDown movement, its social media conversations, symbols and slogans, and theoretical underpinnings within earlier local and transnational feminist and women's movements, and the global feminist conversations that shaped them.

Digital Feminism in China: Obstacles and Linguistic Activism *Jun Lang, Pomona College*

The #MeToo movement spurred a global wave of digital feminist movement against structural sexism. This wave of feminists' connective actions has awakened a new generation of Chinese women to voice their scathing criticisms of misogyny and patriarchal system. Although supported by transnational feminism and propelled by global connectivity, digital feminist movements in the Chinese context are confronted by local surveillance and information control, and Chinese women challenged hegemonic gender politics through their linguistic activism and discursive self-empowerment. This paper discusses the Chinese feminist endeavor from a linguistic and a socio-technological perspective, calling for urgent and required actions of institutional change.

The Promise of Liberation and Limits of State Feminism *Shuangting Xiong, University of Oregon*

"State feminism" is a term to describe the state's effort to improve women's political, economic and social status. In practice, however, such effort was often slow in effect and limited in reach, and women were subjugated to performing both public duties and domestic work. Using a literary text A Brief Biography of Li Shuangshuang (1959) featuring the dilemma of the "double shift," this paper looks at the history and legacy of state feminism in women's emancipation in China and bring it in dialogue with the second-wave feminism's critique of statism as well as recent theoretical intervention by social reproduction theory.

The Home for Whom We Long: Accounting for Nostalgias in A Simple Life (2011) and Roma (2018) *Kwan Yin Lee, University of Oregon*

A Simple Life by Ann Hui and Roma by Alfonso Cuarón are semi-autobiographical works constituting the looks filmmakers raised by female domestic workers cast backwards. While marked by private nostalgia, they are both internationally acclaimed. The films' success arguably shows a collective longing for a home where love prevails despite precarity and oppression. This longing conditions every homecoming/making attempt as female domestic workers continue to be lauded yet scorned for the upkeep of homes meant for others' comfort. This paper therefore seeks to dismantle the hold nostalgic visions pertaining to domesticity have on our imagination.

Moderator:

*Shuangting Xiong, University of Oregon*

## 276. Liberatory Ecologies: A Dialogue on the Intersection of Climate Justice, Reproductive Justice, and Place

General Conference/IV. sweet land of liberty: black/brown land

use, ecology, ancestral roots, and waters

Roundtable

9:30 to 10:45 am

Hilton Minneapolis: Marquette 6

As a rapidly changing climate reshapes our world, climate justice scholars advocate for communities and people most impacted by climate change, a consequence of compounding systems of oppression. This panel argues for scholars to center reproductive justice as a framework in order to engage the depth and breadth of climate change vulnerabilities and inequalities. Panelists will engage with legacies of climate exposure, uneven development, and energy and resource inequalities that have disproportionately impacted Black and Indigenous communities globally. The panel argues that by centering reproductive justice, feminist scholars can conduct climate justice research and advocacy that can yield anti-oppressive outcomes.

Presenters:

*Bryttani Wooten, UNC-Chapel Hill*

*LaToya Eaves, University of Tennessee - Knoxville*

*Aida Guhlincozzi, University of Missouri*

*Danielle M Purifoy, UNC Chapel Hill*

*Nikki Luke, University of Tennessee, Knoxville*

*Priscilla McCutcheon, University of Kentucky*

Moderator:

*LaToya Eaves, University of Tennessee - Knoxville*

## 277. Freedom Pedagogies: Teaching as Liberatory Practice

General Conference/I. teaching to transgress: education from the classroom to the streets

Paper Session

9:30 to 10:45 am

Hilton Minneapolis: Marquette 7

Participants:

Black Women's Scholar-Activism: A Qualitative Study of Black Women's Liberatory Pedagogies Among K-12 Educators *Alannah Sheri Caisey, University of Pittsburgh*

This manuscript centers the importance of acknowledging the history of scholar-activism by Black women and identifies the ways that this history influences the practices of Black women teachers using liberatory pedagogies with K-12 students contemporarily. Intellectual activism expands the possibility for engaging in dual forms of truth telling, allowing marginalized people to produce oppositional knowledge for their own survival. Understanding how Black women's liberatory pedagogies are implemented through the lens of a Black feminist epistemology decentralizes the power of the dominant curriculums and pedagogies that are left unchallenged.

Radical Space of Possibility: Transgressive Stories of Teaching and Learning in Abbott Elementary *Miranda Michelle Findlay, Oregon State University; Erica De Sutter, Oregon State University*

Quinta Brunson's ABC mockumentary Abbott Elementary brings viewers into the world of an underfunded Philadelphia grade school to push back against the myths of what it means to be an educator in the U.S. public school system. Abbott embodies several concepts discussed in bell hooks' Teaching to Transgress, amplifying and delivering these ideas to its broad audience. In highlighting the power of pleasure as pedagogy, teaching for liberation, and critical community development, Abbott provides possibilities for solidarity between those who identify with the depicted experiences and those who may be encountering these struggles for the first time.

Really tho', the streets come to the classroom. Black Feminist K12 teaching after a Pandemic. *Keisha Davenport,*

*Cuyahoga Community College*

bell hooks and Black Feminist standpoint is my foundation as an

educator, which, inspires how and what I teach in my urban classroom. This school year we returned to our building after remote learning and teaching for a year and a half. However, the precarity of my student's socioeconomic realities didn't magically disappear. In fact, many of my students are in more precarious situations than they were before because the pandemic exacerbated their situations. Our post-pandemic existence requires the love and transgression of hooks' radical call to action of the classroom as resistance.

Teaching to Transgress: Creating Pathways for Black Girl Freedom, Inquiry, and Belonging *Sabrina Curtis, The George Washington University*

This paper highlights the pedagogical choices involved in facilitating Black Girl Politics, a literacy collaborative that explored the civic and political histories of Black women and to examine how Black girls enact their civic identities. Drawing on frameworks for Black feminism, (Collins, 2000); Black girlhood (Brown, 2007); and democratic education (hooks, 1994; 2003; Freire, 1970/2000; Greene, 2000), I discuss how Black girls experience hyper(in)visibility in relation to my sense of dislocation as a community-engaged scholar. I close with the implications of teaching to transgress (hooks, 1994) to foster Black girl freedom in the midst of dual health and racial pandemics.

Moderator:

*Esther O. Ajayi-Lowo*, Women's Research & Resource Center

## 278. From Guilty Party to Changemaker: The Case Study of A Fraternity's Transformation

General Conference

Workshop

9:30 to 10:45 am

Hilton Minneapolis: Marquette 8

Co-facilitators Dr. Ada Cheng and Kevin Cane are collaborators working with Greek organizations on the UIC campus. We would like to present a case study of a nationally incorporated fraternity that went from being in trouble to being chosen as the model fraternity for the whole fraternity and sorority life community on campus in 2022. How did this transformation occur? This workshop provides an opportunity for us and students to discuss their collective efforts these past three years. This group provides an excellent case study to reexamine conversations on cancel culture, accountability, restorative justice, and gender-based violence.

Presenters:

*Ada Cheng*, Northwestern University

*Kevin Cane*, University of Illinois at Chicago

Moderator:

*Ada Cheng*, Northwestern University

## 279. hooks, hope and Black feminism: Finding voice for the reimagined university

General Conference/V. invisibility: reclaiming ourvoices and ourselves

Roundtable

9:30 to 10:45 am

Hilton Minneapolis: Marquette 9

Institutions of higher education are embedded in neo liberal social structures with long histories and legacies of colonialism (Bhambra, Gebrial & Kerem Nisancioglu, 2018), so the question arises, can institutions of higher education be free of patriarchal domination, racism, and other forms of oppression. This round table will focus on the relationship of voice, knowledge, power and transformational feminist politics, as proposed by hooks, and apply it to the presenters social justice work in different spaces within and outside of the institution.

Presenters:

*Cassandra Kay Pegg-Kirby*, Kent State University Women's Center

*Amoaba Gooden*, Kent State University

*Chazzlyn Jackson*, Kent State University

*Charmaine Crawford*, Kent State University

Moderator:

*Charmaine Crawford*, Kent State University

## 280. Religious and Cultural Forms of Resistance

General Conference/II. burn it all down: activism and advocacy

Paper Session

9:30 to 10:45 am

Hilton Minneapolis: Orchestra Ballroom A

Participants:

Dancing a Transcultural Activism: Janet Collins's Biblical Dances *Jessica Friedman, Northwestern University*

African American modern dancer and ballerina Janet Collins's "Spirituals" suite (1947) and "Genesis" (1965) mobilized themes from Judaism and African American Christianity, resulting in a (re)negotiation of race, gender, and religion. She used the transcultural resonances of these dances to advance an anti-racist and feminist activism. This paper presentation interrogates how she troubled simple claims of cultural particularism or universality. It argues that Collins blurred rigid identity categories in her biblical dances due to her choreography and abstracted corporeality in tandem with critical reception informed by her contemporary milieu.

"Lan Narhal": Sheikh Jarrah Murals and Muna El-Kurd's Activism as a Form of Sumud *Ruba Akkad, Texas Christian University*

This paper argues for Muna El-Kurd's activism in Sheikh Jarrah as well as her documentation of the constant repainting of murals after settler defacement as a form of Sumud, a steadfastness attributed to Palestinian women's resistance. I reconfigure and situate this Sumud in conversation with Black studies scholars bell hooks and Christina Sharpe to emphasize shared survival and healing tactics both inside and outside the homeplace. While many studies focus on art on the apartheid wall, I focus on art on the walls of homes as a radical claim to the land as homeplace in resistance to Israeli settler-colonialism.

Renegotiating Liminal Spaces: Catholic Nuns as Spiritual and Feminist Activists *Emily Lauletta, Claremont Graduate University*

This paper and presentation will draw upon three theoretical frameworks; Womanism, Indigenous feminism(s), and spiritual activist theory as written by Gloria Anzaldúa. Throughout the presentation, I will discuss two case studies of activist nuns and how their actions share commonalities (or do not share commonalities) with spiritual activists based on the above frameworks. Given Anzaldúa's commitment to deconstructing binaries, I do not label these women as spiritual activists or not, but instead discuss the implications and liminality of striving for social justice while also maintaining a commitment to the Catholic institution.

'We Used to Say Even Mary Had a Choice': Abortion Activism Pre- and Post-Roe *April Lidinsky*

bell hooks centers the role of reproductive rights — and justice — to "everybody's" feminism. With Roe eviscerated, what lessons from the past must we "burn down," and which might we want to re-ignite? Inspired by hooks' and SisterSong's intersectional reproductive justice approach, I offer surprising insights from dozens of interviews I am conducting with abortion-access activists who began their work before the Roe v. Wade court decision, and persist, still.

## 281. Remembering Black Girlhoods: Digital Black Girls' Online Media Archive

General Conference/V. invisibility: reclaiming ourvoices and ourselves

Workshop

9:30 to 10:45 am

Hilton Minneapolis: Orchestra Ballroom B

This workshop will contribute to the collections of Digital Black Girls (DBG), an online archive of media created for, by, and about Black girls. DBG was born from the co-founders' shared sense of urgency around finding media that reflects Black girls' experiences and collecting these media artifacts on a platform that prioritizes the preservation of Black memories instead of profit. As a nascent archive, DBG is looking to build and grow its collections. During this workshop, DBG invites participants to share photographs, videos, audio recordings, and visual art that represent everyday Black girlhood to include in its online collections.

Presenter:

*Ashleigh Greene Wade*, University of Virginia

## 282. Teaching in a Time of Sickness: Navigating a Post-COVID Academic Anthropocene

General Conference/VII. writing, researching, and thinking beyond race, place, and space

Panel

9:30 to 10:45 am

Hilton Minneapolis: Orchestra Ballroom C

Participants:

Creating Connection, Building Spaces: Mentoring Graduate Students on Creating Liberatory Spaces *Andres C. Lopez*, Carleton University

In Teaching to Transgress: Education as the Practice of Freedom, bell hooks posits that the purpose of education is to create liberation. Building space for students to practice having hard conversations with one another, and how to talk through their differences is central to building both connection among students as well as a classroom space that has the potential to be liberatory. In this paper, I discuss how graduate pedagogical mentorship is essential to shifting learning spaces away from colonial modes of education and instead towards a kinship model that requires all class participants engage in co-building the space together.

Digital (dis)connecting: transgressive pedagogies against big data *Hina Shaikh*, University of Florida

In this paper I begin with analyzing the extractive, consumptive, and exploitative ways that big data technologies, such as Zoom, have flourished in the shift towards online teaching. I then juxtapose that shift against the ways that bell hooks describes teaching as communal and always holding the potential for freedom. I ask: how do we move beyond the corporatized solution to remote teaching?

Change of Plans: Unconventional Trajectories for Engaged Pedagogies *Kali Furman*, Oregon State University

In Teaching Critical Thinking: Practical Wisdom, bell hooks writes of coming to understand her purpose in creating learning communities and her fears in fulfilling this task. In this paper, I grapple with the understanding of my purpose as a critical feminist educator who is navigating the neoliberal academy in a post-COVID job market marked by scarcity and precarity. I question the traditional narrowly-defined paths to success in academia and ask what possibilities lie in unconventional trajectories for engaged pedagogies.

Parts of the Whole: Creating Community in the Classroom *Rebecca Lambert J. Lambert*, Syracuse University

In Teaching Community: A Pedagogy of Hope, bell hooks writes that "education is about...wholeness" (43). The ability of the teacher to bring their whole self into the classroom is critical to creating community in the classroom. But, what does wholeness look like in another year of a pandemic when teachers only see partial faces in the classroom? What does wholeness feel like when the teaching role is temporary? In this paper, I explore the

broader application of hooks' sentiment as I consider the ways in which a yearning for wholeness shaped my approach to creating community within the post-COVID classroom.

## 283. Working for Ourselves: Third World Women addressing global challenges

General Conference/VII. writing, researching, and thinking beyond race, place, and space

Roundtable

9:30 to 10:45 am

Hilton Minneapolis: Orchestra Ballroom D

For many years, women from the so-called Third-World have been silenced or left at the margin of some feminist spaces. The silencing is more potentially felt in non-feminist research spaces. This roundtable brings us together to discuss our shared and unique experiences within the research space as women of color from Africa, the US, and Mexico. We ask how to reclaim ourselves, as women whose narratives are not represented in our labs, departments and fields, as we write and research across race, place, and space. We ask how to build a narrative that is inclusive, and that represents our realities

Presenters:

*Aurelie Maketa*, University of Montreal

*Karen Awura-Adjoa Ronke Coker*, UNIVERSITY OF FLORIDA

*Claudia Diaz*, UNIVERSITY OF FLORIDA

*Porshe Chiles*, UNIVERSITY OF FLORIDA

Moderator:

*Ange Asanzi*

## 284. Trans People Are Doin' It For Themselves: Exploring Trans Activism across Community

General Conference/VIII. queer and trans studies: outlining the places where we find ourselves

Sponsored Panel

9:30 to 10:45 am

Hilton Minneapolis: Floor third - Rochester

Panelists draw on ethnographic research and textual analysis of transgender and gender variant access to gender affirming health care, organizing in rural queer communities, queer and trans pride parades, and community organizing. Demonstrated and interrogated through the individual papers, these frameworks and practices allow queer communities to find, as one paper names "resistance on the other side of freedom" and situate local and international trans rights issues within a global queer discourse.

Participants:

Breaking Performative Politics of Care: Community and University Strategic Work To Address Gender-Affirming Care Disparities in Fresno *Katherine M Fobear*, California State University, Fresno

This paper unpacks the research and strategies used to address transgender and nonbinary health disparities in the Central Valley. The strategies presented will interrogate how community and university (specifically faculty, students, and staff) worked together to challenge Fresno State's policies around providing gender-affirming care at their student health and counseling center. The research and the community connections worked to push back against the troubling history of Fresno State's disregard for transgender and nonbinary students rights and access to resources. Central to all of this is the question of what does it mean to "care".

Finding Ourselves in Rurality: Trans and Queer Student & Scholar Activist Positionalities in Rural Spaces *Carey Jean Sojka*, Southern Oregon University; *Raven Reyes*, Southern Oregon University

As student and professor scholar/activists, this paper addresses ways we have found ourselves in relation to a rural trans and queer organizing project. We discuss how we have struggled and



found hope in trans activism throughout the pandemic and our current political climate; the ways rural organizing has shaped our racial, gender, sexual, disability, and other positionalities; and how this work has connected to our scholarship. We thus address our own rural trans and queer identities in “finding resistance on the other side of freedom” by outlining our stories of the activist spaces where we continue to find ourselves.

**A Tale of Two Pride Parades: Queer Discourse, Activism, and Visibility in Nepal** *Jessica Vantine Birkenholtz*

Early LGBT activists in Nepal aligned their burgeoning community with a centuries-old Hindu festival procession, Gai Jatra, that both commemorates death and satirizes life. In 2019, Nepal instituted a second standalone Pride parade that is a celebration of queer visibility and subjectivity but also a protest of both dominant heterosexual, cisgender society and the older Gai Jatra parade. I use participant observation, interviews, and media accounts to present the first scholarly account of these Pride parades and address questions of queer activism, (in)visibility, and how and where Nepal’s queer (especially transgender) community members situate themselves within local and transnational queer discourses.

**Speculating and Practicing Autonomous Trans Healthcare** *Alex Barksdale, University of Arizona*

Trans people have been relying on themselves to meet their own and each other’s health needs. I theorize trans do-it-yourself (DIY) as a form of resistance to biopolitical management and neglect. Seeking to go beyond the individual in DIY practices, I examine activist demands for as well as speculative visions of trans health justice. I situate DIY and radical trans health activism within autonomous health movements and the histories of feminist, queer, and BIPOC health movements. I highlight the survival uses of DIY trans health and its radical potentials and the need for collective autonomy fought for by collective means.

Moderator:

*Miles Feroli*, Eastern Kentucky University

**285. Queer Time and Queer Affect**

General Conference/VIII. queer and trans studies: outlining the places where we find ourselves

Paper Session

9:30 to 10:45 am

*Hilton Minneapolis: Symphony 1*

Participants:

**Debt and Queer Time in Melancholia** *Seulgiye Kim, Texas A&M University*

In this paper I seek to argue that the main character’s melancholia and her idiosyncratic understanding of time in Lars Von Trier’s *Melancholia* have the power to resist and overthrow the very system that produced them in the first place. Her experience of time as a melancholic subject represents what has been largely known as “queer time” where it helps to contradict the time of capital and to challenge the normative understanding of time as progress.

**Queer Worldbuilding: Imagining a Queer Otherwise through Young Adult, Fantasy LGBTQ Literature** *V Millen, University of Illinois at Urbana Champaign*

The recent push for diversity in Young Adult (YA) literature has seen the proliferation of novels featuring BIPOC and queer characters, allowing more readers to see themselves represented on the pages of the books they read. By focusing on a subset of YA fiction, LGBTQ fantasy literature, I argue that reading works of fantasy in which queerness is the norm serves as a restorative and reparative space in which reading a work of fantasy allows LGBTQ youth to build their own queer worlds and imagine queer spaces beyond the constraints of lived reality.

“This is our house and you’re coming into it”: Affects,

**Embodiment, and Social Production** *M Benitez, Portland State University*

Utilizing ethnographic and auto-ethnographic research this paper focuses on the experiences of Z, a non-binary, mixed-race trades worker as they reflect on how they navigate the ‘affects of labor,’ specifically harassment, bullying, and fear, and the multiple strategies they enact to survive within a white cis-male dominated labor field. Bringing together Z’s experiences with women of color feminisms, queer of color theory, labor, and critical affect theory, this paper analyzes how work works on laborers and how it forms and transforms us at the affective and social level.

**286. Stories from Black Mother Academics: Combatting Silence(s) through Storytelling**

General Conference/V. invisibility: reclaiming our voices and ourselves

Panel

9:30 to 10:45 am

*Hilton Minneapolis: Symphony 2*

Participants:

**From the Bench: Reflections from a Black Feminist Jurist** *Nghana Lewis, Tulane University*

My presentation draws upon my observations a district court judge. These observations give voice and visibility to the challenges associated with being an advocate for change in the sociopolitical conditions that subjugate black women and children and being a judge, who, presumptively, is ethically bound not to see the fault lines of race, class, and gender that impact the operations of America’s criminal legal system. A documentation of my lived experiences and informed by the theories and conditions that have shaped black feminist thought, my journal provides entry points for examining the discursive interrelations between black feminism and judicial activism.

**Notes For My Children (and My Nineteen-Year-Old Black Girl Self)** *Regis Fox, Florida Atlantic University*

My personal meditations on embodiment, self-presentation, and violence remind me that certain histories of our bodies are easier to reclaim than others. My presentation returns to an autobiographical piece of writing about a sexual assault I experienced as an undergraduate student. I’d like to take up that story again now, as a mother and an English professor, to consider intersections between narrative and healing, and between silence and privilege. What has the withholding of this story made possible for me? What might opening up mean for my children? Can the stories we tell about violation and consent generate socio-political change?

**Black Girl to the Rescue: Black Girlhood & the Figure the Superhero** *Sika Dagbovie-Mullins, Florida Atlantic University*

As I watch my daughter consume images of smart, powerful, and strong black girl superheroes, I think of how black girls and women are frequently positioned as always already strong in popular culture. My presentation considers these images alongside recent publicized incidents of black girls being handcuffed, arrested or savagely beaten by white male police officers. I put these narratives side-by-side (my daughter’s consumption of black superhero texts, the strong black woman trope, and police violence against black girls who get read as adults), in an attempt to think about the double-edged sword of black girl strength, superheroic and otherwise.

Moderator:

*Manoucheka Celeste*, University of Illinois Chicago

**287. Weaving the Maps: Tales of Survival and Resistance**

General Conference/V. invisibility: reclaiming our voices and ourselves

Sponsored Panel

9:30 to 10:45 am

Hilton Minneapolis: Floor second - Symphony 3

This multimedia performance has four movements. The first focuses on symbolic and actual processes of un/veiling within the context of historic, Orientalist and neoliberal power structures currently at play in the Middle East and North Africa. The second focuses on gendered bodies as sites of violence, and the third on narratives of crossing, displacement and forced migration. The last focuses on the future and examines the challenges of remaking life and stitching survival from the fabric of women's experiences and memories. It weaves the maps of resilience and resistance and traces the sites/routes for creating systems of accountability and solidarity.

Moderators:

*Isis Nusair*, Denison University

*Cara Hagan*, The New School

*Laila Farah*, DePaul University Women's and Gender Studies

**288. Women's Identity in Film and TV**

General Conference/III. ain't i a wummon: identity, feminism and ideology

Paper Session

9:30 to 10:45 am

Hilton Minneapolis: Floor second - Symphony 4

Participants:

Grey's as Governmentality: Neoliberal Co-optation of Feminist Television *Alison Frisella, Lesley University*

This presentation considers the role of the television series, Grey's Anatomy, in uplifting a postracial, neoliberal feminism. Drawing on the existing literature on the show's "racial logic" (Warner, 2015) and utilizing Zeisler's (2016) critique of marketplace empowerment feminism, I explore the role of neoliberal feminism in co-opting and pacifying liberatory feminisms. Further, I argue that feminist media which promotes these ideas functions as an instrument of neoliberal governmentality (Foucault, 1978)-- setting the agenda for what kinds of feminist liberation are possible.

Maiden, Mother, Crone: Aging and the Only Girl at the Apocalypse *AJ Castle, Stony Brook University (SUNY), Women's Gender, and Sexuality Studies*

Popular sci-fi action films are often limited in their definition of woman. In reaching for simplicity and universal definitions, archetypes form providing incomplete and often problematic images of existence. There is a circular blurring where we wonder if archetypes are represented by lived experience or if lived experience is created by archetypes. In this messiness, there is space for discussion, analysis, and expansion. Through a close viewing of key women characters at the intersection of sci-fi/action/horror films we can unpack the technologies of gender around aging, identity and exceptionalism and work towards expanded representation and definitions of woman.

"I Don't Mean This in Any Way to Sound Feminist":

Visualizing Rural, Working-Class Feminism in a Contemporary Television Series *Lillian M Nagengast, The University of Texas at Austin*

FarmHer—a weekly documentary-reality series that airs on RFD-TV—is the latest television series that attempts to capture the lives of farm women across the United States. In this attempt, FarmHer not only shapes the story of each female farmer it features, but it also represents a particular brand of rural, working-class feminism. In this paper, I explore the principal elements of FarmHer's construction of this feminism. I argue that while FarmHer's feminism represents more "empowering" aspects of rural, working-class womanhood, its subjects are often reluctant to branch out beyond white heteronormativity and essentialist ideas of feminism.

**289. We Been Speculative: Black Speculative Method as Truth**

**Telling**

General Conference/V. invisibility: reclaiming our voices and ourselves

Panel

9:30 to 10:45 am

Hilton Minneapolis: Floor first - The Gallery

Participants:

Rewriting Sapphire: How Lovecraft Country Creates Insurgent Grounds for Black Women to embrace Power and Monstrosity *Chelsea Osademe, University of Minnesota*

An analysis of Lovecraft's Country's episodes "Strange Case" and "I Am" are paramount to understanding Hortense Spillers' "hieroglyphics of the flesh," Saidiya Hartman's "afterlife of slavery," and Christina Sharpe's "monstrous intimacies". This essay analyzes how Lovecraft Country explores notions of gender, power, Blackness, and monstrosity through the creation of a speculative world that allows Black women to name themselves. In this world, the characters Ruby and Hippolyta resist "traditional symbolics of female gender" and the monstrous intimacies that animate black life/living in order to "rewrite a radically different text that embraces the female as social subject" (Spillers 80).

"These people are our family": Critical Fabulation, Narrative Time, and the Family Tree in Yaa Gyasi's Homegoing and Maisy Card's These Ghosts Are Family *Joanna Davis-McElligatt, University of North Texas*

In this talk, I explore the function of what Saidiya Hartman's "critical fabulation" in Yaa Gyasi's Homegoing and Maisy Card's These Ghosts Are Family. Described by Hartman as "fashioning a narrative" that embraces the "conditional temporality of 'what could have been,'" critical fabulation is, as Lisa Lowe argues, "a different kind of thinking, a space of productive attention to the scene of loss." I argue that Gyasi and Card, in their imaginings of the space-time of transatlantic Black diasporic family trees, intentionally blur the real and fictive as a means to, as Hartman notes, "make visible the production of disposable lives."

For Layleen (Take Two) *Jasmine Baxter, University of Minnesota Twin Cities*

"For Layleen (Take Two)" explores how mourning--especially when paired with demands for justice, visibility and inclusion--can be an extractive source of value that leaves trans people laboring before and in death. This exploration generates important questions about how we shift from grieving in a restrictive neoliberal human grammar to a space that prioritizes creativity, invention, relationality, and, necessarily, curiosity about the stability of anti-blackness and boundaries between life and death. Possible answers are revealed through a biomythographical imagining of Layleen's wake--an entanglement of dreams, myths, and histories that allows us to (re)read how we can live/mourn/exist together.

What if Parable of the Sower had footnotes? : Speculative research as a means of combating techno-solutionist experimentation. *Kristen Reynolds, University of Minnesota*

Primarily working with Octavia E. Butler's histofuturism and and Ruha Benjamin's thoughts on speculation as experimental method, I explore the short- and long-term possibilities and consequences of techno-solutionist experimentation. Using a mixture of academic research and speculative writing, I consider how technologies rely on marginalized and vulnerable populations as experimental objects to perfect their programs and devices and what this means in a world that increasingly transforms people into information for data-based systems.

**290. Toward an Afro-Asian Feminist Praxis in Chinese Transnational Anti-Racist Organizing**

General Conference/II. burn it all down: activism and advocacy  
Sponsored Roundtable

11:00 to 12:15 pm

Hilton Minneapolis: Boardroom 2

What does Afro-Asian feminist solidarity look like in Chinese transnational scholar-activism in the post-pandemic age? How does black feminism inform and transform our analysis, ethics, and practice as Chinese anti-racist feminists? This roundtable gathers together young women scholar/activists who are also organizers, advocates, and public educators in Chinese diasporic communities. We reflect on the promises and challenges of our community-engaged practices across national, racial, and linguistic borders; the obligations, joy, and radical transformation we and our communities encountered while engaging black feminist antiracist work; and envision an actionable future of Afro-Asian feminist praxis for Chinese transnational anti-racist organizing.

Presenters:

**Kun Huang**, Cornell University

**Leiyun Ni**, University of Warwick

**Xianan Jin**, SOAS, University of London

**Gigi Mei**, Chinese Students & Activists (CSA) Network

**Qianqing Huang**, UCLA

**Linshan Jiang**

Moderator:

**Wen Liu**, Institute of Ethnology, Academia Sinica

## 291. Memories and Memoirs

General Conference/IX. Special Sub-Theme: bone black: bell hooks and the impact of her words and her work

Paper Session

11:00 to 12:15 pm

Hilton Minneapolis: Floor third - Boardroom 3

Participants:

bell hooks reads Mari Evans: "Worrying a Line" in African American Children's Literature *Jennifer Freeman Marshall, Purdue University*

This paper "worries a line" between the literary and cultural productions of Mari Evans and bell hooks, two Black women writers who shared a deep commitment to resisting systemic oppression and to broadly educating their respective and overlapping communities. Their children's books, written for children, parents, and "othermothers," demonstrate and extend a critical consideration of an activist engagement with parenting and literacy in the production of African American children's literature.

The Poetics of Space, of Memories and Dreams, at the intersections of race, gender, sexuality and the politic of place in bell hook's Bone Black. *Carolette Norwood, Howard University*

This paper explores the poetics of space of memories and dreams as articulated in the works of hook's Bone Black. "Memories are inseparable from dreams" she quotes. While memories and dreams co-reside in poetic space, memories are recollections of things that occurred, while dreams are those to which we aspire and recall. In Bone Black, hooks recalls and dreams of freedoms outside of the predetermined boxes that forces her to deny parts of herself in spirit, body, and mind. I explore the intersections of race, gender, sexuality, space, and place in hook's memoir of a Black girl in rural Kentucky.

## 292. The Liminality of WGST/LGBTQ Studies in the U.S. South: The Possibility of Teaching to Transgress

General Conference/I. teaching to transgress: education from the classroom to the streets

Lightning Session

11:00 to 12:15 pm

Hilton Minneapolis: Conrad A

Women's, Gender, and LGBTQ Studies Programs in the southern United States in general, and Texas in particular, are uniquely positioned to respond to, teach within, and advocate for social change. As graduate teaching assistants, lecturers and tenured faculty members, program administrators, and as individuals occupying multiple positionalities, we explore what it means to take on the responsibility, physical and emotional labor for "teaching to transgress," making "education as a practice of freedom," and keeping our classrooms "the most radical space of possibility" as bell hooks states.

Participants:

Re-centering Space: Teaching Narratives of Resistance

*Armaghan Ziaee, California State University San Marcos*

This talk expands on the untold narratives of teaching to transgress with a focus on the potential and limitations of the physical space of the classroom. I consider every classroom space and those residing in it capable of producing new forms of knowledge and defiance that (re)shape, (de)spatialize, and decolonize exclusionary academia, from the bottom up.

Decentering Authority: Navigating the Institutional and Discursive Borderlands *Karina Saucedo*

University settings often attempt to create an 'ideal' educational environment that suppresses radical thought. In decentering authority, Anzaldúa's *la mestiza* encourages us to reject knowledge mapped within rigid boundaries. Similarly, I engage with psychic restlessness while traversing multiple borders to constantly push institutional boundaries and uncover new ways of knowing.

How To Break the Rules *Agatha Beins, Texas Woman's University*

I want students to learn how to break the rules that reinforce normative, violent social hierarchies. Yet doing this effectively often requires learning the rules, which may require practices that bolster the institutions we want to tear down. How do we navigate this tension in our teaching?

The In-Between Spaces: Navigating Academia's Ambiguities as a TA *Bayley Votaw, University of North Texas*

As a WGST graduate student teaching assistant, I live in multiple "in-between spaces" that blur the line between student and teacher. This position—the border between student/employee, student/teacher, student/staff—affords both privilege and disadvantage within academic's multiple systems of power. By occupying these liminal spaces, TAs challenge the conventions of student-teacher hierarchies.

Leveraging Critical Race Feminism to Challenge Dominant Scripts *Christina Cavener, Texas Woman's University*

I explore navigating the teaching of critical race feminism (CRF) in a conservative context that emphasizes individuality and the notion that all opinions are valid, regardless of whether they reinforce raced and gendered oppression. I use CRF to challenge dominant scripts that position us as merely individuals with personalities and opinions rather than people who are part of an entire macro system dependent upon a set of values, beliefs, experiences, and ascribed social positions.

The Power of Erotic: Empathy and Transgressing in the Classroom *Elaina Brianne Cassity, University of North Texas*

Using my positionality as a WGST TA, and my experience, I explore the lack of erotic in academia and how this creates oppression for students who learn in more conservative states, like Texas. I argue that the power of erotic enables us to build empathy and transgression in the classroom.

Starting with Drag: Collaboration, Community Engagement, and Neoliberal DEI Discourse *Nino Testa, Texas Christian University*

Drag is an art form with a rich history of challenging dominant

norms and systems of oppression; building queer community; and cultivating experiences of queer joy in a hostile world. This presentation explores how a collaborative drag initiative at a private PWI in Texas worked to resist the politics of respectability, compartmentalization of queer life on campus, and the neoliberal logics of DEI discourse.

Moderator:

**Megan Morrissey**, University of North Texas

### 293. **Maker Pedagogy: Centering Art and Activism**

General Conference/I. teaching to transgress: education from the classroom to the streets

Paper Session

11:00 to 12:15 pm

Hilton Minneapolis: Floor second - Conrad B

Participants:

Critical Arts Education and Artivism with and for Youth in Community-Based Spaces *Nancy Gebhart, Iowa State University*

Infusing art as an authentic source of knowledge into moments of learning in community, rooted in love, can build an aesthetic-driven dialogue of possibilities. Critical community-based arts education seeks to create spaces of genuine engagement where youth connect with art in transformative ways through the practice of artivism. This paper will discuss the decline of arts education in K-12 school spaces and how communities responded to this divestment through critical and democratic approaches to education. This introduction frames the consideration of community-based arts education spaces, how they approach social justice, artivism, and some of the tensions of these education spaces.

The Building of Black and Brown Solidarity *Maricela DeMirjyn, Colorado State University*

The following paper examines the collaborative activism and artwork by Black and Brown artists in response to anti-Blackness. Specifically, the investigation of Brown and Black solidarity as represented via graphic art will be explored. The data for this project comes from one primary source, the Brown Artists for Black Power portfolio curated by Monica Trinidad in 2020. The Brown Artists for Black Power portfolio consists of 20 images categorized by the following themes: en Español, global solidarity, inspiration, police & prisons, racial justice and social movements.

Moderator:

**Jess Marie Newman**, Cornell University

### 294. **Methods and Ethics Across Race, Sexuality, and Gender**

General Conference/VII. writing, researching, and thinking beyond race, place, and space

Paper Session

11:00 to 12:15 pm

Hilton Minneapolis: Floor second - Conrad C

Participants:

Revisiting compulsory heterosexuality: sex, gender, and desire across the lifespan of a queer transsexual *Marisa Rodina, Independent Scholar*

Through the use of autoethnography, I trace the development of my 'sexual self', lingering over three different formative points in my lifespan. I seek to foreground potential unconscious processes associated with sexual desire and interpersonal constructions of sexual identity, practice, and pleasure. By exploring my sexual fields, I hope to demonstrate how the compulsory heterosexuality of the erotic habitus may affect the sense of belonging and pleasure of a person who is assumed cisgender male but was assigned female at birth.

Sociology from a Distance: Remote Interviews and Feminist

Methods *Jamie O'Quinn, University of Texas at Austin; Erika Slaymaker, University of Texas at Austin; Jess Goldstein-Kral, The University of Texas at Austin; Kathleen Broussard, The University of Texas at Austin; Shannon Malone Gonzalez, University of North Carolina - Chapel Hill*

Qualitative sociologists are increasingly employing remote interview methods in response to the COVID-19 pandemic, yet in-person interviews are still heralded as the hegemonic standard for interview research. We draw on qualitative interviews (N=140) and fieldnotes from four research projects conducted remotely during the pandemic. These projects focus on the experiences of women across a range of topics, and we consider the opportunities and challenges of remote interviewing as a feminist methodology. We find that remote interviews increased accessibility for both participants and researchers, as well as provided an opportunity for new forms of emotional engagement and privacy during interviews.

Understanding Consent as Desire-Based Practice to be in Good

Relation *Eve Tuck, Ontario Institute for Studies in Education, University of Toronto; Fernanda Yanchapaxi, University of Toronto; Jade Nixon, University of Toronto*

This paper frames consent as a desire-based approach and a practice of care in participatory and community-based research. We understand consent as a practice that honors the choices and decision-making of our Indigenous, Black, and racialized colleagues and collaborators. In our work, we make conversations around consent explicit as a way to intentionally care for each other. Learning from our work in an Indigenous feminist participatory research lab directed by an Indigenous feminist scholar in a North American city, this paper frames consent as a desire-based practice and as central to social science research.

Moderator:

**Shivani Gupta**, National University of Singapore

### 295. **Possibilities and Pedagogies: Radicalizing WGSS**

General Conference/I. teaching to transgress: education from the classroom to the streets

Paper Session

11:00 to 12:15 pm

Hilton Minneapolis: Floor second - Conrad D

Participants:

The Gender Studies Classroom as a "Radical Space" in the Changing Landscape of Higher Education *Christina Gerken, Indiana University South Bend*

In Teaching to Transgress, bell hooks wrote that "the classroom remains the most radical space of possibility in the academy." This presentation will discuss the WGS classroom as a "radical space." In times of declining enrollments, financial challenges, and the political pressure that small regional universities focus primarily on getting students ready for the workplace, WGS programs have been forced to negotiate the changing landscape of higher education. This presentation will explore how WGS programs not only remain relevant in the neoliberal university, but how a commitment to social justice, critical thinking, and community engagement is more important than ever.

Ungrading and the Radical Possibilities of the WGSS

Classroom *Corinne Schwarz, Oklahoma State University*

As higher education becomes increasingly constrained by efforts to restrict teaching about identity, power, and resistance, bell hooks's framing of classrooms as sites of possibility remain true. In this paper, I demonstrate how both course content and grading schemas can connect to undo the harms of hierarchical structures that shape the four-year college classroom. I trace my own implementation of ungrading practices in WGSS courses during



the COVID-19 pandemic. Ungrading is not a cure for the limits of the neoliberal university, but it opens spaces for students to reflect on knowledge as transformative and liberatory rather than acquisition through extraction.

**Women's and Gender Studies as Workplace: Gendered and Racialized Emotional Labor in the Neoliberal University**  
*Ellie Christine Schemenauer, University of Wisconsin, Whitewater*

This paper examines Women's and Gender Studies academic departments as workplaces, taking labor and organizational theory perspectives to understand and further elaborate feminist pedagogical practices and the dynamics of gendered and racialized emotional labor in the context of the neoliberal university. In particular, the paper focuses on the ways that "higher calling" narratives simultaneously obfuscate "shadow state" operations within universities while revealing the strategic resistances and structural limitations of Women's and Gender Studies programs in the context of neoliberalism.

Moderator:

*Angela Clark-Taylor, Case Western Reserve University*

### 296. **Feminist and Queer Social Media and Culture**

General Conference/II. burn it all down: activism and advocacy  
Paper Session

11:00 to 12:15 pm

*Hilton Minneapolis: Floor third - Directors Row 2*

Participants:

Through the Eyes of Zootopia and Groggu: Examining Abortion Visual Content on Facebook and Instagram  
*Kruthika Kamath, University of Wisconsin-Madison; Shreenita Ghosh, University of Wisconsin Madison; Rae Moors, University of Wisconsin-Madison; Isabel Garlough-Shah, University of Wisconsin-Madison; Erica Dick, University of Wisconsin-Madison; Ella Schultz, University of Wisconsin-Madison; Christine Garlough, Gender & Women's Studies, University of Wisconsin, Madison*

Our paper focuses on ways recent pro-choice and pro-life digital visual content use characters from popular culture—characters from Zootopia and Groggu a.k.a. Baby Yoda—as a form of visual rhetoric to gather persuasive potential from their grounding in an ethics of care and acknowledgment. We have chosen these specific characters as they are heavily featured in abortion-related memes on different social media platforms. Overall, we investigate how visual attributes of Zootopia and Groggu imagery characterize different ideological perspectives around abortion, different practices of care and acknowledgment, and highlight the generational differences across Facebook and Instagram.

**Contesting Casteism: Resisting Brahmanical Patriarchy in Diasporic Digital Space**  
*Pavithra Suresh, George Mason University*

Following widespread antiracist protests, I studied "the little brown diary" (LBD), a Facebook group for North American-based South Asian women. I explored how intersectional oppressions are understood and interrogated by group members. Contrary to convenient narratives of uncontested Brahmanical supremacy, we can see cosmopolitan, upper-caste desi women in LBD mark themselves not only as what Sara Ahmed has called feminist killjoys, but as anticasteist killjoys. Through thematic analysis of posts in LBD and interviews with activists, I evaluate how privileged folks can use this momentum to build solidarity with Dalit, minority, and Ambedkarite activists in India and around the world.

### 297. **"Love is an Action": Visibilizing Motherhood, Domestic Service, and Caregiving**

General Conference/V. invisibility: reclaiming ourvoices and

ourselves

Paper Session

11:00 to 12:15 pm

*Hilton Minneapolis: Directors Row 3*

Participant:

**Domestic service and motherhood in Brazil: An autoethnographic Account**  
*Ana Claudia Sao Bernardo, Providence College*

Brazil has the largest number of maids in the world, 7 million people. As there is still not enough protection of maids' rights, oftentimes cases of psychological and physical violence appear in the media. In this presentation, I share some of my mother's and my experiences with domestic work to argue that traditional domestic service in Brazil is psychological and physical abuse tasked with perpetuating the afterlife of slavery. As so many women of color are exploited in a profession designed under master-slave dynamics, I use storytelling to show the impossibility of domestic service to exist outside violent and dehumanizing structures.

### 298. **What's Queer About SWANA Studies? Resisting**

**Heteronormative Constructions of SWANA Communities**

General Conference/VIII. queer and trans studies: outlining the places where we find ourselves

Panel

11:00 to 12:15 pm

*Hilton Minneapolis: Directors Row 4*

Participants:

**Love Letters: Queer Intimacies and the Arabic Language**  
*Mejdulene Shomali, University of Maryland Baltimore County*

This paper examines three collections of autobiographical writing by queer Arabs, published by two queer activist organizations in Palestine and Lebanon: Aswat and Meem. It challenges the notion that the Arabic language itself forbids or erases queer sexuality; it argues these collections manipulate Arabic and English to offer new ways of seeing and thinking queer life. The essay offers close readings of the naming practices writers use and considers a contemporary vocabulary for queer Arab subjects. It demonstrates that Arabs can look to queer Arab communities for strident and intersectional critiques of Arab heteropatriarchy, imperialism and occupation, and heteronormativity.

**Queer and SWANA: Navigating Wellness & Finding Visibility**

*Lamise Noor Shawahin, Purdue University*

Facing challenges associated with multiple minoritized identities, little is known regarding the wellness experiences of queer SWANA communities. This paper focuses on the mental and physical health experiences of queer SWANA communities with special emphasis on sexual wellness and health. It reviews existing literature about the wellness of this population, research gaps, and areas needing inquiry. The paper discusses best practices and ethical considerations for conducting research with queer SWANA communities including outreach, recruitment, and participatory action research. Finally, it discusses clinical, community, and advocacy efforts related to queer SWANA populations alongside grass roots efforts to center community needs.

**Egg Freezing and the Shifting Politics of Reproduction in**

*Jordan Dana Olwan, Syracuse University*

The use of assisted reproductive technologies in the form of mature oocyte cryopreservation or "egg freezing" among single, never-married, unmarried and/or divorced women is on the rise in the Arab world. Focusing on the use of egg freezing in Jordan, I explore what these medical interventions and practices reveal about societal demands and shifting gendered norms and

expectations regarding reproduction. My paper will focus on how the utilization of assisted reproductive technologies in the form of egg freezing might allow for the emergence of new kinship models that potentially transgress biology, heteronormativity, and patrilineal kinship in Jordan and transnationally.

Tehran's Bra Shops: Archiving Erotics through Loss *Tahereh Aghdasifar, California State University-Dominguez Hills*

This paper explores pleasure within women's bra shops in Tehran. Through Lefebvre's rhythmanalysis method and queer of color critique, I draw out a "non-sexual erotic" circulating between women in the shops, and I demonstrate how it deepens capacities for desire and joy. The research is contextualized with an exploration of the grief haunting a joyful project which is "stuck" due to the inability to return to Iran and finish the work. I argue for the necessity of a transnational lens in queer of color critique alongside an experiment in how to move through personal loss as it shifts one's career.

Moderator:

*Ariana Vigil*, University of North Carolina, Chapel Hill

### 299. Rehearsals for Living

Authors Meet Critics (AMC) Sessions

Authors Meet Critics Session

11:00 to 12:15 pm

Hilton Minneapolis: Duluth Room

Authors:

*Robyn Maynard*, University of Toronto- Scarborough

*Leanne Betasamosake Simpson*, Independent Scholar

### 300. Feminist Elder Visibility: Making it happen!

General Conference/V. invisibility: reclaiming our voices and ourselves

Workshop

11:00 to 12:15 pm

Hilton Minneapolis: Marquette 1

We will address how feminist Elders can best advocate for ourselves. We will raise concerns we face in organizing, ways to build alliances with youth, cross-race/cross-class alliances, & best organizing practices. Many feminist Elders see ourselves as vibrant but others see us as "being over the hill." We might be retired from the workforce, but are active in feminist communities. This workshop will: 1) raise questions about how best to advocate as Elders; 2) discuss limitations for Elder organizers; 3) discuss models for alliance building; & 4) propose solutions for greater Elder visibility.

Presenter:

*Lisa Albrecht*, University of Minnesota - Twin Cities

Moderator:

*Lisa Albrecht*, University of Minnesota - Twin Cities

### 301. Black Woman Adopted: Owning and Sharing My Adoption Story

General Conference/V. invisibility: reclaiming our voices and ourselves

Workshop

11:00 to 12:15 pm

Hilton Minneapolis: Marquette 2

This workshop will focus on the importance of sharing adoptees sharing their own adoption narratives. The presenter will share her own adoption story and discuss how as a family therapist who specializes in adoption, she assists others to do the same using narrative therapy. She will touch on narrative identity and its importance, and how the ability to create our story through creative means also makes our story unique.

Presenter:

*Angelle Elaine Richardson*, Thomas Jefferson University

### 302. Burning Down the (Master's) House: organizing for racial justice at a PWI

General Conference/II. burn it all down: activism and advocacy Workshop

11:00 to 12:15 pm

Hilton Minneapolis: Marquette 3

This workshop recounts our experiences in grassroots organizing for racial justice in the wake of approximately 30 hate crimes on our small, private PWI. Our administration often invokes the slogan "hate has no home here," negating the fact that racism is embedded in the systems of our institution. Drawing on Audre Lorde's seminal speech "The Master's Tools Will Never Dismantle the Master's House," we argue that we cannot fight hate on our campus through the bureaucratic structures that perpetuate it, and that real change can only come through a deep and meaningful interrogation and eventual dismantling of the current system.

Presenters:

*Amanda Kennedy*, Curry College

*Sarah Lindsey Augusto*, Curry College

*Sandra O'Neil*, Curry College

*Jeannette Buntin*, Curry College

*Dayatona Metellus*, Curry College

*Yvonne Welsh*, Curry College

### 303. Conflict and Connection: Solidarity Practices in Lesbian Communities

General Conference/II. burn it all down: activism and advocacy Panel

11:00 to 12:15 pm

Hilton Minneapolis: Marquette 5

Participants:

"Yours in Struggle": Black and Jewish Feminists and the 1982 Lebanon War *SaraEllen Strongman, University of Michigan*

The 1982 Israeli invasion of Lebanon, also called the 1982 Lebanon War, produced a surprising conflict amongst U.S. lesbian feminists. This paper examines the responses to statements by the Jewish lesbian feminist group Di Vilde Chayes and black feminist June Jordan in order to examine how racial, ethnic, and religious tensions between minority groups shaped lesbian feminist solidarities in the 1980s, especially between black and Jewish women.

Onyx and the Emergence of a National Black Lesbian Network *Julie R. Enszler, University of Mississippi*

Initiated in August 1982, Black Lesbian Newsletter published monthly through December 1982 then became Onyx, "a beautifully layered and multicolored precious stone," publishing bi-monthly between February 1983 and October 1984. Onyx featured cover artwork by Sarita Johnson and included newsletter elements such as announcements, a calendar, and advertisements, while also highlighting book reviews, conference reports, poems, and thought pieces. Letters to the magazine intimate some conversations and conflicts within Black lesbian communities. This paper explores how within the pages of Onyx a burgeoning national network of Black lesbians emerges alongside an increasingly visible Black gay and lesbian community.

Archival Exchange: Jewelle Gomez's Intersectional Coalitional Politics *Sarah Heying, The University of Mississippi*

This paper examines the archive of multi-genre writer Jewelle Gomez. Her most widely-known work, *The Gilda Stories*, speaks alongside Anzaldúa's writings on mythos and mestiza consciousness, Lorde's discussion of erotic power, and Octavia Butler's stories of interdependence. Along with her creative work, this paper also looks to photographs, correspondences, and other materials from Gomez's personal papers, demonstrating a method of archival exchange modeled after Gomez's intersectional, coalitional lesbian feminist politics—a model that recognizes the slippage, dangers, and generative possibilities that can occur at the borders of exchange.

Forging Gender and Racial Solidarities at Trans-Inclusive

Women's Festivals *Elizabeth Currans, Eastern Michigan University*

This paper explores attempts at and failures of solidarity at trans-inclusive women's festivals. While gender solidarity is part of the intention of these events, some participants acknowledge that much work remains undone and others reject it as a desirable goal. Racial solidarity is sometimes claimed to already exist and is, at the same time, demonstratively elusive. The intense emotions that accompany explorations of racial relations frequently prevents solidarity from being realized. Using examples from the Ohio Lesbian Festival and the Mystical Womxn's Magic Fest, I demonstrate that solidarity is a non-linear process that requires both collective and individual labor.

### 304. Antiracist Freedom and the Reproduction of Possibility

General Conference

Panel

11:00 to 12:15 pm

Hilton Minneapolis: Marquette 6

Participants:

**Black Thought and the Rebirth of Redemption: On Narratives of Salvation and the Reproductive Capture of Black Freedom** *Amaryah Armstrong, Vanderbilt University*

While political and libidinal economy are subject to growing investigation in black thought, theological economy and its reproductive relationship to political and libidinal economy, remains underthought. This paper argues that black studies is haunted by the specter of an economy of redemption—a political theological mode of capture, accumulation, and dispossession that doubles as a narrative of promise and fulfillment.

Accounting for the reproductive terms of redemptive economy shows how the social possibilities and futures that black freedom names can further represent and enforce the desirability of "redeemed Man" as the necessary form of black liberation.

**Rape, culture** *Chloé Samala Faux, columbia*

I argue that the black female imago is at once the "midwife" of historical transformation and the secreted origin of the "African Family," at once a locus of persecution as well as a lost object of desire, which is to say an ideological apparatus, which emerges and sustains itself by way of culturalist discourses, enabling the never-complete project of originary accumulation.

**Products of Conception & the Poetics of Redress** *Sarah Haughn, University of California, Davis*

In an antiracist world, what is reproductive justice? This paper delineates reproduction and justice as analytics located within economies of law (both political and libidinal) and thus inadequate to the task of redressing the paradigmatic violence that configures birth and bondage. Extending Jared Sexton's analysis of the fetal and the fatal, I trace how ostensibly 'otherwise' (re)conceptions of personhood are mediated by an antiracist fetal imaginary, vestibular to reproduction and poetically subtending processes of social renewal and social death.

**Incapacity in the Oikos: Slaves, Women, and Social Reproduction** *Sara-Maria Sorrentino, University of Alabama*

This paper explores the uses of the oikos in theorizing the present. Drawing from conflictual interpretations of Aristotle's *Metaphysics* and *Politics* and reading against the grain of Marxist feminism, I propose a general theory of incapacity that identifies the role of capacity in reproducing the problem of slavery and the tensions of the oikos. I argue that the collapse of race into what Sylvia Wynter calls "red herring" for class or gender is the way anti-blackness articulates itself for political economy, but that the slave's incapacity cannot then be reducible to capital or critical reconfigurations of social reproduction.

### 305. Literature and the Question of Queer Reproduction

General Conference

Panel

11:00 to 12:15 pm

Hilton Minneapolis: Marquette 7

Participants:

**Sojourner Truth, Feminism, and Sexual Harm** *Caleb Knapp, University of Washington*

This paper examines how Sojourner Truth's Narrative (1850) addresses questions of sexual harm. It focuses on the text's intimation that Truth was sexually abused by her mistress. The text figures sexual assault differently than early white feminist writing, which tended to frame it as a violation of liberal rights, and contemporary feminist slavery studies, which tends to view sexual violence under slavery in heterosexual and biologically reproductive terms. While scholars have focused extensively on the feminism of Truth's "Ain't I a Woman?" (1851) speech, this paper unpacks the feminist politics of Truth's neglected account of sexual violence in the Narrative.

**Queer Kinship Imaginaries: Octavia Butler Beyond the Reproductive Impasse** *Jey Saung, University of Washington, Seattle*

This paper explores the ways Octavia Butler's short story "Bloodchild" (1984) pushes beyond the intellectual impasse in queer and trans studies that presents reproductivity as wholly revolutionary or wholly complicit with heteronormativity. Focusing on the story's central figures of the "pregnant man" and racialized refugee, I argue that feminized reproductive labor and perceived Asian complicity with state violence informs contemporary queer kinship imaginaries. This analysis expands understandings of race, coercion, and queer family.

**Poetry and the Paradoxical Experiences of Queer Non-Reproductivity** *Chelsea Grimmer, The University of Washington*

C. R. Grimmer will combine arts-based practice with a critical framing of their poetry collection, *The Lyme Letters*, an epistolary verse that spells out a memoir. R, a non-binary femme character, narrates their experience of disease and recovery through letters to doctors, pets, family members, lovers, and a "Master." R explores the paradoxical experiences of queer non-reproductivity, disability/crip life, and the healing that can be found in liminal spaces. C. R. will read selections that emphasize queer non-reproductivity, disability/crip love, and interspecies intimacy, offering some critical framing through the work(s) of Mel Chen, Karen Barad, and José Esteban Muñoz.

Moderator:

*Christine (Cricket) Keating, University of Washington*

### 306. Gender, Performance, and Feminist Resistance: Voices from Bangladesh

General Conference/I. teaching to transgress: education from the classroom to the streets

Panel

11:00 to 12:15 pm

Hilton Minneapolis: Marquette 8

In recent times, the classroom and the street—two seemingly contrasting places have both become sites of struggle and resistance along gendered lines in Bangladesh. While scholars continue to challenge the normative gender codes from a theoretical perspective in the classroom, the street adapts to altering the reality of women's lived experiences. From social media protests to active stage-ins, women have continued to reclaim the street that has historically been hostile to them. As scholars, artists, and activists, we work towards staging a reflective, intuitive conversation that addresses the contradictory nature of this crisis and hopes to find some answers.

Participants:

Social Media and Islamization: Porosity, Performance and

Slippages *Musharrat Hossain, North South University*

The rampant Islamization of the Bangla social media space has normalized hate speech against minority bodies. Social media platforms including YouTube and Facebook have emerged as "super-spreaders" of such radical indoctrination veiled as religious speech. An example of such a phenomenon is the locally organized and frequently held non-Friday sermons (Waaz) in both rural and urban spaces. Despite the State's attempts to curb the anti-women elements of the Waaz, the hate gets reproduced and circulated widely through likes, comments, and shares. The effect of such relentless reproduction spills over through acts of public violence against women and the Hindu bodies.

The Nexus of Islam and Chauvinism: Feminist Resistance Across Bangladeshi Streets *Md Shakhawot Hossain, North South University*

Clothes and fashion choices of minority bodies have recently been aggressively attacked in the name of religious policing in Bangladesh. While millions ignore and endorse such atrocities, feminist activists recreated the same scenes, staging a resistance on the very spot of a previous violent altercation. The May 2022 harassment of a female university student for wearing a sleeveless-shirt and the April 2022 public persecution of a Hindu professor for wearing a bindi resulted in two counter stage-ins where feminist activists reclaimed those original choices made by the victims. The simultaneity of these two moments offers a possibility of opposition.

Education in the Times of Religious Intolerance: Violence, Anxiety, and 'Othering' *Nazia Manzoor, North South University*

A noticeable rise in aggression targeting Hindu teachers and accusing them of hurting religious sentiments in contemporary Bangladesh raises complex questions about the mutism surrounding 'otherized' pain, livable lives, and grievable deaths (Butler, 2004). While the events are unmistakably communal in nature, taken together, they force open a conversation about rampant intolerance, a rejection of secular ideals, an assault on intellectualism, and an 'anxiety' over the fate of the majority religion. As similar images emerge from India where Indian Muslims are being pushed to the periphery of their own State, how can we think through this performance of violence?

Moderator:

*Nazia Manzoor, North South University*

### 307. The Racial and Gender Politics of Pandemics and Healthcare

General Conference/VI. black and brown covid stories: medical apartheid and inequity

Paper Session

11:00 to 12:15 pm

Hilton Minneapolis: Marquette 9

Participants:

How Women's Machineries Lead to the Inclusion of Women in State responses to the Pandemic *Gwynn Thomas, University at Buffalo; Gabriella Nassif, Global Gender and Sexuality Studies, University at Buffalo, SUNY*

This paper analyzes whether the existence of women's or gender equality offices (machineries) help produce state policies that explicitly address the gendered impacts of the COVID-19 pandemic. Research has documented that women are bearing an unequal burden of the social and economic costs of the pandemic, especially in the global south and marginalized communities. We argue that the presence of strong women's ministries increases the number of pandemic policies specifically directed towards women's needs, increases the number of women involved in development and oversight, and increases policies directed specifically at addressing the unequal burden of

women's unpaid care work.

Late to Your Own Crisis: Black Queers and the Consequences of Pandemic Time *William Mosley, University of Maryland, College Park*

This paper addresses an aspect of pandemic time seldom published on but present in contemporary Black queer discourse. Central here is the Black queer vernacular form of "late," colloquially used as a means of expressing frustration with an outcome or a general misalignment between Black queers and those with relatively more power. Black queer responses to the pandemic are found to be in sync with longstanding methods for navigating HIV/AIDS and economic precarity. Evidence suggests whiteness and mainstream politics which are "late" to the time of crisis, causing Black folks' disproportionate suffering from hegemonic temporalities of crisis.

"Sara, Anarcha, Besty, Lucy, Henrietta, Elaine, Sandra, and Serena: Freedom and Justice of the Black Female Body." *Dr. Felecia C Harris, UNC-Charlotte*

The United States and beyond has a long history of violating the bodily integrity of individuals who come from communities of color. This paper will explore the historical and current medical trauma and apartheid of the Black female body. By naming both historical and contemporary Black women who have been exploited and neglected in the medical and healthcare community; we can use their sacrifices, their exploitation as well as the pain and racism they endured to speak up for our equity.

### 308. "Reel to Real": Representation and Reclamation in Film and Television

General Conference/V. invisibility: reclaiming our voices and ourselves

Paper Session

11:00 to 12:15 pm

Hilton Minneapolis: Orchestra Ballroom A

Participants:

Other Ways of Seeing: The Films of Branwen Okpako *Jamele Watkins, University of Minnesota*

Branwen Okpako's documentary and narrative films offer a decolonial storytelling through cinematography. Her film oeuvre works to resist German racism against Black people, and offer a way for viewers to see a mise-en-scene that resists traditional film practices. By reclaiming a cinematography that does justice to Black subjects, and recovering misrepresented stories, Okpako makes the experiences of Black people in Germany visible.

Ain't I a Woman?: Understanding the single-aging Indian woman on Screen *Madhurima Guha, Arizona State University*

In this paper, I aim to discuss and analyze the single, never-married, middle-aged protagonist Banalata's story emphasizing her socio-sexual invisibility, her repressed and ineligible desires, and her desperate reclaiming of space and self, as portrayed in the Bengali film Bariwali by National Award-winning filmmaker Rituparno Ghosh. Subsequently, this work will also underscore the overt centrality of youth in the feminist debates of hegemonic constructions of body spectacle, emotions, and cultural narratives of New Womanhood of Indian cinema, and its subsequent implications on the popular thinking of late-life.

The Past as Metaphors: Inserting Women's Subjectivity in History Dramas in Contemporary China *Tianzi Chen, University of Washington, Seattle*

This paper examines how the consumption of historical TV dramas constructs women's subjectivity through narratives of the national pasts. "Big Heroine" TV dramas that portray women in historical settings invite contemporary female audiences to reimagine a feminized history, negotiate feminized modes of power, and insert their subjectivity in masculinized narratives of



the past. This paper argues that the popularization of these production shows how subjectivities are constructed through narratives and representations. It also allows women, marginalizes as actors of history and present social progress, to negotiate and interpret new modes of national identities through the everyday practice of media consumption.

### **309. Re-membering institutions through Diversity, Equity, Inclusion, Decolonization: Towards unsilencing motherwork and rage in higher education**

General Conference/V. invisibility: reclaiming our voices and ourselves  
Workshop

11:00 to 12:15 pm

Hilton Minneapolis: Orchestra Ballroom B

How can we unsilence the rage that surges when our bodies (of knowledge), gendered selves, and motherwork remain perpetually unheard in white supremacist capitalist patriarchies of higher education? In this workshop, we address how we might expand, and even reach beyond, Diversity, Equity, Inclusion, and Decolonization initiatives that are currently proliferating as one site for change. We specifically consider motherwork as a method of re-membering who inhabits higher education. In the spirit of re-membering, we collectively and radically imagine ways the habits of higher education must change, rather than contorting ourselves to fit within its structures of unbelonging.

Presenters:

*Mairi McDermott*, University of Calgary

*Katie Bodendorfer Garner*, IAMAS

*Summer Cunningham*, SUNY Oneonta

### **310. Teaching in Abolitionist Ways: Infusing Abolitionist Praxis Into Pedagogical Practice**

General Conference/I. teaching to transgress: education from the classroom to the streets

Roundtable

11:00 to 12:15 pm

Hilton Minneapolis: Orchestra Ballroom C

This roundtable discussion brings abolitionist educators across various communities to dream and scheme together. We ask the question “how can we infuse abolitionist praxis into our pedagogical practice?” to ground our conversation. Through storytelling we explore what abolitionist praxis looks like in our individual contexts. Collectively we then offer tools and strategies, as well as engage tensions and challenges of bringing abolition commitments into our teaching.

Presenters:

*AK N Wright*, Northeastern University

*E. Ornelas*, University of Minnesota

*Myranda Warden*, Indiana University

*Noah Jefferson*, University of Minnesota

*s. nathaniel gonzalez*, Goddard College

Moderator:

*Qui D Alexander*, Ontario Institute for Studies in Education, University of Toronto

### **311. Writing Ourselves Back into the Research: Queer, Femme, and Trans Methods, Perspectives, and Communities**

General Conference/VIII. queer and trans studies: outlining the places where we find ourselves

Panel

11:00 to 12:15 pm

Hilton Minneapolis: Orchestra Ballroom D

Participants:

Writing Where it Hurts: Using Queer Femme Autoethnography to Advance Social Justice *Jocelyne Bartram Scott*, Bucknell University

In this paper I argue for the effectiveness of autoethnography as a

liberatory queer, femme, and feminist method. Sharing stories of gendered and sexualized injustice that are too often “trapped in the realm of the unspeakable” (hooks, 1995), I argue that queer femme autoethnography is necessary to creating a canon of academic knowledge that takes seriously the urgent theoretical significance of individuals’ intersectional experiences.

Ultimately, I assert that using queer femme autoethnography to courageously write where it hurts generates a landscape of evocative, trauma-informed, and accessible research drawn from critical truth-telling that charts new theoretical paths towards justice.

Trans Methods: On (Not) Finding Yourself within Relationship Research *Adam Victor Thomas*, Texas Tech University

This paper addresses cissexism within prevailing relationship research and the impact of exclusionary research practices on trans individuals and researchers. Drawn from my experience encountering a dearth of research on trans men and experiences of transition to inform my relationship expectations, I assert that trans-ing relationship research methods is of critical importance. Using mixed-methods research data on the role of femmephobia on experiences of sexual identity, attraction, and behaviors among trans men and their partners, I argue that centering trans relationship experiences is necessary to create more accurate and representative research concerning the interactivity between gender identity, femmephobia, and heterosexism.

The Soft Femme Method: Contours of Care, Collaboration, and Contestation in Queer Digital Participant-Observer Research *Andi Schwartz*, York University

In this paper I outline a soft femme methodological approach that emerged from applying Ulrika Dahl’s (2011) femme-inist ethnography to an online ethnography of femme internet culture. Dahl (2011) conceptualized a methodology for conducting research in one’s own community, queering the notion of being “home” in the academy and “away” in the field. As participant-observers, how can we care for community ties throughout the contestations that may emerge through collaborative research? I will argue that to take Dahl’s provocations seriously requires what I call a soft femme approach: one further contoured by commitments to care, vulnerability, and collaboration.

Moderator:

*C Libby*, Penn State University

### **312. Rage Against the Machine: Navigating the Abolition of Systems of Care**

General Conference/II. burn it all down: activism and advocacy  
Sponsored Panel

11:00 to 12:15 pm

Hilton Minneapolis: Floor third - Rochester

This panel investigates and promotes abolitionist movements that center disabled people of color and/or indigenous disabled people’s experiences within disability activism, as well as health disparities against institutionalized populations; disabled people of color and indigenous disabled people in prisons and jails; and gendered experiences of systems of care, among others. What are some possible outcomes of rethinking systems of care that promote the freedom of marginalized voices?

Participants:

“I Feel Lou’s Strong Spirit Near Me”: Building Our Care Within Grief *G Koffink*, Oregon State University - Women, Gender, & Sexuality Studies Department

This paper reimagines systems of care based on the passage of cripp elder time. This paper aims to explore the role of grief as it relates to the trans-cripp elder, as they pass away or leave in ages of crisis. I posit that systems of care lie not only in the formation of supports, but also in the wreckage and trauma of sudden death, and how trans and disabled people alike continue to re-build, from our own shaking forms.

Raging From Inside: How Academics Can Dream Toward the

Abolition of the Academy *Helen Rottier, University of Illinois at Chicago*

This paper will examine the presence of “another university” and the prefigurative potential of dreaming strategies for learning, knowing, and sharing knowledge outside of academia. Attendees will gain short-term and long-term action steps towards dismantling academic ableism and connecting to the vital knowledges that have been shut out of our institutions.

Minor Matters: Disabled Youth, Care, and Technologies of Shame *Cavar S, UC Davis*

This presentation will consider the politics of “dependence,” ownership, and subordination under an increasingly digitized neoliberalism. I point to the effects of globalized, instantaneous social media on the scope of this exploitation, querying the “autism parent,” social media account, the figure of the “mommy blogger/vlogger,” and the January 2021 Twitter “Bean Dad” phenomenon. Lastly, drawing on my ongoing work in the areas of transMad liberation, I will point toward possibilities for reclamation, reinvention, and resistance for Bean Kids.

“I Am Going Home!”: Abolitionist and Freedom-Making Practices in Dementia Units of Nursing Homes *Hailee Yoshizaki-Gibbons, Hiram College*

I argue that old women with dementia and immigrant women of color care workers engaged in freedom-making and abolitionist practices that “raged against the machine” by resisting and unsettling the dominant temporalities that constrained or restricted care. Specifically, the care dyad rejected a politics of isolation and disposability, which are key to carceral systems, by giving time to and making time for one another. These gifts of time represented a divestment from institutional and state power and control, and an investment in relationships, care, and community.

Moderator:

*Maria R Rovito*, Pennsylvania State University-Penn State Harrisburg

### 313. Snap! Feminist Survival Strategies Across Institutional Contexts

General Conference/II. burn it all down: activism and advocacy

Lightning Session

11:00 to 12:15 pm

*Hilton Minneapolis: Symphony I*

This counter-storytelling lightning session narrates individual experiences with feminist Snap! across a range of higher education contexts and identity positions (primarily across race, age, and sexuality). Ahmed describes Snap! as “moments when you just can’t take it anymore,” when you “are unwilling to meet the conditions for being with others.” Six presenters will share about institutional and departmental resignations, shifts in departmental policies, and publicly, effectively interrupting those deep protectors of the status quo, and we invite others to share their survival strategies and moments of Snap!

Participants:

Alejandra Chooses Life: Revising the Resignation Letter toward Counterstory as Epistle *Aja Martinez, University of North Texas*

This paper discusses revisions made by a woman of color faculty between an informal resignation letter addressed to graduate students and another version that was sent to a department listserv in response to an administrator’s tone-deaf call for “congratulations” and “institutional diversity” concerning said resignation. The letter to graduate students was meant to provide an honest explanation but also to provide assurances about the departure. The revised resignation letter makes rhetorical choices detailing issues of institutional bullying, abuse, racism, and illness—all of which contribute to the narrative concerning the necessity for the WOC faculty member to resign.

We support DEI as long as we can opt out”: Analyzing the doublespeak of “Woke” English Departments *Elise Verzosa Hurley, Illinois State University*

In this presentation, I discuss and analyze an instance when a collective effort to formally recognize DEI work in my department’s annual productivity report process (in order to be included and perhaps compensated during merit discussions) was voted down by the majority of an English department who consider themselves “woke” and committed to DEI efforts.

Drawing on meeting minutes and other institutional documents, I examine the tropes forwarded in arguments against the motion, focusing on the ways in which “academic freedom,” “individual choice,” and “unnecessary extra labor in reporting” were deployed to maintain whiteness and inequitable labor conditions.

Snapping while Administrating: Finding Strategies in the After Snap *Erica Cirillo-McCarthy, Middle Tennessee State University*

During the pandemic, faculty struggled to shift to remote instruction and began to rely heavily on writing center workshops to complement their curriculum; simultaneously, upper administration increased their calls to justify funding the writing center. Well reader, this presenter snapped. Ahmed argues that the snap can be generative in identifying ways to interrupt or transgress the pressure that caused the snap. After narrating my snap, I discuss some “after the snap” strategies informed by feminist administrating that centers the lived experiences of our students, our colleagues, and ourselves.

Administrative Mandates, Program Precarity, and Feminist Burnout *Kristi Branham, Western Kentucky University*

In the fall of 2018 during a university-wide comprehensive program review, the university began dismantling the interdisciplinary department and college in which our WGS program was housed and resources including people were being reassigned. Our once thriving WGS program lost its most important resource – people. When the program fell below several of the necessities to run a program outlined in a 2000 NWSA document titled “What Programs Need,” I made the hard decision to resign mid academic year to protest gutting the program.

Women of Color Will Save Your Asses: Risk, Exhaustion, and Hopeful Visions Toward Meaningful Shared Governance *Marissa Juarez, Central New Mexico Community College*

This presentation explores the risks that WOC faculty take when challenging administrative decision-making. A WOC faculty member describes her role in co-organizing faculty stakeholders in disputing unilateral administrative decisions, filing a series of union grievances, and fighting for shared governance at her community college. The presenter will share excerpts of grievance documents, public comments delivered to the college president and Governing Board, and administrative responses that attempted to silence faculty concerns. The presenter illustrates the disconnect between the college’s efforts toward equity and inclusion and its actual denial of faculty’s right to share in collaborative efforts that reflect these values.

Departmental Isolation Tactics: We Aren’t Family *Amanda Wray, UNC Asheville & Blue Ridge Pride*

When you disrupt something “you are asked to preserve” then you create a Snap!, a break in this shared sense of WE (as in, WE just laugh off those uncomfortable comments with one faculty member). This presentation blends emails from the department chair and annual review content to dramatize my process for resigning from a small liberal arts English department and relocating my tenure-track line to a gender studies program. “You really are a liminal figure in our department . . . with your impressive queer archive,” writes the department chair. To which I replied, “tell me about your recent projects.”

### 314. "The Absence of Choices": Exploring the State and Sexual Citizenship

General Conference/V. invisibility: reclaiming our voices and ourselves

Paper Session

11:00 to 12:15 pm

Hilton Minneapolis: Symphony 2

Participants:

The Ace Citizen: A Transnational Feminist Analysis of Asexuality and Sexual Citizenship Discourses *Maya Wenzel, Minnesota State University- Mankato*

Sexual citizenship is appropriated as a tool for national security. It is often used to enforce gender norms, police those "othered" by their sexual identity, and facilitate homonationalism. While current research addresses some of the ways aces are "othered" in Western contexts, there is a gap on how the social construction of sexual citizenship contributes to this "othering" and a need for more transnational research in asexual studies. Using an intersectional, transnational, and queer lens, I will analyze how aces from transnational contexts are impacted by the concept of sexual citizenship as part of my ongoing thesis research.

Erasing the Race: Shame, and White Supremacist Logics in Asexuality *Maralyn Doering, University of Cincinnati; Brittney Miles, University of Cincinnati*

Reflecting on our experiences as asexual women of color, we consider how shame and undercurrents of white supremacy constrain the nuances of our sexual politics. Through our experiences, we discuss how asexuality is reimagined as a white supremacist tool meant to "wipe out" Black and Latine communities while simultaneously being labeled an "unattainable" white identity. We then point to ways in which shame has been used against asexual people in our communities as a corrective tool and erasive measure. We end with a discussion of the hypocritical shame in sexual and asexual identities for Black and Latina women.

We Provocatrices: Women's Bodies as Secret Weapons & the Paradox of State Sanctioned Sexuality *Kelly Allyn Lewis, New York University*

The woman's body has long been a site of conflicting mores, from the 1920s to the 2020s. Yet 21st Century proposed legislature is making the woman's existence as a biological entity, a sexual experience, and a personhood a crossroads of potential illegalities. History, however, has long made use of women's sexuality and reproductivity to its own advantage by weaponizing the woman's body as a clandestine weapon. The woman's body is thus made the ultimate tool and the ultimate threat, and a legal dichotomy worth exploring within and beyond the scope of standard U.S. law.

### 315. Women's, Gender, and Sexuality Studies in the South – Bridging Scholarship and Activism

General Conference/I. teaching to transgress: education from the classroom to the streets

Panel

11:00 to 12:15 pm

Hilton Minneapolis: Floor second - Symphony 3

Participants:

SEWSA, Social Justice, and the New South *Frances Henderson, Department of Gender and Women's Studies, University of Kentucky*

The South has always been a focal point of justice movements. From abolition to reconstruction to Jim Crow to now, the South has collectively wrestled with its identity around race, gender and justice. This paper centers the New South as space of longstanding resistance, chronicling the ways in which SEWSA

has facilitated intersectional activist and academic work about race, gender, sexuality, and class in the Southeastern US. Explicating SEWSA history, I seek to explore the ways in which the organization has transformed through its history to meet the changing needs of activists and scholars in the region.

Southern Queer Theory? Southern Trans Studies? *Hil Malatino, Penn State University*

The emergence of queer theory has been theorized as having two geographically specific trajectories: East Coast, emerging from the work of Eve Sedgwick and Michael Moon at Duke and grounded in literary theory, and West Coast, more attentive to hybridity and intersectionality (and thus more amenable to the theorization of trans embodiment). This paper complicates such accounts, paying detailed attention to scholarly and activist work grounded in and responsive to the political, cultural, and economic realities of the Southeastern US, as well as the academic institutional practices that have enabled and constrained such work.

We've got to be somebody's baby – In search of SEWSA's origins and legacy *Stacy Keltner, Kennesaw State University*

Many feminist programs, organizations, and publications are turning 50 in the 2020s, including The Southeastern Women's Studies Association (SEWSA). This paper seeks to reconstruct the emergence and foundation of SEWSA within the contexts of WGSS network and program building across the U.S. and feminist movement building in the U.S. South in the 1970s. Recent experiences in feminist leadership – through multiple crises and legislative attacks – is the author's point of departure for examining the reconstruction of SEWSA's origins. How can SEWSA's legacy inform new feminist strategies and directions for the organization's and region's next chapter?

Moderator:

*Stacy Keltner, Kennesaw State University*

### 316. Who Asks? Who Writes? Who Trains? Parsing the Complexities of Showcasing Historically Silenced Narratives

General Conference/V. invisibility: reclaiming our voices and ourselves

Panel

11:00 to 12:15 pm

Hilton Minneapolis: Floor second - Symphony 4

Participants:

Creating a History of Photography of Japanese War Brides—Or How to Crowd Source a Visual Archive *Elena Creef, Wellesley College*

World War II Japanese War Brides have remained mostly hidden within the history of Asian women's immigration to the U.S. They made the trans-Pacific voyage to America in mid-century, and then visually vanished as they melted into the American pot. How do you construct a photographic history of a group of immigrant women who have been largely invisible within Japanese and American history? My paper shares the results of what happens when we create a crowd sourced visual archive that brings this generation of women into focus as worthy subjects of Japanese and American history and photography.

Your Stories Exist, We Just Need to Find Them: Teaching Students to Build Digital Feminist Archive Exhibits *Julie Shayne, University of Washington Bothell*

This paper looks at an assignment I co-created with my Digital Scholarship and GWSS librarians which taught students to conduct research in feminist archives. They used their research to create digital exhibits around themes connected to queer & trans and feminist social movements. In addition to their content, students learned four aspects of feminist knowledge production: primary data collection via open access archives; public writing; Omeka digital platform; and feminist curation. They also learned

why some histories, including their own, were so much harder to find than others. My talk focusses on the mechanics, successes, and lessons learned.

**Suspending Damage and Centering Resilience: Facilitating Student Engagement with Trauma Survivors in a Feminist Research Methods Course** *Chris Bobel, Professor of Women's Gender and Sexuality Studies at UMass Boston*

This paper considers the messy and meaningful work involved in training undergraduate students to conduct and code naturalistic interviews with bereaved and traumatized family members who lost their loved ones to police violence [as part of an ongoing project exploring grief and trauma-induced activism] Guided by Eve Tuck's moratorium on 'damage-centered research' that privileges stories of those "depleted, ruined, and hopeless", the students work to practice strong self-reflexivity and bear witness to survivor stories of reckoning, resilience, and resistance.

**Organizing a Writing and Dreaming Space for Trans Writers** *Ching-In Chen, University of Washington Bothell; Neil Simpkins, University of Washington Bothell*

We discuss organizing a community centering trans, nonbinary, and GNC writers and artists, a rare mentorship pipeline for trans scholars. The group addresses how early trans thinkers produced foundational knowledge as "hybrid" and independent scholars outside of academia, impacted by transphobia and other limitations (e.g., Monica Roberts, Stone, Feinberg, and others). We discuss the challenges and possibilities of maintaining a trans writing group, especially in light of the rapid return of trans exclusion in US and UK politics as well as GWSS that frames "trans people as causing violence (by virtue of being trans)" (Ahmed, "An Affinity of Hammers").

Moderator:

*Alka Kurian, University of Washington, Bothell*

**317. Membership Assembly**

NWSA

NWSA Special Event

12:15 to 1:30 pm

*Hilton Minneapolis: Floor third - Minneapolis Ballroom A,B,C,D*

Moderators:

*Karsonya Wise Whitehead, Loyola University MD*

*Lisa D. Covington, The University of Iowa*

**318. REHEARSAL VISIT, SHAWNGRĀM INSTITUTE for Performance and Social Justice**

NWSA

NWSA Special Event

1:00 to 2:30 pm

*Hilton Minneapolis: Off- Site Events*

NWSA members are invited to visit the Shawngām Institute to witness a rehearsal segment from Ananya Dance Theatre's recently premiered work, Nūn Gherāo: Surrounded by Salt, an evening-length devised dance theatre piece, responding to the 1978-79 massacre of refugees from Bangladesh on Marichjhāpi island in West Bengal, India, and adjacent stories of genocide and eco-displaced communities. The work activates liminal sites of memory, ritual grieving, and resistance through meditations on salt water, where our tears meet the rising and warming oceans of our world. This showing will end in a conversation with our audiences. This work was recently censored from a festival in NYC due to its content, so it will be a pleasure to share it with the NWSA community. I hope it leads to a bigger discussion around how performance can be a vehicle for articulating hidden stories, as well as how performance is being assimilated into fundamnetalist notions of hate in certain circumstances.

**319. Pedagogies of Reproductive Justice: Abortion and Sexual Health**

General Conference/I. teaching to transgress: education from the classroom to the streets

Paper Session

1:15 to 2:30 pm

*Hilton Minneapolis: Boardroom 2*

Participants:

**Abortion Pedagogies, On Demand, Without Apology!** *Kathleen Emily Hurlock, University of Georgia*

In this presentation, I consider how my experience volunteering for abortion access in local organizations has influenced the way I teach about abortion in the women's studies classroom. I focus on how my experience has encouraged me to develop an intersectional approach to teaching abortion that focuses on equitable access over legal rights and avoids outdated and dangerous narratives. Abortion access has never been more threatened in the United States, so I view it as my responsibility to ensure that women's studies students have an intersectional, contemporary understanding of how it ties into questions of systemic oppression.

**Pussy Pedagogy: Vaginal Lyrics As a Path to Teaching about Sexual Health** *Juanita Crider, Purdue University*

In Teaching to Transgress: Education as the Practice of Freedom, bell hooks writes that teaching should be liberatory and healing (13-14). Hooks extends this discussion of pedagogy by stating that "engaged pedagogy is more demanding than conventional critical or feminist pedagogy. For, unlike these two teaching practices [progressive and holistic education] it emphasizes well-being" (15). Pussy pedagogy moves sexual health and well-being from the margins to the center by using popular songs by female artists with lyrics referencing the vagina to provoke students to discuss sexual health.

Moderator:

*Abbey Roach, UNT Women's and Gender Studies*

**320. Moving Beyond Rescue and Orphanhood: The Complexities of Ethical Representation of Birth Parent and Adoptee Subjecthoods**

General Conference

Roundtable

1:15 to 2:30 pm

*Hilton Minneapolis: Floor third - Boardroom 3*

To trouble transracial adoption means accounting for the ways power and privilege facilitate the creation of white, middle- to upper-middle class families at the expense of the disintegration of poor and working-class families of color and Indigenous families. It also requires grappling with the ways (white) homonormativity supersedes family preservation, similar to the heteronormative presumptions that historically undergird adoption in the U.S. This roundtable roots adoption within reproductive justice frameworks in its call to challenge reductive stereotypes of birth mothers and adoptees and discusses the need for an ethics of representation in media portrayals of adoption.

Presenters:

*Shannon Gibney, Minneapolis Community & Technical College*

*Kelly Condit-Shrestha, University of Minnesota*

*Sarah Park Dahlen, University of Illinois Urbana-Champaign*

*Sun Yung Shin, [Independent Scholar]*

Moderator:

*Kimberly D McKee, Grand Valley State University*

**321. Killing Rage Softly: BIPOC Survival Behind/Beyond Institutional Scenes**

General Conference

Panel

1:15 to 2:30 pm

*Hilton Minneapolis: Conrad A*

Participants:



Zoom-o-tropes: How Online Meeting Platforms Reinforce Gendered AntiBlackness *Louis M. Maraj, The University of Pittsburgh*

In 2020, extra-judicial killings of Black people populated television, computer, and phone screens, while some workplaces moved to online telecommunication platforms. Soon colleagues' squared faces became commonplace on screens where such violences and antiBlack media representations continued. Mobilizing Black feminist thought on "controlling images" (Collins 1990), I unpack how Zoom remediates the zoetrope, a 19th century pre-film device. Zoetropes produce illusory motion through rotating a series of static images conjuring movement. Zoom's zoetropic interfaces provide fertile rhetorical grounds for "an American grammar" (Spillers 1987) marking Black individuals pathological through interchangeable tropes particularly dependent on subjugating gendered Black affects.

Backchannel Pedagogies and Middle Voice: White Futurity in the Academy *Pritha Prasad, University of Kansas*

I argue that university diversity discourses demanding pedagogical intervention into racism manifest "white time" (Cooper) by positioning past racism as future pedagogy for whiteness. U.S. institutions have long appropriated the creative/affective labor of Black, Indigenous, Latinx, and Asian/Asian-American student movements to cultivate white, progressivist "teaching moments" (Melamed; Ferguson), but I show how BIPOC women critically refuse these projects through institutional "backchannels." Drawing on women of color/Third World feminist notions of "middle voice" (Sandoval), I argue that backchannel pedagogies resist white "teaching moments" by making space for life-affirming fugitivity (Harney and Moten) in the here-and-now.

Gossip, A Sonic Technology of Black Women's Rhetoric *Alexis McGee, The University of British Columbia*

Traditional views of gossip classify it as a disruptive, gendered phenomenon and diminish the productive "soundwork" (Hilmes 2013) gossip(ing) affords women of color. This presentation complicates gossip(ing) through intersectional, sonic, and rhetorical frameworks. I argue gossip(ing) is a subversive "backchannel pedagogy" (Prasad 2022) where Black women can support, share, comfort, and plot our survival while we transform realities and mechanize our voices to rearticulate freedom(s). By examining gossip's sociohistorical functions and processes, we can better understand how this sonic approach to communicating and listening resists methods of antiBlack surveillance associated with traditional (white) gossip, particularly in workplace environments.

Moderator:

*Pritha Prasad, University of Kansas*

### 322. Feminist Pedagogical Responses and Strategies in an Era of Austerity and Neoliberalization

General Conference/I. teaching to transgress: education from the classroom to the streets

Sponsored Workshop

1:15 to 2:30 pm

*Hilton Minneapolis: Floor second - Conrad B*

This interactive workshop will facilitate conversation around the increasing pressures and difficulties that feminist pedagogues – from the k-12 classroom to the university classroom – face in an era of austerity, precarity, and politicized calls to limit the teaching of race, sexuality, and gender in educational institutions. The workshop will also provide space to develop and share practical strategies for responding to and navigating the logistical, ideological, and pedagogical challenges that emerge when teaching topics considered controversial.

Presenter:

*Mary Zaborskis, Pennsylvania State University-Penn State Harrisburg*

Moderators:

*Sharon Doetsch-Kidder, George Mason University*  
*Bridget Kriner, Cuyahoga Community College*  
*Mary Zaborskis, Pennsylvania State University-Penn State Harrisburg*

### 323. Mothering Disability

General Conference/V. invisibility: reclaiming our voices and ourselves

Panel

1:15 to 2:30 pm

*Hilton Minneapolis: Floor second - Conrad C*

Participants:

More Jobs Than Hands: Revisiting Collins' Controlling Images through the Lens of Mothering and Disability *Dionne Benson-Smith, Independent*

This paper will examine the three controlling images (Mammy, Matriarch, and Welfare Queen) discussed by Collins in Black Feminist Thought through the lens of Black motherhood and parenting children within the stigmatized space of childhood mental illness. Through the use of personal ethnography and the analysis of policy history, this paper analyzes the parallels between negative constructions of Black motherhood and beliefs about mothers of children with mental health conditions, and analyzes the intersections between race, gender, public policy, and stigmatized constructions of motherhood.

Epistemic Exploitation and the Appropriation of Mother-Labor *Tammy Marie Nyden, Grinnell College*

Mothers of children with severe mental illness are often gaslit into thinking that their inability to secure adequate services for their children is an individual parental failure, when in fact, various systems meant to serve such children not only fail to make needed services available, but structurally exploit, appropriate, and erase mother-labor. This paper will examine examples of epistemic exploitation and labor-appropriation by insurance companies, Medicaid, and disability services. This paper will argue that such failures to provide care are not only social injustices for children with mental illness, but epistemic injustices for the mothers who care for them.

Mothering at the Intersection of Blackness and Disability *Jacqueline Getfield, Ontario Institute of Studies in Education, University of Toronto*

What does it mean to mother a "problem"? What does the label "at risk" mean for Black mothers who are thought to reproduce problems, and who are themselves thought to be a part of the "problem?" These are just some of the questions to be explored as I analyze findings regarding how seven Black women engage with and are disengaged by educators as they perform as agents on behalf of their children in public schools across Ontario, Canada.

Contingency Plans, Anticipatory Grief and Ambiguous Loss *Kirsten Isgro, The University of Vermont*

Through a critical-historical lens, this paper explores how the legacy of eugenics as social control and "public hygiene" informs parenting experiences in an ableist world. Grappling with their role as gatekeepers, agents for and advocates against disability, parents/caregivers of children with disabilities, while not themselves disabled, are precariously positioned between able bodied and disabled. Their lives are highly governed by the needs, practices and expectations dictated by various institutions, often resulting in peril and distrust. Through interviews and historical documents, the research explores how caregivers are simultaneously valorized and vilified, by association they are complicit, stigmatized, and disenfranchised by ableism.

Moderator:

*Tammy Marie Nyden, Grinnell College*

### 324. Pop Culture and Feminist Media: Marginalization, Representation, and Refusal

General Conference/V. invisibility: reclaiming our voices and ourselves

Paper Session

1:15 to 2:30 pm

Hilton Minneapolis: Floor second - Conrad D

Participants:

Credible Newscaster or Feminist Mouthpiece? How Online Disinformation Contributes to the Marginalization of Women Journalists *Samantha Seybold, Purdue University*  
The 2021 CPB Ombudsman report notes increased “vitriol” toward PBS NewsHour’s female journalists. Many complaints alleged that the program has “too many” female journalists who see racism and sexism everywhere. I contend that these perceptions of bias reflect the belief that identity determines one’s capacity to report objectively about current events. This belief has gained recent cultural traction via dominant social media discourses that reinforce longstanding gendered and racialized credibility norms as a politically expedient strategy. The disastrous implications: this norm strips credibility from journalists with marginalized identities and fuels indifference toward reporting on broader social justice issues.

Lowkey Done: Black Women’s Refusal and Recovery in Popular Culture *Gabrielle A. Nichols, University of Cincinnati*

This paper uses bell hooks’ essay “Teaching Resistance: The Racial Politics of Mass Media” as a starting point for a larger discussion about the ways Black women refuse to play into the hands of the racialized politics of mass media. I highlight forms of resistance found in notable television shows, social media movements, and related themes in music. These examples also show how Black women use these spaces as a means of recovery.

Which Public? Intellectual Gatekeeping and Cognitive Accessibility in Public Writing *Rebecca Monteleone, The University of Toledo*

While public writing – from op-eds to investigative journalism to blog posts – aims to democratize access to information, persistent gatekeeping structures invisibilize and alienate already marginalized groups. In this presentation, drawing on feminist disability studies, empirical qualitative research, and practical applications of cognitive accessibility in news media, I argue that disabled people – particularly people with intellectual disabilities – are systematically excluded from public discourse, including discourse about disability, due to entrenched social expectations about credibility in knowledge production and intellectual community.

### 325. Front and Center, No Preamble for Existence: Black Women Claiming and Creating Space

General Conference/V. invisibility: reclaiming our voices and ourselves

Panel

1:15 to 2:30 pm

Hilton Minneapolis: Floor third - Directors Row 2

Participants:

Invisible No More: See Me, Hear Me, Feel Me. You Feel Me? *Ocqua Gerlyn Murrell, Virginia Tech*

As a Black, queer, American-Caribbean, woman, I navigate and negotiate national, international, and transnational boundaries. Who I am when I walk into a room has already been decided for me and not by me. This presentation will discuss the ways in which I intentionally and consciously create and claim space for myself and all of my identities. I come to the table whole, and invisible no more. This presentation will also include an autobiographical poem about not being invisible but how others

have refused to see me, and now they have no choice but to see, hear, and feel me.

Wuk Fuh Wuk: Sexual Violence Against Women and Girls in the Caribbean *Andrea Natasha Baldwin, Virginia Tech*

The Caribbean colloquial term “wuk fuh wuk” preys on young naivety, ambitiousness, and promises great things while threatening to block paths to progress for women. Caribbean feminist Eudine Barriteau asked, “are the ways in which women interact or experience economic or other social relations an outcome of what happens in their private, intimate spaces?” (77). I further complicate this question by asking “are the ways in which women interact or experience economic or social relations an outcome of how “intimate acts” reserved for private spaces become public intimate trespasses, and how public intimate trespasses have repercussions on women’s private lives?”

Creating a Home Space as a Caribbean Student at a PWI *Leslie-Ann Robertson Foncette, Virginia Tech*

I am a Black, Caribbean-American woman, born in the US, raised in Trinidad & Tobago, and I navigate space biculturally. As a student at a PWI that means shape shifting, claiming, and taking up space. University statistics reflect students by racial/ethnic group, and domestic/international students. At VT 4.43% of students are Black yet 50.3% White, 14.3% Hispanic/Latino, and 9.48% Black for all Doctoral Universities in the US. Caribbean students at VT are subsumed under broader categories: Black, Latine, or International. These titles give us solidarity but lack nuance. VT benefits more than us, claiming diversity without improving equity and inclusion.

Moderator:

*Jenaya Amore, Virginia Tech*

### 326. Leading to transgress: Centering the leadership of Black women and women of color

General Conference/I. teaching to transgress: education from the classroom to the streets

Panel

1:15 to 2:30 pm

Hilton Minneapolis: Directors Row 3

Participants:

Moving from an ‘Equity Talk’ to an ‘Equity Walk’: An Intersectional Leadership Approach to Creating Transformational Change at a PWI *Lynn Hampton, Texas Christian University*

Following the racial protests in the aftermath of the brutal killing of George Floyd, most PWI’s are still struggling to elevate antiracism as an institutional priority. Utilizing an intersectional/CriT analysis, this paper centers the narratives of Black female students to illustrate how their cognitive, organizational, and emotional labor eradicated the culture of silence around racism at their PWI and dismantled systems of privilege, inequality, and oppression on their college campus. This paper highlights best practices for sustained cultural change on PWI’s and provides insights for how college leaders can close the racial trust deficit among students of color.

An Intersectional Leadership Approach to Creating Transformational Change at a PWI *MeKayla Cook, Texas Christian University; Anaya White, Texas Christian University*

Following the racial protests in the aftermath of the brutal killing of George Floyd, most PWI’s are still struggling to elevate antiracism as an institutional priority. Utilizing an intersectional/CriT analysis, this paper centers the narratives of Black female students to illustrate how their cognitive, organizational, and emotional labor eradicated the culture of silence around racism at their PWI and dismantled systems of privilege, inequality, and oppression on their college campus.

This paper highlights best practices for sustained cultural change on PWI's and provides insights for how college leaders can close the racial trust deficit among students of color.

**MAS Muxeres: Oral Histories of Chicana/x leaders in Mexican American Studies Programs in San Antonio, Texas** *Sylvia Mendoza, University of Texas at San Antonio*

This oral history project documents the experiences of women of Mexican descent/Chicanas currently running, sustaining, and building Mexican American Studies (MAS) programs at colleges and universities across San Antonio, Texas. While scholars have documented the activism that led to the creation of MAS and Ethnic Studies programs at college and university campuses, as well as the continued backlash threatening these programs, less attention has been paid to the activism and leadership required to sustain and build MAS in Texas, particularly by women of color.

Moderator:

*Lisa Mendoza Knecht, Trinity University*

### **327. Teaching at the Intersections of Race, Gender, and Violence**

General Conference/I. teaching to transgress: education from the classroom to the streets

Paper Session

1:15 to 2:30 pm

*Hilton Minneapolis: Directors Row 4*

Participants:

**Misogynasia and the Atlanta Massacre of Asian/American Women** *Marian Sciachitano, Washington State University*

Building on Moya Bailey's term *misogynoir* to describe anti-Black racist misogyny that Black women experience, this paper proffers the term *misogynasia* to describe anti-Asian racist misogyny that led to the Atlanta massacre of Asian/American women. Teaching to transgress demands a pedagogy that addresses the intersections of violence against Asian/American women. Initially media and police failed to identify the shootings as a hate crime and failed to identify that the majority of those killed were Asian/American women. This served as the catalyst for coining the term *misogynasia* as a way to make this specific form of racist misogyny visible to students.

**They Call That [Hate] Love: Narrativizations of Youth and Protection as AntiBlackness** *ell lin, UC Berkeley*

Examining neoliberal US youth life in 2001, Lawrence Grossberg asked, "How could we begin to confront or even understand the charge that we live in a child-hating world? Notice that we do not even have a word for such a relation." Although Grossberg left open to question whether supplanting concern for the conditions of childhood with finance capital objectives serves as a conscious modern political strategy, this paper makes no mistake that the stifled outrage for the US "war on youth" (Giroux, 2013) is an essential antiBlack tool (hooks, 1995; Lorde, 1981; Lugones, 2003) of cisheteropatriarchal ableist colonizer violence.

### **328. Teaching to Transgress: Feminist Pedagogical Practices**

General Conference/V. invisibility: reclaiming ourvoices and ourselves

Paper Session

1:15 to 2:30 pm

*Hilton Minneapolis: Duluth Room*

Participants:

**All About Love: Reading and Reclaiming Genealogies of Black Women Writers** *Toni Morrison, Angela Davis, bell hooks, Audre Lorde, and Ijeoma Oluo in Women's Studies Curriculum* *Tanya Diaz-Kozlowski, Clark College*

In this essay Diaz-Kozlowski uses narrative (Lorde, 1984) to elucidate the necessity of valuing the writings of Toni Morrison, Angela Davis, bell hooks, Audre Lorde, and Ijeoma Oluo and

incorporating them within introductory Women's Studies course curricula reclaims Black women writers ontological and epistemological contributions to feminism as an ongoing project of liberation struggles. It is an ethic of love (hooks, 2000) that connects the genealogies of these Black women writers that showcases Diaz-Kozlowski's ongoing commitment to a collective reimagining of gender equity requires diverse action rooted in anti-racism, solidarity, and non-dominance.

**Body Mapping on the College Campus: Reflections on a Radical Method** *Katherine Anne Phelps, University of Wisconsin-Madison*

This paper reflects on findings from a series of body mapping workshops conducted with female/feminine/femme identifying student participants at a large midwestern university. Body mapping is an arts-based therapy, research method, and pedagogical tool that renders real that which often goes unseen or unspoken. The paper explores the embodied experiences that came to the fore in the creation of the body maps, the powerful community building that occurred during the workshops, and the radical possibilities of body mapping as a pedagogical tool for creating new knowledges in body politics and advancing an intersectional feminist agenda.

**Visibility, Voice, and Activism in Feminist Teaching Practices** *Jessi L Willis, Eastern Washington University*

The stories we tell and don't tell are a choice. The stories we included and don't include in our mentoring of scholars has a direct impact on current and future knowledge production. In our everyday lives and in every moment, we are sharing stories; the question is – what stories will be shared and whose perspectives will influence what learners know and don't know. We must teach the connections between agency and action, voice and visibility, learning and activism. Key words – education, feminism, activism, privilege

### **329. Black Feminist Approaches to Visibility Among Women of African Descent**

General Conference/V. invisibility: reclaiming ourvoices and ourselves

Panel

1:15 to 2:30 pm

*Hilton Minneapolis: Marquette 1*

Participants:

**Teaching to Transgress: I am Not without my Creole Subjectivities** *Pere DeRoy, University of Kansas*  
My most transgressive act of freedom as a nascent Black Caribbean scholar has been learning Haitian Creole and exploring the following question: What does a Creole epistemology have to offer engaged pedagogies that are anti-racist, anti-xenophobic and anti-imperialist at predominantly white institutions? I use a transnational feminist framework and autobiographical experiences drawn from lived experiences as a graduate student and instructor in North American academic spaces, and a development practitioner in Guyana to contribute to discourses around the ways in which power, knowledge and development offer exploratory strategies for making Creole-ness visible and reflected in global institutionalized pedagogies.

**Caring for African Bodies and Spaces – Evidence from the 3rd Kwame Nkrumah Festival** *Agnes Phoebe Muyanga, University of Kansas*

The role of coloniality in representing African bodies as subordinate projects is challenged by the 3rd Kwame Nkrumah festival as a rhetorical strategy for African-centered scholarship and activism to re-theorize, decolonize, and re-define African bodies and spaces by promoting culturally situated epistemologies. African women and LGBT+ persons who occupy intersectional positionalities have used festivals, arts, and academia to support the care for the self, community, and

environment. This paper connects decolonial and feminist ethics of care scholarship to argue that this festival is committed to creating sites, cites, and sights of resistance through cultural performances, debates, and academic discussions.

**Uses of the Digital Erotic: Black Queer Women's Resistance Against Sexual Oppression** *Shawna Genielle Shipley-Gates, University of Kansas*

Black queer female sexualities can be sites of pleasure by using politics of articulation to speak and act on sexual desires. Black feminist scholars theorize that Black queer women have unique opportunities to utilize their eroticism as a form of resistance against homophobia, respectability politics, and misogynoir, especially within digital landscapes. A case study was conducted to analyze the digital erotic strategies of Black queer activist and sexuality educator, Ericka Hart. Her work demonstrates the significance of digital erotic resistance as an essential strategy to fight against sexual oppression and encourage the prioritization of pleasure, subjectivity, and sexual empowerment.

**Racial Passing: Bringing Visibility to Sites of Passing** *Jessina Mariah Emmert, University of Kansas*

This paper will speak to the conference theme of invisibility, in particular the complex and often hidden history of racial passing in the United States. Through the exploration of different sites of passing, beginning with the system of chattel slavery in the Antebellum South, which created specific sexual markets that bought and sold light-skinned Black enslaved women known as 'Fancy Girls,' as well as Nella Larsen's 1929 novel *Passing* which examines the multifaceted layers of passing. This analysis of these sites will reveal the history of Black women who have racially passed through their own experiences navigating racial divides.

Moderator:

*Ayesha Hardison, University of Kansas*

**330. The Ms. Harriet Tubman Bicentennial Project**

NWSA

NWSA Special Event

1:15 to 2:30 pm

Hilton Minneapolis: Marquette 2

View project link: <https://msmagazine.com/tubman200/>

Presenters:

*Janell Coreen Hobson, University at Albany (State University of New York)*

*Alexis Pauline Gumbs, University of Minnesota*

*Kate C. Larson, Independent scholar and writer*

*Nettrice Gaskins*

**331. Black Trans Politics**

General Conference/VIII. queer and trans studies: outlining the places where we find ourselves

Paper Session

1:15 to 2:30 pm

Hilton Minneapolis: Marquette 3

Participants:

"AFROntar & TRANSformar": Brazilian Black Trans Women in Politics *Marina M Segatti, University of California Santa Cruz*

In a context of infodemia, fueled by disinformation and the rise of the far-right in Brazil, this work analyzes the activism and political actions produced by three Afro-Brazilian trans women on social media: 1) Erica Malunguinho; 2) Erika Hilton; 3) Robeyonce Lima, elected in 2018, in the same election that made the neo-fascist Jair Bolsonaro president of Brazil. Brazil's turn to the far-right has relied heavily on the circulation of disinformation that targets queer and trans people through discourses of family corruption. I examine how these politicians

engage this neoconservative backlash as they navigate stigmatization and violence on social media.

**Gladys Bentley and Black Butch Dandyism** *Rachel Cara Warner, UNC Chapel Hill*

Although there has been much insightful scholarship on the cultural history of Black dandyism, curiously fewer reports account for female-identified engagements with the dandy trope. And yet, surely this sartorial tradition was in play in the performance history of Harlem entertainers like Gladys Bentley, a cross-dressing cabaret singer who habitually performed in a signature white tuxedo, top hat, and cane. Following scholarship on the history of Black dandyism, this paper argues that Bentley's female masculinity represents a Black butch dandyism, a strategic play with minority or feminized masculinities continuous with her lifelong affinity toward self-construction and creative self-invention.

**Who is they? Black Queer/Trans Grammar** *Victor Ultra Omni, Emory University; Laura Alexandra Harris, Pitzer College*

How does a linguistic archive of Black queer/trans culture, in particular the grammars of fem and stud, kiki/kyky, and they, travel within and shape language and expressive culture? If Black queer and Black vernacular overlap, how do we look to historic symmetries? Reexamining historical continuities and shared socialities of Black gender genealogies we refuse the scholarly impetus to discover "new" non binary and trans gender frontiers when Black working class vernacular culture has always structured and enabled radical linguistic expression and gendered possibilities. We look towards Black epistemologies conveniently forgotten in current discourses of pluralized gender subjectivities.

**332. Called to Transform: DEI pedagogy**

General Conference/I. teaching to transgress: education from the classroom to the streets

Panel

1:15 to 2:30 pm

Hilton Minneapolis: Marquette 4

Participants:

**The Pursuit of Inclusive Excellence at Predominantly White Institutions** *Monica Smith, Vice President for DEI Augustana College*

Predominantly white institutions (PWI) default to a leadership culture and pedagogical method that centers whiteness, masculinity, and cisgender heteronormativity. While people of color and women are encouraged to diversify these spaces, too often it comes at a high cost. As a Black woman and Vice President of Diversity, Equity, (DEI) and Inclusion at a PWI, I am challenged to promote institutional transformation in such a way that it serves the populations who make DEI possible. I have found that "Inclusive Excellence" is an effective DEI strategy for transforming higher education because it signifies Blackness, decenters whiteness, and expands gender categories.

**Transforming Transgressions into Meaningful Connections** *Korah Wiley, Digital Promise*

Learning science research indicates that students actively construct knowledge by making meaningful connections between their lived experiences and new information. However, many instructional practices are based on the drill and practice of information that has little connection to students' lives. I argue that these practices teach students to transgress. Their transgression is driven by a deeply rooted need to make meaning of their lived experiences, a need that is met, for many students, in the streets rather than the classroom. Here, I discuss instructional practices that bring the streets into the classroom and no longer make learning a transgressive act.

**Trauma-Informed Pedagogy Begins with Universal Precautions** *Stacy Williams, consultant*



Trauma-Informed Pedagogy defines trauma as the lingering effects on an individual's cognitive and behavioral functioning; on their emotional, relational, and spiritual well-being after experiencing a potentially traumatic event or series of events. It understands the lasting impact is not only experienced by individuals but also by the community in collective trauma and over generations through historical trauma. We need to employ a framework of universal precautions. Educators do not need to know students' trauma stories to create classroom spaces that attend to the principles of trauma-informed care of safety, peer support, trustworthiness, collaboration, empowerment, and identity.

Anti-racism training, Christian practices, and the Dangerous Allure of White Mastery *Denise Thorpe, independent scholar (Formerly Director of Ministry Program at Pittsburgh Theological Seminary)*

In this paper I explore the ascendancy of anti-racism training in white Christian communities, particularly communities focused on Christian practice. I will argue that while deepened awareness of individual racist practices and the power of systemic racial regimes in our shared lives is vitally important, the exuberant embrace of antiracism as that into which we can be trained may easily fall prey to mastery as a primary trope of Whiteness. I will lean into mysticism, womanism, and practices at the time of death as offering questions and insights to guide us in wrestling toward a way forward.

Moderator:

*Michelle Wolff*, Augustana College

### 333. Practical Audacity: Black Women and International Human Rights

NWSA

NWSA Special Event

1:15 to 2:30 pm

Hilton Minneapolis: Marquette 5

Participant:

Practical Audacity: Black Women and International Human Rights *Stanlie M. James, Arizona State University*

Through the lens of Black Feminist thought, James, theorizes and contextualizes the intellectual, legal and political contributions of fourteen African and African American women who have greatly expanded our understanding of international human rights. They presided as judges and prosecutors in human rights courts, founded and directed human rights NGOs (non-governmental organizations), worked in UN agencies, helped lead anti-apartheid struggles, served as elections monitors, and taught in prestigious law schools. By centering the courage and innovative interventions of visionary Black women, James places them, rightfully so, alongside the more well know figures in the pantheon of civil and human rights. James illuminates how those who witness and experience oppression have made some of the biggest contributions to building a better world.

Presenters:

*Mary Margaret Fonow*, Arizona State University

*Stanlie M. James*, Arizona State University

*Beverly Guy-Sheftall*, Women's Research & Resource Center

*Sally Kitch*, Arizona State University

*Loretta J Ross*, Smith College

### 334. Activist Pedagogies: Collaboration and Reciprocity

General Conference/I. teaching to transgress: education from the classroom to the streets

Paper Session

1:15 to 2:30 pm

Hilton Minneapolis: Marquette 6

Participants:

Feminist academics in Iceland staying under the radar and causing a ripple effect *Gyða Margrét Pétursdóttir, University of Iceland; Tamar Melanie Heijstra, University of Iceland*

In this intimate-insider study on feminist activists in Icelandic academia we reveal how feminist scholars in gender studies and other critical disciplines both accept and dissent to the masculinised neoliberal academic game in pursue of creating change both within and outside of academia. All are established scholars but at the same time marginalised within their faculties as feminists. This creates wiggle room; they can stay under the radar and create change among their students who later take on various roles within society thus creating a ripple effect. This they see as their greatest feminist and academic accomplishment.

Inspired by bell hooks: Facilitating Participatory and Collaborative Learning and the Co-Production of Knowledge across Disciplinary Divides *Lori Baralt, California State University, Long Beach*

Drawing on bell hooks' pedagogical body of work, particularly Teaching to Transgress, I have developed a series of teaching practices for "Gendering Environmental Justice", an upper-division course that I have taught over the past 10 years, that facilitate a space for participatory and collaborative learning and the co-production of knowledge among students based on their diverse experiential and academic knowledge. These practices foster a sense of collective agency and are translatable to other upper-division courses in which students come from diverse experiential and academic backgrounds.

Moderator:

*Devaleena Das*, University of Minnesota Duluth

### 335. Disability Studies and the Im/material

General Conference/VII. writing, researching, and thinking beyond race, place, and space

Paper Session

1:15 to 2:30 pm

Hilton Minneapolis: Marquette 7

Participants:

Crip Paraontologies: On Compulsory Bodiedness and Being Otherwise *heidi andrea restrepo rhodes, Feminist Gender and Sexuality Studies, Scripps College*

The body has been a key site of intervention for feminist, queer, disability, and critical race politics—yet, "the body" as the ontological vehicle of living is a disciplinary and semiotic imposition rooted in Christianity, Cartesianism, and settler colonial violence. In this paper, I bring feminist-of-color, queer, and crip thought into conversation, suggesting that a radical crip paraontology opens room for us to refuse the imposition of liberal humanism's bodiedness as an ontological paradigm and to shift the terms by which we understand our existence and the conditions on which we relate and are valued as being of substance.

Preserving Pennhurst: Eugenics, Tourism, and The Perils of Incarcerating Disabled Ghosts *Kayley DeLong, Ohio State University*

The former Pennhurst State School, like other eugenic institutions, have turned into popular dark tourist destinations. In resistance to this trend, the local Pennhurst Memorial & Preservation Alliance (PMPA) "promotes an understanding of the struggle for dignity and full civil rights for persons with disabilities" ensuring "that we never go back." But what does it mean to "never go back" when visitors explicitly seek the violent past? This paper reflects on these questions through archival analysis of public hospital records, applying a critical disability studies lens so as to ask how carcerality and spectrality threaten feminist and abolitionist futurities.

Moderator:

**Cord-Heinrich Plinke**, University of Southern California

### 336. Gendered Narratives: Challenging Hierarchies/Changing Politics

General Conference

Panel

1:15 to 2:30 pm

Hilton Minneapolis: Marquette 8

Participants:

Kali Or Ardhanari: Dismantling of Gender Relations and Caste Hierarchies in Perumal Murugan's Novel, *One Part Woman Sujatha Moni*, *CSUS Women's Studies*

The paper examines the interpellation of caste, religion and gender politics in Perumal Murugan's novel *Madhorubagan* or *One Part Woman*, set in Thiruchengodu in Namakkal District of South India. Invoking images of local Hindu deities, the novel portrays the loving relationship between a couple Ponna and Kali, who suffer taunts and discrimination from their community for failing to produce an heir. The paper argues that an ancient ritual, which the novel provides as a solution, creates possibilities for sexual freedom outside the bo(u)nds of marriage, and threatens the caste purity and patriarchal values emphasized by the community.

Self-Empowerment or Community Resistance? Challenging the Gender Politics of Powerlifting *Melissa Forbis*, *Brooklyn College, CUNY*

Traditionally, strength sports were reserved in public perception and by athletic institutions as a masculine domain. Strength sports have seen an exponential growth of women's participation in the past decade, and have diversified beyond gender to include LGBTQ+, BIPOC, older, and disabled athletes and practitioners. Even within the general overall growth, the changed demographics in the sport of powerlifting among athletes has been notable. My paper is an intersectional feminist analysis of the complex relations of power in US powerlifting. Why has an embodied practice of strength become important for marginalized and historically excluded people at this contemporary moment?

Under the Influence: Gender, Genre, and the Case of the Inebriated Narrator *Sarah Hagelin*, *University of Colorado Denver*

This talk examines the popularity of fictions about unreliable women. Specifically, it analyzes films with drunk female narrators – *The Girl on the Train* and *The Woman in the Window* – alongside the new Netflix series that satirizes the genre, *The Woman in the House Across the Street from the Girl in the Window*. Each of these texts pivots on the question of whether a woman who's been drinking can trust what she sees. I argue that this emerging genre complicates our understanding of unreliable narration, illuminating toxic cultural attitudes about drinking and respectability in a society that has trouble trusting women.

### 337. Healing Sideways: Trauma, Queerness, and Care

General Conference/V. invisibility: reclaiming ourvoices and ourselves

Panel

1:15 to 2:30 pm

Hilton Minneapolis: Marquette 9

Participants:

"Laughter Is Not Our Medicine": Hannah Gadsby and the Comedy of Resignation *Cynthia Barounis*, *Washington University in St. Louis*

In her 2018 Netflix special *Nanette*, Australian lesbian comedian Hannah Gadsby announced that she would be quitting comedy, citing the tendency of jokes to erase trauma and interrupt healing. This essay explores Gadsby's resignation as both an action (to

resign) and an affective orientation (to be resigned to injustice). Existing in tension with queer legacies of camp outrage, *Nanette* drew criticism from queer writers who accused Gadsby of participating in the mainstream global consumption of minority trauma. I argue instead that Gadsby's resignation offers a praxis for feminist, queer, and crip healing by making space for feelings of political hopelessness.

More than Mere Solidarity: Affinity and Busing in NYC *Ianna Hawkins Owen*, *Boston University*

This paper is an oral and family history of the Zoo Crew, a self-titled multi-racial multi-gender multi-age affinity group of bused kids in 1970s Queens whose attachment to one another included the shared survival strategy of running once they were let off the bus to escape getting beat up or, conversely, starting fights to defend members of the group. This is the story of kids caring for one another at the edge of history, ahead of state intervention, on the outskirts of public imaginaries, and on the precipice of social changes that failed to fully manifest.

Between the Bedroom and the Clinic: Erotic Potential as Measurement/Therapeutic Excess *Alyson K. Spurgas*, *Trinity College*

Contemporary researchers and therapists measure sexual arousal/response and utilize techniques such as mindfulness to enhance desire. Following Jagose (2013) on how conversion therapies rarely do what they are meant to, my analysis suggests the unintended erotic potential of sexological research and therapeutic technologies. Desire and pleasure emerge sideways, even when behavioristic intent is to measure response and direct patients toward the cisheteronormative and vanilla. These protocols can be examined as queer, kinky, intimate, and healing in ways they are not intended to be -- and thus novel desire reconfigures borders between the clinic and bedroom, and the public and private.

Moderator:

**KJ Cerankowski**, Oberlin College

### 338. Queering the Global Filipina Body: Contested Nationalisms in the Filipina/o Diaspora

Authors Meet Critics (AMC) Sessions

Authors Meet Critics Session

1:15 to 2:30 pm

Hilton Minneapolis: Orchestra Ballroom A

Author:

**Gina Velasco**, Haverford College

Critics:

**Martin Manalansan**, University of Minnesota, Twin Cities

**Ethel Tungohan**, York University

**Marlina Gonzalez**

### 339. Re-Narrating the Origins of Trans Studies

General Conference/VIII. queer and trans studies: outlining the places where we find ourselves

Roundtable

1:15 to 2:30 pm

Hilton Minneapolis: Orchestra Ballroom B

We pivot away from trans studies scholarship centered on white/western frameworks and paradigms that have defined the origins of the field. Instead we shift the origins of the field of trans studies toward Two-Spirit critiques, South Asian Hijra/Khwaja Sira politics, multiple diasporas, and trans of color activism. Through larger audience conversation we look to create space to ground the practice of trans studies in Black, Indigenous and Asian activisms, theorizing, and imagining. We articulate the dynamicity of embodied knowing and gendered critique among our various communities to intervene against violent imaginings of a white center to trans studies.

Presenters:

*Niamh Timmons*, Mount Holyoke College  
*Kai Pyle*, University of Illinois at Urbana-Champaign  
*Dharmakrishna Leria Mirza*, Oregon State University  
*Andres C. Lopez*, Carleton University

Moderator:

*Niamh Timmons*, Mount Holyoke College

### 340. Feminist Author Showcase I

General Conference

Panel

1:15 to 2:30 pm

Hilton Minneapolis: Orchestra Ballroom C

Participants:

37 Words: Title IX and Fifty Years of Fighting Sex

Discrimination *Sherry Boschert*, Journalist and author

A sweeping history of the federal legislation that prohibits sex discrimination in education, 37 Words: Title IX and Fifty Years of Fighting Sex Discrimination weaves intersecting narratives of women seeking an education, playing sports, and wanting protection from sexual harassment and assault. The book is filled with complex characters, from Bernice Sandler, an early organizer for the law, to her trans grandchild. The social justice movements that fought to create, implement, and enforce Title IX also act as characters, mapping the gains and setbacks for feminism in the last fifty years and showing how some women benefit more than

Persistence is Resistance: Celebrating 50 Years of Gender, Women & Sexuality Studies *Julie Shayne*, University of Washington Bothell

Persistence is Resistance: Celebrating 50 Years of Gender, Women & Sexuality Studies August 2020 Publisher: University of Washington libraries ISBN:979-8-218-03298-2 OCLC Number: 1192527759 | URL: <https://uw.pressbooks.pub/happy50thws/> Dr. Julie Shayne Teaching Professor Faculty Coordinator, Gender, Women & Sexuality Studies School of Interdisciplinary Arts & Sciences University of Washington Bothell

Presenters:

*Barbara Sutton*, University at Albany (State University of New York)

*Sylvanna Falcon*, University of California, Santa Cruz

*Chris Linder*, University of Utah

*Mahaliah A Little*, The University of California, Irvine

### 341. Your Place or Mine?: Reclaiming the contested space of home

General Conference/V. invisibility: reclaiming ourvoices and ourselves

Workshop

1:15 to 2:30 pm

Hilton Minneapolis: Orchestra Ballroom D

In the shadow of the current war in Ukraine and it's violent displacement of millions of people (both citizens and non-citizens), this workshop explores how space and place are sites of invisibility; physically, socially, or emotionally, and yet can also be sites of empowerment, healing or change. By drawing upon the narratives of refugees, migrants, women of color, LGBTQIA2+ and Indigenous women the participants navigate stories of belonging and identity to bridge the chasms that separate us.

Presenters:

*Geraldine Rossiter*, Union Institute & University

*Juanita M Tenorio*, Guam Community College

*Debby Flickinger*, Union Institute and University

*Yulia Tolstikov-Mast*, Union Institute & University

*Lisa Brucken*, Doctoral Student, Union Institute & University

Moderator:

*Sarah Wallis*, Union Institute & University

### 342. Making a Mess: Storying Kinship and Disability

General Conference

Roundtable

1:15 to 2:30 pm

Hilton Minneapolis: Floor third - Rochester

Storying—acts of imagining, remembering, and nourishing relations—frames our roundtable on disability and kinship. Careful and sustained attention to interlocking systems of power and identities (imposed, claimed, and disavowed) underscores the point that disability and kinship are contextual, contingent, and contested. Questions that are critical to using scholarly knowledge for coalition building in a time of crises guide our inquiries and discussion: what are ways we can think about kinship by also thinking about care? How does violence also shape our understandings of kinship and disability?

Presenters:

*Akemi Nishida*, University of Illinois at Chicago

*Susan Burch*, Middlebury College

*Anna Hinton*, University of North Texas

*Alison Kafer*, The University of Texas at Austin

Moderator:

*Theri Pickens*, Bates College

### 343. Poster Presentations

NWSA

NWSA Special Event

1:15 to 6:00 pm

Hilton Minneapolis: Second Floor PreFunction Area

All NWSA Poster Submissions will take place here.

Participants:

Alice Walker's In Search of Our Mothers' Gardens as a Guide to Growing Black Feminist Gardens and Foodways *Janell Carla Patton*, The University of Toledo Main Campus

This poster will display a narrative research study of twenty Black identified women gardeners and the ways their Earthwork aligns with Alice Walker's (1983) essay, In Search of Our Mothers' Gardens. The research employs ecowomanism to analyze Black women's identity in relationship to the natural environment (Harris, 2021; Thomas, 2022). The participants' narratives mirror Walker's description of her mother's garden, exemplifying how gardening is a liberatory act that grows Black feminist foodways while reimagining the "natural world as a generative space, a space that allows them to theorize and articulate their lived experiences" (Ferrari, 2020).

Arab Feminist Media: "Creativity and Dissidence" *Mariam Karim*, University of Toronto

My poster features visual and textual media by and about the Arab Feminist Union (f. 1944) and the Arab Women's Solidarity Association (f. 1982). I focus on magazines, organizational records, conference outputs, and other publications from the mid-20th century produced in the Arab world. While unearthing hidden feminist histories, I elucidate the role of media in Arab feminist movements historically and their influence on contemporary digital media activism in the region.

bell hooks in the classroom: Utilizing Feminism is for Everybody in Introductory WGST Classes *Lacey Bonar*, West Virginia University; *Maddie DiGiulian*, West Virginia University; *Justin Ray Dutton*, West Virginia University; *Spring Szoka*, West Virginia University; *Savannah Thomas*, West Virginia University; *Tré Thomas*, West Virginia University

This poster outlines results from a quantitative and qualitative analysis of our introductory-level Women's and Gender Studies students' major takeaways from bell hooks' Feminism Is for Everybody, particularly its influence on their overall

understanding of feminism and the fight for equity. While our students represent a variety of backgrounds and experiences, we teach and learn at a predominately white, working-class university in Appalachia. This context sets us in a unique position to present valuable insights into the impact of hooks' work across demographic identities.

**Black Food Sovereignty and the Underground Railroad** *Melina McConatha, Lincoln University; cyonnie certain, Dr. Melina McConatha; Maniya Thompas, Student ; co author*

This poster is a short report of a student led systematic scope exploring the history of Black food and the lived experiences of people in the Underground Railroad from intersectional identities of gender, race, and locations. By centering food as a form of resistance, allyship, and community in the Underground Railroad this work centers new ways of knowing and researching Black food sovereignty in order to cultivate new scholars eager to learn about the food histories of their ancestors.

**Cultivating Candidates and Group Consciousness: An Examination of Campaign Training Programs** *Alexis Studniski, University of St. Thomas; Angela High-Pippert, University of St. Thomas*

In this paper, we explore the connection between campaign training programs that encourage women to run for political office and consciousness-raising within the feminist movement.

**Hear Our Voices! Narratives of Women and Non-Binary People**

**Navigating Life with Fibromyalgia- Photovoice Activities** *Josie Timmons, University of Louisville - Masters student*

Photovoice is a method used to raise awareness of the concerns of marginalized communities. This represents a portion of the study, Hear Our Voices! Narratives of Women and Non-Binary People Navigating Life with Fibromyalgia. Working to give a visual representation to an invisible disability. It is our aim to raise social awareness and work to educate the public in hopes of forming collective empathy, and decreasing the stigmatization of Fibromyalgia. Hear our voices and see our pain through a powerful collection of photos and captions to give depth to the embodied experience of living with Fibromyalgia.

**“Neither land nor women are territories of conquest”: linking feminist struggles with agro-ecological transitions** *Michelle Nikfarjam, University of Vermont*

Food insecurity is growing more pervasive as climate-change induced socioeconomic transformations compound with the homogenization of economic and agriculture systems post-Green Revolution. In this poster, I explore how women farmers engage and renegotiate processes of agricultural development through agroecology while resisting prevailing regional trends which favor monoculture and cash crops. Bringing intersectionality to the forefront as a framework of analysis, this poster argues for an intersectional-agroecology conceptual framework, drawing on 4 months of ethnographic field work with Rajasthan-based women farmers as a case example.

**Neuroqueer Feminism in the WGS Classroom: “Universal” Design And Teaching Across Neurotypes** *Elise Robinson, University of Georgia*

As the recognition and diagnosis of neurodivergencies such as dyslexia, autism, and ADHD continue to rise, it is past time to move from an “accommodation” model of course design and teaching methodology to neuroqueer feminist model. My own late-in-life neurodivergent (ND) diagnosis has allowed me to recognize how traditional course design privileges outdated and patriarchal notions of learning and assessment that are harmful to all students, ND or not. This poster presentation will look at recent developments in ND research and emphasize practical ways to implement that knowledge in a WGS classroom setting.

**Spiritual, Educational, and Artistic Forms of Resistance to Contest the Rise of Anti-Abortion Attempts to Re-Colonize**

**the Bodies of Women in the United States** *Tamara White, Union Institute and University; Kathryn Turley-Sonne, Union Institute and University*

Through the use of art, photographs, and data, we will create a poster that presents the contradiction between the pro-life argument and the abuse epidemic occurring in Catholic Churches across the globe. There is hypocrisy in the lack of acknowledgement of the thousands of children who have suffered at the hands of priests throughout the years. There is little judgment for abusive priests, yet opinions run high when it comes to the rights of what a woman chooses to do with her body.

**Symbolizing Love Ethics: Approaches to Collective Research** *Heather M. Turcotte, UMASS Dartmouth; Vanessa Lynn Lovelace, University of Massachusetts Dartmouth; Caryl Nunez, University of Connecticut*

This poster is a collective love letter. Reflecting on bell hooks' call to action in *All About Love* (2001), we explore how we as feminists, scholars, and co-anchors employ radical love to define ourselves and our relationships. Using visuals to represent the collective forms of therapy we employ as a means of strengthening these bonds, we have amalgamated a “grounded analytic”: herbal, spiritual storytelling. Herbal, spiritual, narrative analytic is a healing methodology and pedagogy that illuminates the cosmically sacred stories that exist and are found in the soil. This presentation affirms feminist methods and research that are rooted in love.

**The Space In-Between: Bridging Borderlands Identity and the Transgender Movement** *Sky Karp, Smith College*

My project investigates the shared history of Borderlands theory and transgender studies in the US from the 1970s to present. I argue the influence of Borderlands writers can be traced to the formation of transgender studies in the late 90s and early 2000s. I also turn to the digital media of the contemporary non-binary movement of color, which both embodies these theories and moves to a space beyond borders. Ultimately, the perseverance of these interlocking movements shows how our liberation remains tied to one another across space and time.

**Thinking About Citation Politics Otherwise** *Milad Moheballi, University of Iowa*

Citation politics has garnered much attention in recent years in various disciplines and areas, including in gender and women studies and Black studies. Citation politics has also brought to attention the geographies of knowledge/power in scholarly production and feminist pedagogies and praxis. In this creative poster production, I attempt to push the boundaries of citation practices to think creatively about knowledge geographies and topographies in scholarly knowledge production.

**Under Surveillance: Online Learning, Student Rage, and Feminist Frameworks** *Jacquelyne Thoni Howard, Newcomb Institute of Tulane University*

Ed-Tech companies sell surveillance tools to universities under the guise of increasing the integrity and retention efforts in online and hybrid courses. Criticism about the impact that surveillance has on students' well-being and security have become more prevalent. Instead of placing the burden of protest on students, educators should deemphasize the use of data collection and surveillance tools in their classrooms. Those higher education actors now entering online learning spaces should follow the lead of online educators and ed-tech professionals, who have established integral feminist teaching frameworks for online classrooms for more than a decade before the COVID-19 pandemic.

**Using a Time Machine to Meet them Where They Are: Revisiting the Concept of Hegemonic Masculinity in a Prison Setting** *Laura McCartan, Metropolitan State*



### University

This poster considers the complexity of masculinity in a prison setting. What if you can't move beyond rage because resistance is a luxury you don't have? In thinking about the issue, the poster revisits JW Connell's concept of Hegemonic Masculinity.

“We accept your good faith only when the Constitution declares women free” Catholic Feminist Women Religious in Support of the Equal Rights Amendment *Serene Williams, Sacred Heart Schools; Kristen Kelly, Sacred Heart Schools*

As civics educators, we have found it unfortunate the only reference to politically active nuns which tends to come up when discussing issues is an amicus brief filed by the conservative order, Little Sisters of the Poor. These briefs are nearly always in opposition to feminist issues such as reproductive justice. Students should learn how feminist nuns have worked for decades to support constitutional gender equality. Sr. Margaret Traxler, quoted in the title, believed Catholics needed to fight a political and religious revolution as they worked to obtain constitutional gender equality for all women. This poster will highlight their successes.

We Got Game *Jessica Seal, University of St Thomas; Liz Wilkinson, University of St. Thomas*

This project explores the experiences of women in sports and brings to light the struggles and the power of female athletes. We gather stories and data about joy and empowerment found in sports for women, history of involvement in the triathlon, and struggles of being a female athlete in a male-dominated world. Women have been pitted against each other for hundreds of years. That narrative can become a self-fulfilling prophecy. But sport creates deep and lasting kinship between women as well as a deep-seated confident self-concept. We propose a narrative of athletic competitive camaraderie that benefits rather than undermines.

Which women can save the post-racial world? *Fania Noel, The New School for Social Research*

This poster aims to discuss the untold archetype of white womanhood as the embodiment of white women's non-racist political agency in science-fictional/dystopian films and television series. Using Black feminist theory the poster will discuss white women's representation as political agent/feminist heroine in speculative fiction. The poster will analyse three female gendered recurrent types of figures found in science fiction and dystopian fiction: - a non-human disembodied character: in the film *Her* - a non-human android in the film *Ex-Machina* - a human: June/Offred from the televised adaptation of Margaret Atwood's *The Handmaid's Tale*

White Supremacy and Queer Experiences: Distinct but Intertwined *Peter Goldie, Montclair State University*

When teaching queer theory and psychology, instructors often inadequately explore how multiple overlapping systems of domination, namely White supremacy and anti-nativism, have constructed queer experiences. This whitewashes queer history, negates sacred queerness that existed among Indigenous peoples prior to colonization, avoids placing accountability where it is due, and further erases and silences queer people of color. This poster presents a critical commentary that centers on concrete ways instructors can incorporate the influence of White supremacy into their queer pedagogy. This can foster subversive, antiracist, liberatory values within their students and foster visibility and belonging among queer students of color.

Anti-Imperialism and the United Nations *Rebecca Alvara, Smith College; Ramona Asija Flores, Smith College; Lucia Belén González González, Smith College; Lily C. Sendroff, Smith College*

In 1981, the Afro-Asian Peoples' Solidarity Organization (AAPSO) created the Presidium Committee on Women to

prepare for the UN Conference on Women in Nairobi, Kenya. The Presidium marks a power shift in AAPSO's organizing where the UN Decade on Women—as a site of power struggle—led to the predominance of UN-centric actions over independent transnational conferences. This poster tells the story of the gains and losses borne of AAPSO's strategic engagement with the UN, and more largely, the story of anti-imperialism and the UN between 1980 and 1985 in way of power differentials, ideology co-optation, and the Western-led draining of radicalism.

Remembering “El Oro del Barrio”: The U.S. Takeover of the Middle Rio Grande Valley - Stories of Struggle, Resistance, and Survival *Chantel Trujillo, The University of New Mexico*

As a Nueva Mexicana whose family has unjustly lost land, I have a deep interest in the history of land and cultural dispossession and, more specifically, the history of resistance and survival of those facing dispossession in New Mexico. Scholarship on the loss of land in New Mexico focuses on the period from after the U.S.-Mexico war to the beginning stages of the Chicana and Chicano Movement. I look at narratives of dispossession, including those of my own family whose roots extend to the way of life before 1848.

The T-Shirt As a Form of Activism *Madison King, Merrimack College*

How have t-shirts with political messages aided the expansion of activist networks supporting racial, gender, and LGBTQ+ equality? My poster will explore t-shirts as a form of activism since the late 1940s. T-shirts both spread awareness of an issue or a movement, build coalitions, act as a source of visual solidarity, and enable cross-class participation. T-shirt activism is equal parts convenient and controversial. Because of their low cost, t-shirts are easy to obtain, completely customizable, and can serve as a fundraising tool. T-shirts give a voice to those who feel voiceless and are a form of everyday activism.

### 344. Amplifying Our Voices: Feminist Scholars and Public Writing

General Conference/V. invisibility: reclaiming our voices and ourselves

Roundtable

1:15 to 2:30 pm

Hilton Minneapolis: *Symphony 1*

In the last few years, we all have had to learn new ways to live and to resist. Feminist scholars are uniquely positioned as powerful thinkers grounded by their lived experiences and, as such, have an obligation to advance public discourse around issues affecting women and girls, racial and ethnic minorities, immigrants, indigenous peoples, LGBTQAI individuals, and others whose lives have been and will continue to be irrevocably changed. This roundtable offers practical guidance for amplifying your voice through public-facing writing and features scholars and editors who publish in feminist and mainstream media beyond the academy.

Presenters:

*Carrie N. Baker*, Smith College

*Karon Jolna*, Ms. magazine

*Gina Athena Ulysse*, Wesleyan University

*Bonnie Stabile*, Schar School of Policy and Government, George Mason University

*Nicole M. Guidotti-Hernandez*, Emory University

Moderator:

*Aviva Dove-Viebahn*, Arizona State University

### 345. Roundtable Discussion of Gender, Women's, Sexuality, Feminist and Queer Studies Academic Job Market Report (2006-2018)

General Conference/I. teaching to transgress: education from the classroom to the streets

Roundtable

1:15 to 2:30 pm

*Hilton Minneapolis: Symphony 2*

This roundtable discusses a new data-driven analysis of the Gender, Women's, Sexuality, Feminist and Queer Studies (GWSFQS) job market (2006-2018). These data (to be published in *Signs* in 2023) show that job opportunities, while fluctuating, grew strongly in the decade after the 2007-2009 recession, outpacing growth in advertised jobs in English, History, Sociology, and similar interdisciplinary fields. This roundtable will present key findings from the report and reflections on GWSFQS as an institutionalized field within the corporatized university from five feminist scholars (Professor Jigna Desai; Associate Professor Zenzele Isoke; Professor Priti Ramamurthy; Assistant Professor Mairead Sullivan; Professor Brenda Weber).

Presenters:

**Jigna Desai**, University of Minnesota  
**Zenzele Isoke**, University of Maryland College Park  
**Priti Ramamurthy**, University of Washington, Seattle  
**Mairead Sullivan**, Loyola Marymount University  
**Brenda R. Weber**, Indiana University

Moderator:

**Elizabeth A Wilson**, WGSS, Emory University

### 346. What's Queer About Queering?: Queering and the End of the World

General Conference/VIII. queer and trans studies: outlining the places where we find ourselves

Roundtable

1:15 to 2:30 pm

*Hilton Minneapolis: Floor second - Symphony 3*

In this moment—where abolition and decolonization have become central to the critical study of race and indigeneity—we ask how queer and trans praxis might be useful within such projects? We are committed to thinking about queering/transing as having investments in ending black antagonisms and settler coloniality. However, we also work through world-ending/creating possibilities of queerness'/transness' possible expiration. What is the future of queer theory when we reorient queer and trans analytics toward the imperative of the end of the world? We ask: what is queer about queering, and what and when is the rubric of queer?

Presenters:

**Sneha E George**, University of California, Riverside  
**Madeleine Le Cesne**, Northwestern University  
**Ethan R. Fukuto**, Northwestern University  
**Guadalupe Arellanes**, UCR  
**Mustafa Siddiqui**, Northwestern University

Moderator:

**carlos gomez**, University of California, Los Angeles

### 347. We Spit Fire: Transformative Talk

General Conference/II. burn it all down: activism and advocacy

Workshop

1:15 to 2:30 pm

*Hilton Minneapolis: Floor second - Symphony 4*

As white women and BIPOC women move into spaces historically available only to white men, bringing different models of engagement and leadership – restorative practices, commitments to equity, diversity and inclusivity – a unique set of challenges arise for respectful and productive collaboration. This workshop aims to engage the challenges related to earnest engagement while analyzing and avoiding microaggression and oppression especially in the subtle and complex ways. We will introduce the problem and guide workshop participants through a series of strategic reflections to better pay attention to how women work with each other to achieve shared goals.

Presenters:

**Melissa Kozma**, University of Wisconsin Colleges  
**Jeanine Weekes Schroer**, University of Minnesota Duluth

### 348. Bell Hooks Kentucky Women Writers Plenary

NWSA

NWSA Special Event

2:45 to 4:30 pm

*Hilton Minneapolis: Floor third - Minneapolis Ballroom A,B,C,D*

Plenary dedicated to celebrating the life of bell hooks and her work.

Presenters:

**Joy Priest**  
**Crystal Wilkinson**

Moderator:

**Stephanie Troutman**, Gender & Women's Studies, University of Arizona

Participants:

**Asha French**  
**DaMaris B Hill**, University of Kentucky

### 349. Documenting Dangerous Women

General Conference/V. invisibility: reclaiming our voices and ourselves

Workshop

4:45 to 6:00 pm

*Hilton Minneapolis: Boardroom 2*

Most Dangerous Women is a series of short documentaries that explore women's actions for equality, social justice, and peace through interviews with contemporary change-makers along with archival and present-day footage. This workshop presents the pilot episode, "Women of the West," in which participants reflect on the dangerous women in their own lives and on the impact of women's visibility and leadership over generations. The film features interviews with attendees at NWSA 2019, and with women activists, scholars, and lawmakers in Wyoming. Panelists include filmmakers and scholars working on the series, and several participants in this pilot episode.

Presenters:

**Merry Wiesner-Hanks**, University of Wisconsin-Milwaukee, Women's and Gender Studies  
**Janet Fitch**, Owner, New Moon Productions  
**LaToya Council**, Lehigh University  
**Andrea Clifford Lebeau**, Wyoming State Legislature

Moderator:

**Lindsey Harness**, Alverno College

### 350. Challenging Silos: Feminist and LGBTQ+ Advocacy on Rural Campuses

General Conference/V. invisibility: reclaiming our voices and ourselves

Panel

4:45 to 6:00 pm

*Hilton Minneapolis: Floor third - Boardroom 3*

Participants:

Photovoice for Social Justice: Feminist Methods for LGBTQ+ Student Advocacy **Ashley Barnes-Gilbert**, University of Wisconsin-Whitewater

In this paper, I will discuss the methodology informing Photovoice for Social Justice—a community-based participatory research approach that encourages underserved populations to visually share their stories. I frame this method as a feminist tool for challenging silos in higher education, allowing WGS professionals to serve the whole student. This approach is key on rural university campuses where serving queer and feminist student populations requires overcoming institutional assumptions and divisions. This project innovatively encouraged student knowledge production, created cross-division partnerships for LGBTQ+ student led advocacy, and rendered a growing LGBTQ+ student population visible at my rural public university.

We Keep Us Safe: LGBTQ+ PhotoVoice Activism *Stephanie Selwick, UW-Whitewater*

In this paper, I will discuss how PhotoVoice served as a hub for student-led social change and brought student demands to the visual surface, including the need for LGBTQ+ safety, the lack of allyship, and the desire to be truly seen. My role resided in the co-curricular, helping curate a month-long photo exhibition and usher student demands.

Outreach and Engagement: Supporting WGSS Across a Statewide Network *Stephanie Rytlahti, University of Wisconsin*

The UW System Women's and Gender Studies Consortium (WGSC) supports the collaboration and connection of GWSS departments and programs across all 13 UW System campuses. This statewide network uses feminist methods of advocacy to ensure courses and programming in gender and queer studies are available to students across the state, particularly in rural areas. This paper highlights strategies deployed by the WGSC over the past three years to bolster outreach and support to institutionally marginalized students, faculty, and staff, and the important synergies and exchanges between rural and more urban campus settings.

Moderator:

*Tracy Hawkins, University of Wisconsin- Whitewater*

**351. Land's Love, Healing & Growing Language**

General Conference/IV. sweet land of liberty: black/brown land use, ecology, ancestral roots, and waters

Paper Session

4:45 to 6:00 pm

*Hilton Minneapolis: Conrad A*

Participants:

Learning the Land's Love Language: Two Spirit Teachings to Unsettle Gender, Sexuality, and Occupation *Ionah Scully, Syracuse University*

From the perspective of a Two Spirit (Cree-Métis, Michel First Nation) scholar and activist, this work demonstrates that Two Spirit love with other-than-human relations threatens settler sovereignty over both bodies of lands/waters as well as Indigenous people. Drawing on Two Spirit scholarship, literature, dialogue, and lived experience, this paper braids together stories, images, and memories to share Two Spirit teachings that deepen ontologies of land relationality. It asks that all who engage in land access consider the sovereignty of not only Indigenous peoples, but also the autonomy, sovereignty, and desire of land itself.

Confronting Violence and Healing Through Farming on Settler-Colonialist Lands *Himane Gupta, SUNY Empire State College*

In this autoethnography on relationships between land and self, farming and settler-colonialism, and healing and violence, I suggest farming in settler-colonialist spaces offers an opportunity to heal one's self of present trauma through a gaining of consciousness of the potential connectivity between present-day acts of domestic violence and historic injustice. I draw on Gloria Anzaldúa's "mestiza consciousness" to position myself as a non-Black, non-Indigenous woman of color within movements aimed at uprooting racism in the food system and establishing food sovereignty. The setting is my farm, and its place within histories of colonial settlement and Indigenous narratives of resilience.

Aquatic Imaginaries: Feminist and queer Critical Walking Methodologies *Chandra Frank, University of Cincinnati*

In this paper, I draw on critical walking methodologies to contemplate the coloniality of the Amsterdam city center from a feminist and queer perspective. I weave together perspectives that move against linear narrations of the city. Instead of detailed

walking routes, I use the aquatic formations of the city, my embodiment, and feminist and queer histories to contemplate what walking in this colonial cityscape might conjure. By centering on critical walking methodologies, I work through the coloniality of the city while also locating where and how we might encounter feminist and queer pleasure, desire, and erotics in the city.

**352. "Matches and Bridges: Enacting Feminist Scholarship Beyond the Ivory Tower"**

General Conference/II. burn it all down: activism and advocacy Panel

4:45 to 6:00 pm

*Hilton Minneapolis: Floor second - Conrad B*

Participants:

Writing as an Activist Medium: Supporting, Uplifting, and Centering Voices Through Writing *Annie Szotkowski, Texas Woman's University*

Writers have long legacies of activism outside of the academy. Writing, as demonstrated by women of color writers, exercise and reclaims power, shares it, and for me, rescinds power and wields it to support, uplift, and center voices through feminist/womanist-driven scholarship and storytelling. Activism, bolstered by collaboration, is a part of my scholarship as it is a part of my writing business, to uncover truth, wins and opportunities for women and nonbinary people and to document the stories of women of color and anti-racist white women's use of bikes as tools for activism.

Community Activism: Looking Beyond the Ivory Tower *Vanessa Ellison*

Academia is traumatic. Full stop. It is filled with intellectual hazing, departmental politics, and gatekeeping of "true" scholarship. Being a full-time graduate student is unrealistic for many students as they work and juggle other responsibilities which don't exactly lend themselves to the "publish or perish" expectation. Aside from the highly competitive and saturated job market, there aren't enough jobs in the academy for the number of graduates. Skills obtained during the degree-seeking process can be repurposed to fit governmental, private, and corporate fields. One constant is self-advocacy. It is always needed regardless of your vocation or scholarship.

Bringing Digital Black Feminist Activism Into the Classroom *Rikki Willingham, Texas Woman's University - Multicultural WGS*

As an educator the intersections of identity, position, and experience the twists and tangles of formation and spill over into one's pedagogies and teaching philosophies. The classroom is a space where knowledge, imagination and community converse histories, realities, and futures. Dr. Catherine Steele discusses the undoubtedly that technological world is the future for both activism, Digital Black feminism seeks to bridge the gaps between the advancing digital world, activism, and extendly so the classroom. As the world transforms, the classrooms must move with the changing times, even if movement requires dismantling the previous systems and ideologies.

Independent Scholarship - Reclaiming, Redefining and Reimagining Activist Scholarship *Sharmeen Jariullah, Texas Christian University*

Many scholars, including myself, are turning to employment prospects outside of academia and engaging in activism for work beyond the walls of the Ivory Tower. As an independent scholar, I am inspired by those paving a new path for feminist scholarship and am connecting my academic experience in WGS with my professional experience in the beauty industry; an industry rooted in oppressive hegemony and exploitative capitalist practices. Activists are working to dismantle the problematic ideals and practices in the industry, which can learn from WGS scholarship.

I am carving out spaces for equity and justice in the beauty industry.

Moderator:

**Stacie McCormick**, Texas Christian University

### 353. Migration and Borders: Mobility, Identity, and the Self

General Conference/V. invisibility: reclaiming our voices and ourselves

Paper Session

4:45 to 6:00 pm

Hilton Minneapolis: Floor second - Conrad C

Participants:

Outbound/In: Racialized Borders and Migration Stories *Nida Sajid*, University of Minnesota

This paper reflects on the challenges as well as the transformative potential of participatory research collaborations on gender, religion, and migration. It introduces an intersectional and interactional lens for interpreting lived experiences, memories, and everyday practices through audio-visual media. This presentation further engages with the possibilities of integrating collaborative research and filmmaking in classroom pedagogy. Along with a screening and critical commentary on an eight-minute video documentary, this paper shows how open access media can be integrated in university courses in order to assist students in identifying unconventional sites of knowledge production and identity formation.

Reclaiming our spaces in colonial Bengal *Aparna Bandyopadhyay*, Associate Professor of History

The proposed paper will foreground the experiences of women who crossed the thresholds of their homes in Bengal in the late nineteenth and early twentieth centuries and ventured into the public arena for the purposes of education, employment and politics. My paper will show how women defied the dichotomy of the home and the world in colonial Bengal.

Remembering Ourselves: *Hñariñu* Garinagu Wadimaluna (Garinagu women of Guatemala) *Daisy E Guzman*, University of Texas

The paper offers a Black feminist reading of archival documents (newspapers, census data, migration narratives, and oral histories) in order to uncover Garifuna women's mobility from Guatemala to New York during the exodus (1970-1996). I aim to discuss Garifuna women's subject-making through the reading of the interior of Garifuna lives, the home, and Garifuna spaces informed Garifuna women's intimate sense of self.

### 354. Positionality and Pedagogy: Centering and Decentering Ourselves in the Classroom

General Conference/I. teaching to transgress: education from the classroom to the streets

Paper Session

4:45 to 6:00 pm

Hilton Minneapolis: Floor second - Conrad D

Participants:

AAERO Intergenerational Educational Legacies & Engaged Pedagogies *K. Melchor Quick Hall*, Brandeis University Women's Studies Research Center

In the context of formal education, those of us with the longest educational legacies often fight an upstream battle challenging an elitist "talented tenth" culture. As a fifth-generation, African American terminal degree graduate, I struggle with how to bring along some of my earliest teachers (e.g., my mother), in an engaged pedagogy that reaches far beyond their elite social circles. In this paper, I struggle with precisely how to adopt an engaged and liberatory educational and research approach to the work of AAERO, the organization founded by my mother that I now lead.

Deep Listening: on centering silence and observation in the classroom *Alice Pedersen*, University of Washington Bothell

I discuss the practice of "dyadic listening," which comes from wisdom traditions, as a modality to slow down the frenetic and often over-stimulating classroom environment. Participants will be invited to experience dyadic listening and reflect on how making space for silence, reflection, and quiet observation can lead to students' deeper engagement with concepts and a more embodied experience of learning.

How This High School Drop Out Turned Feminist College Faculty Member Promotes Diversity and Intellectual Advancement *Malia Lee Womack*, Purdue University

Students are of diverse backgrounds and intersectional identities. In all of my courses I engage with "intersectionality" as a core class concept. Intersectionality refers to how a person experiences their multiple identity traits simultaneously in systems of discrimination and privilege. Likewise, my classrooms explore how these collective identities are internally diverse, contain people who at times have conflicting interests with each other, and experience inequalities within their subjugated collective identities as well as within society as a whole. My course design and classrooms are creative, imaginative, and reflective feminist spaces. I strive to make my classrooms informative but also transformative.

Self-Care and Vulnerability in the Classroom: hooks and Lorde Edition *Alexandria Almy*, Oklahoma State University

Teachers can help create a space for vulnerability, learning, the dismantling of systems both within and outside the classroom by inviting emotion and care work into the classroom and pedagogical practices. By illustrating and embodying the mind, body, and spirit interconnection from bell hooks teaching to transgress and Audre Lorde's work pertaining the erotic, educators can work to facilitate a sense of community in the classroom that allows us to fight against oppression and work toward dismantling problematic societal norms, structures, and systems.

Moderator:

**Shivani Gupta**, National University of Singapore

### 355. Gender Battles: Prescriptions, Performance, and Challenging Binaries

General Conference

Panel

4:45 to 6:00 pm

Hilton Minneapolis: Floor third - Directors Row 2

Participants:

Ending the Anger of Toxic Manhood: Moving Towards Healthier Masculinity *Alex Nellis*, Department of Gender & Women's Studies- Minnesota State University-Mankato

There is an appalling lack of open discussion in society on how toxic masculinity increases the chances of men feeling destructive rage. Concepts such as toxic masculinity and hegemonic masculinity are regularly discussed within the field of feminism, but men are rarely taught how to behave in masculine ways that are healthy and supportive of feminism. By evaluating the social construction of masculinity and manhood, this pedagogical piece demonstrates how femininity is oppressed in men under the guise of masculinity and provides insight into how to push societal definitions of manhood towards a healthier masculinity.

Feeling Like a Woman: The Development of "Gender Critical" Consciousness *Morgan Brokob*, University of Minnesota - Sociology

"Gender critical" and other trans-exclusionary discourses are gaining ground in both political venues and online discussions. Women who hold these views, many of whom consider



themselves radical feminists, associate womanhood with harm and vulnerability and endorse essentialist ideas about who can and cannot claim certain gendered identities. Incorporating discourse analysis of social media posts as well as in-depth interviews, this paper explores how and where women first encounter "gender critical" ideas, the affective implications of radical feminist anxieties, and the insights they offer to the study of gender.

What do we know about campus sexual misconduct culture?

What is still to be learned? *Solange de Deus Simoes, Eastern Michigan University; Zhanar Tuleutayeva, University of Michigan*

Our paper provides a critical appraisal and inventory of American universities' campus surveys on sexual misconduct findings and methodologies conducted in the period 2014-2020, including the survey we conducted in an American university campus in 2019. Our survey, while drawing on the previous surveys, sought to move beyond those surveys' limitations, by developing theoretical and methodological innovations—such as placing more focus on context and on the cultural dimension of campus sexual misconduct, including the use of students focus groups to help us interpret and contextualize the survey findings' statistics.

### 356. Gender & the Jim Crow Midwest

General Conference/II. burn it all down: activism and advocacy  
Panel

4:45 to 6:00 pm

Hilton Minneapolis: Directors Row 3

Participants:

“Anything to Get Out ”: Black Women, Migration and Resistance in the Upper Midwest *Crystal M Moten, Smithsonian's National Museum of American History*

This paper examines the life of Minnesotan Ethel Ray Nance, who was born in Duluth in 1899. Nance lived through the violence of the lynching of three Black men in 1920, as well as her father and community's response, which was to create a Duluth branch of the NAACP. Focusing on Nance's life, this paper considers the strategies developed by residents of small Black communities in overwhelmingly white midwestern states to cope with and resist Jim Crow racism and discrimination, which included political organizing and intra-region migration during the first half of the 20th century.

Scottsboro North: Black Women and Civil Rights in Depression-era Cleveland *Melissa Ford, Slippery Rock University*

Outside of the South and Harlem, Cleveland in the mid-1930s had one of the most active Black communities advocating for racial justice, and local Black women were some of the most vocal and ardent supporters. Though the Midwest during the 1930s is often considered conservative and anti-radical, Black female activists fought for justice in their streets, public places, workplaces, and more. African American women's commitment to anti-poverty measures, employment, and housing of Black women in Cleveland during the early Great Depression established a vibrant, dedicated activist Black community ready to embrace the next chapter of change in the Midwestern city.

“Save the Family”: Patriarchy and the “Hard-Core Unemployed” in the Motor City *Say Burgin, Dickinson College*

This paper explores a racially- and gender-inflected figure, the “hard-core unemployed,” in the context of Detroit's 1967 uprising, the War on Poverty and deindustrialization. This figure was a key “cause” of a broad array of actors. As one liberal think-tank staffer recalled, “The majority of work that was being done was for Black men, figuring that if got the Black men [into work], you would have done a lot to save the family.” Thus this

paper asks what efforts around the “hard-core unemployed” reveal about mounting (though not new) anxieties that connected ideas of Black masculinity, productivity and social order.

Presenters:

*Crystal M Moten*, Smithsonian's National Museum of American History

*Say Burgin*, Dickinson College

*Melissa Ford*, Slippery Rock University

Moderator:

*Jeanne Theoharis*, Brooklyn College

### 357. The Trans Politics of Interiority

General Conference/VIII. queer and trans studies: outlining the places where we find ourselves

Panel

4:45 to 6:00 pm

Hilton Minneapolis: Directors Row 4

Participants:

The Im-passibility of Trans *Rylie Johnson, Emory University*

Addressing the impasse between queer theory and trans studies, I argue that “transgender” qua transition does not name an identity, but rather a relationship to a horizon that is immanent but never arrives. Examining the “im-passibility” at the heart of “trans-,” I construct a recollective model of transition, which is neither about becoming a new self nor actualizing a metaphysical self. Instead, transition is about recollecting a self that has been concealed over time. I conclude by arguing that transgender identities are neither correct nor incorrect but are rather ethical claims about the value of self-experience, which should be respected.

Shelia Jeffreys Bimbofies the House of Commons *Shelley Feller, Emory University*

In a resurgence of anti-porn radical feminism, TERFs demonize trans women by conflating them with porn tropes of bimbofied sissies. I intervene here to insist that trans women claim agency in staking their identity, while sissies, as masochists, are constructed through a negating self-evacuation. However, I complicate any easy or hygienic division here. As recent trans\* literature makes clear, there is an anxious intimacy between the trans woman and the figure of the sissy. I will show how this ambivalent intimacy is weaponized by TERFs to make trans women bear the figural brunt of the sissy's ontological negativity.

Anti-Trans Feminism and the Gatekeeping of Misogyny *Samantha Wrisley, Emory University*

The renewed interest in radical feminism has revitalized analyses on topics like misogyny. Unfortunately, these discussions have the tendency to stray bizarrely into transphobic lamentations and invectives on behalf of aggrieved transphobic feminists. The purpose of this paper is to 1) identify how and why misogyny and anti-trans discourse have become entangled by probing anti-trans feminism's insistence on the significance of sexual difference and the essentiality of the cis womanhood and 2) argue that trans women are deployed as strawmen to help certain feminists evade the universal problem of misogyny. The paper concludes by offering a radical, trans-inclusive definition of misogyny.

Moderator:

*Aren Aizura*, University of Minnesota

### 358. Testimonio and Autohistoria-teoría as Feminist Decolonizing Practices of Healing and Catharsis

General Conference/V. invisibility: reclaiming our voices and ourselves

Panel

4:45 to 6:00 pm

Hilton Minneapolis: Duluth Room

Participants:

(Re)membering, (Re)constructing, and (Re)imagining Experience: Decolonizing Epistemological and Ontological Assumptions Formed in the Academy through the Use of Autohistoria-teoría in the Classroom *Kristin Marie Alder, Texas Tech University*

I recount the experience of using Anzaldúa's theories and writings on autohistoria-teoría in an undergraduate course largely populated with women of color and/or queer students. Through their autohistoria-teorías, which I will share, the students claimed identities and made sense of experiences, connected personal experience to social narratives, exposed the limitations of existing paradigms and canonized exemplars of feminist theory and practice, and fostered individual and collective healing and growth. Moreover, as social justice praxis, the writings serve as forms of sociopolitical resistance which can disrupt academic canons and decolonize epistemological and ontological assumptions formed in the academy.

Bridging Artist Writing and Studio Practice Methodologies Through Anzaldúan Theories *Christen Sperry García, The University of Texas, Rio Grande Valley*

Applying Gloria Anzaldúa's theories, I create a bridge between artist writing and studio practice methodologies. Through art making, writing, and translanguaging, I share a process of autohistoria-teoría, or theorizing from lived experiences. Engaging in autohistoria and testimonio, artists theorize through artist writing (text), visual testimonio (text/art), and visual work (art).

Voz y Vision/Voice and Vision: Cartharsis and Conviction in Latina Literature *Esther Medina De León, Texas Tech University*

Drawing from several genres of literature as testimonio, including my own poetry, I discuss how Latina authors have used their writing both in the development of selfhood and as an everyday mode of resistance that counters not only the ambiguities of life and ongoing questions of self-worth, but additionally the ongoing lived oppressions of the colonial experience.

Curadora as a healing Practice Through Nепantla *Leslie Sotomayor, Texas Tech University*

Using Gloria Anzaldúa's framework as a guide, I situate how sharing our testimonios can enact a healing process, curadora, through nепantla. I implement Anzaldúa's teachings and theory of autohistoria-teoría as a strategy to center embodied experiences. I delineate curadora as a healing approach and the creation of creative acts as a form of testimonio work and a feminist decolonizing practice for the individual and the collective.

### 359. Horror, Love, and Hope: Navigating Higher Education as Feminist Scholars

General Conference/V. invisibility: reclaiming our voices and ourselves

Panel

4:45 to 6:00 pm

Hilton Minneapolis: Marquette 1

Participants:

Let the Festivities Begin: Academia as Religion of Horror in Ari Aster's *Midsommar* *aman agah, Oregon State University*  
The community in Ari Aster's film *Midsommar* (2019) reflects neoliberal academic promises of freedom, abundance, and success inviting "outsiders" in only to maintain existing conditions and engage in erasure of marginalized communities to maintain purity within these allegedly sacred spaces. This presentation examines the use of academia as a space for

religious horror focusing on the film's parallels of horrors found in religion and academia. This presentation will interrogate academia as figurative and literal space of horror through *Midsommar*, other horror films, and alongside feminist analyses of film and the academy by scholars such as bell hooks and Sara Ahmed.

What's Love Got to Do With it? bell hook's Love as Resistance in Higher Education *Libia Marqueza Castro, Oregon State University*

Navigating higher education has become increasingly difficult with the ongoing COVID-19 pandemic and increasing threat of Trumpism within the United States. Using bell hooks' theorization of rage and love as a guide, I argue that love can be politicized and used as a tool to navigate higher education and its prioritization of capitalism and knowledge production. In this paper, I will describe how love can be theorized as an anticolonial strategy to navigate the violent nature of higher education. I will show how hooks' words and work are important tools of resistance for minoritized communities to persist in education.

Finding Hope in Community: Combatting Trans Hyper-Visibility and Invisibility in Higher Education *emerson l.r. barrett, Oregon State University*

Anti-trans bills have been dominating the political landscape in what is currently referred to as the United States. As a result, hypervisibility of trans femmes and women has been amplified; however, this hyper-visibility is far from new. This presentation will discuss the ways that trans and gender non-conforming people experience hyper visibility and invisibility in the context of higher education through personal narrative interwoven with the work of bell hooks and Erich Pitcher's qualitative study with trans academics. Throughout the grim reality of these policies, there is hope for trans academics in coalition with other queer and multiply marginalized scholars.

Moderator:

*Mateo Rosales Fertig*, Graduate Student at Oregon State University

### 360. BIPOC Feminisms

General Conference/II. burn it all down: activism and advocacy Paper Session

4:45 to 6:00 pm

Hilton Minneapolis: Marquette 2

Participants:

A Brother Outsider Embraces Black Feminism *Darryl Heller, Indiana University South Bend*

This paper will focus on two seminal essays by bell hooks, "Feminism: A Movement to End Sexist Oppression," and "Theory as Liberatory Practice," which along with the Combahee River Collective's 1977, "A Black Feminist Statement," and essays in Audre Lorde's, *Sister Outsider*, can serve as a point of analysis and entry for Black men to embrace feminism. Together, they provide a theoretical and practical framework that opens a pathway for Black men to fight alongside Black women and other women of color to end the racist, sexist, classist, and homophobic structures that harm and traumatize our communities.

Resisting from the Outside: South Korean Regional Feminism *Anat Schwartz, University of California Irvine*

This paper discusses the intimate relationship among activists and other political actors in regions outside of Seoul, South Korea. Using Jesook Song and Laam Hae's (2019) framework of a place that can be studied in an increasingly globalized world and ethnographic fieldwork, I argue that the generally conservative nature of smaller towns and rural areas simultaneously restricts feminist political movement and creates tight alliances among activist organizations. Feminist activism

outside the metropolitan is not derivative or adjacent, but is its own unique form of organizing and advocating for social justice.

**Cracking the Stained Glass Ceiling: Black Women Clergy's Organizing in the M4BL Moment.** *Frances Henderson, Department of Gender and Women's Studies, University of Kentucky*

The role of Black women of faith in the civil rights movement of the mid-20th century is well documented. But opportunities for leadership were limited by heteropatriarchy, sexism and politics of respectability, as reflected in the intersection of the charismatic male leader model and the stained-glass ceiling. However, current anti-racist organizing within the contexts of Black churches places great strain on that stained-glass ceiling and offers Black women clergy the opportunity to assume leadership roles in ways that were unavailable to them before, especially in non-urban areas. I examine those possibilities and limitations in the context of East TN.

**Double Bind of Women's Activism in Pakistan: Case of Malala Yousafzai and Sharmeen Obaid-Chinoy** *Naila Sahar, University at Buffalo*

The paper will discuss two Pakistani women activist, Malala Yousafzai and Sharmeen Obeid Chinnoy, who are globally celebrated yet are extremely controversial in their home country. Both are accused by Pakistanis of being complicit with the Western agenda of maligning Pakistan. I will analyze digital spaces to examine how whenever women globally represent issues of national significance, the patriarchy at home feels threatened and exposed. This reaction points to the double bind (Spivak), namely the ways in which women's resistance to patriarchy at home is then taken up by Western media and public as a justification for imperialist surveillance.

### **361. Building Resistance to/in the Pandemic: Wellbeing and Radical Existence**

General Conference

Panel

4:45 to 6:00 pm

*Hilton Minneapolis: Marquette 3*

Participants:

**Anti-Feminist Institutional Practices and Teaching Feminist Works during COVID-19** *Iqra Shagufta Cheema, Middle Tennessee State University*

With #MeToo and covid-19 across the global, feminist activism and praxes simultaneously progressed and regressed in Pakistan: #MeToo made feminism mainstream but led to increased backlash from more conservative factions. This practice of teaching feminism inside classrooms produces subjects who have the vocabulary to portray themselves as progressive feminists but who simultaneously uphold and strengthen the misogynist status quo. Looking at the perception of feminism as a western import and setback caused by covid-19, this paper addresses urgent questions about feminist futures in Pakistan amidst higher educational and politico-cultural crises.

**Collective Resistance and Justice Making During Pandemic Times** *Patricia Noelle Douglas, Brandon University; Margaret F. Gibson, Renison College, University of Waterloo; SHERYL PETERS, Brandon University; Emily Gillespie, Brandon University; Lindsey Thompson, University of Guelph*

This paper "unmasks" ableism in academic research and forwards collective feminist rage as an alternative, justice-making practice. Our method is one of assembly—we examine moments across dispersed sites on a digital storytelling project during COVID-19. We identify difference-affirming rage-full practices that cripp and collectivize research, and centre disability justice and the wisdom of disabled, queer, Black, brown and

other non-normative bodies. The significance of the work is a feminist crip rage-full academic practice—one that also enfolds care—to collectively resist neoliberal ableist logics and inequities in the academy heightened through the pandemic.

**Mothering during COVID: Voices from the "Pressure Cooker"** *Alison Happel-Parkins, University of Memphis; Katharina Azim, California Institute for Integral Studies; Keishana L Barnes, University of Memphis; Edith Gnanadass; Mary Neal, University of Memphis*

This paper explores narrative inquiry data collected from seven heterosexual married cis-women in the U.S. Midsouth about their experiences of mothering during the COVID-19 pandemic. This paper discusses themes related to the gendered dynamics of their increased mental load (Dean et al., 2022), racialized understandings and experiences of COVID (Davis et al., 2022; Stamps et al., 2022), the double pandemic of COVID and hyper-visibility of white supremacy (Starks, 2021), experiences of the triple shift (Duncombe & Marsden, 1995), and the use of spirituality as a coping mechanism (Roberto et al., 2020).

### **362. By the Numbers: Feminist Pedagogy in Nontraditional Spaces**

General Conference/I. teaching to transgress: education from the classroom to the streets

Paper Session

4:45 to 6:00 pm

*Hilton Minneapolis: Marquette 4*

Participants:

**The Necessity of Achieving a Feminist Pedagogy in Economics** *Lisa Giddings, University of Wisconsin La Crosse; Stephan Lefebvre*

The purpose of this paper is to identify the distinctive contributions that emerge from feminist writing about pedagogy in economics. We perform a comprehensive review of the literature and illustrate the main implications for instructors today. Finally, we argue that this literature is in need to further development: major issues in other disciplines, sciences and social sciences, have not been addressed and the focus of the economics discipline in "diversity and inclusion," while necessary, is not a sufficient response both in terms of knowledge production in the discipline and the liberal goals of education.

**Using feminist pedagogy to teach quantitative research methods with love** *Julianne Siegfriedt, University of Southern Maine*

This presentation is about teaching Quantitative Research Methods with love. That is, recognizing the barriers that keep students from taking and succeeding in these types of courses, meeting them with love and a sense of belonging, and fostering learning in a way that disrupts traditional hierarchies associated with who conducts statistical analysis. The feminist pedagogical task at hand is making students of all backgrounds feel as if they belong in a space where knowledge is being produced and disseminated.

Moderator:

*Clare Jen, Denison University*

### **363. Faculty Face the Post-Roe Campus: Strategies and Histories for Helping Students**

General Conference/I. teaching to transgress: education from the classroom to the streets

Panel

4:45 to 6:00 pm

*Hilton Minneapolis: Marquette 5*

Participants:

**Post-Roe Populism: Moving Local Abortion Activism from Right to Left** *Carol Mason, University of Kentucky*  
I examine the populism undergirding current antiabortion

organizing. I begin with a history of how antiabortion politics helped incubate the populism that led to Trump and is exemplified by Texas Senate Bill 8. I examine the law as a codification of vigilantism that has characterized antiabortion militancy for years. Like local battles over voting, battles over abortion play out at the local level. I conclude with an 2021 example of progressive attempts to shift right-wing control, sharing how Kentucky Health Justice Network teamed up with institutions to “Brace for Impact: Preparing for a Post-Roe Kentucky.”

Refusing Abortion Stigma in (and beyond) the Feminist Theories Course *Jeannie Ludlow, Eastern Illinois University*

In Spring 2022, I chose “abortion and reproductive justice” as the thematic focus for my senior-level Feminist Theories course. Given the proliferation of public discourses around abortion, particularly in social media, I was dismayed by students’ general lack of knowledge about abortion. They were firmly prochoice (or thought they were), but the majority had no understanding of the experiences they supported. It didn’t take long to identify abortion stigmatization as their primary obstacle. This presentation discusses the challenges of addressing basic (mis)information about an intersectional feminist concern—reproductive health care—while promoting the complexity of thought that an advanced theory course demands.

The Necessary Complexities of Place-Based Learning:

Teaching Planned Parenthood’s Mural Art in Rochester, New York *Jill Martins Swiencicki, St. John Fisher College*

Place-based pedagogy can be an asset for reproductive justice teaching after Roe. Studying a place, like the location of a Planned Parenthood clinic, invites teaching the histories of structural inequality, racism in design, disparities in healthcare access, and activist conflict. In the case of our Rochester, NY Planned Parenthood, it is also a place to study how public art can develop reproductive justice imagination. Teaching public art that features reproductive healthcare reveals the limits of place-based learning assumptions. These limits can be productively addressed with students as we study how cities can best visualize reproductive justice in public spaces.

Teaching Reproductive Justice in the Shadow of Dobbs *Grace Elizabeth Howard, San Jose State University*

As a Reproductive Justice scholar in a Justice Studies Department, I introduce my students, predominantly Latinx or AAPI future police officers, many of whom are first generation college students, to concepts of intersectionality, constitutional law, and bioethics. In this presentation, I discuss the questions that emerged in my 2021 course in Reproductive Justice: How might students be required to participate in reproductive injustices in their future careers? How does teaching about abortion rights square with student concerns about forced sterilization, child separation, and eugenics? How can student fears about the future of privacy rights be channeled into action?

Moderator:

*Jennifer Musial, New Jersey City University*

### 364. For the Dolls: Toward a Trans Femme of Color Theory

General Conference/VIII. queer and trans studies: outlining the places where we find ourselves

Roundtable

4:45 to 6:00 pm

*Hilton Minneapolis: Marquette 7*

Bringing together a group of trans femme of color scholars from various disciplines, this roundtable intervenes into the growing field of trans studies to carve out a space that centers, rather than marginalizes, trans femme of color perspectives and scholarship about their own communities. Together, the panelists seek to arrive at what a trans femme of color theory might look like, one that positions trans femmes of color not only as objects of study but also as producers of knowledge.

Presenters:

*Julian Kevon Glover, Virginia Commonwealth University*  
*Ava L.J. Kim, University of Illinois Urbana-Champaign*  
*Nathan Alexander Moore, University of Colorado at Boulder*  
*æryka hollis o'neil, Northwestern University*  
*LaVelle Ridley, University of Michigan*  
*Eriqque Zhang, Northwestern University*

Moderator:

*Tamsin Kimoto, Goucher College*

### 365. Gender, Sexuality, and Race Across Borders

General Conference/VII. writing, researching, and thinking beyond race, place, and space

Paper Session

4:45 to 6:00 pm

*Hilton Minneapolis: Marquette 8*

Participants:

German Indianthusiasm and settler colonialism: A transnational Indigenous feminist approach to understanding and resistance *Judy Lynne Fisher, Purdue University*

Hartmut Lutz coined German “Indianthusiasm” to describe a yearning for all things Indian when considering the connections between this phenomenon and anti-Semitism (Lutz, 2002). Employing a transnational Indigenous feminist approach, I consider the relationship between Indianthusiasm and German settler colonialism in German Southwest Africa (DSWA). With a focus on Native American participation at wild west theme parks and cultural tourism in Germany, I ask what are the implications of German Indianthusiasm for Germans, Native Americans, and victims of German violence, especially Nama and Herero people? It is necessary to recognize the interconnected nature of colonial projects to resist them.

Home and Homophobia: An Analysis of Space and Place in the Experiences of LGBTQ Asylées *Cheryl Llewellyn, University of Massachusetts Lowell*

LGBTQ individuals can apply for asylum in the United States if they have a well-founded fear of persecution in their country of origin. The logic of this system is to provide a safe place to those in need. Yet, a growing body of literature critiques this migration to liberation narrative. In this paper, I draw on interviews with 18 LGBTQ asylum applicants and challenge the U.S. asylum systems’ assumptions of “safety,” “liberation,” and “home.”

"Suffocated at night" - The Living History of the Slave Ship *Leusden Mikki Stelder, University of Amsterdam*

How to attend to the largest recorded massacre in the transatlantic slave trade, the massacre on the Dutch slave ship *Leusden* (1738)? Contrary to the *Zong*, the *Leusden* is nowhere. Thinking through this absence in conversation with Black feminist scholarship on the *Zong*, the paper argues that the *Leusden*’s absence belies how it haunts our global present. Turning to Afro-Caribbean writing in Dutch and contemporary efforts to excavate the ship off the coast of Suriname, this paper addresses how the white supremacist expunging of the hold is undermined by the ongoing living and material history of the ship.

Transnational Encounters in Negative Space: Black Feminist Theory & the Sri Lankan Queer Figure *Themal Indula Ellawala*

What does Black feminist theory have to say about the Third World? How can we think of Sri Lanka as a site of Black feminist inquiry? How does Black feminist theory travel, and are such circulations doomed to (re)produce the gentrification of this critical tradition, abstracting epistemes from bodies for the exalting of the former and the displacing of the latter? I explore what it means to use Black feminist theory to excavate the metaphysics of modernity as experienced by the Sri Lankan

queer figure, and the kinds of ontological, epistemological, and ethical concerns such encounters bring to the fore.

Moderator:

*Esther O. Ajayi-Lowo*, Women's Research & Resource Center

### 366. Hoping Towards Change: Scholarship and Teaching in Contentious Environments

General Conference/VII. writing, researching, and thinking beyond race, place, and space

Roundtable

4:45 to 6:00 pm

*Hilton Minneapolis: Marquette 9*

In a time that has challenged our collective ability to gather and be in community, finding ways to come together again and be in conversation is a restorative and transformational act. As a cohort community, we revisit issues as a cohort of scholars who continue to navigate our scholarship and teaching within contentious environments. We use the work of bell hooks to examine how we each write, research, and think beyond race, place, and space as we come together from various locations, yet gather in love and community.

Presenters:

*Kali Furman*, Oregon State University

*Jennifer Ann Venable*, University of Mississippi

*Leida K Mae*, Oregon State University

*Luhui Whitebear*, Oregon State University

*Khatera Afghan*, Oregon State University

*Rebecca Lambert J. Lambert*, Syracuse University

Moderator:

*Rebecca Lambert J. Lambert*, Syracuse University

### 367. Reaching Out, Reaching In: Encouraging a Methodology of Meaningful Mentorship

General Conference/II. burn it all down: activism and advocacy

Roundtable

4:45 to 6:00 pm

*Hilton Minneapolis: Orchestra Ballroom A*

We continue enriching our conversations regarding intentional pedagogical and community-building practices that center Black Feminism from our past two NWSA sessions, "Teatime and Textbooks," and "Don't Touch My Sector." This year, we consider the question, what can meaningful mentorship look like? We explore the ways the neoliberal academy discourages meaningful mentorship that actively centers the lived realities of marginalization, while simultaneously upholding white supremacy. An antiracist political framework for understanding the uplift of students of color is critical, and we ponder the realities that inform barriers to meaningful mentorship while exploring what critically generous and compassionate mentorship might look like.

Presenters:

*Donnesha Alexandra Blake*, Central Michigan University

*Liam Oliver Lair*, West Chester University

*Asma Amirah Neblett*, University of Maryland

*Justin Sprague*, West Chester University

Moderator:

*Justin Sprague*, West Chester University

### 368. Resisting Erasure: Feminist Activist Labor Praxis

General Conference

Panel

4:45 to 6:00 pm

*Hilton Minneapolis: Orchestra Ballroom B*

Participants:

From Exploitation to Empowerment: An Ethnography of Organizational Activist Work to Counteract Industry

Inequity *Katina Sawyer*, *The University of Arizona*; *Kelly Gabriel*

In a three-year ethnography, we provide an in-depth examination of the activist efforts of a growing restaurant food chain, rooted in principles of unity with low wage workers, and the equitable treatment of front-line employees. We examine the challenges and opportunities that organizations face as they aim to disrupt traditional industries in which worker exploitation is commonplace. Further, using photo-ethnographic methods, we highlight how efforts to directly engage employees in industry-level activism might cultivate worker empowerment, and improved well-being. Finally, we present recommendations for organizations that aim to create more equitable working conditions in historically low-wage jobs via public activism.

Struggling for A Seat at the Table: The Demand for Acknowledging the Social, Legal, Economic, and Opportunity Cost of the War on Drugs and its impact on inequity in Green Wave Opportunities *Jamie Lynn Palmer*, *University of Nevada Reno*; *A'Esha Allums*, *CEIC NV*

This presentation highlights data collected from Social Equity (SE) candidates pursuing cannabis business opportunities in Nevada. It examines the impact the War on Drugs has on SE candidates' lives as well as how it informs folks' vision and motivations to join the Green Wave. As a community-engaged research project, this research brings an in depth approach at recognizing race, space, and place in mapping barriers to economic and wealth building opportunities. Focusing on the work of the Cannabis Equity and Inclusion Community of Nevada (CEIC NV), it draws attention to the Pathway to Ownership Program held in Las Vegas's "Historic Westside.

The Migrant Domestic Worker in Transnational Women's Media *Maria Eugenia Lopez*, *University of Illinois at Chicago*

This paper focuses on the works of Filipina and Mexican artists that insist on portrayals of migrant domestics that contradict and subvert the misrepresentation and marginalization of domestic workers in US media. Analyzing visual art through the feminist gaze this paper explores the strategies regarding visibility and representation that domestic workers, artists, and writers have used to move towards the recognition, social protection, and dignification of domestic work and in search of alternative ways of reclaiming their subjectivity, presence and mobility.

### 369. Taking Feminisms from the Academy to the Community

General Conference/I. teaching to transgress: education from the classroom to the streets

Panel

4:45 to 6:00 pm

*Hilton Minneapolis: Orchestra Ballroom C*

Participants:

Public Feminism Through Law and Policy Advocacy on Reproductive Rights *Carrie N. Baker*, *Smith College*

This presentation will focus on one scholar's engagement with public policy, including a 2007 campaign to raise awareness about Plan B emergency contraception and stop pharmacy refusals, a recent state-wide campaign to pass abortion rights legislation in Massachusetts, and a community coalition to advocate for perinatal health during COVID-19. This paper will address how students participated in each of these projects and how they benefited from that work. The essay will reflect upon the challenges, rewards and opportunities for scholars engaging in public policy advocacy.

The Activist Possibilities of Wikipedia: Praxis, Pedagogy, and Potential Pitfalls *Jenn Brandt*, *California State University Dominguez Hills*

Drawing from my experiences as a Wiki Education Fellow and teaching as part of the NWSA Wikipedia Initiative, this presentation discusses the challenges and rewards for both students and faculty when using Wikipedia in the classroom.



Specifically, this presentation will discuss gender gaps in Wikipedia, using Wikipedia to document cultural and citation trends, and editing Wikipedia. The goal is to help scholars and activists alike see Wikipedia's potential as an engaging pedagogical tool and a public space for academic and feminist activism.

**The Day Angela Died: Imagining Violence and Reclaiming Indigeneity through Collaborative Performance** *Zoë Eddy*

I investigate how collaborative community performance provides Indigenous artists with the space to explore violence against Indigenous women, girls, and two-spirit people. I detail how I have used my training in feminist anthropology to open a space for collaborative performance about Indigenous rights. I argue that collaborative performance, as mediated by ethnographic practices and community engagement models, provides a space for both a) community awareness and engagement, and b) feminist reclamation of violence against Indigenous communities. I offer a practical model to encourage performance art as a viable community-based and feminist method to counter gender violence.

**From Classroom to Pavement: Creating a Walking Tour of Calgary's Historic Sex Trade Industry** *Kimberly A. Williams, Mount Royal University*

This paper will explore how I transformed a course-based field trip into a popular historical walking tour of the adult consensual sex trade industry in Canada's fourth-largest city. Offered regularly since 2017 (with forced time off in 2020 and 2021 because of the coronavirus pandemic), the tour, entitled *Booze, Broads & Brothels*, uses an intersectional feminist lens to amplify the voices of sex workers and to draw attention to the settler colonial roots of some of Calgary's ongoing social problems. I will also describe the strategies I use to market the tour.

Moderator:

*Aviva Dove-Viebahn*, Arizona State University

**370. The Material Life of Rage**

General Conference/II. burn it all down: activism and advocacy Roundtable

4:45 to 6:00 pm

*Hilton Minneapolis: Orchestra Ballroom D*

This roundtable explores how rage is made tangible—by whom, for whom, and to what ends? Using narrative as connective thread, we examine sites of higher education, healthcare, and community organizing to consider how rage is channeled into collective action, how it is (sometimes forcibly) contained, and how it transforms when passed between people, through institutions, and over time.

Presenters:

*Ariane Vani Kannan*, Lehman College, CUNY

*Aja Martinez*, University of North Texas

*Yanira Rodriguez*, West Chester University

*Laura Jaffee*, Colgate University

*Lina Chhun*, The University of Texas at Austin

Moderator:

*Jo Hsu*, University of Texas at Austin

**371. Feminist Imaginaries Across Transnational Media**

General Conference/VII. writing, researching, and thinking beyond race, place, and space

Paper Session

4:45 to 6:00 pm

*Hilton Minneapolis: Floor third - Rochester*

Participants:

Film and the Single Girl: A Content Analysis of Transnational Representations of Single Women in Film *Kimberly Martinez Phillips, Memorial University of Newfoundland*

Film, as an extension of, and an accompaniment to culture, continuously creates, defines, and redefines gender and accompanying gender norms and life-course careers. This study examines the roles of single female characters in film from a feminist standpoint perspective. I perform a content analysis of the portrayal of single women in transnational films with single women characters. I made an effort to include films with cultural diversity and good representation, as well as more typical single-white-female romantic comedies.

**Rethinking Fan Activism through the Transnational Circulation and Translation of Danmei Cyberliterature** *Jamie Leung, The University of British Columbia*

Danmei or Boys' Love (BL) is a transnational Internet subculture featuring narratives of love between men that are circulated primarily amongst women and sexual minorities. Given the global popularity of Chinese BL Internet literature, this paper examines nine diaspora fans who self-identify as Asian and translate these texts. To do so, I first outline the development of English-language cyberliterature communities. I then illuminate four interview themes: collective identity, gatekeeping cultural content, appropriating translation technology, and challenging media censorship. In doing so, I demonstrate how diaspora fans shape global cultural flows, and how BL fandom challenges our understanding of civic engagement.

**"You and Your Fanciful Stories:" Anti-Colonial Dreaming From Wolfwalkers** *Niamh Timmons, Mount Holyoke College*

*Wolfwalkers* is an Irish animated film in which an English settler unlearns engrained settler mentality and allies with the Irish. Using the film's narrative of learning to be anti-colonial as a foundation, I dream histories where the dominant story of the Irish diaspora becomes one of alliances with Black and Indigenous communities. Utilizing Indigenous and Women of Color writings on decolonial feminism and anti-colonial resistance, I use *Wolfwalkers* as a launchpad for anti-colonial dreaming. This paper builds off the film *Wolfwalkers* as an anti-colonial base where people of the Irish diaspora can dream and resist settler colonial and anti-Black structures.

Moderator:

*Ashley P Ferrell*, Northwestern University

**372. Queer/Trans Activism and Political Struggle**

General Conference/VIII. queer and trans studies: outlining the places where we find ourselves

Paper Session

4:45 to 6:00 pm

*Hilton Minneapolis: Symphony 1*

Participants:

Queer Ecofeminist Cosmologies: Race, Nature, and Sexuality in Sally Miller Gearhart's *The Wanderground* and Akwaeke Emezi's *Freshwater* *Austin Wade Gaffin, Penn State University - University Park*

My paper, "Queer Ecofeminist Cosmologies: Race, Nature, and Sexuality in Sally Miller Gearhart's *The Wanderground* and Akwaeke Emezi's *Freshwater*," examines the texts through a prism of queer ecofeminism. I ask: 1) How might we revalue the lost American tradition of lesbian separatism as a transformative mode of stewarding nature that resists the commodification and domination of nature inherent to heteropatriarchal capitalism/modernity? 2) How might decolonial thinking both recognize the elision of race from ecological lesbian separatism while also emphasizing its intersections with decolonial theory vis-à-vis alternative cosmologies of the human, and 3) How does a queer ecological/ecofeminist perspective illuminate *Freshwater*?

Revisiting Proper Objects: Queer Theory, Trans\* Studies, and Radical Political Critique *Heike Schotten, University of Massachusetts Boston*

Queer theory emerged in US academia in part amidst an argument about the “proper objects” of queer and feminist inquiry. At the time, “sexuality” was taken to be the former’s proper object, whereas sex/gender belonged to the latter. Similar disputes are being revived in current discussions about trans\* studies and its relationship with queer studies. This paper proposes an investigation of the reincarnation of the proper objects discussion with an eye toward both its analytic and political utility, to outline the places where we find ourselves in such a discussion, and its implications for feminist, queer, and trans\* liberation.

The Biopolitics of Transnational Intersex Humor *David Rubin, University of South Florida*

This paper analyzes the biopolitics of the uses of humor in transnational intersex activism. Critically examining the widely taught documentary films *Diagnosing Difference* (2008) and *Intersexion* (2012), I argue that activists grapple with and mobilize negative through humor in nuanced ways. Intersex humor thereby denaturalizes the medical industrial complex’s unwavering faith in false notions of sexual dimorphism and gender binarism that are themselves grounded in cisheteronormativity, settler colonialism, whiteness, and ableism. Destabilizing these ideologies, intersex activists have developed a rich comedic vocabulary that helps us to critically rethink the affective and embodied biopolitics of social change.

Upper Caste Practices and Queer Aspirations in India *RAJORSHI DAS, University of Iowa English Department*

In this paper, I am interested to map the limits of liberal projects of inclusion, undertaken in the aftermath of the reading down of Section 377 of the Indian Penal Code. I revisit some of the ways in which the spectacle of the verdict perpetuates a form of Indian exceptionalism that ignores the structural persecution of gender, sexual, caste, and religious minorities within the nation-space. This exceptionalism prioritizes persons with certain forms of caste-capital, flattening the peculiarities of queer experiences and simultaneously becoming a model against which other South Asian countries are to be compared.

### 373. Turning pedagogy and policies into equity and access by making community engagement work for all.

General Conference/I. teaching to transgress: education from the classroom to the streets

Roundtable

4:45 to 6:00 pm

Hilton Minneapolis: Symphony 2

Community engagement has tremendous potential to elevate student learning, but it does not elevate all students in the same way. Students who are parents, caretakers of family members, or who work outside of the university are disproportionately female identifying and do not have the same positive experiences with community engagement unless their reality is centered. This roundtable brings together administrators, faculty, and community partners to explore how we support classrooms that center these students and their needs and move education fairly from the classroom into the community.

Presenters:

*Sarah Upton*, University of Texas at El Paso  
*Bethany Molinar*, Ciudad Nueva Community Outreach  
*Jennifer Lujan*, University of Texas at El Paso  
*Leandra Hernandez*, Utah Valley University

Moderator:

*Naomi Rose Fertman*, University of Texas at El Paso

### 374. Wiser for the Journey: Discovering Awakenings and Catalysts for Transformation through Collaborative Autoethnography

General Conference/V. invisibility: reclaiming ourvoices and ourselves

Panel

4:45 to 6:00 pm

Hilton Minneapolis: Floor second - Symphony 3

Participants:

Finding Ourselves and our Voices through Collaborative Autoethnography *Melissa Johnson, Southern Connecticut State University; Laura Bower-Phipps, Southern Connecticut State University*

We use collaborative autoethnography in a graduate level Women’s and Gender Studies research methodology course to (1) teach students about research methodology, (2) provide an opportunity for students to experience first-hand the wonderful messiness of research, and (3) to center students within the course by using their stories as an essential course text. This paper provides a rationale for this pedagogical approach, which we argue is a means to “teach to transgress” (hooks).

Wiser for the Journey: Finding Ourselves and our Stories in Women’s and Gender Studies *Leyana Thurston, Southern Connecticut State University; Gabby Ferrell, University of Southern Connecticut*

This paper draws together stories (autoethnographies) of individuals’ journeys into a graduate program in Women’s and Gender Studies. Each story describes the catalysts that led the author(s) to the program and the challenges they faced prior to and during their academic journey(s). Rather than analyzing across stories, we leave this for the audience to find coalescence and contradiction.

Discovering Awakenings and Catalysts for Transformation: A Collaborative Autoethnography *Ellen Meltzer Petersen, Southern Connecticut State University*

Drawing on stories from twelve individuals in a Women’s and Gender Studies research methodology course, we share themes around what brings students from diverse backgrounds to WGS programs. These included: moments of change, including realization of agency and life status change; marginalization; positive emotional ties; and broken trust and help and support (or lack thereof). Based on these findings, it is essential that WGS faculty provide both academic and emotional support to students who have so recently experienced significant change prior to their entry into WGS programs.

Moderator:

*Luciana Quagliato McClure*, Southern Connecticut State University Women’s and Gender Studies Program

### 375. White Dreams: How Homonormativity Encodes Invisibility onto Black Sapphic Representation

General Conference/V. invisibility: reclaiming ourvoices and ourselves

Lightning Session

4:45 to 6:00 pm

Hilton Minneapolis: Floor second - Symphony 4

This research seeks to interrogate the disproportionate incorporation of Non-Black partners romantically and sexually involved with their Black sapphic partners in scripted televised media through homonormativity. The proposed argument is that homonormativity aims to showcase representations of Black sapphics as a means of promoting a narrative of sexual inclusivity while repetitively disseminating images where cisgender, feminine, and white/near-whiteness is the pursued desire of most fictional Black sapphics. Lastly, this scholarship seeks to critically analyze three shows with Black sapphic main characters and their subsequent romantic/sexual sapphic interest(s) to bolster the main argument.

Participant:

White Dreams: How Homonormativity Encodes Invisibility onto Black Sapphic Representation *Niktalia Jules, University of Wisconsin- Milwaukee*

This research seeks to interrogate the disproportionate incorporation of Non-Black partners romantically and sexually involved with their Black sapphic partners in scripted televised media through homonormativity. The proposed argument is that homonormativity aims to showcase representations of Black sapphics as a means of promoting a narrative of sexual inclusivity while repetitively disseminating images where cisgender, feminine, and white/near-whiteness is the pursued desire of most fictional Black sapphics. Lastly, this scholarship seeks to critically analyze three shows with Black sapphic main characters and their subsequent romantic/sexual sapphic interest(s) to bolster the main argument.

**376. The Midterm Election: Fascism, SCOTUS, & Life After Roe**

NWSA

NWSA Special Event

7:30 to 9:00 pm

Hilton Minneapolis: Floor third - Minneapolis Ballroom A,B,C,D

Moderator:

**Karsonya Wise Whitehead**, Loyola University MD

popularizations and hegemonic neoliberal feminist appropriations of the term throughout the 1990s, some U.S. third world feminists abandoned the words but not the transformative and visionary potentialities desired when first proposed.

The rise of transgender exclusionary feminism in South Korea: (Re)constructing bodies and the self in entanglement with neoliberal developmentalism and digital technologies *Woori Han, University of Pennsylvania*

This paper explores the reconstructed relationship between bodies and contemporary feminist movements as Trans Exclusionary Radical Feminism (TERF) has recently risen through neoliberal post-developmentalism and digital media technologies in Korea. Examining the recent cases – women-only online communities, social media, anti-spycam protests - where trans exclusionary discourses and sentiments proliferated among and by self-identified radical feminists, this paper shows how those Korean feminists construct female bodies as universal, competent, and autonomous and trans women as failing to embody “real womanhood” in their effort to navigate the intensified precarity over their bodies in contemporary contexts.

**382. Activist Pedagogy: Organizing and Intersectionality**

General Conference/I. teaching to transgress: education from the classroom to the streets

Paper Session

9:30 to 10:45 am

Hilton Minneapolis: Conrad A

Participants:

Lost in Translation : Intersectionality circulation and depoliticization in France *Fania Noel, The New School for Social Research*

In this paper, I will map a paradoxical movement of intersectionality by focusing on how intersectionality shapes organizing in France. This same intersectionality that has spawned significant splinters, among scholars, feminists and anti-racist activists but also between scholars and activists, is nevertheless presented as a homogeneous and unified whole.

Stop Asking for Permission: Teaching Organizing in the Feminist Classroom *Kate Drabinski, University of Maryland, Baltimore County*

How do we teach feminist organizing inside institutions that often actively mitigate against that very organizing? Perhaps even more challenging, how do we reckon with what we might understand as our own and our students’ desire to be ruled, one supported by neoliberal life that rewards us for following those rules? This presentation builds on over a decade of experience teaching feminist activism in the classroom and shares strategies for widening our political imaginations and nurturing radical impulses too often put down by the rules of institutions and classrooms that we are often too good at following.

Teaching to transgress: Education from the classroom to the streets--activism projects transgress body norms *Jennifer S. Kramer, College of St. Benedict/St. John's University*

Teaching a Fat Studies course for five years gives me the opportunity to teach students to transgress cultural norms about “acceptable” and “healthy” bodies. The course is designed around an activism project to incite those in students’ interpersonal and/or organizational spheres to come to join the body transgression table. Successful projects include presenting to nutrition and nursing courses about health at every size, creating a body liberation club, and conducting a body size attitudes study. Throughout the process, students also reflect daily on their own attitudes and behaviors toward fatness through the lens of fat studies’ scholarship.

**383. #OurBodiesAreNotTheProblem: Visual, Virtual, and Vocal Approaches to Visibility**

**SUNDAY, NOVEMBER, 13**

**377. Quiet Space 3**

NWSA

NWSA Special Event

8:00 to 2:00 pm

Hilton Minneapolis: Boardroom 1

**378. Governing Council Meeting**

NWSA

NWSA Special Event

8:00 to 3:00 pm

Hilton Minneapolis: Boardroom 2

Moderator:

**Karsonya Wise Whitehead**, Loyola University MD

Participant:

**Angela Clark-Taylor**, Case Western Reserve University

**379. Childcare 4**

NWSA

NWSA Special Event

9:00 to 2:00 pm

Hilton Minneapolis: Floor third - Directors Row 1

**380. Exhibitor Booths 4**

NWSA

NWSA Special Event

9:00 to 11:00 am

Hilton Minneapolis: Floor third - Minneapolis Ballroom EFG

**381. Understanding and Rethinking Social Movements**

General Conference/III. ain’t i a wummon: identity, feminism and ideology

Paper Session

9:30 to 10:45 am

Hilton Minneapolis: Floor third - Boardroom 3

Participants:

Cracks in the Edifice of Hegemonic U.S. Feminism: from THE THIRD WAVE to SING, WHISPER, SHOUT, PRAY!

*Ednie Kaeh Garrison, Cal Poly San Luis Obispo*

Based on a study of desires propelling early expressions of desire for third wave feminism, this paper explores techniques of disavowal, disidentification, and distancing enacted by some of its earliest U.S. feminists advocates. In response to particular

General Conference/V. invisibility: reclaiming our voices and ourselves

Panel

9:30 to 10:45 am

Hilton Minneapolis: Floor second - Conrad B

Participants:

Women's Bodies, Rape Culture, and the Need to Be Free: Embodied Performance as Research *Liz DeBetta, University of Michigan - Ann Arbor*

The purpose of this creative-scholarly research is to show how women continue to be oppressed by patriarchal control over their bodies, thoughts, and choices. By examining the messages implicit in Western culture through a feminist lens that considers literature, history, sociology, psychology, and media I use autoethnography and embodied performance as research methods to create performance work that acts as resistance to rape culture and is an act of freedom. I explore themes of oppression, inequality, social status, and the resultant guilt, shame, anxiety, and frustration that occurs for women when we are denied full agency and equality.

We're Never Enough: Reality vs. Fantasy and the Hypersexualization of Women in the Media *Kaydee Jacobsen, Utah Valley University*

This paper investigates the hypersexualization of women in the media and its effects on women, with regard to body image, self-esteem, and mental health. Combining feminist perspective and a psychoanalytic framework, I explore the imbalance of the reality/fantasy dichotomy due to the unrealistic beauty standards that exist and erase the majority of women. This erasure of non-white, non-ideal body type, gender non-conforming women causes alienation from the self and perpetuates gender inequality. Hypersexualization of the female body is destructive to the identity and self-actualization of women in our community.

Voicing Truth: Religious Trauma, Toxic Masculinity and Reclaiming Authenticity *Jessica Janet Reeves, Utah Valley University*

This presentation discusses toxic masculinity within religion, how it leads to abuse, sexual assault, and the dehumanizing of women based on intersections of race, class, sexuality, and gender expression. It considers the trauma and shame that women face when they begin to speak up against oppressive religious constructs. Using poetry and prose I interrogate the experience of toxic masculinity within the Church of Jesus Christ of Latter-Day Saints. By creating space to consider the way that religion ignores toxic masculinity this work is a call to action to reclaim voice, learn to say no, and find our identity in community.

#emBODYgram: Feminism, Fatness, and Visual Representation on Instagram *Kristin Mullan, Union Institute and University*

Scholars in the fields of Media and Communication Studies have considered how exposure to television, film, advertising, and social media impact people's self-esteem. Few consider the impact of the absence of fat bodies on social media, a space where young women fail to be regularly exposed to bodies that represent everyday life, thereby skewing reality. I ask the question: does exposure on social media to images of bodies that reflect current US body-size characteristics correlate to a change in self-esteem based on surveys and an intentionally representative and curated Instagram experience for U.S. girls 14-18 years of age?

Moderator:

*AC Panella, Union Institute and University*

### 384. Placemaking, Art, and Activism in a Pandemic

General Conference/VII. writing, researching, and thinking beyond

race, place, and space

Paper Session

9:30 to 10:45 am

Hilton Minneapolis: Floor second - Conrad C

Participants:

Capitalism, COVID, and Content: Sensing an Emerging Antiwork Politics in Digital Space *AP Pierce, University of California Santa Barbara*

The COVID-19 pandemic has put into stark relief the relations of capitalism and its gendered and raced contours: the so-called "Great Resignation," the thrill of "Striketober," the rise (and fall) of the forum r/antiwork. This paper examines the aesthetics of this (re)emerging antiwork sensibility—the circulation of screenshots in which workers tell off their bosses; the politics of the Zoom background; the rise of TikTok and its aesthetically affective circuits. I explore the visual and sensory registers of this content to unravel our changing relationships to work and how we might build movements to refuse it.

Form Poetry and the Pandemic *Tapaswinee Mitra, University of Maryland-College Park*

In my paper, I will discuss the effect of the pandemic on writing, and how form poetry came to be one of the ways I chose to write during and about the pandemic. In this autoethnographic work, I think more about the health crisis and its relationship with our art and writing, and how the former altered the latter in far-reaching ways.

Pandemic Home-making: Making Space Beyond Anti-Asian Misogyny *Clare Jen, Denison University*

bell hooks theorizes the "home" as a space beyond race, where Black people/people of color can move beyond "over-racialization" and focus on full "self-actualization" and "self-expression" (2012, p190). This paper examines the framing of "home" for Asian/Americans during ongoing public health crises and rising Anti-Asian misogyny. Analyzed texts include social media posts, mainstream news publications, and autoethnographic writings. I consider the possibilities of "pandemic home-making" as a Asian/American feminist endeavor to create space, to construct place, and to curate artifacts of love and self-acceptance, in the midst of discrimination and violence.

### 385. Queer Visibility & Queer History in the Literature

Classroom

General Conference/VIII. queer and trans studies: outlining the places where we find ourselves

Panel

9:30 to 10:45 am

Hilton Minneapolis: Floor second - Conrad D

Participants:

There and Then, or "Queer" and Now?: Teaching Undergraduate Theory *Hannah Chaskin, Northwestern University*

Thoughtful, engaged, and often activist-minded students may arrive in a queer studies class only to ask "why does this matter?" when confronted with texts that seem alien to their time, place, and politics. This talk will explore the challenges and rewards of teaching contemporary critical theory alongside historical texts. How do we create a collaborative and open classroom when parsing texts that are particularly difficult to read and understand? How do we balance assessing the "then and there" on its own terms with the immediate relevance of up-to-date theories, terminologies, and calls to action?

Known and Unknown: Queering the Canon *Kathryn Klein, University of Wisconsin-Oshkosh*

Canonical queer texts by authors like Oscar Wilde, E.M. Forster, Virginia Woolf, H.D. are generally accepted as queer without

question. Even a non-queer class covering the works of these writers is unlikely to overlook or “straightwash” these works in today’s classrooms. However, the queer canon is still relatively slim, and my scholarship focuses on the forgotten and neglected queer texts that fall outside the standard lineup: the queer popular fiction, middlebrow, romance, and other queer genre fiction that time forgot. How does introducing work like this to students change our conception of queer literature, and why is it important?

**Queering the Restoration: Gender Identity, Sexual Performance, and the Modern SLAC Classroom** *Katie Sagal, Cornell College*

In this talk I will share some of my experiences and strategies teaching Restoration literature through a queer lens at a SLAC. Students are receptive to the material but often hesitate to push beyond interpretations that affirm their contemporary beliefs in sexual liberty and autonomous gender performance. It can also be challenging to work beyond stereotypical understandings of a fossilized, “conservative” sexual past. Through a series of creative and non-traditional assignments, I collaborate with students to engage with late seventeenth and early eighteenth century sexualities in ways that both appropriately historicize and usefully broaden our understandings of a queer Restoration.

Moderator:

*Ula Klein, University of Wisconsin-Oshkosh*

**386. Neither Nihilistic nor Neoliberal: Prefiguring Free Futures Through Pedagogical Relationships**

General Conference/I. teaching to transgress: education from the classroom to the streets

Panel

9:30 to 10:45 am

*Hilton Minneapolis: Floor third - Directors Row 2*

Participants:

Protest Pedagogy *Beatrice Dias, University of Pittsburgh*

When we occupy the streets for justice, we use collective power to take up space, both physically and ideologically. In this talk, I outline an example of applying a pedagogy of protest in the classroom. Within the context of a co-facilitated, online graduate course, I explore taking up epistemological space through intentionally complicating, questioning and expanding ways of knowing and building knowledge. This work draws from the rich lineage of counter-hegemonic narratives and collective power in *This Bridge Called My Back* (Moraga & Anzaldúa, 2015), which epitomizes freedom possibilities unleashed when we speak the unspeakable as a pedagogy of protest.

Coloniality and Expertise *Josué Ricardo López, University of Pittsburgh*

Invocations of “expertise” may be an expression and extension of colonial relations, particularly if conditions for “expertise” are rooted in Euromodern understandings of knowledge and politics. Through the creolizing understandings of Jane Anna Gordon, I advance that taking seriously the generation and sharing of knowledge in the streets raises questions regarding the hierarchical and hegemonic organization of peoples through “expertise.” A pedagogical tension emerges in the relationship between predetermined terms of inquiry and the organic emergence of questions, such that there is an often-overlooked tension regarding knowledges of “experts” and politically salient knowledges for pressing questions emerging in the classroom.

Race-Based Agitation within Transgressive Teaching *Lisa Ortiz, University of Pittsburgh*

This paper examines race-based agitation within the neoliberal university. A call to agitate holds promise for justice emanating from the streets. If race-less, this call also holds potential for harm. I explore such tensions, through a feminist lens, by relying on pedagogical instances with opposing standpoints. Drawing on

bell hooks’ (1994) experience of seeing in theory a location for healing and Gloria Anzaldúa’s (1990) reminder that “it is vital...we occupy theorizing space [with] our own approaches” (p. xxv), I consider the affective and structural stakes of agitating and being agitated in the process of working toward racial justice and freedom.

“You good?”: Still Keeping Close to Home *Camilla Josephine Bell, University of Pittsburgh*

In her acclaimed essay, *Keeping Close to Home: Class and Education*, bell hooks purposefully wields language in a manner that challenges unidimensional ways of being, communicating, and engaging pedagogically within and beyond academia. Using a virtual classroom co-teaching experience, I illustrate how Educators of Color teaching for liberation center homeplace literacies as a form of resistance. By acknowledging language as a site of struggle, I argue that Educators of Color are empowered to still “keep close to home” even as we teach, communicate with, and learn from students whose lived experiences and home literacies differ drastically from our own.

Moderator:

*Sabina Vaught, University of Pittsburgh*

**387. Voice, Choice, and Power: Transforming Rage into Freedom via Restorative and Transformative Practices**

General Conference/V. invisibility: reclaiming our voices and ourselves

Workshop

9:30 to 10:45 am

*Hilton Minneapolis: Directors Row 3*

This session will be a set of three workshops that aim to overcome silence and the rage that presents in its aftermath. This will be achieved through restorative justice practices that explore intrapersonal and interpersonal connections to community, rage release, and moving beyond simply coping. That will be followed by a transformative justice exploration of the power of choice as a preventative and responsive practice aspiring to eradicate the conditions leading to moments of being silenced. Formats in focus will include talking circles, poetry, and interactive, non-linear storytelling.

Presenters:

*Viggy Alexandersson, City Colleges of Chicago*

*Ana Maria Arredondo, City Colleges of Chicago*

*Rochelle Robinson-Dukes, City Colleges of Chicago*

**388. Transgressing the Curricular/Co-curricular Divide: How WGSS Programs and WC Can Jointly Liberate Educational Spaces**

General Conference/I. teaching to transgress: education from the classroom to the streets

Workshop

9:30 to 10:45 am

*Hilton Minneapolis: Directors Row 4*

This workshop explores spaces of education on college campuses, arguing that a traditional curricular/co-curricular understanding of WGSS and WC spaces only serves to divide praxis into theory on one side and practice on the other. To truly embrace feminist praxis, we must be ready to resist these disciplinary boundaries, “striving not just for knowledge in books, but knowledge about how to live in the world” (Teaching to Transgress). After sharing information about the model at Lehigh University, we’ll create space for others to share both their experiences of the curricular/co-curricular divide and ways they’ve worked to dismantle it.

Presenters:

*Leslie Pearson, Center for Gender Equity at Lehigh University*

*Rita Jones, Lehigh University*

*Monica Najjar, Lehigh University*

**389. "An Act of Communion": Healing from Violences and Trauma**



General Conference/V. invisibility: reclaiming our voices and ourselves

Paper Session

9:30 to 10:45 am

Hilton Minneapolis: Marquette 1

Participants:

Assembly Required: textures of madness, joy, memory *Sav Schlauderaff, University of Arizona*

The summer of 2020 I slowly read Ejeris Dixon & Leah Lakshmi Piepzna-Samarasinha's edited collection, *Beyond Survival* (2020). This led to me re-starting therapy, and joining a childhood sexual abuse group. My healing work around the abuse, during the ongoing global Covid-19 pandemic, was overwhelming, and often isolating. I needed a tangible space to think/feel what my body/mind was processing. To translate this to the audience, I utilized multiple textures, fabrics, and materials - layered with written poetry - to express the muddling of time, the overstimulating experience of c-PTSD, and the process of calling back the pieces of my body/mind/spirit (Anzaldúa, 2015).

Phoenix: An Autoethnographic Study of Repression and Child Sexual Abuse *Sameen Sameen, University of Kansas*

This paper analyzes a case of repression and child sexual abuse faced by the author. It aims to help the author (and others like her) process and understand the trauma and rebuild the self in the course of writing the paper. The same is done by analyzing the author's poetry from two periods of time: pre-remembrance of trauma (poetry on the fragmented idea of self) and post-remembrance of trauma (suturing together a new self). The paper aims to look at the author's experiences and poetry from a gendered, philosophical, and psychological lens.

Women of Color Writers Healing the Wounds and Instilling the Redress Not Given *Margarita Alely Nunez Arroyo, University of Kansas*

Cathy Caruth states that a rupture in memory can many times occur through trauma. She also states that trauma is not only the physical wound or mental wound on the psyche but the interpretation of that wound. Thus, when one has such wound, the inability to recall, instills an inability to heal. In this, paper I intend to demonstrate how women of color authors are producing texts that are not only giving them a voice but are also modes of healing for the violence that their communities face; thus, helping instill the recollection of memories that were ruptured by trauma.

Flesh, Skin, and Bones @marimachaspeaks *Tanya Diaz-Kozlowski, Clark College*

In this spoken word piece @marimachaspeaks kneads poetry and love letter together into a testimonio that situates the brown queer body as imperative to cultivating liberatory politics and radical subjectivities. This spoken word testimonio reclaims voice and agency by grappling with childhood trauma, rage, divorce, sex, desire, and academic exploitation. Through fragments, fractures, and fumbings @marimachaspeaks tells her truths in her way revealing how identities shape experiences and writing is a radical act of love and resistance.

### 390. Caring For, Caring About, Caring With: A Critical Survey of Queer, Disabled Methodologies

General Conference/V. invisibility: reclaiming our voices and ourselves

Panel

9:30 to 10:45 am

Hilton Minneapolis: Marquette 3

Participants:

"I've never said this to anyone before": Cultivating a Care-full Methodology Through the Lens of Grief and Death *Elisabeth Zoë Lacey, Arizona State University*

As a researcher attuned to intersectional and crip ethics, I center empathy and compassion. To that end, this presentation uses a case study from a larger research project on grief and gender roles, exploring the cultivation of what I term a "care-full" methodology. "Care-full" methodology describes a feminist, intersectional, crip ethic concerned with imagining research relationships founded on care, personal accountability and radical access (Hill Collins, 1990; Lakshmi Piepzna-Samarasinha, 2018). This case study demonstrates how this methodological undertaking materializes the otherwise invisible emotional labor undertaken by grievers across affective fields, and sheds light on the cultural formations of "acceptable grief."

Exploring a Methodology of Care: Creating Research with Disabled Queer Artists and Community *Briana Noonan, ASU*

Within academia, research typically goes through a standard process in which the participants work on the researcher's timeline. I consider methods utilized with the historical context and lived realities of participants sitting at the intersections of queerness, disability, and artistic identities. Participants are frequently not as likely to opt into research due to current and past traumas including those experienced in and outside of academia, ableism, sexism, racism, homophobia, transphobia, etc. As a researcher, I attempt to enter into relationships with individuals and communities to start to deconstruct standard research processes and methods— creating "with" rather than "for" my co-conspirators.

Becoming In Crip Kind on TikTok *Anastasia Todd, University of Kentucky*

This presentation explores disability cultures on TikTok. I bridge feminist disability studies, feminist media studies, and animal studies to discuss the service dog handler subculture on TikTok, illuminating how disabled girls, specifically, use the short video app to build virtual networks of crip kinship and care across the species line. I build on Harlan Weaver's (2020) theorization of "becoming in kind" to explore what it means to become in crip kind, or the process by which the disabled girl handler and service dog cultivate a deep sense of togetherness and enmeshment both online and offline.

Moderator:

*Joy Young, ASU*

### 391. Choosing the Margins as Pedagogy: Teaching to Transgress & Social Justice

General Conference/I. teaching to transgress: education from the classroom to the streets

Roundtable

9:30 to 10:45 am

Hilton Minneapolis: Marquette 4

This roundtable brings together a diversity of transnational activist scholars across disciplines to share their decolonial practices in identifying struggles and "choosing the margins" as their transgressive pedagogy. From academia to the streets, from around the world, in their struggles, demonstrated in words or in deeds, they choose the pedagogy of the margins—"as a space of radical openness" (bell hooks) as well as "sites of possibilities that are both exciting and "on the edge"" for social justice (Linda Tuhiwai Smith).

Presenters:

*Rabab Ibrahim Abdulhadi, San Francisco State University*

*Tomomi Kinukawa, SFSU, UC Berkeley, CWJC*

*Heidi Lockwood, Southern Connecticut State University*

*Sobeira Latorre, Southern Connecticut State University*

*Siobhan Carter-David, Southern Connecticut State University*

*Simona Sharoni, Merrimack College*

Moderator:

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

### 392. Crisis, Coalition, and Resilience: Responding to Institutional Violences

General Conference/VI. black and brown covid stories: medical apartheid and inequity

Paper Session

9:30 to 10:45 am

Hilton Minneapolis: Marquette 5

Participants:

Basic Needs Insecurity among Latinx college students in Southern California *Paloma E. Villegas, California State University San Bernardino; Teresa Rodriguez, CSU San Bernardino; Baylee Filippello, California State University San Bernardino; David Cisneros, CSU San Bernardino*

Using an intersectional framework, this paper draws from interviews with Latinx college undergraduates at a Southern California institution conducted in 2021 and 2022 to explore their experiences navigating the pandemic, their studies, and basic needs. It argues that the pandemic affected students' financial, food, and housing security and explores their strategies to navigate those experiences.

Community Strength and Resilience in Response to Hurricane Maria, Earthquakes, and COVID-19 *Malia Lee Womack, Purdue University*

This presentation draws from my dissertation "Community Strength and Resilience in Response to Hurricane Maria, Earthquakes, and COVID-19." It is vital to address where Puerto Ricans are situated in the human rights system today. In September 2017 Puerto Rico, a contemporary UC colony, was devastated by Hurricane Maria which is the worst natural disaster recorded in Puerto Rican history. In 2020 the impacts of Hurricane Maria in Puerto Rico were compounded by a series of severe earthquakes followed by the COVID-19 pandemic. The compounded effects of the natural disasters and COVID-19 are hindering Puerto Ricans' access to basic human rights.

Toward a Refugee Praxis of Solidarity: Lessons from San Diego during the COVID-19 Pandemic *Christiane Assefa, University of California, San Diego*

Centering oral histories conducted with members of the San Diego Refugee Communities Coalition (SDRCC), this paper documents their emergence and the significance of their model as a refugee-led coalition. Focusing on coalition building and grassroots community health work during the COVID-19 pandemic, this paper demonstrates how refugees in San Diego strategically employ collaboration and self-determination to serve their communities and challenge public health/medical definitions of health. This paper engages critical refugee studies and feminist theories of coalition building to archive the work of the SDRCC and their model as one that displays how health struggles are also political struggles.

### 393. Narrative Pedagogies: Cultivating Voice Through Storytelling

General Conference/I. teaching to transgress: education from the classroom to the streets

Paper Session

9:30 to 10:45 am

Hilton Minneapolis: Marquette 6

Participants:

Teaching to Transgress: Feminist Pedagogy and Intergenerational Storytelling with Educators *Nicole Haring, University of Graz*

This talk will present research findings from an intergenerational participatory storytelling workshop with educators on the topic of how educational systems (re)produce gender norms. Inspired by feminist pedagogy, it is the aim to present possible strategies to

challenge heteronormative gender perceptions in education and to follow bell hooks' demand to teach to transgress.

Yours, Mine, Ours: Counter-Storytelling Through Experiences of Misogynoir to Teach Graphic Life Writing *Brittany S Lee-Wright, Barry University*

Situating itself within Black Feminism, this narrative inquiry employs the voices of Black women to share their personal knowledge of misogynoir. Thus, the faculty to tell the stories of those whose experiences are often not expressed is critical to the value of this research. Consequently, the counter-storytelling narratives of these Black women transitioned into graphic life writing (GLW) to exemplify counter-storytelling narratives in order to establish a collective narrative allowing each woman a connection to a larger community, as elements of her story developed into a heroine-based graphic in order to provide models for curriculum and instruction.

Moderator:

*Makeba Lavan, Grinnell college*

### 394. New Media, Social Media: Liberation or Oppression?

General Conference/V. invisibility: reclaiming our voices and ourselves

Paper Session

9:30 to 10:45 am

Hilton Minneapolis: Marquette 7

Participants:

"Save it for your mommy blog": storytelling, snark, and misogyny on Reddit *Vee Lawson, Michigan State University*

In a cluster of Reddit forums, participants snark on Christian fundamentalists, focusing on Christian patriarchal violence against women and children. However, these snarkers have often employed sexist language and standards themselves (e.g., mocking postpartum bodies of women who have had many children), creating an ethical schism that led to the creation of a new community attempting reflexive, story-based snark. A mixed-methods approach is employed to map storytelling practices used to remediate misogyny in snark topics and practices across this new community's first year.

Stream of Sadness: Young Black Women's Racial Trauma, Police Brutality and Social Media *Sherri Williams, American University*

Representations of police brutalization of Black Americans saturated social media in recent years. These images sparked protests and policy change. They also put Black death and anti-Black state violence on constant display for all to see and potentially introduce or trigger racial trauma. This qualitative study explores how representations of violent and fatal police brutalization of Black Americans on social media inflict racial trauma on young Black women. In-depth interviews with 15 Black women enrolled in college explore their experiences related to viewing violent and fatal police brutality of Black people on social media between 2014 and 2017.

Visible Demands: New Media Manifestos and Labor Resistance in the Digital Economy *Annika Butler-Wall, Stanford University*

This paper draws on feminist formulations of invisible work to explore digital labor and resistance. Putting new media manifestos such as Laurel Ptak's *Wages for Facebook* (2014) and the collectively authored *Feminist Data Manifest-No* (Cifor et al. 2019) into conversation with struggles by dissatisfied digital workers such as class-action lawsuits by AOL community leaders (1999), Huffington Post bloggers (2011), and Yelp reviewers (2013), I argue that new media polemics constitute methods of "performative demand" (Weeks 2011) which make visible and contestable the conditions of work in the digital economy and offer new models for conceptualizing resistance in

digital capitalism.

**395. Palestinian Feminist Collective: Anti-Colonial and Decolonial Praxis**

General Conference/II. burn it all down: activism and advocacy  
Sponsored Roundtable

9:30 to 10:45 am

Hilton Minneapolis: Marquette 9

This roundtable discussion focuses on the milestone moments, lessons and values we have engaged in the Palestinian Feminist Collective (PFC) established in 2021. It will focus on broader feminist solidarities with Palestine and the PFC's practice of thanks and reciprocity. It will also talk about the community we created in this space and how feminist solidarities and methodologies can bring us unexpected joy, even as we are dealing with devastating issues.

Presenters:

*Isis Nusair*, Denison University

*Lila Sharif*, University of Illinois, Urbana Champaign

*Rana A. Sharif*, California State University, Northridge

*Randa May Tawil*, Texas Christian University

*Ahlam Muhtaseb*, California State University, San Bernardino

*leena odeh*, Independent Lawyer, Scholar, Activist

Moderator:

*Rabab Abdulhadi*, San Francisco State University

**396. Unsedimenting Injury: A movement meditation for Asian American femmes and women**

General Conference/V. invisibility: reclaiming our voices and ourselves

Workshop

9:30 to 10:45 am

Hilton Minneapolis: Orchestra Ballroom B

This interactive movement-based and writing workshop explores how Asian American femmes and women have been subject to the ontological state of being "so aestheticized that she invites injury" (Cheng, 2019). Refusing to be hardened by quotidian violences of racial microaggressions, physical attacks, and death in our communities, we center our bodies to confront racial and gendered injuries. To do so, we reflect on the genealogies of Black, Indigenous, Chicana, Latina, and Asian American feminisms and invite participants to co-create an embodied experience of care and to work, move, and write through the violences that have sedimented within our bodies.

Presenters:

*Jasmine Kar Tang*, University of Minnesota

*Maija Brown*, University of Minnesota

*Michelle Lee*, University of Minnesota, Twin Cities

**397. Trans Representation in Visual Culture**

General Conference/VIII. queer and trans studies: outlining the places where we find ourselves

Paper Session

9:30 to 10:45 am

Hilton Minneapolis: Orchestra Ballroom C

Participants:

Does My Transness Threaten You? Negative Responses to Transgender Activists' Self-Representation on YouTube  
*Aubrey Elaine Keller*, Middle Tennessee State University  
Due to systemic mistreatment of transgender individuals, self-representation that defies predetermined expectations of gender expression is visual activism. Some transgender people represent themselves in a way that resists the gender binary or privileged notions of "passing" as cisgender. Although YouTube is a space where many activists bravely self-represent, several transgender content creators claim that those who do not conform to a repressive ideal of transness pose a threat to the transgender community. Drawing from scholarship on activism, gender, and

media, I argue that this claim harmfully privileges the same model of gender-normativity used to invalidate transness in general.

Fears of Amalgamation: Mixed-Race Identity and Transness in  
Saga *Elizabeth Schoppelrei*, Pennsylvania State University

Fiona Staples and Brian K. Vaughan's comic *Saga* (2014-2019, 2022) centers a mixed-species and mixed-race child in a universe seeking to eradicate her existence. Within *Saga*, fears of amalgamation render Hazel's embodiment a threat to national tensions and "proper" modes of affiliation. As Hazel grows up, she finds solidarity and kinship with other queer/trans characters that facilitate her survival. Drawing upon the work of Tavia Nyong'o, Siobhan Somerville, Jack Halberstam, and Hil Malatino, I argue that in grappling with her embodiment, Hazel's character expands conversations on amalgamation, nonnormativity, and transness—this expansion allows us to imagine more capacious future worlds.

**398. New Visions for Building Trans Worlds**

General Conference/VIII. queer and trans studies: outlining the places where we find ourselves

Panel

9:30 to 10:45 am

Hilton Minneapolis: Orchestra Ballroom D

Participants:

Playing the State: Marquis Vilsón and Black Trans Masculine (In)visibility  
*Adrian King*, University of Michigan

Turning to actor Marquis Vilsón, I will explore the lack of media representation of Black trans men to understand how Black trans masculine gender situates its own gendered conditions of visibility. Vilsón appears in the 2005 documentary *The Aggressives* and in a 2018 episode of *Law and Order: SVU*. I will consider how Vilsón's on-screen relationships with the U.S. military reveal some of the ways Black trans masculinity is constructed with or against the state. Using trans of color critique, I will compare how these two different performances engage Black transmasculinity and transnormativity.

Our Children: Collective Creation and the Kinship Rhetoric of STAR House, 1970-1971  
*Amira Lundy-Harris*, University of Maryland, College Park

This paper takes up an archival exploration of the early 1970's group the Street Transvestite Action Revolutionaries and their STAR House. I examine the work of trans of color kinship building and its relationship to movement building through an analysis of the home. I explore the use of kinship rhetoric in the group's speeches, public conversations, and interviews. My project asks how centering relational connections might shift our narratives around the manifestation and creation of the actualized Black trans self. This paper builds on the emerging field of Black trans studies and helps move us from self-making towards centering collectivity.

Pedagogy as Trans World Building  
*Sayan Bhattacharya*, University of Maryland College Park

Transgender Studies has produced the most cutting-edge scholarship that has transformed the very way we imagine gender and has deepened our understanding of race, class, sexuality, ability and various modes of structural oppression. Transgender movements are resisting neo-fascist forces globally. Yet, both "trans" as an identity and as a worldview continue to grapple with material and epistemological annihilation in the everyday. So then, what role does the pedagogy of a class that takes "trans" as its center play in nurturing trans worldbuilding? How do we teach violent histories without perpetuating violence? How do we craft trans futurity?

I Am My Own Transformative Work: Trans Fans' Worldbuilding Practices  
*Damien Hagen*, University of Maryland, College Park

Through asking us to imagine what could be, beyond what currently is, speculative fiction has attracted many trans people to engage in speculative fiction fandoms. This project explores the ways fandom practices have been utilized by transgender and nonbinary fans to bring themselves into being, to survive, and to imagine alternative futures. How have trans people taken work that was not for or by and used it to undermine rigid gender and sex binaries to manifest new and different ways of being?

Moderator:

*Jordan Ealey*, University of Maryland

### 399. Yeshiva University Censors Feminist Palestinian Scholar at Cardozo School of Law

General Conference

Workshop

9:30 to 10:45 am

*Hilton Minneapolis: Floor third - Rochester*

When Cardozo on Israel and Palestine (“CIP”) invited renowned scholar Dr. Rabab Abdulhadi to Benjamin N. Cardozo School of Law for its “Forms of Activism for Liberation in Palestine” event, Yeshiva University President Berman canceled the event, censoring Dr. Abdulhadi. All U.S. law schools, especially ones explicitly tied to Zionism, should invite conversations about Palestinian liberation and give a platform to Palestinian voices. At NWSA, participants are invited to (1) discuss censorship, marginalization, and intersectional feminism in academia, (2) contribute to a letter-writing campaign against censorship at Cardozo School of Law, and (3) brainstorm effective methods to combat censorship.

Presenter:

*Sydney Osterweil-Artson*

Moderator:

*Heidi Sandomir*, Benjamin N. Cardozo School of Law

### 400. The Strength of Black Feminism

Women of Color Leadership Project

Paper Session

9:30 to 10:45 am

*Hilton Minneapolis: Symphony 1*

Participants:

Mutual Aid is Reproductive Justice: Lessons from a Texas Abortion Fund *Morgan Gimblet*

Through oral histories and queer archival methodology with the creation of a feminist zine, my project focuses on the case of a queer, sex worker, and POC-led Texas-based abortion mutual aid group. It draws connections about how abortion mutual aid social movements utilize reproductive justice theory and feminist ideas emphasizing bodily autonomy while focusing on their advocacy and activism that emphasizes the decriminalization of self-managed abortion.

Our Voices, Our Stories, Our Spaces, and Our Selves!

Sisterhood: in *The Colour Purple* by Alice Walker *Arwa Waleed albader, Indiana University of Pennsylvania*

Alice Walker, in *The Colour Purple*, shows sisterhood is a result of an awareness of being similar to other black women in terms of “feelings, ideas, interests, ideology, and politics” (Musanga and Mukhuba 5). This essay will investigate the importance of the feminist concept of sisterhood and emphasizes the importance of economic independence for women in controlling their own labor value. In this context, the paper will argue how women of color should reclaim their voice and reshape their boundary through the representation of Celie.

The Sexual Politics of Hookup Culture: A Black Feminist Intervention *Nia Baker, The University of Virginia*

For this paper, I use the case of LGBTQ and racial minority students and hookup culture to consider the creative potential of disciplinary power. Through a Black feminist lens on resistance and pleasure, I argue that it is important to acknowledge agency

and choice when considering the effects of power on sexuality. By examining the creation of community-based party cultures, this research challenges the white, heterosexual focus in hookup culture literature that assumes minority groups of students simply opt out. This project also contributes to general sexuality literature by examining the creative potential of marginalized groups responding to oppressive forces.

Thriving Together: The Contributions of a Professional Counterspace to the Resilience of Black Women Higher Education Leaders *Chenelle Boatswain, Graduate Student*

Limited research illuminates strategies that enable Black women leaders to persevere amidst the oppressive conditions they encounter in the higher education context. Professional counterspaces may add to strategies employed by Black women leaders by offering inclusive spaces to resist experiences of marginalization. This phenomenology explores the experiences of Black women HWI administrators in a professional counterspace. Black feminist thought, critical race feminism, and resilient leadership frame this study to center the leaders’ voices. This study illustrates the dynamics in a support space crafted by and for Black women as a unique mechanism for the professional care of Black women leaders.

### 401. Transformative Pedagogy and the Classroom as a Site of World-making

General Conference/I. teaching to transgress: education from the classroom to the streets

Roundtable

9:30 to 10:45 am

*Hilton Minneapolis: Symphony 2*

As five graduate teaching assistants committed to anti-oppressive and anti-racist pedagogies, we propose this panel to co-constitutive classrooms that recognize students of color as whole, abundant, and intellectual agents. We question “what counts as learning and for whom” (Patel, 2019, p. 260) as a gateway to thinking about questions of power and resistance. In the process, we imagine the classroom as a radical space for hope and possibility that is not limited to academia (hooks, 1994).

Presenters:

*Milad Mohebbali*, University of Iowa

*Mengmeng Liu*, University of Iowa

*Caroline Cheung*, University of Iowa

*Abigail Escatel*, University of Iowa

*RAJORSHI DAS*, University of Iowa English Department

Moderator:

*Rajorshi Das*, University of Iowa

### 402. Conceptualizing Resistance: Muslim Women and World-Making

General Conference

Panel

9:30 to 10:45 am

*Hilton Minneapolis: Floor second - Symphony 4*

### 403. Anti-Violence Struggles

General Conference/II. burn it all down: activism and advocacy  
Paper Session

11:00 to 12:15 pm

*Hilton Minneapolis: Floor third - Boardroom 3*

Participants:

Fetishizing the Bystander: Deflecting Anti-Violence Activism in the Neoliberal University *Tammy Birk, Otterbein University; Suzanne Ashworth*

This paper interrogates the marginalization of feminist and queer thinking—especially that which is critical of neoliberal conceptions of subjectivity and ‘activism’—in mainstream bystander intervention programs. Such marginalization allows

these programs to ignore the relationship between sexual violence and structural inequalities as well the intricacies of sexual consent and coercion. Defining the “bystander” in simplistic, dangerous, and deeply privatized terms, we argue that such programs frame the bystander as a neoliberal fantasy subject. The programs promise that sexual violence prevention is a singular, isolated, individual effort. And that no one must unlearn or relearn anything to change social realities.

Mapping Strategies, Telling Stories: Exploring Histories of Intersectional Feminist Anti-Violence Activism in Thunder Bay, Ontario *Jessica Jurgutis, Lakehead University; Jennifer Chisholm, Lakehead University*

In this paper we present new research exploring the history and contemporary relevance of feminist anti-violence activism in Thunder Bay, Ontario, Canada, during the late twentieth century. Drawing from a content analysis of the Northern Woman Journal (1973-1995) as a written archive, we examine how second wave grassroots feminist activism in the region demonstrates an intersectional political praxis. We argue that local feminist activism created a hub that fostered innovative forms of intersectional feminist organizing, with special attention to advancing critical engagement with the criminal justice system and solidarity with Indigenous feminist struggles against gendered, racialized and colonial violence.

“Gender Violence as Genocide: The Rosa Lee Ingram Case and We Charge Genocide Petition.” *Denise Lynn*

In 1947 Rosa Lee Ingram was nearly assaulted by a white sharecropper and neighbor John Stratford, she and her sons killed Stratford in their attempts to protect Ingram and were tried, and sentenced to death in a one-day trial. The Civil Rights Congress (CRC) and the Sojourners for Truth and Justice (STJ) engaged in Ingram’s defense. In 1951, the CRC produced a petition and submitted it to the United Nations charging federal law enforcement with willful neglect and consent to the genocide of Black Americans, Ingrams case was included. The groups insisted that gender violence contributed to genocide.

#### 404. Talanoa: Indigenous Oceanian Feminisms & Protecting the Sacred

NWSA

NWSA Special Event

11:00 to 12:15 pm

Hilton Minneapolis: Conrad A

Presenters:

*Patricia Fifita*, Oregon State University

*Kirisitina Sailiata*, Macalester College

*Fuifuilupe Niumeitolu*

#### 405. Our Biologies: Co-creating Feminist Biology Modules

General Conference/I. teaching to transgress: education from the classroom to the streets

Workshop

11:00 to 12:15 pm

Hilton Minneapolis: Floor second - Conrad B

This workshop brings together feminists during NWSA to co-create feminist-grounded biology modules for use in basic biology and/or interdisciplinary classrooms. The workshop is part of a larger experiment/project in which the facilitators challenge the siloed and privileged sites of basic biology curriculum development. Instead, the facilitators draw on decades of activist and critical scholarship about our environments and bodies to create an interdisciplinary approach to knowing biologies. We invite scholars and activists from reproductive justice, disability studies/justice, decolonial studies, health justice, queer studies, intersex activism, environmental justice, and other fields and groups to produce together alternative biology lessons.

Presenters:

*Sara Giordano*, KSU

*Angela Willey*, University of Massachusetts, Amherst

#### 406. Purity Culture, Race and Innocence: The Shaping of Innocence and Race Within Purity Culture

General Conference/VII. writing, researching, and thinking beyond race, place, and space

Panel

11:00 to 12:15 pm

Hilton Minneapolis: Floor second - Conrad C

Participants:

The Dissemination of Purity: Young, White Women as Bearers of Innocence *Jennifer McGrath, Indwell PLLC*

The original Invisible Children film was released a little over a decade after the first generation of young, primarily white Evangelical girls were exposed to purity culture. The film highlighted young, black children being affected by a political war in Uganda. The fundraising efforts of Invisible Children focused largely on a call for, “[a]ffluent, Christian, and largely female activists to “save Africa from itself” (Finnegan, 2013). This paper seeks to address the subjective experience of young, white women who grew up in purity culture and how racialized and sexualized messages they received impacted their decision to mobilize for Uganda.

“Ari’s Tale:” An Analysis of Black Women Allowing their Faith and Sexuality to Co-Exist in the Same Space *Morgan-Allison Moore, University of Cincinnati*

This presentation will analyze how Black Women use art and storytelling to reclaim their sexuality rejecting respectability politics, purity, and racist sexual stereotypes around their sexuality. I will examine how being the negative model within purity culture affects Black Women’s relationship to their sexuality. I will then show how Black Women live into a womanist imagined future, as they embrace their faith and sexuality simultaneously. This analysis aims to show Black Women can allow their faith and sexuality to co-exist in the same space.

It’s never enough: The psychological impact of purity culture’s surveillance tactics on young women *Tessi Muskrat Rickabaugh, University of Missouri, Columbia*

This paper employs auto ethnography and ethnographic research to examine the ways that Beauchamp’s “scrutinizing gaze” of surveillance defines and enforces gender, race, and sexuality in Evangelical Christian purity culture. The racial disparities of surveillance within purity culture will be addressed, with a special focus on the psychological impacts of surveillance on individuals socialized as female.

Vulnerable & Complicit: White Girls in Evangelical Purity Culture *Lauren D Sawyer, The Seattle School of Theology & Psychology*

While children and teens are uniquely vulnerable to purity culture—a system that regulates and surveils their bodies and desire—this does not mean they are not active participants in (and thus complicit in) the harm of purity culture, especially as it reinforces white supremacist ideologies. This paper appreciates, yet moves beyond, feminist understandings of white girls as victims to (hetero)patriarchy in order to recognize them as moral and sexual agents who ought to be held accountable, in age-appropriate ways, for the harm they enact while aligned with purity culture.

Moderator:

*Gabrielle A. Nichols*, University of Cincinnati

#### 407. Raging in the Rupture: Feminists of Color Reflecting on the Potential for Repair

General Conference/II. burn it all down: activism and advocacy

Panel



11:00 to 12:15 pm

Hilton Minneapolis: Floor second - Conrad D

Participants:

**Killing Rage; “being a good relative”** *Clementine Bordeaux, UCLA*

My essay is driven by how I engage in collective storytelling from a perspective of Indigenous relationality defined by the Lakota/Dakota concept of “being a good relative” (Ella Deloria, 1980). I utilize my participation in the Ruptures + Repairs (R+R) blog as my reach toward collaboration that occurs across culture, community, discipline, and platform. R+R has become a moment to bear witness, be present, and uplift a feminist praxis. As a Lakota scholar, I offer a self-reflexive approach to demonstrate not only my rage but the repairs I offer through being a “good relative” and activating relationality together.

**“Hiya” and harnessing rage** *Taryn Marcelino, UCLA*

My paper discusses the concept of “hiya” or shame, an ontological formation that orders Filipino ways of knowing and navigating the world, particularly in how we relate to each other as feminists and in learning how to harness rage and anger in productive ways. I analyze how Ruptures + Repairs has allowed me to tap into critical reflections of how my Filipino-American upbringing has influenced my ways of being a feminist through the community-building concepts of shame, rage, and resistance. I ask how “hiya” and holding oneself to a standard of care for others, has shown through our work.

**Excessive Rage, Finding Space, and the Horror Genre** *Stephanie Chang, UCLA*

I discuss my interest in the horror genre as a way of navigating the perils of academia, and specifically, the fields of Gender Studies and Asian American Studies. I am particularly drawn to the genre and its ability in facilitating the centering of excess. I ask: How does excess manifest in a personal and structural rage? How does it impact my approach to these two fields? When considering these questions, I turn to Ruptures and Repairs; a site that has allowed me to reshape my relationship with knowledge production and work through excessive-ness within and beyond the academy.

**Righteous Rage: Where Christian Abolitionism and Proto-Black Feminist Thought Meet** *Jaimie D. Crumley, University of Utah*

This paper uses Black feminist archival methods to provide a close reading of nineteenth-century Black Christian women’s rage. A primary claim advanced in this paper is that one of the dominant feelings that drove nineteenth-century Black women’s rage was their knowledge that their contributions to Christianity, abolitionism, and women’s rights were intentionally obscured. Through my work with Ruptures and Repairs, I have reconsidered the functions of rage for Black Christian women. Nineteenth-century Black Christian women’s ways of expressing their rage provide a framework for contemporary feminists of color as we organize around race, religion, and abolition.

#### **408. Feminist Pedagogies of Possibility: Affect, Embodiment, and the Erotic**

General Conference/I. teaching to transgress: education from the classroom to the streets

Panel

11:00 to 12:15 pm

Hilton Minneapolis: Floor third - Directors Row 2

Participants:

**Embodied Feminist Pedagogies: Yoga as an Affective and Erotic Method in the WGS Classroom** *Chloe Diamond-Lenow, SUNY Oneonta*

Trauma-informed restorative yoga is a productive site of queer and feminist pedagogy of self and community care in and outside

of the feminist classroom. In this presentation, I discuss my use of yoga as feminist pedagogy within my Women’s and Gender Studies courses during the pandemic as an example of a pedagogy of care that forefronts students’ somatic and affective experiences as sites of knowledge within, and as sites of resistance to, the colonial formations of neoliberal heteropatriarchy that often negate the body and its knowledges.

**A Source of Power: Engaging in the Erotic as a Method for Feminist Pedagogy** *maria P. chaves, Binghamton University, SUNY*

As a feminist pedagogue, I teach texts that describe viscerally the experiences of trauma and joy Black women/ Women of Color contend with in our White supremacist U.S. society. Audre Lorde’s text *Zami: A New Spelling of My Name* poses a particular challenge for me as an educator. This presentation is a meditation about my negligence of the erotic when I teach this text. Using Lorde and hooks’s writing on the erotic, I question how I can engage the erotic as a method for teaching in my classroom and consider the hesitation, development, and limits of engaging these ideas.

**The Limits and Possibilities of Affective and Engaged Pedagogy in the Classroom** *Shahin Kachwala, SUNY Oneonta*

The ongoing pandemic cast into relief the importance of affective and engaged pedagogy. As a feminist teacher, I encourage students to challenge hierarchies between body/mind, private/public, passion/intellect. I ask them to understand their “education as an explicit political project” and to see the classroom as a “location of possibility,” particularly in the face of neoliberal logics (Alexander 2005; hooks 1994). However, I question the “mainstreaming” of “care” pedagogy. In this presentation, I discuss: 1) how educational institutions appropriate affective pedagogy; 2) students’ reactions to passionate pedagogy; 3) how to practice feminist pedagogy with vulnerability and without fear.

Moderator:

*Laurie Fuller, Northeastern Illinois University*

#### **409. Pedagogical Transgressions as Liberatory Practice and Changemaking**

General Conference/I. teaching to transgress: education from the classroom to the streets

Panel

11:00 to 12:15 pm

Hilton Minneapolis: Directors Row 3

Participants:

**Teaching to Transgress, Freeing History from Itself** *Leigh-Anne Francis, The College of New Jersey*

How do history teachers expose the invasive reach and obliterating impact of systems of power without decentering subaltern groups? How do we educate about women of colors’ resistance to white supremacy while decentering whiteness? How do we free the history from itself? My most recent preoccupation has been placing African American women at the center of a history that simultaneously centralizes Latina, Asian American and First Nations women while illuminating cross-connections in these histories. In my paper, I contemplate a pedagogy that interrogates settler-colonialism while maintaining the centrality of women of color histories.

**Learning to Transgress** *C. Cymone Cymone Fourshey, Bucknell University*

As an African American woman teaching African history and International Relations of the global south at a PWI — where more than fifty percent of students are affluent enough to pay full tuition and others are recruited to reflect racial diversity — I employ pedagogies that allow students to transgress the

boundaries imposed on their thinking. Drawing on the model provided by Césaire's Discourses on Colonialism, I encourage them to both draw on and challenge their lived experiences, as we think through primary sources from the perspectives of the powerless alongside those of the powerful to create new knowledge that is liberatory.

**Teaching to Transgress Curricular Tools of Whiteness** *Marla L Jaksch, The College of New Jersey*

Curricular tools of whiteness include practices that maintain the erasure and distortion of the shared history of Native Americans, African Americans and white/European settlers in North America. This presentation will focus on pedagogical interventions at a nation-state PWI that work at transgressing curricular tools of whiteness through memorial, monument, and commemorative making projects that specifically confront campus history and seek to divest in settler colonialism, white supremacy, and related cishetpatriarchy.

**Teaching to Transgress Supremacist National Terror with an Anti-Terror Approach** *alma khasawnih, The College of New Jersey*

Since becoming a professor, my students have only known a world defined by the war against terror, and i—as a Far West Asian Palestinian Arab woman immigrant born and raised in a Muslim culture—am an embodiment of that terror. My lived experiences, my current location within US empire and within a PWI often translate into me experiencing terror. Grounded in Paulo Freire's Pedagogy of the Oppressed (1968) and bell hooks' Teaching to Transgress (1994), I contemplate this tension and explore pedagogical tools whereby both teacher and student are learning how to transgress supremacist nationalist terrors and together create alternative narratives.

Presenters:

**Leigh-Anne Francis**, The College of New Jersey  
**C. Cymone Cymone Fourshey**, Bucknell University  
**Marla L Jaksch**, The College of New Jersey  
**alma khasawnih**, The College of New Jersey

Moderator:

**Winnifred Brown-Glaude**, The College of New Jersey

**410. Uproarious Pleasure / Unruly Pain: Studying Solidarities and Sexualities**

General Conference

Panel

11:00 to 12:15 pm

Hilton Minneapolis: Duluth Room

Participants:

**The Ideology Behind Relationship Education in the National Curriculum Guideline and Textbooks in Changing Taiwan** *Yen-Jung Tseng, SUNY Albany*

Feminist analysis has shown that even if relationship education is not explicitly taught as a teaching subject, gender relations are still being continuously imparted to students in hidden curriculum. As the first country legalizing same-sex marriage in Asia, Taiwan compressed the experiences of the progressive movements of feminism, sexual liberation, and LGBTQ+ rights; it also experienced the backlash from the conservative right-wing religious groups. Such changes are explicitly reflected in the curriculum guideline and textbooks and exert their impact on students. The paper aims to examine the ideology behind relationship education to analyze how different social forces exert their impacts.

**Pain between Categories: The Invisibilization of Black Women's Pain with Sex** *Katharina Azim, California institute for Integral Studies; Alison Happel-Parkins, University of Memphis*

This paper explores largescale survey data of heterosexual U.S.

college students' experiences with painful penetrative sexual intercourse. Results showed that more than 1/2 of Black women reported painful sex occasionally (25% of the time); yet this pain frequency is too low to be registered by standardized measures and clinical intake forms, which classify women into either a pain (50% of the time) or no pain group. We argue that this is yet another racist construct of the medical system that continues to silence and marginalize Black bodies in relation to sexual functioning and pelvic floor health.

**On Violence and Care: Researching the Strip-Searching of Black Women in Canada** *Stephanie K Latty, Toronto Metropolitan University*

This paper draws on the lessons learned from a research project investigating the legal and media archives of three cases of the strip-searching of Black women and girls in Canada. I draw on Black feminist articulations of care as an ethics with which to approach and intervene in questions of gendered anti-Black state violence, and discuss the emergent possibilities that a Black feminist ethics of care can create in the context of researching state violence. I attend to the limitations of dominant archives and the need to abolish carceral systems impacting Black women and girls.

**411. Black Feminist Literary Approaches to Pain, Pleasure, and the Environment**

General Conference/VII. writing, researching, and thinking beyond race, place, and space

Panel

11:00 to 12:15 pm

Hilton Minneapolis: Marquette 1

Participants:

**Rereading Morrison's Beloved Through Baradian Lens** *SENAY IMRE, SUNY BUFFALO*

In this essay, I reread Toni Morrison's Beloved through a Baradian lens that questions more popular, fixed notions of existence. I will analyze the intra-acting web of spactimemattering and affective relations around main characters Sethe, Beloved, Denver and their community. Through this rereading of Beloved, I offer a new lens of what constitutes a human, human mind and agency, offer a different perspective to confront the crimes of slavery, generate new possibilities for rethinking ontology and epistemology and offer a new understanding of collective responsibility towards the inherited and unresolved crimes of our past.

**Yes, Pain, But What Else?: Racial Liberalism And Late-Style Morrison** *Melanie Abeygunawardana, University of Pennsylvania*

This essay frames Toni Morrison's novel "God Help the Child" (2015) as a work of the abolitionary imagination. I argue that the novel's weak, surface feelings engage the strategies and failures of racial liberalism, which frames racism as a private, psychological drama of emotions that can only be rectified through the impartiality of the law. By drawing attention away from the liberal subject and towards affect and materiality, Morrison highlights the harm of larger, administratively "neutral" systems like the prison industrial complex.

Moderator:

**Jamele Watkins**, University of Minnesota

**412. Building Hope: Communities, Collectivities, and Coalitions**

General Conference/V. invisibility: reclaiming ourvoices and ourselves

Paper Session

11:00 to 12:15 pm

Hilton Minneapolis: Marquette 2

Participants:

Collective Rage: Building Community through Performing  
Rage in The Medea Project *Danielle Hanley, Clark  
University*

"What are the ways in which we kill our children?" This question inaugurated The Medea Project, with rage playing a critical role from its start. Shared rage rendered the members of this performance collective intelligible to one another. But can this rage render them visible beyond the walls of the prison through their performance? The Medea Project synthesizes community from the experiences of rage, which simultaneously raises the question as to whether rage can sustain a community. Rage can make us legible to others, but can it help build something more permanent than a make-shift coalition, or a performance collective?

Disappeared No More: The Rhetoric of Visibility in Central  
American Feminist Encounters/Encuentros *Kenna Denae  
Neitch, Miami University of Ohio*

The Central American feminist organization Las Dignas argues that solidarity requires "starting to look at each other and see that we are different but that we have a lot of things in common for building." They contribute to an ongoing activist rhetoric of "visibilizar" that calls us to become visible to each other across geographic, classed, and ideological divides. Simultaneously, the aesthetic features of their numerous collectively-drafted encuentros ("encounters" or conference proceedings) illustrate strategies of engagement with local communities and other women's organizations that can be instructive if we further visibilize this genre of embodied feminist knowledge.

How do we liberate "in-to" community?: Muslim Transnational  
Intersectionality and Forging Radical Decolonial  
Communities of Care *Ibtisam M. Abujad, Marquette  
University*

What happens when we step in-to community, thus emphasizing belongingness and eradicating the perpetual foreignness experienced by our multiple selves? Does stepping in-to also necessitate looking inward, in an introspective manner, to consider the ways in which coloniality has infiltrated, physically, militaristically, and epistemically, bodies and mindbodies to prevent self-critique, and therefore homogenize, individualize, and universalize in a Eurocentric manner? My presentation, impacted by bell hooks' liberatory humanity, discusses the ways in which forging a radical decolonial communal is central to resilience and persistence for transnational Muslim communities.

Toward Black Girl Futures: Rememory in Black Girlhood  
Studies *Ashley Lauren Smith-Purviance, Department of  
Women's, Gender and Sexuality Studies, The Ohio State  
University*

Black women working alongside Black girls play a central role in the development of Black girlhood studies, yet their narratives and experiences as "former" Black girls are rarely explored. Utilizing autoethnography, this article describes seven community-engaged Black women scholars experiences: one professor teaching a Black girlhood course and co-facilitator of Black Girl Magic, a space for middle school Black girls, and six undergraduate students enrolled in the course and/or serving as BGM co-facilitators. This article describes how teaching, learning, and practicing Black girlhood studies shapes collective rememory (Morrison, 1984) processes for Black women seeking to make their girlhood experiences legible.

**413. Claiming General Education: Bringing Feminist  
Pedagogical Practices into the General Education Classroom**  
General Conference/I. teaching to transgress: education from the  
classroom to the streets

Panel

11:00 to 12:15 pm

Hilton Minneapolis: Marquette 3

Participants:

Vulnerability and Modeling Self-Reflection: Feminist  
Pedagogical Practices in a General Education Classroom  
*Ashley Barnes-Gilbert, University of Wisconsin-Whitewater*

In this paper, I describe my approach to a course titled Individual and Society. This class, required as part of the general education curriculum at my university, introduces students to social science research, interdisciplinary knowledge production, and the basic tenants of social location, power, privilege and oppression, agency and choice. I argue that feminist pedagogical practices, such as modeling self-reflection, teaches students to become active participants in the learning process and implement these practices beyond the general education classroom.

Exploring logical fallacies using feminist pedagogical practices  
in general education spaces *Jessica Walz, University of  
Wisconsin - Whitewater*

In this paper, I describe an educational exercise investigating logical fallacies in general education spaces. I contend that this activity exemplifies a pedagogical approach advocated by bell hooks (1994) in which teaching and learning are collaborative, exciting, and interactive. In particular, it introduces foundational concepts in argumentation and critical thinking, builds classroom community, and provides an opportunity to interrogate the concept of authority. hooks, bell (1994) "Teaching to Transgress: Education as the Practice of Freedom" New York: Routledge. ISBN: 978-0415908078

Cultivating Intersectional Pedagogy by Broadening the  
Interstices *Jillian Jacklin, University of Wisconsin - Green  
Bay*

This paper discusses the ways in which we foster feminist communities in general education courses and curriculum by taking an intersectional approach to personal and collective memory. Drawing on scholarship across the academic world, from the humanities to evidence rooted in physics and neuroscience, I chart my efforts to encourage students to think of themselves as historical maps that are entangled in our broader emotional universe. In conversation with abolitionists like Angela Davis, I urge my students to locate themselves in their sense of belonging in order to free themselves from the prison of judgment and imagine knowledge and cooperation.

Bringing Feminist Theory to the Unsuspecting *Tracy Hawkins,  
University of Wisconsin- Whitewater*

"World of Ideas," an interdisciplinary course in the general education program required for juniors, is taught very differently based on the instructor, so students do not know what to expect when they enroll. In my version of the course, we discuss topics and ideas that inform our concept of humanity, including views from religion, philosophy, psychology, and feminist theory. In this paper, I will discuss why I believe this approach is quite useful for students who might otherwise oppose feminist perspectives and why having those students engage in the conversation is important even for the more feminist-leaning students.

Intersectional Feminist Pedagogy as a Tool to Empower  
Marginalized Students *Kirsten M Gerdes, Riverside City  
College*

Most students in my community college gen ed classes are women and/or people of diverse ethnic backgrounds. I utilize the feminist concept of "whole class co-creation" (Catherine Bovill, 2020). This power-sharing requires the development of trust and the courage to challenge long-held assumptions about what higher education should be that are rooted in racist, sexist, and neoliberal approaches to pedagogy. Drawing on Catherine Bovill's call for whole class co-creation as well as Bettina Love's advocacy for abolitionist teaching (Bettina Love, 2019), this paper's argument is that feminist pedagogy must be

intersectional and must include interrogating grading practices to achieve equity.

Moderator:

*Stephanie Selvick*, UW-Whitewater

#### 414. Colonialism, Capitalism, Dispossession & Resistance

General Conference/IV. sweet land of liberty: black/brown land use, ecology, ancestral roots, and waters

Paper Session

11:00 to 12:15 pm

Hilton Minneapolis: Marquette 4

Participants:

Colonial Dispossession and the Mothers of East Los Angeles in Helena Maria Viramontes's *Their Dogs Came with Them*.  
*Alexandra Meany*, University of Washington

This paper reads Helena María Viramontes's 2007 novel, *Their Dogs Came with Them*, as a lesson about the afterlives of the originary colonization of the Aztec people by Spanish Conquistadors by detailing the ongoing enclosure and dispossession of Chicana people in East Los Angeles. In response to this landscape of dispossession, I argue that Viramontes' novel deploys an anti-colonial Chicana spatial imaginary through her dreams of what Gabriella Gutiérrez y Muhs identifies as a philosophical homeland for Chicanas, Maztlán, and her rewriting of the mythical figure of maternal resistance, La Llorona.

The Negative Effects of Tourism on the Hawaiian Islands  
*Brigitte Leilani Axelrode*, University of Hawai'i at Mānoa

This paper will outline a brief history of the illegal annexation of the Hawaiian Islands and how that has created systemic issues in contemporary Hawaiian society. The tourism industry in Hawai'i has created negative effects on both Hawaiian culture and the environment. This industry has created infrastructural issues surrounding the denigration/appropriation of Hawaiian culture and identity, along with severe environmental implications such as land acquisition and water consumption. There will also be an exploration as to how these issues directly clash against ancient Hawaiian customs and how the tourism industry needs more regulation in order to sustain natural resources.

#### 415. Contesting Care: Towards Trans Methodologies of Community

General Conference/VIII. queer and trans studies: outlining the places where we find ourselves

Sponsored Panel

11:00 to 12:15 pm

Hilton Minneapolis: Marquette 5

Trans methodologies interrupt and challenge more traditional methodologies that lack the capacity to examine the importance and nuance of gender variance when it comes to community buildings and caring communities. So, panelists mobilize ethnographic research and textual analysis of transgender and queer experiences to argue how trans lives destabilize imagined and practiced boundaries of white supremacy, settler colonialism, patriarchy, capitalism, and imperialism.

Participants:

Trans vs. Intersex? *Ido Katri*

The talk explores the very recent decision by the Texas Attorney General to define gender affirmative care for youth as child abuse as well as various other legislative attempts to ban access to gender affirmative care for you. We carefully examine the way in which legal arguments designed to affirm intersex children's autonomy over their bodies are mobilized to limit trans youth autonomy over their identities. In this work we aim to recognize areas of tension and of shared interests shaping the broader legal landscape of children's and youth right to give informed consent.

Trans Rage and Gendered Aesthetics *Cat Dawson, Mellon*

*Fellow, UMass Amherst*

Visual instances of trans rage are often mapped through normative expressions of anger, as that which "punches" (Stryker 1994) or is "forceful" (Malatino 2019). Yet as a "collapse of generic categories" at the "limits of signification" (Stryker), rage—like transness itself—shifts shape, trans forms, and passes. This paper applies a trans methodology to several performance works that explore Black trans/femme representation to argue for a broader aesthetics of trans rage. I further suggest that an ethical realization of the political potentialities of rage necessitates a recognition of manifestations of rage otherwise opaque to extant perceptual frames.

Campus Landscapes and Digital Hometowns: Transgender College Students Navigating Transgender Borderlands  
*Mel Lesch*, University of Kentucky

The transgender borderlands are the navigation of trans people between physical spaces and digital spaces as they engage in a world rife with genderism, bureaucracy, and neoliberalism. Different from Anzaldúa's (2012) borderlands theory, which focuses on the borderlands of Chicana identity, trans borderlands are affectively evolving along the borders of digital and physical zones. Through Cavalcante's (2016a) idea of counterpublics for trans people and Nicolazzo's (2016) kinship structures for trans college students, I argue that transgender college students (and potentially trans people in general) live in a hybrid online/IRL state for survival, transition, and community building.

A Trans Defense of Face Filters  
*Lily Blakely*, Department of Women's, Gender and Sexuality Studies, The Ohio State University

Social media users criticize face filters for reinforcing Eurocentric beauty norms and adversely affecting mental health. Through auto-ethnography, I show a trans use of face filters that can transform worlds, despite their implication in disempowerment. As I questioned my identity, face filters visualized a future for me. (Trans)feminists describe how the virtual body enables expression and connection. However, my filtered face is not just virtual, but augmented-reality. I argue my trans use of face filters not only augments online-worlds, but also the physical-world; breaking apart im/material and mind/body, as virtual effects spill into my real social, mental, and physical worlds.

Something in the water: Netting transgender girl(hood)s  
*E Lev Feinman*, Childhood Studies at Rutgers University

The relationship between water and the transgender girl is one we often know through her love affair with the mermaid, whose ambiguous genitalia and fluid navigation of land and sea come to symbolize a life lived in the in-between. However, a dive below the surface reveals murky waters where boundaries between private and public get slippery. Using three documentaries on transgender childhoods, this paper explores the semiotics of water as a material and symbolic method of (re)locating the swimming/crying transgender girl-child as she wades between the private pool's calm waters and the raging waters of anti-trans/queer violence.

Moderator:

*Miles Feroli*, Eastern Kentucky University

#### 416. Graduate Instructor Reflections on Navigating Classroom and Community Care in a "Post"-COVID World

General Conference/I. teaching to transgress: education from the classroom to the streets

Roundtable

11:00 to 12:15 pm

Hilton Minneapolis: Marquette 6

In this roundtable discussion, graduate students in Women, Gender, and Sexuality Studies examine how our experiences of support in our graduate program have inspired us to imagine ways that certain aspects of higher

education can be structured more equitably. The COVID-19 pandemic brought about the need for instructors to create more accessible classroom spaces, both in-person and online. We point to this instance as indicative of our ability to make accommodations for students regardless of public health mandates, ensuring equitable spaces both during and “after” the pandemic.

Presenters:

**Eliot Finn Johnson**, Oregon State University - Women, Gender, & Sexuality Studies Department  
**Miranda Michelle Findlay**, Oregon State University  
**emerson l.r. barrett**, Oregon State University  
**Shaina Khan**, Oregon State University - Women, Gender, & Sexuality Studies Department

Moderator:

**Ollie Harkola**, Oregon State University

#### 417. New Mediations of Militarized Violence

General Conference/V. invisibility: reclaiming our voices and ourselves

Panel

11:00 to 12:15 pm

Hilton Minneapolis: Marquette 7

Participants:

Data, Disembodiment, War *Rebecca Adelman*, Professor and Chair of Media and Communication Studies, University of Maryland BC; *Wendy Kozol*, Oberlin College

This paper examines the expanding genre of data visualizations that aim to document the casualties of militarized violence. This format promises a more accurate, comprehensive, and equitable view of the suffering engendered by war. Drawing on feminist data studies, the presenters weigh the affordances and limitations of a genre that uses body bags and other icons to visualize the costs of war. They argue that by abstracting embodied experiences, data becomes a mode of visibility and mechanism for erasure at the same time.

Spectacle of Destruction and Re/Construction: Museums as sites of Militarized Violence *Dena Al-Adeeb*, Visiting Scholar, American Studies, University of California, Davis

Reflecting on media coverage of the War in Iraq, this paper demonstrates that the U.S. military courted global visibility for its destruction of Iraqi art, architecture and archaeology, even as it disavowed responsibility for this damage, another iteration of a colonial legacy. This paper claims that U.S. violent annihilation of Iraqi material culture (such as, cultural heritage, museums, and libraries) was the setting for the spectacle of destruction and obliteration of collective memory, resulting in collective trauma.

Domestic Space and Martial Citizenship at the Museum of the American Military Family *Deborah Cohler*, San Francisco State University

This paper queries how architecture and interactive media make visible the labor and struggles of military spouses at the Museum of the American Military Family. Spatially and thematically, the museum challenges and celebrates martial citizenship. Exhibits highlight intra-military gendered discrimination, but elide settler- and neo-colonialist violence. This paper troubles the category of the domestic and reveals the workings of militarized citizenship at MAMF, a space which is both public and private, military and civilian, and which critiques and simultaneously venerates the gendered politics of war.

Moderator:

**Sima Shaksari**, University of Minnesota

#### 418. On Being and Becoming: Disability and Embodied Intersectionalities

General Conference

Panel

11:00 to 12:15 pm

Hilton Minneapolis: Marquette 8

Participants:

Feminist Parenting and the Enraged Child *Amanda E. Apgar*, Loyola Marymount University

Feminist literature on parenting rarely addresses the experiences of caring for a disabled child, let alone an aggressive child. Due to a lack of structural solutions and the isolation imposed by impairment-related aggression, parents of children with aggressive and/or self-injurious behaviors are invisible in feminist, disability, and parenting communities. This paper reads the absence of disabled children in feminist literature on parenting alongside case studies of parenting enraged children to argue for a more robust vision of feminist childcare.

The Fertility Frontier of Biocapital: Optimizing Baby-Making in Catastrophic Times *Jennifer Denbow*, Cal Poly, San Luis Obispo

This paper investigates the burgeoning fertility technology industry and its array of emerging technologies that promise to “optimize” baby-making. The paper unravels the eugenic logics behind many of these technologies and looks at what they portend for desiring parents. I also argue that the biotechnology quest to “optimize” baby-making reflects and reinforces a colonial logic of innovation, progress, and development. Moreover, supporters of these emerging technologies often cast them as solutions to global environmental problems. This paper asks why it is that, as the earth becomes increasingly uninhabitable, the domain of making life has become the new frontier of biocapital.

A Multidirectional Reflection on the Invisibility of the Elderly *Vitiello Joelle*, Macalester College

Anchored both in observation and experience and in research, I am attempting in this work in progress, to provide a multidirectional reflection on the invisibility of elderly people in memory-care facilities as well as the complex challenges around issues of labor, race, gender, and accountability. The ultimate aim of my work is to provide a snapshot of a web of issues that might lead to a proposal for better -- or ideally, best or ethical -- practices in multiple areas.

#### 419. Queer Stories, Queer Social Media

General Conference/VIII. queer and trans studies: outlining the places where we find ourselves

Paper Session

11:00 to 12:15 pm

Hilton Minneapolis: Marquette 9

Participants:

Erotic Methodology: Researching Queer Men of Color’s Erotic Lives *Sonny Dhoot*, MSU Denver

Based on qualitative research conducted with gay, bi and queer men of color, I offer methodological insights and findings important to studying questions pertaining to the erotic lives of queers of color. I also explore how unique methodological understandings of erotic subjectivity and agency are of particular importance when deciphering the meaning of participants’ responses, including contradictions and apprehensions, as well as their attempts to read the researcher’s positionality. I offer two important lines of thinking for studying erotic lives: first, queers of color practice erotic agency inside and outside the interview; and second, the researcher is an erotic subject.

Negotiating Queerness and Feminist Ideals: Forming Identities and Changing Living Strategies of Young Lesbian and Queer Women in China *Zhihe (Liz) Zeng*, University of Cincinnati

Mainstream cyberfeminism in China has challenged tacit queer strategies that have long focused on negotiation, harmony, and mutual compromise. My paper will investigate how young



Chinese lalas navigate the following dilemma: whether to uphold mainstream feminist ideologies by resisting traditional family values and social moralities, or to negotiate queerness tacitly and compromise with dominant perspectives on marriage, personhood, and filial piety. My research will advance Chinese feminist studies and bring new observations and perspectives to Asian queer studies, exploring how local feminism affects queer women in the past decade.

**420. “Visual Incursion” and “Proper View Personhood”:**

**QT/BIPOC Feminist Aesthetic (In)Decipherment**

General Conference/VIII. queer and trans studies: outlining the places where we find ourselves

Panel

11:00 to 12:15 pm

Hilton Minneapolis: Orchestra Ballroom A

Participants:

“Visual Incursion” and “Proper View Personhood”: QT/BIPOC Feminist Aesthetic (In)Decipherment *Kaylee Kagiavas, Global Gender and Sexuality Studies, University at Buffalo, SUNY*

Susan Stryker’s self-determined Frankenstein acts as an internal/external Being/form of self through rage against settler-colonial systems of binaristic, “antagonistic” identities. Through analysis of feminist, QT/BIPOC art from Juliana Huxtable, Wangechi Mutu, and Christina Quarles, I argue that aesthetic forms of indecipherable human embodiments are not “surreal,” they are accurate. To decipher them is to break the “Proper View” of forms that refuse to reduce humanness to easily-essentialized identity. Anti-abortion activism’s use of fleshy, abstracted, “aborted” material to motivate those who incur it to question what is human, through similar methodology is illustrated, ironically, by critical feminist interventions.

Spatio-Temporal Feminist Praxis: “Wake Work” as Personhood Negotiations *Kaylee Kagiavas, Global Gender and Sexuality Studies, University at Buffalo, SUNY*

Christina Sharpe’s analysis of the contemporary spatial, body politic in the United States situates us theoretically and spatially in a “wake” of the aftermath of institutionalized slavery. Praxis analyses of Damella Frazier’s recording of George Floyd’s murder, and localized grassroots intersectional organizing illustrate how spatial analysis of self-determined “wake work” uncovers temporal elements of the constructed human that facilitates potentials of community-building that imbricate individual livelihood potentials. Survivance efforts actualize one’s own futurity rupturously, against and within white supremacist orders in ways that negotiate Man’s ability to continue to determine political personhood status, and thus, self-determining potentials in Place.

“Critical,” Critical: Indigenous Feminist Spatial Praxis, The Six Nations Confederacy and Beyond *Kaylee Kagiavas, Global Gender and Sexuality Studies, University at Buffalo, SUNY*

Whether through ceremonial revival, aesthetic (dis)figuration of corporeal forms, archival intervention through oral histories, or grassroots initiatives like schools or midwife clinics, Indigenous efforts of survivance alter materialities that are accountable to communities in extension of intellectual projects. Indigenous Feminist forms of knowledge production situated by spaciality, which binds temporality, impacts community futurity formations and action. For Critical Indigenous Feminists, reparation comes from the self, reflexivity, critique, and spatial intervention broadly and variously. Both “grounded” and “theoretical” Indigeneity together imbricates the complex relationship thinking on/creating/putting into praxis embodied forms of knowledge moves into futurity that encompasses all forms of life.

Moderator:

*Kaylee Kagiavas, Global Gender and Sexuality Studies,*

University at Buffalo, SUNY

**421. Understanding a Character's Identity: How to Write and Analyze characters Through an Intersectional Lens**

General Conference/VII. writing, researching, and thinking beyond race, place, and space

Workshop

11:00 to 12:15 pm

Hilton Minneapolis: Orchestra Ballroom B

This workshop will explore an intersectional, hands-on approach to character analysis and character writing that will allow writers to create stronger, more impactful characters for their works. Rather than focusing solely on the driving force of a character and what they’re meant to convey, this workshop will take a closer look into the nuances and interconnected web of a character’s identity and will dissect all of the privileges and inequities that make up a character in writing. This would be an ideal workshop for those wanting to explore playwriting and other forms of writing as activism.

Presenter:

*Haylee Alexis Johnson, University of Wisconsin- Madison*

**422. Trans Politics in South America**

General Conference/VIII. queer and trans studies: outlining the places where we find ourselves

Paper Session

11:00 to 12:15 pm

Hilton Minneapolis: Orchestra Ballroom C

Participant:

Trans\* Maternity, Folk Sainthood, and the Argentine National Identity in Las malas *Madison Nicole Felman-Panagotacos, UCLA*

From the early stages of nationhood, motherhood has been a fundamental aspect of the Argentine national imaginary. If motherhood is central to the existence of the Argentine nation, let alone its communal identity, what would it mean for the reproduced citizens to be descendants of trans sex workers? This paper will examine how the possibility of trans\* motherhood in Argentina is depicted by travesti author Camila Sosa Villada in her novel *Las malas*.

**423. The Economics of Oppression and Childcare**

General Conference/III. ain’t i a wummon: identity, feminism and ideology

Paper Session

11:00 to 12:15 pm

Hilton Minneapolis: Orchestra Ballroom D

Participants:

Selling Financial Feminism: The White, Neoliberal Fantasy of Escaping Oppression through Individual Empowerment *Cora Beth Butcher-Spellman, Penn State University*

In the past few years, social media users and mainstream media outlets have increasingly engaged with “financial feminism,” a trendy form of feminism that offers personal finance education as the solution to gender inequality. This rhetorical analysis examines feminist financial advisors’ Instagram pages and business websites with a focus on exemplars like Tori Dunlap, an increasingly popular viral sensation appearing and generating content on Instagram, TikTok, podcasts, and mainstream news. This paper aims to analyze feminist financial advisors to understand how financial feminism is commodified as well as how it is shaped by whiteness, capitalism, and neoliberalism.

The Intimate Triad Between Capitalism, Black Women, and Societal Performance *Alecia Burgett, Washington State University*

It’s essential to capitalism that those who inhabit the public sphere perform under specific rules. These rules tend to differ

between White and Black women because capitalism expects a different performance. This paper will argue that to reduce the systemic violence of the racial system of oppression, we must eliminate the patriarchal structure of capitalism, as it exploits and alters the Black female and their culture. Capitalism highlights how the capitalist rule advances through processes of performance and production. Therefore, it's critical to analyze the intersectionality of racialized oppression and patriarchal capitalism to explain why abolishing one system is insufficient.

#### 424. Queer Affect, Queer Feelings

General Conference/VIII. queer and trans studies: outlining the places where we find ourselves

Paper Session

11:00 to 12:15 pm

Hilton Minneapolis: Floor third - Rochester

Participants:

Butch Words for Butch Feelings: Finding and Saying the Unspeakable *Max Lubbers, Northwestern University*

In *Stone Butch Blues*, the main character tells another butch that s/he wants "butch words for butch feelings," a language of hir own to find a place for hir pain and subjectivity. This paper takes that wish seriously. Grounded in queer disability studies, I consider the gendered relationship between butchness and pain in order to argue that we must communicate the incommunicable if we are to challenge the uneven distribution of pain across marginalized populations. I locate pain in the transgender archive as a pathway toward a more just future.

Honoring bell hooks and Loving to Transgress: Can Queer and Trans Studies Spaces be a Place for Radical, Burn it all Down Politicized Love in the Apocalypse? *Ari Burford, Northern Arizona University*

I have spent decades teaching to transgress, talking with students about our collective rage and how we are taking action to dismantle systems of oppression. But where is the love that hooks names in *All About Love*? I honor bell hooks' work by putting her work in dialogue Black queer feminists and Kai Cheng Thom's most recent book in *Trans Studies*, *I Hope we Choose Love*, where she writes about politicized concepts of love, healing, and trauma. In our current time of state terror and apocalypse radical love in our pedagogy in Queer Studies and Trans Studies courses is urgent.

#### 425. Transgressive Teaching & Learning: Critical Essays on bell hooks' Engaged Pedagogy Roundtable

General Conference/I. teaching to transgress: education from the classroom to the streets

Roundtable

11:00 to 12:15 pm

Hilton Minneapolis: Symphony 1

bell hooks' theory of radical engaged pedagogy continues to offer vision and hope for students and pedagogues who find themselves navigating insurgent antiblackness, the ongoing pandemic, and the quotidian violence of the state. *Transgressive Teaching & Learning: Critical Essays on bell hooks' Engaged Pedagogy* is the first sustained collection of critical essays to engage hooks' teaching trilogy. This volume explores how teachers and learners across all educational levels and disciplines, in locations inside and outside of the university, employ hooks' engaged pedagogical praxes. This roundtable discussion speaks to the process of curating this edited collection.

Presenters:

*Megan Feifer*, bell hooks center

*Joanna Davis-McElligatt*, University of North Texas

*Maia Butler*, University of North Carolina Wilmington

*Megan Feifer*, bell hooks center

Moderator:

*Maia Butler*, University of North Carolina Wilmington

#### 426. To Faithfully Witness in-Movement: A Creative practice exploration

General Conference/V. invisibility: reclaiming our voices and ourselves

Workshop

11:00 to 12:15 pm

Hilton Minneapolis: Symphony 2

Against immobilizing rage, I propose witnessing in movement. What can movement and somatic experience offer to deciphering resistant codes and being alert to subtle expressions of both, oppression, and resistance? As theorized by Maria Lugones and later by Yomaria Figueroa-Vásquez's, "Faithful witnessing" is a mode of perception that engages with resistances, oppressions, and subtle political gestures. This workshop proposes a movement-based exploration open for all bodies as an alternative for faithfully witnessing subtle modes of political engagement. Approaching faithful witnessing as a creative practice allows us to enact and rehearse spaces to meet and be otherwise.

Presenter:

*Catalina Hernandez-Cabal*, University of Illinois at Champaign-Urbana

#### 427. Temporalities and Pleasures of the Child

General Conference/VII. writing, researching, and thinking beyond race, place, and space

Paper Session

11:00 to 12:15 pm

Hilton Minneapolis: Floor second - Symphony 4

Participants:

Dark Freedom, Nocturnal Possibilities *Halle Singh*

Nighttime has been historically understood as a time of freedom, rest, rejuvenation, and sociality. At the same time, the freedom of the night is associated with deviance, in contrast with the productive hours of the workday. Given the normative understanding of nighttime's unproductivity under capitalism, the boundaries of nocturnal freedom constrict and expand with the social de/valuation of people's time. One figure has a particularly fraught relationship with the night: the girl. This paper explores how the temporal rhythms of the girl out at night illuminates new possibilities for radical research, rage, and resistance.

"In the Service of Human Pleasure and Health": June Jordan on Mutuality and Flexible Environments" *Lisa Beard, Western Washington University*

This paper examines June Jordan's theorization of mutuality and the possibilities for co-creating shared environments embedded in her short book 'New Life, New Room' (1975)—ostensibly a children's book but meant for children and adults both. Through a fictional narrative of three siblings, a space they learn to share, and the "flexible environment" that they create through a collective process and "the joy of their inventiveness," Jordan rejects the individualism, hierarchy, inherited normativity, and rigidity of the so-called "private sphere" in U.S. political culture, and provides a map for practices of collectivity and mutuality in sharing resources and space.

Picture This: Black Girl Multilingual Magic *Reka C. Barton, Doctoral Student*

As #blackgirlmagic continues to defy all odds and perceptions in sports, society, and other social spaces, Black girls have been rendered invisible in the expansion of dual language education. Using a visual participatory methodology, this study explored the lived experiences of Black Girl Multilinguals at their school sites, their homes, and in their communities. A critical visual constant comparison yielded findings that suggest that BGMs are both free and languageful, and they transverse their social and academic spaces while embodying their full linguistic repertoire, and demonstrating their #blackgirlmultilingualmagic.

#### 428. Campus Struggles

General Conference/II. burn it all down: activism and advocacy

Paper Session

12:30 to 1:45 pm

Hilton Minneapolis: Floor third - Boardroom 3

Participants:

Mentorship of Graduate Students of Color: Intersectional Anti-

Racist Mentorship as Praxis toward Feminist Liberation  
*Yalda Nafiseh Hamidi, Department of Gender & Women's Studies- Minnesota State University-Mankato*

bell hooks has taught us as feminist pedagogues to scrutinize knowledge as a site of power relations and pay close attention to the identities of our students. Power dynamics and microaggressions shape the experiences of many graduate students, especially those from underrepresented communities, students of color, and first-generation graduate students. In this paper, I argue for the necessity of teaching about "white feminism" and having open conversations about microaggressions as two strategies for intersectional and anti-racist mentorship pedagogy and their critical role in feminist liberation.

The Dry Campus: Power, Surveillance, and Discourses of Mistrust  
*Anna Clements, St. Olaf College; Gina Muetterthies, St. Olaf College*

This ethnographic project aims to explore the intricacies and material effects of the dry campus policy at a small Midwestern liberal arts college. By interviewing current students, we trace discrepancies between the written policy's stipulations/purported goals and students' actual understanding of and lived experience with the policy. We perform discursive analysis using these data to better understand the way that students understand and live under this policy. We then consider the effects of these discourses and experiences in order to analyze the resulting relationship between the college's administration and its students, especially regarding mistrust and surveillance.

Reflections on Anti-Asian Racism and Pro-Palestinian Rights Campaigns in the Upper Midwest  
*Mahruq Khan, Gender and Women's Studies, University of Illinois at Urbana-Champaign*

This discussion highlights organizational strategies, parallels, and divergences of two different anti-Asian racism organizing efforts situated in one Upper Midwest community: Hate Has No Home Here (HHNHH) and the Coulee Region Coalition for Palestinian Rights (CRCPR). One campaign (HHNHH), focused on xenophobia/Islamophobia, was a resounding success with its anti-hate/pro-immigrant message. The other (CRCPR) focused on virtual film screenings and panel discussions on Israeli apartheid, faced more challenges in garnering community interest in its events. This raises questions about the types of geopolitical issues and organizing strategies that resonate in rural white Midwestern contexts.

Land-centered Black student organizing  
*Sefanit Habtom, University of Toronto*

In this paper, the researcher presents principles of Black student organizing that center land. The emerging scholar conducted 30 one-on-one interviews and 3 focus groups with Black post-secondary student organizers from the United States and Canada between late 2020-early 2021. The findings demonstrate Black students are engaged in university/college activism that transcends the boundaries of campus. The researcher co-theorizes with Black student organizers how centering land shapes more liberating collaborations and commitments. Most notably, Black student activists refuse relationships to land and conceptualizations of land that are rooted in settler colonialism and anti-blackness.

#### 429. "My focus has always been on the work." Exploring Opportunities for Transformation and Reclamation

General Conference/V. invisibility: reclaiming our voices and ourselves

Paper Session

12:30 to 1:45 pm

Hilton Minneapolis: Conrad A

Participants:

The Spirit Work of bell hooks and Gloria Anzaldúa: Lessons on Radical Love as Resistance  
*Brenda Sendejo, Southwestern University*

This paper explores the liberatory praxis of radical love as envisioned by bell hooks and Gloria Anzaldúa. How can love sustain self and community as we imagine new feminist futures into being? What can hooks' call for an "ethic of love" look like in contemporary struggles for liberation and how might we attend to the "the needs of the spirit"? (hooks 2006). Taking from Anzaldúa, what tools can support the "internal work" necessary for social transformation (Anzaldúa 2002)? I frame these questions within the context of research on Chicana spiritual and feminist activism in Texas since the movement era.

On Being Wrong: Wrongness as a Potentiality of Care For the "Exceptional"  
*Elaine Almeida, University of Wisconsin-Madison*

Through articulating a theory of "wrongness," I attend to the embodied experiences of minoritarian folks who always had to be "perfect" or "exceptional," and begin to reinterpret places in their/our lives where feeling out of place was actually an opportunity or act of care and transformation. In doing so, "being wrong" is not an unmet need in the desire to perform faultlessly for others, but is an agentic, resistive practice of radical care. "Wrongness" is foreclosed to so many of us—how does reclaiming this word allow us to perform care in a society we will never be right/white for.

Shattered spaces: the Indigenous (re)connection with nature, land and soul in Katherena Vermette's 'The Break'  
*Ginevra Bianchini, Trinity College Dublin*

My paper explores a pivotal theme frequently tackled in Indigenous North American cultural productions: the (re)connection of the individual and of the community with nature and land, after the violent and forced separation imposed by western colonialism. Indigenous communities have always considered nature and the environment as a sacred space, that has nonetheless been conquered, destroyed, and violated by western white imperialism. Through a case study, my paper analyses and contextualizes a representation of the coming to terms with this violent past and present, as Indigenous communities attempt – and often succeed – to reconnect with nature and their cultural and spiritual spaces.

Mad Feminist Ingenuity at the Edge of Rage: Gathering Theory and Stories to Challenge Epistemic Injustice  
*Jessica Lowell Mason, University at Buffalo; Nicole Crevar, University of Arizona*

Recognizing that at the edge of our rage is our ingenuity, a creative space to gather to (re)claim our identities and stories and (re)shape our futures, this presentation brings together two Mad feminist scholar-artists and co-editors of a collection of Mad feminist stories and critical essays. We will demonstrate, through storytelling and reflection, how Mad feminists are working at the edge of rage to combat what Miranda Fricker terms "epistemic injustice" by asserting and validating Mad testimonial authority. Reflecting on the process of gathering stories, we'll explore how stories assert testimonial power to challenge power structures, transmute trauma, and reclaim autonomy.

#### 430. Pedagogical Reflections and Applications

General Conference/IX. Special Sub-Theme: bone black: bell hooks and the impact of her words and her work

Paper Session

12:30 to 1:45 pm

Hilton Minneapolis: Floor second - Conrad B

Participants:

bell hooks: Feminist Politics and Engaged Pedagogy for Critical Consciousness *Josephine Kipgen, University of Wisconsin - Eau Claire*

According to bell hooks, "the classroom remains the most radical space of possibility in the academy" (1994). I contend that hooks' feminist politics and transgressive pedagogy affect inclusive, intersectional, and critically conscious learning in students who hail from the dominant culture, have no prior knowledge of feminism and are often resistant to feminist education. I emphasize three pedagogical methods – democratic learning, decolonized pedagogy, and transnational engagement. When education can still be used to reinforce the political system of patriarchy and white supremacy, these pedagogical methods challenge hegemonic ways of knowing and thinking and foster academic activism in the classroom.

Black Feminism in a B-School: Everyday Transgressions *Ruby K. Nancy, University of Minnesota Duluth*

In 1981, bell hooks wrote that feminism is a "commitment to eradicating the ideology of domination...so that the self-development of people can take precedence over imperialism economic expansion, and material desires" (pp. 191-192). So what happens when a rhetoric scholar focused on Black feminism and economic justice gets hired to teach in a business school? The answer is simple: She teaches to transgress. She embraces queerness as not quite fitting in. And she continually challenges the business school to consider equity, even in the midst of a capitalist space.

Teaching to Transform *Rachel Carter, University of Maryland, Baltimore County (UMBC)*

I have developed a Feminist-Humanities curricular model for social justice education that aims to transform the general education diversity classroom. One of its core elements, inspired by Teaching to Transgress, explicitly teaches students to recognize the emotions that arise during discussions of injustice and use them as analytic tools. It builds students' skills for affective analysis, which brings together emotional and cognitive capacities in transformative ways. Through my paper, I will present my model, its strategies for surfacing and using discomfort as a potent learning tool, and demonstrate its efficacy through student responses.

**431. New Books Panel: Theorizing "Work"**

General Conference/II. burn it all down: activism and advocacy Panel

12:30 to 1:45 pm

Hilton Minneapolis: Floor second - Conrad C

Participants:

Reproduction Reconceived: Family Making and the Limits of Choice after Roe v. Wade *sara matthiesen, George Washington University*

Sara Matthiesen will discuss her new book, *Reproduction Reconceived: Family Making and the Limits of Choice after Roe v. Wade* in relation to the stated outline of the new books panel.

Porn Work *Heather Berg, Washington University in St Louis*

Heather Berg will discuss her new book, *Porn Work*, in relation to the stated outline of the new books panel.

Birthing Black Mothers *Jennifer Christine Nash, Northwestern University*

Jennifer Nash will discuss her new book, *Birthing Black Mothers*, in relation to the stated outline of the new books panel.

The Work of Rape *Rana Jaleel, UC Davis, Department of*

*Gender, Sexuality, and Women's Studies*

Rana Jaleel will discuss her new book, *The Work of Rape*, in relation to the stated outline of the new books panel.

Moderator:

*sara matthiesen, George Washington University*

**432. Restructuring Academia**

General Conference/III. ain't i a wummon: identity, feminism and ideology

Paper Session

12:30 to 1:45 pm

Hilton Minneapolis: Floor second - Conrad D

Participants:

Academic Puteria: A Conceptual Framework *Tess Pantoja Perez, Sucia Scholars, Inc.; Olga Estrada, University of Texas San Antonio*

This paper presentation interrogates the researchers' identity, feminism, and ideology from a queer embodied experience. As Chicana doctoral students who teach, learn, and research from the margins, we draw parallels to existing within a saint/whore dichotomy. We make sense of our subjugated experiences as women who perform emotional labor, bridging work, and survive by engaging in a transactional, scholarly hustle that we call academic puteria. When rooted in academic trauma, puteria takes on additional meaning beyond simplistic binaries, away from respectability politics and towards a term that characterizes rebellion, erotic power, and spiritual activism.

Reckoning with Reproductive Labor: Untangling the Rhetoric of "Surrogate Family" and University Redress *Ashley P Ferrell, Northwestern University*

In 2021, Virginia established the Enslaved Ancestors College Access Scholarship and Memorial Program requiring five public universities to "reckon" with histories of enslaved labor on "institutionally controlled grounds and property." Tracing the rhetoric of "surrogate family" used by one of these universities, I examine the reproductive labor undergirding present-day university redress. Following hooks' insights on Black women's work and family (1984), I ask how, why, and to what ends "reckoning" is taken up by or offloaded onto particular individuals. I argue that the affective labor of university redress is redistributed to community members while institutional property and inheritances remain unchanged.

You've got a Friend in Me: Exploring the Intersections of Afrocentricity, Afrofuturism, and Black Feminism. *Sade Williams, Temple University*

This paper details the classic and contemporary concepts introduced, conceptualized, and/or operationalized by the theories and disciplines defined as afrocentricity, afrofuturism, and black feminism. It argues that long-standing and arbitrary disciplinary factions have prevented the intersectional coexistence of these fields. I explored the utilities and the limitations of each conceptual field as well as explore common thematic similarities throughout. Overall, this paper seeks to encourage the marriage of afrocentricity, afrofuturism, and black feminism in hopes of developing a transnational Black centered theoretical framework that fully encompasses a modern sense of Black identity that can not only transcend space, but time.

**433. Ancestral Knowledges: Chicana and Latinx Leadership in Community Organizations of South Central Texas**

NWSA

NWSA Special Event

12:30 to 1:45 pm

Hilton Minneapolis: Floor third - Directors Row 2

The purpose of this qualitative study is to highlight the racialized and gendered experiences of Chicana and Latinx women leading community

organizations in South Central Texas. This study is significant for documenting the experiences and leadership development of Chicana and Latina women in this region as well as adding to the transdisciplinary fields of education, educational leadership, women's studies and ethnic studies.

Presenter:

*Lisa Mendoza Knecht*, Trinity University

#### 434. "Moving Rage to Justice: Anger, Art, & Activism"

General Conference/II. burn it all down: activism and advocacy Panel

12:30 to 1:45 pm

Hilton Minneapolis: Directors Row 3

Participants:

Toledo's Clothesline Project: 25 Years of Rage and Grief

*Sharon L. Barnes*, University of Toledo

Originally started in 1990 with 31 T-shirts depicting violence against women (Wong & Grant, 51), the Clothesline Project has become an international grassroots, public art project that raises awareness, facilitates healing, and creates supportive community (Lempert, 479). Survivors in Toledo, OH have created shirts for 25 years as part of the local Take Back the Night event. This remarkable art/protest display demonstrates the dynamic connection between rage and pain and healing and justice, substantiating the claims in the literature of feminist rage, such as Audre Lorde's assertion that rage "can become a powerful source of energy serving progress and change" (127).

From Outraged to Activist: Sudanese Women in the Struggle for Democracy *Asma Abdel Halim*, University of Toledo

When President Biden addressed the UN in 2021, he said, "The democratic world lives everywhere, .... It lives in the brave women of Sudan who withstood violence and oppression to push a genocidal dictator from power and who keep working every day to defend their democratic progress." A mother whose only son was killed by the security authorities during a demonstration described her outrage, numbness, and eventual journey to become an activist. She spoke to demonstrators, formed an association for mothers, and encouraged more women to replace their outrage and pain with support for the people's tireless drive for democracy.

Medical History & Black Feminist Poetics: Transforming the Health Humanities *Rachel Dudley*, Department of Women's and Gender Studies, University of Toledo

This presentation will examine themes of anger, art, and activism through the work of three contemporary, African American poets: Bettina Judd, Dominique Christina and Kwoya Fagin Maples. It will discuss a theorization of "poetic ancestral witnessing" in relation to their work, which centers the exploitation of Black enslaved women in the development of modern science and medicine.

Moderator:

*Shara Crookston*, University of Toledo

#### 435. Queer/Trans Politics of Healthcare and Disability

General Conference/VIII. queer and trans studies: outlining the places where we find ourselves

Paper Session

12:30 to 1:45 pm

Hilton Minneapolis: Directors Row 4

Participants:

Going Flat: Challenging Gender, Stigma, and Cure Through Lesbian Breast Cancer Experience *Beth Gaines*, University of South Florida

This paper explores the decision-making process of reconstruction surgery among lesbian breast cancer patients to better understand how identity impacts health care decisions. Breast cancer patients experience the disease in unique ways due

to gender, sexuality, race, and class, impacting their individual decisions regarding treatment plans. Many breast cancer patients face mastectomy surgery as the first plan of treatment after diagnosis. By exploring the impact of gender, stigma, and ideas of cure, this research aims to advance research about breast cancer by recognizing why some lesbian breast cancer patients forego reconstruction surgery and instead choose to "go flat."

Politics of Care: Intersex and Transgender Youth *Sally A Ryman*, University of North Carolina at Greensboro

Over the last two years, several states have considered (and some have passed) laws to limit trans youth from receiving gender-affirming care (even with parental consent) on grounds of protecting children. In contrast, several countries, medical associations, and physicians now oppose unnecessary surgical interventions with intersex infants and children on the grounds of ethics and human rights. This paper considers how intersex and transgender youth are placed into states of exception. What are the ethical, social, and scientific arguments regarding medical interventions for intersex and transgender youth and how changing/developing policies influenced by a politics of care?

Practicing and Speculating Autonomous Trans Healthcare *Alex Barksdale*, University

Access to quality, competent gender-affirming care is widely lacking and is under legislative assault. Trans people have been relying on themselves to meet their own health needs. In this paper, I theorize trans do-it-yourself (DIY) as a form of resistance to biopolitical management and neglect. However, to go beyond the individual in DIY, I examine activist demands for as well as speculative visions of trans health justice. I highlight the survival uses of DIY trans health and its radical potentials, while underscoring the need for collective autonomy fought for by collective means.

The Promises and Perils of Identity and Disorder:

Reconceptualizing Trans and Intersex Alongside Disability *Quincy Meyers*, Women, Gender, and Sexuality Studies/Queer Studies - Oregon State University

Understandings of trans and intersex are often based on either an identity framework or a disorder framework, leaving communities divided. Addressing this divide requires an approach that accounts for the varied relationships trans and intersex people across intersecting social categories have to identity and disorder. Given how disabled communities have long wrestled with the limits of these frameworks, this paper argues for grappling with the promises and perils of identity and disorder and reconceptualizing trans and intersex alongside disability in efforts to achieve solidarity between trans and intersex communities.

#### 436. The (In)Visibility of Loss and Resistance in Pregnancy, Birthing, and Mothering

General Conference/V. invisibility: reclaiming our voices and ourselves

Paper Session

12:30 to 1:45 pm

Hilton Minneapolis: Duluth Room

Participants:

Indigenous Birthing: Nigerian Women's Act of Resistance and Reclaiming *Esther O. Ajayi-Lowo*, Women's Research & Resource Center

Birthing women who use the childbirth services of indigenous midwives in Nigeria and Africa more broadly have been considered mere subjects of pity needing saving from risky maternal choices. This assumption marginalizes African women's birthing standpoints and pays little attention to historical and cultural differences in birthing. As Everjoyce J. Win (2007) argues, these women are "not very poor, powerless or pregnant" as implied in global development approaches. Using a feminist



and African decolonial standpoint, I highlight Nigerian women's reclaiming of indigenous birthing as an act of agency and resistance to the one-size-fits-all globalized maternal health strategies.

**Meditations on Pregnancy and the Invisibility of Loss** *Atia Sattar, University of Southern California*

Me: "I feel so much grief." Other: "For what? Something that wasn't real?" [excerpt from a real conversation] This auto-ethnographic paper centers the embodied and emotional experiences of pregnancy loss when loss is invisible. It arises from the author's experiences of repeated chemical pregnancies and early miscarriage, incidents of loss that never graduated from the personal to the clinical arena. Ultimately, it asks: What does it mean to grieve an invisible pregnancy? How does medicalization mark discourses of visibility and desire surrounding pregnancy? I answer these questions by bringing to light my story in conversation with scholarly inquiry.

**My Sister's Mother: Eldest Daughter Mothering in the South Asian Diaspora** *Sabeehah Ravat, University of South Florida*

In my paper, I utilise autoethnography to argue for the phenomenon of horizontal mothering by Brown immigrant eldest daughters, whereby eldest daughters serve as emotional parents and cultural mentors for their siblings. Horizontal mothering provides a platform for empathy and emotional care that can often be missing from diasporic mothering, due largely to the more highly-prioritised survival strategies associated with intergenerational trauma. Additionally, the responsibility of cultural continuity is often placed on immigrant mothers. Brown immigrant eldest daughter mothering takes on some of this responsibility of cultural maintenance while also providing more multiculturally focused guidance.

**437. Collaborative Autoethnography as Pedagogy of Resistance**

General Conference/I. teaching to transgress: education from the classroom to the streets

Workshop

12:30 to 1:45 pm

*Hilton Minneapolis: Marquette 1*

Collaborative autoethnography (CAE) is a powerful pedagogical tool for developing what bell hooks calls "liberatory practice in the classroom" (p. 147). Embedding CAE teaches how to conduct research which centers students' voices, and challenges the notion that the academy is the best and/or only site of knowledge production. This workshop, led by students, faculty, and administrators from a women's and gender studies program, guides participants through the process of embedding collaborative autoethnography in research methods courses.

Presenters:

**Luciana Quagliato McClure**, Southern Connecticut State University Women's and Gender Studies Program

**Laura Bower-Phipps**, Southern Connecticut State University

**Rebecca Harvey**, SCSU

**Heidi Howkins Lockwood**, Southern Connecticut State University

**Patricia Sarah Duff**, Southern Connecticut State University

**Jennifer Sandholm**, Southern Connecticut State University

Moderator:

**Melissa Johnson**, Southern Connecticut State University

**438. Collective Memory Work and Pleasure Pedagogy: A Radical Response to Pandemic Burnout**

General Conference/I. teaching to transgress: education from the classroom to the streets

Workshop

12:30 to 1:45 pm

*Hilton Minneapolis: Marquette 2*

We draw on collective memory work (CMW) (Haug, 1987, 1999) to create

a critical space for telling and making sense of our stories of teaching during the multiple pandemics: the public health crisis of the past two years, as well as ongoing pandemics related to racial and gender violence that persist in the U.S. and globally. Drawing on adrienne maree brown's *Pleasure Activism* (2019), we center pleasure and the wisdom of somatics in our work with students as an act of resistance to the forces that work to separate us from our bodies as sites of pleasure, joy, resilience, and wisdom.

Presenters:

**Erin B. Stutelberg**, Salisbury University

**Colleen H. Clements**, University of Minnesota-Twin Cities

**Angela C. Coffee**, Century College

Moderator:

**Angela C. Coffee**, Century College

**439. Teaching Through Divination**

General Conference/I. teaching to transgress: education from the classroom to the streets

Workshop

12:30 to 1:45 pm

*Hilton Minneapolis: Marquette 3*

Ancestors and spirits teach us every day through divination tools such as cards, coins, dice, bones, and more. This teaching method transcends space, time, and even earth. Within the workshop, we work together to see how divination tools can be used to teach concepts that stay at an academic level and bring it down for everyone to learn. We specifically will be working with an oracle deck already created for this purpose to collaborate and see how using divination tools in the classroom cultivate learning.

Presenter:

**Tanisha Holmes**, Independent/Spelman College

**440. Examining History and Power to Address Sexual Violence Among College Students**

General Conference

Workshop

12:30 to 1:45 pm

*Hilton Minneapolis: Marquette 4*

A culture of compliance frequently discourages educators on college campuses from engaging in thoughtful, problem-solving approaches to addressing sexual violence. In this session, we will work to develop strategies for eradicating sexual violence on college and university campuses by employing a power-conscious framework and encouraging educators to return to their roots as creative, thoughtful, problem-solvers. A power-conscious framework calls attention to the ways power works and requires that people not only address the symptoms of oppression, and also the causes of oppression.

Presenters:

**Chris Linder**, University of Utah

**Whitney Hills**, University of Utah

**441. Moving Towards Freedom: Reflections on Love as Technology and Pedagogy to Transform Research and Ourselves**

General Conference/V. invisibility: reclaiming our voices and ourselves

Panel

12:30 to 1:45 pm

*Hilton Minneapolis: Marquette 5*

Participants:

Tracing: Black Women Understanding and "Talking Back" to Technologies of Surveillance **Cerelia Bizzell**, *Miami University*

This paper explores how Black women experience and respond to technologies of surveillance in educational contexts.

Specifically, the paper draws upon and extends contemporary scholarship on surveillance (see Browne 2015), and reflects on

the author's unique experiences as a Black woman leader across several higher-education contexts to think about the ways multicultural centers serve as sites of surveillance and how Black women resist these technologies of surveillance. Ultimately, the paper asks and answers how do we create space as Black women for ourselves and our beloved community and how can others join in resisting the monitoring and disciplining of difference.

I am still here: How Black Feminists Taught Me to Love my Disabled Body *Dora Mendelson, Colgate University*

Praxis of the personal as political, this presentation explores my lived and bodily experiences as a type one diabetic. Centering Audre Lorde's theorization of the politics of survival, "caring for myself is not self-indulgence. It is self-preservation, and that is an act of political warfare." I name and untangle the tensions my mind-body experiences as I move through an ableist world with an "invisible" illness. Specifically, I trace Black feminists ideas of survival, self-love and bodily reverence while critiquing white feminist co-opting of such ideas and animate self-love as a path to revolution a la hooks, Lorde, and Bambara.

"He do, she do, they live, they love": Toward an Ontology of Black Intimacy *Wilson Okello, University of North Carolina Wilmington*

Loving Black flesh, as it were, is a communal imperative to imagine a world of Black relation, a commons; a becoming; a vagary of Black being that exceeds community for political ends and vibrates beyond the scope of identity connectivity. Whereas hooks (2001) called a love ethic, one that is approximated by "care, respect, knowledge, and responsibility" (p. 5), I am interested in the abstracting capacities of love to conjure and manifest [our] rightness, a Black intimate, beyond the orders of knowledge that govern Black representation, how to be, and knowing in the world as directed by anti-Blackness.

Give Me that Love *Chiquita M Hughes, Miami University*

This paper examines the ways that Black women come to know and actualize love in service to themselves and their communities. Using a framework of Black feminism and Intersectionality, this paper examines how Black women confront and refuse dysfunctional love and pursue real love through "communities that sustain life" (hooks, 2001, p. 129). Specifically, by drawing on biographical vignettes, media, and data collected from Black parent advocates I examine how love is operationalized in the lives of Black women to navigate k-12 and higher education settings.

What Lies Beyond?: Reimagined Worlds Through Love *Rebecca Sam, Colgate University*

What is a love politic? In what ways can it shift our approach to and the foundation on which we freedom-fight? This paper traces histories of healing through Black feminisms and introduces a personal vision for adopting this politic as an undergraduate at a liberal arts college. Offering a textual analysis of works by bell hooks, June Jordan, and Jennifer Nash, I examine love's capacity as a decolonial practice, barometer of justice, and counter-tool tool for decomposing what Audre Lorde described as "the master's tools."

Beyond Heartthrobs and Aches: Reflections on Centering Loving Blackness in Auto/ethnographic Research *Dominique C Hill, Colgate University; Durell M. Callier, Miami University*

This paper focuses on expanding the role of love in collective autoethnography by reflecting on the authors' auto/ethnographic performance, Love, Funk, and Other Thangs (LFOT). As a performance LFOT, wrestles with dominant and competing narratives of love between, with, and for Black (and queer) people amid historically situated and enduring forms of violence. Critically engaging Black feminists writing on love—bell hooks' 'loving practice,' June Jordan's 'love as life force,' and Audre Lorde's 'use of the erotic'—this paper explores love as an ethic

and method to combat anti-Black violence, and as a necessary tool to guide research.

Moderator:

*Chamara Jewel Kwakye, Georgia State University*

#### 442. Navigating Violence and Death: Queer/Trans Necropolitics

General Conference/VIII. queer and trans studies: outlining the places where we find ourselves

Paper Session

12:30 to 1:45 pm

Hilton Minneapolis: Marquette 6

Participants:

Not a Cat, Not the Killer: Remember Lin Jun and His Ungrievable Queer Chinese Death *Aobo Dong, Emory University*

As a queer of color critique, this paper revisits the cloak of invisibility that has long shrouded Lin Jun's infamous 2012 murder story in Canada as that of a queer Chinese death worthy of remembrance. Drawing from police forensic reports, court documents, and the 2019 Netflix hit documentary, Don't Fxxk with Cats, which like numerous previous documentaries on the same case, focused almost exclusively on the killer, the paper examines the racial blindness of news outlets and corporate productions that contributed to the lack of mourning of Chinese victims in an age of growing Sinophobia in North America.

On 'Deadnaming' the "Vanishing Indian": An Indigenous Trans- Critique of (Settler) Transnormativity *Emerson Parker Pehl, University of Illinois at Champaign-Urbana*

Recently, "deadnaming" has been the predominant terminology to describe the act of referring to a trans person by a former, but no longer used, name. While it is perceived as formidable language to condemn this type of anti-transgender harm and violence, the necropolitical implications of referring to this act as "deadnaming" warrants an Indigenous trans- critique of contemporary settler transnormativity. In thinking with Belcourt's (Driftpile Cree) feral queer Indigeneity, I conclude by exploring the possibilities of decolonial trans experiences beyond the socio-legal surveillance, with its insistence of (trans-/settler) normative legibility, of the U.S. settler nation-state.

Racialized and Gendered Blame Experienced by Black Queer Male Survivors *Doug Meyer, The University of Virginia*

Black queer male survivors have generally been marginalized from scholarship on sexual assault, with most attention focusing on white, implicitly heterosexual, women. Moreover, among research that has focused on male survivors, studies have shown that men who have experienced sexual assault are often blamed for not fighting back against their assailants. Nevertheless, this research has not typically explored the effects of race. In contrast, in this paper, I center the experiences of Black queer men, showing that they are often blamed for not physically fighting back against their attackers, arguing that such blame is not only gendered but also racialized.

#### 443. "No woman has ever written enough.": Memoir, Visibility, and Possibility

General Conference/V. invisibility: reclaiming our voices and ourselves

Paper Session

12:30 to 1:45 pm

Hilton Minneapolis: Marquette 7

Participants:

Rewriting the Script: Memoirs and the Delegitimation of Domestic Violence *Selina Rosa Gallo-Cruz, Syracuse University*

We conduct an ethnographic content analysis of memoirs recounting survivors' path to liberation. We identify patterns in

how survivors became cognizant of the possibilities that relationships could be different, how they found opportunities to disrupt the power at home, and ultimately, how they created a safe passage for themselves from abuse to personal freedom. We discuss the nature and importance of extra-institutional spaces for challenging scripts of abuse and making possible long-term life changes. We emphasize the importance of the memoir as a cultural opportunity for dismantling the power of the private and reckoning with abuse as a public problem.

Queer (Re)Orientations in Melissa Febos' *Girlhood*: Reclaiming OurBodies, OurSelves *Leah E. Wilson, Santa Clara University*

Melissa Febos's collection of essays, *Girlhood* (2021), uses Febos' personal experiences, surveys from diverse groups of women, and references to feminist writings to illustrate how girls are turned into (sex) objects while growing up in heteropatriarchal culture. This objectification produces lasting impacts that alienate women from their own bodies and selves throughout adulthood and limits their abilities to enact their desires. I argue that Febos's attention to her body, its history, and her participation in queer feminist community provides a blueprint for the ways women can reclaim their bodies, agencies, and selves by queering their orientations and imagining new futures.

**444. "On the Way to Decolonization": Building Black and Indigenous Feminist Networks through Decolonial Praxis**

General Conference/V. invisibility: reclaiming ourvoices and ourselves

Panel

12:30 to 1:45 pm

Hilton Minneapolis: Marquette 8

Participants:

#IndigenousZinesters: Indigenous Feminist Zine-Making as Decolonial Praxis *Cecilia Marek, Women and Gender Studies, Arizona State University*

This paper explores how Indigenous feminists employ zine-making to produce decolonial praxis via Indigenous artistic expression to rewrite and reright their stories in their own ways. A "zine" is a small-circulation, self-published work. Indigenous zinesters have produced zines since the 1980's, focused on activism, history, and art. Indigenous feminists use zines to confront derogatory representations of Native peoples, challenge dominant narratives rooted in patriarchal colonialism, celebrate Indigenous survivance, and pass on cultural knowledge to future ancestors. This paper traces a legacy of Indigenous artistic expression to advance notions of resistance, sovereignty, self-determination, and inclusive futures present in Indigenous feminist zines.

Trade Subjectivity as Decolonial Praxis: The Imaginary Impacting the Material *Jamal Brooks-Hawkins, Arizona State University School of Social Transformation*

This paper traces genealogies and geographies of "the trade", racialized gender and sexuality formations animated by capital, consumption, and disposability. The "trade" offers a capacious landscape in which to explore the interconnectedness between structural vulnerabilities, health outcomes and public policy. This essay uses black feminism and decolonial praxis as critical bodies of knowledge to examine trade subjectivities, triangulating methodological approaches between ecologies and sexual economies. Connecting black biopolitics with concepts of capitalocene and plantationocene this paper explores physical boundaries as a sociospatial context (an ecology) examining the importance of the ways imaginaries and material conditions impact one another.

Indigenous Relationships and Colonial Constraints: Unpacking the Impact of Enrollment on Pueblo People's Reproductive

Labor *Danielle Dominique Lucero, Arizona State University*

This paper unpacks themes that emerged addressing the question how do women in New Mexico's nineteen Native American Pueblo nations navigate tribal citizenship/enrollment policies and the effects these rules have on their political, social, cultural, and reproductive labor within their communities? I examine three emerging themes: gendered expectations, marriage and land, and Pueblo accountability and protocol. The findings demonstrate how place and connection to land are essential for understanding Pueblo belonging, especially for those in the diaspora. As such, gender and place become integral components when considering changes to tribal enrollment policies and Native nation building at large.

Big Dick Bitches and the Dolls: Black Feminist Gender Transgressiveness as Decolonial Praxis *Philesha Colquitt, Washington University*

This paper explores Black Trans subjectivity and how Black Trans women (and gender diverse communities) reinvent and muddle the notion of Black womanhood. Through the examinations and explorations of Black Trans women's autobiographies and memoirs, this research situates Black womanhood in a history and position of decolonizing and resisting rigid notions of gender. Additionally, this paper establishes a pattern of reclamation by gender and sexually diverse and transgressive Black women through autobiographies, memoirs, and name changes—a practice of reclaiming their voices, meaning-making spaces, stories, and their bodies.

Moderator:

*Jessica Solyom, Arizona State University, School of Social Transformation*

**445. Queer History**

General Conference/VIII. queer and trans studies: outlining the places where we find ourselves

Paper Session

12:30 to 1:45 pm

Hilton Minneapolis: Marquette 9

Participants:

Androgyne, Androgynous, Nonbinary: Rethinking Radical Feminist Thought *C Libby, Penn State University*

Radical feminist writing offers a compelling space to analyze the possibilities and pitfalls of nonbinary identity. Radical feminists initially worked across differences to rearticulate a non-patriarchal understanding of gender. However, this early collaboration was stymied by disagreements about sex, race, and gender that crystallized in the figure of the androgyne. Although the framework of androgyny seemed promising, it has been abandoned by many feminists considering gender-critical writing that deploys the concept in its arsenal of trans antagonism. Ultimately, this paper argues that attention to the historical and theological complexity of androgyny enables a trans-affirming conceptualization of nonbinary identity.

Queer & Communist: Revolutionary Politics of Betty Millard & Lorraine Hansberry *Bettina Aptheker, University of California, Santa Cruz*

Betty Millard (1911-2010) and Lorraine Hansberry (1930-1965) were among many who were queer members of the Communist Party, in spite of the Party's 60 year homophobic ban on gays and lesbians. They were feminist, revolutionary, anti-colonial, anti-racist, queer affirming activists, and writers, who made profound contributions to those movements. This paper will tell their stories based on archival sources and interviews. This allows for a new way of thinking about the queer and the Communist.

They Things They Carried: The Possibilities of Purses in Revealing Queer History *Kathleen Casey, Virginia Wesleyan University*

As part of a larger book project, this paper argues that studying purses allows us to uncover the ways in which they have served as sites of resistance and contestation for LGBTQ+ Americans in the second half of the twentieth century. From gay men who used purses to silently announce their sexuality, to transwomen who studied how to discretely carry a purse that could hold a change of clothes and alternative forms of ID, to “purse-averse” lesbians who rarely carried them, this paper explores how purses have functioned as a particularly potent object and source of liberation for queer Americans.

You May Ask Yourself, How Did I Get Here? *Linda Garber, Santa Clara University*

If I’m a dyke, or queer, or trans today, who might I have been in past centuries, and how does that depend on my race, religion, and class status? If we can’t find ourselves then, how can we locate ourselves now? Historical fiction provides a politically vital, speculative, and often deeply flawed history in the face of an archive that is problematic, when it exists at all. Queer women wind up pretty much screwed in the recounting of the past, so why not tell stories that f\*\*k with history in order to place ourselves today?

#### 446. Voting Access, Jurisdictional Issues, and Invisibility: Three Issues Faced by Native American People

General Conference/V. invisibility: reclaiming our voices and ourselves

Panel

12:30 to 1:45 pm

Hilton Minneapolis: Orchestra Ballroom A

Participants:

Challenging Colonialism To Improve Tribal Access to Vote  
*Sherina Hume, The North Dakota Justice Opinion and Social Services Survey (NDJOSSS)*

The issue of access to polling places and the ability to exercise your right to vote in a democratic nation is something our country has struggled with since its inception. Making sure that Native Americans are given every opportunity to vote in a way they are comfortable with, seems like a change that is needed. As Andrea Smith has said “the reality is that there is no way to build a real movement for justice and peace, whether between peoples or between peoples and the land, without challenging...historical and contemporary colonialism”(2005,p.xviii).

An Examination of the Privacy Implications of Law Enforcements Use of Unmanned Aerial Vehicles  
*Nicole Chesemore, University of North Dakota*

The use of drones or unmanned aerial vehicles (UAVs) by law enforcement has been met with a mix of reactions. At times the use of UAVs has been met with fierce criticisms from the public including privacy advocates and critics of law enforcement. How UAVs can be used by law enforcement has been regulated at the federal and state levels but has not been addressed by most Tribal authorities. I will share and discuss a combination of factors which impacts how concerned the public is about UAV use by law enforcement.

The “Front-Facing” Issue of the Invisibility of Native American People  
*Wendelin Hume, University of North Dakota*

The student group @BeSEENN22 (you can find them on Facebook) was formed in the Tribal Justice class. The ‘front-facing’ issue they chose to address was ultimately the invisibility of Native American people. The underlying reason was to combat domestic terrorism and the end client they were doing this for was the Department of Homeland Security. I will discuss rates of violence against Indigenous people, how this relates to domestic terrorism, and lessons learned by participating in the federally sponsored Invent 2 Prevent (I2P) Project.

Moderator:

*Wendelin Hume, University of North Dakota*

#### 447. Trans Representation and Visibility

General Conference/VIII. queer and trans studies: outlining the places where we find ourselves

Paper Session

12:30 to 1:45 pm

Hilton Minneapolis: Orchestra Ballroom B

Participants:

Constellating Trans Visibility: A Literature Review on Trans Media Representation, Trans Technology, and Trans Pregnancy  
*Mel Monier, University of Michigan*

This project provides a history of transgender media representation, focusing on trans masculine pregnancy. I argue that trans masculine pregnancy is a unique constellation of gender, queerness, transness, and embodiment that furthers the possibilities of gender beyond the rigid binary, widens our expectations of gendered bodies, and challenges our assumptions about contemporary masculinity. This project is guided by the following questions: What media moments have happened in the last 20 years to shape how we understand trans masculine bodies and trans masculine pregnancy? How does the pregnant trans masculine body represent a body in motion, fluidity, something inherently queer/trans?

Something Other Than a Beast  
*Jennifer Loring, Doctoral Student, Union Institute & University*

In this scholarly personal narrative, I explore my gender identity journey through a discussion of the fairy tale type ATU 514, “The Change of Sex,” a transgender narrative that has been largely ignored by scholars in the field. I encourage further scholarship of queer and transgender fairy tales, so that children will not resort to looking for themselves in tales of beasts transforming into humans but in stories of human perseverance and the power of self-determination.

#### 448. Trans Issues in Policy and Education

General Conference/VIII. queer and trans studies: outlining the places where we find ourselves

Paper Session

12:30 to 1:45 pm

Hilton Minneapolis: Orchestra Ballroom C

Participants:

A Textual Analysis of Anti-Trans Legislation in the United States, 2016 - 2022  
*Cara Knaub Snyder, WGSS, University of Louisville*

Sport is a critical site for gender politics. Recently, trans athletes, and trans women athletes in particular, have become targets for conservative officials seeking to challenge so-called “gender ideology”. Drawing on digital methods for textual analysis (NVivo and Voyant) to compile and analyze U.S. anti-trans legislation, this poster compares and contrasts right-wing discourses from the 2016 bathroom bills to the 2021/2022 bills targeting (women’s) athletics.

Athletic Gender: Challenging testosterone thresholds as “female eligibility” in women’s sports  
*Valerie Anne Moyer, Stony Brook University*

Regulations which set testosterone within the women’s category have taken hold at the elite sports level. This funnels understandings of gender through a sex binary and medico-legal understandings of gender founded in colonial medicine, while ignoring critiques of testosterone made by feminist sciences studies scholars. These regulations produce a rigid, narrow, “athletic gender.” Yet, Samantha Sheppard and Judith Butler have each articulated an alternate “athletic gender,” locating it in the potential of sports to push the boundaries of restrictive gender categories. This “athletic gender” offers a theory and praxis to

challenge regulations of testosterone in the women's category of sports.

**Disciplining Gender: An Analysis of the NCAA's Newest Transgender Inclusion Policy** *Alexander Perry, University at Albany, SUNY*

In January 2022, the National Collegiate Athletic Association (NCAA) changed its transgender inclusion policy. Its previous policy regulated trans participation across all sports, but the updated policy calls for a sport-specific approach. As one of the largest sport institutions in the United States, the NCAA serves as a leading model for youth sports, and plays a role in determining the social climate around trans inclusion. Using the theories of doing gender, biopower and biopolitics, this piece critiques the NCAA's 2022 policy, highlighting how it continues to uphold male athletes, and in effect, serves to discipline transgender bodies.

**449. Transnational Worldmaking: Migration and Creative Resistance in Times of Violence**

General Conference/V. invisibility: reclaiming our voices and ourselves

Panel

12:30 to 1:45 pm

*Hilton Minneapolis: Orchestra Ballroom D*

Participants:

The Meanings of Land: Mai Der Vang's Poetics of Impossible Subjectivities *Kong Pheng Pha, University of Wisconsin, Eau Claire*

Mai Der Vang's poetry has brought to light the unsettled business of the CIA's Secret War in Laos. Her poetry is an indictment of the nation-state, as well as the subjects who perpetuated this colonial war. This paper explores how her poetry illuminates a queer framework for Hmong American creative resistance after the Secret War. Through Vang's poetry, she documents the plight of the Hmong while subsequently articulating ways that Hmong American ontologies have emerged and are remade within post-war spaces. This paper ultimately reads Vang's poetry for a nuanced refugee humanity.

"And that's where my world opened up": Latina Lesbian Migrants Creating Sites of Belongings *Sandibel Borges, Loyola Marymount University*

In this paper, I utilize oral histories of Latina lesbian migrants living in Long Beach, California to propose that they build community through, despite, and against displacement, homophobia, and racism. I follow the lead of queer of color scholars (Muñoz 2009; Rodríguez 2014; Álvarez 2019) to specifically look at gay clubs as sites of belonging and community building. Feelings of belonging—not to the nation-state but to other queer communities of color—was deeply affirming to the narrators here, giving them a sense of wholeness, visibility, and connection to other Latina lesbians.

I Think Liberation When I'm Taking Care of You: Notes on Refugee, Trauma, and Queer Family *Ly Thuy Nguyen, Department of Ethnic Studies, University of California, San Diego*

At the onset of COVID-19, I became a caretaker for two Vietnamese American teenagers estranged from their abusive refugee father. Reflecting on this experience, this autoethnographic account reclaims the queer and feminist power of theorizing the private, the affective, and reproductive labor as critical sites of poesis. My reflection highlights the entangled impacts of war on life trajectory, affective registry, and identity formation of refugee children and the necessity of healing-oriented queer praxis of motherhood/caretaking, imperative to our collective commitment to make living a meaningful experience against the global matrix of manufactured traumas.

Philippine Boys Love/Girls Love: The Limits and Possibilities of Queer Worldmaking during COVID Lockdowns *Paul Michael Leonardo Atienza, Critical Race, Gender & Sexuality Studies, Cal Poly Humboldt*

As COVID-19 began to spread early in 2020, the development and circulation of queer-focused web series from the Philippines multiplied. Applying feminist readings to two original Pinoy BL/GL series, I argue that these media productions provide sites and spaces that validate gay Filipino cis-gender experiences while it reinscribes idealized qualities of proper queer Philippine subjecthood. Despite the possibilities of increased queer world-making through the web, it is important to understand the fraught nature of such liberatory representations, particularly when these cultural products fail to create solidarities with other marginalized groups or to critique intersecting forms of oppression.

Moderator:

*Lina Chhun, The University of Texas at Austin*

**450. Critical Ecofeminist Theory: definitions, creative applications, human and more-than-human connections**

General Conference/IV. sweet land of liberty: black/brown land use, ecology, ancestral roots, and waters

Roundtable

12:30 to 1:45 pm

*Hilton Minneapolis: Floor third - Rochester*

Using Greta Gaard's Critical Ecofeminism, Dr. Liz Wilkinson and five graduate students will discuss the application of Critical Ecofeminist theory along with key ideas including transcorporeality, relationality, remoteness, speciesism, and posthumanism. Graduate students will present excerpts from papers on critical ecofeminism in 1) the rhetoric of water protectors, 2) a Declaration of Interdependence, and 3) the re-storying of Laika the space dog. Others will present excerpts of 4) an autoethnography on inheriting Indigenous land, and 5) an original play, in seven scenes. We'll discuss our summer farm-stay writing residency and plans for an edited collection.

Presenters:

*Caleb Brooks, Independent Scholar*

*Katelyn Regenschied, Independent Scholar*

*Stacy Hannigan*

*Shannon Hill*

*Megan McCready*

Moderator:

*Liz Wilkinson, University of St. Thomas*

**451. Transnational Feminist Resilience, Resistance and Solidarity in Times of COVID-19**

General Conference/VII. writing, researching, and thinking beyond race, place, and space

Roundtable

12:30 to 1:45 pm

*Hilton Minneapolis: Symphony 1*

Roundtable participants will reflect on the systemic inequalities laid bare by the global pandemic as well as on the impact of the pandemic on transnational feminist praxis in Latin America, the Middle East, East Asia, and North America. In particular, participants will explore the effects of the prolonged closure and isolation caused by Covid-19 on transnational feminist praxis, resistance and organizing as well as on research and teaching. The session will end with participants elaborating on how a framework of transnational feminist solidarity could inform more effective responses to such challenges as a global pandemic in the future.

Presenters:

*Simona Sharoni, Merrimack College*

*Laila Farah, DePaul University Women's and Gender Studies*

*Amy Lind, University of Cincinnati*

*Rabab Ibrahim Abdulhadi, San Francisco State University*



**Yi-Chun Tricia Lin**, Southern Connecticut State University  
Women's and Gender Studies Program

Moderator:

**Christine (Cricket) Keating**, University of Washington

**452. "The Pill" Beyond Space and Place: Impact of Reproductive Technologies on Women in Capitalist and Socialist States**

General Conference/VII. writing, researching, and thinking beyond race, place, and space

Panel

12:30 to 1:45 pm

Hilton Minneapolis: Symphony 2

Participants:

“State-led Emancipation? Roma, Muslim, and Indigenous Women and Reproductive Rights in Former Socialist States”

*Miglena S Todorova, OISE/ University of Toronto*

Marxist ideologies and socialist-nation building had a profound impact on women's lives in Eastern Europe, the Balkans and Central Asia; yet that impact has not been studied in depth especially in relation to racialized groups of women such as Roma (aka Gypsy) women, Muslim and Indigenous women in these parts of the former socialist block. This research reveals how socialist policies both empowered these women by allowing them access to reproductive technologies but also used these technologies to reform, police, and eradicate these communities and their cultures in order to foster socialist formations locally and globally.

“The Pill and the Contraceptive Revolution in America” *Elaine Tylor May, University of Minnesota*

The birth control pill has been celebrated as a great contribution to the emancipation of women, to their autonomy, reproductive freedom, and control over their own bodies. While this is all true, the pill has also illuminated and fostered inequalities regarding access, use, and impact. This paper will explore the relationship between the pill and feminism, eugenics, race, and class.

“Beyond the Pill: Power, Pleasure, and Reproductive Justice Through an Indigenous Lens” *Daniella Robinson, California Institute of Integral Studies*

This presentation explores impact of reproductive technologies on Indigenous women during the 50's, 60's, 70's, and in contemporary Canada (2000's). Research draws from scholarship on reproductive justice, historical feminist analyses of reproductive technologies, and Indigenous discourses on colonialism in Canada. The final analysis privileges Indigenous understandings of pleasure and consent as part of larger conversations focusing on community liberation.

Moderator:

**Hayley Brooks**, University of Toronto

**453. Dumpster Fire Teaching: Crip Pedagogies in Apocalyptic Times**

General Conference/I. teaching to transgress: education from the classroom to the streets

Roundtable

12:30 to 1:45 pm

Hilton Minneapolis: Floor second - Symphony 4

Rather than offering yet another set of individual strategies for how to become a more effective educator in times of crisis, this roundtable turns a critical lens on our own participation within educational institutions that rely on under-resourced, multiply-marginalized people to serve on the “frontlines” of crises that we ourselves bear the brunt of. As disabled feminists we reject imperatives to translate the ongoing lived experiences of the “dual pandemics” of Covid-19 and systemic racism into extractable knowledges for institutional benefit. Instead, this conversation asks what it means to engage in acts of resistance that cannot be immediately co-opted.

Presenters:

**Jess Waggoner**, University of Wisconsin - Madison

**Karisa Butler-Wall**, Kent State University

**Mimi Khuc**, The Asian American Literary Review

**Sami Schalk**, University of Wisconsin, Madison

**Angela M. Carter**, Minnesota Transform / University of Minnesota

Moderator:

**Jessica Horvath Williams**, Department of English, University of Minnesota