



# PRECARITY

NWSA 36TH ANNUAL CONFERENCE

NOVEMBER 12–15, 2015

MILWAUKEE, WISCONSIN



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*Scott Richardson (Millersville University)*

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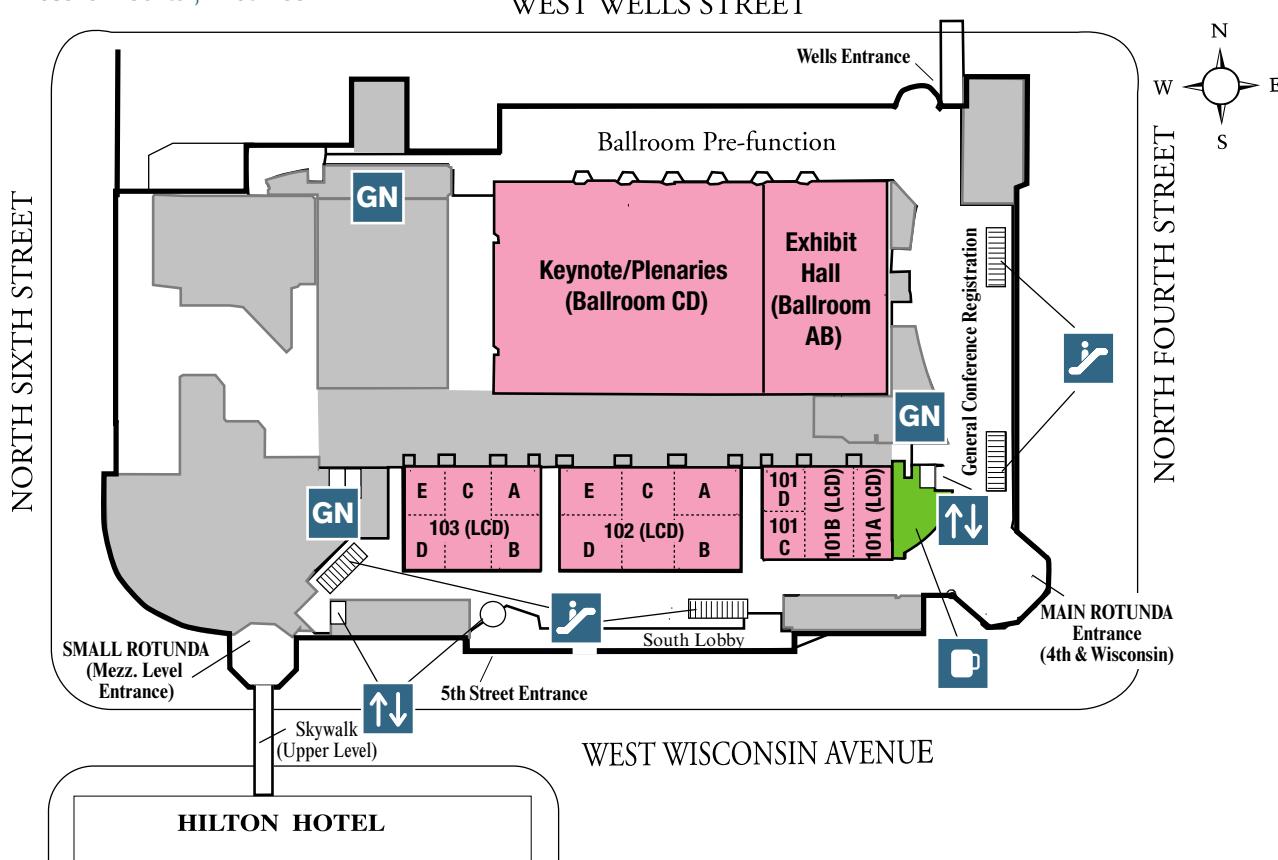
National Women's Studies Association Annual Conference  
**PRECARITY**

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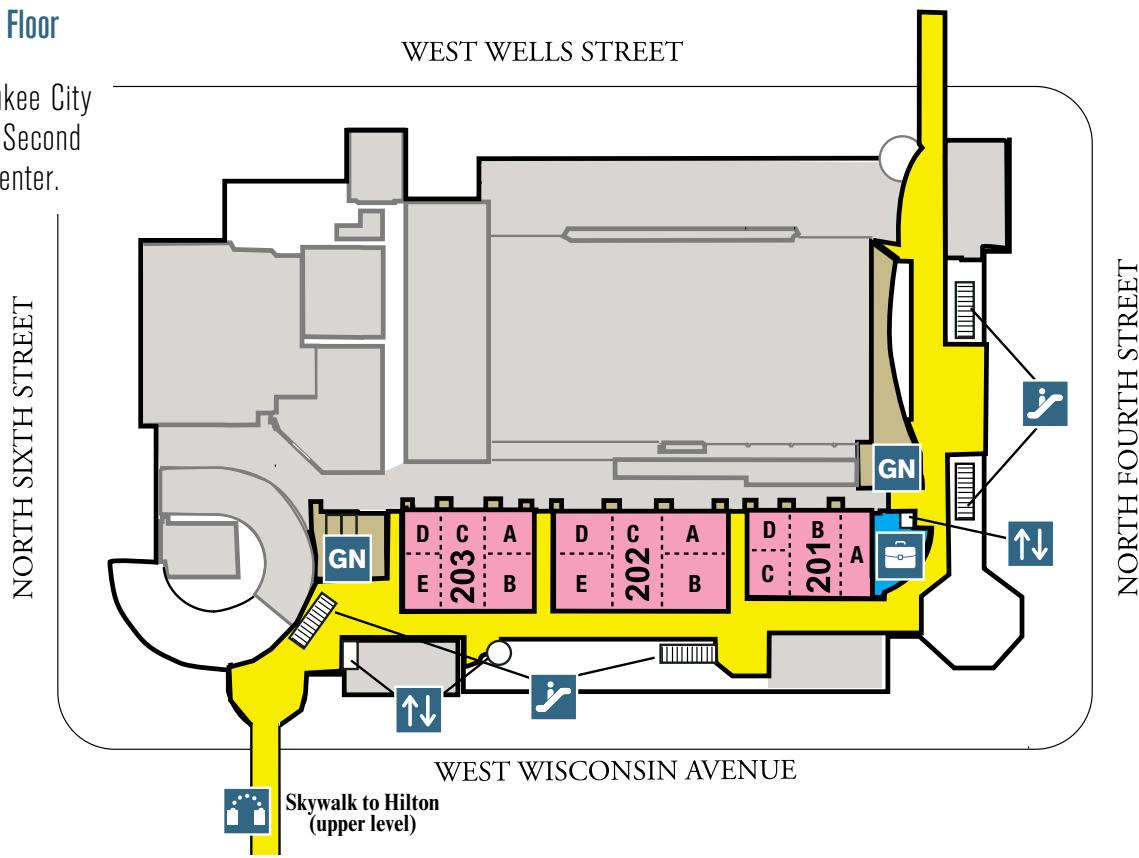
# Conference Maps

## Wisconsin Center, First Floor



## Wisconsin Center, Second Floor

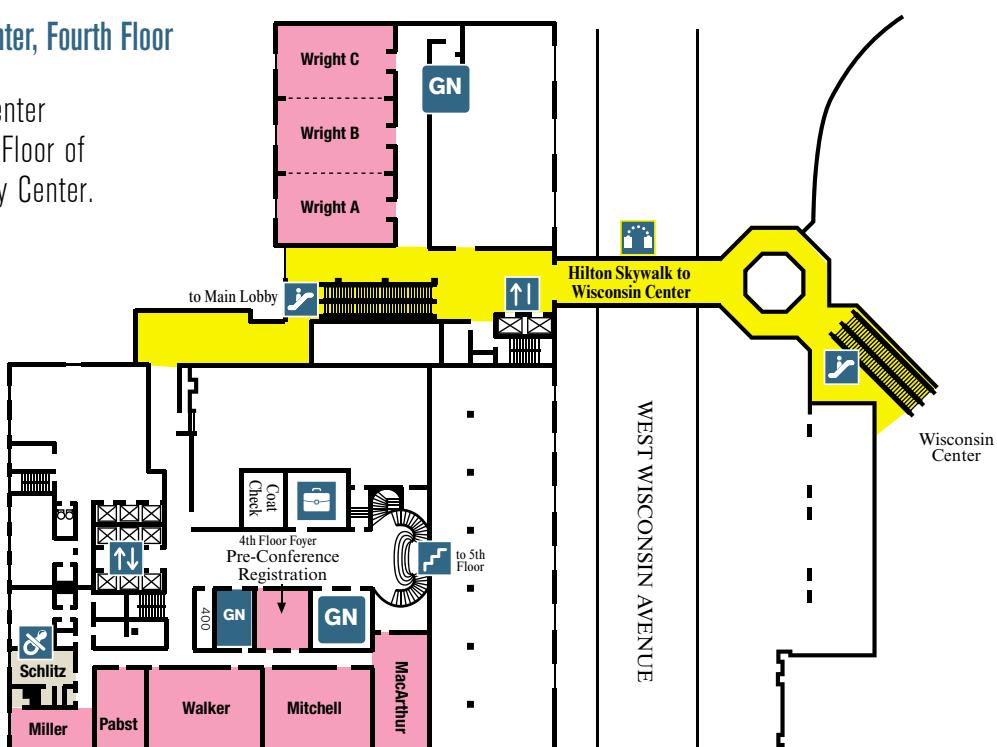
Skywalk to Hilton Milwaukee City Center is located on the Second Floor of the Wisconsin Center.



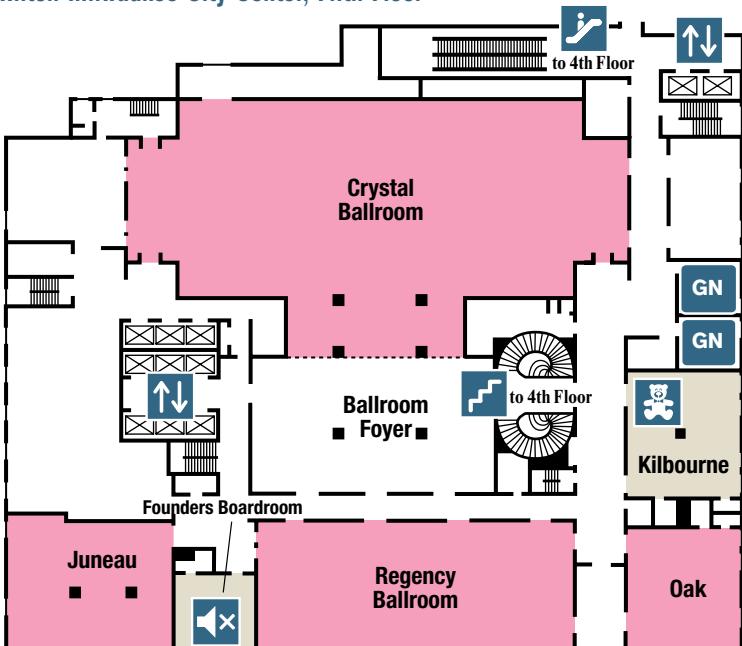
# Conference Maps

## Hilton Milwaukee City Center, Fourth Floor

Skywalk to Wisconsin Center is located on the Fourth Floor of the Hilton Milwaukee City Center.



## Hilton Milwaukee City Center, Fifth Floor



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Skywalk



Escalator



Maternal Care Room



Coffee Corner



Elevator



Restrooms



Business Center



Stairs



Gender Neutral Restroom



Quiet Space



Child Care



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# President's Welcome

Fall 2015

Dear Colleagues,



As National Women's Studies Association president and conference co-chair (with Adela C. Licona, University of Arizona), I am delighted to welcome you to *Precarity*. We have over 1,500 registrants and nearly 500 breakout sessions, making NWSA 2015 one of our largest conferences ever in the continental United States! You can find the complete schedule at [www.nwsa.org](http://www.nwsa.org).

As a concept, precarity draws attention to the experiences, structures, and relational aspects of systemic inequality. Focusing on diverse forms of violence, inequality, and harm saturating contemporary life, precarity names a "politically induced condition in which certain populations suffer from failing social and economic networks of support and become differentially exposed to injury, violence, and death" (Butler, 2009, p. 25). Identifying how best to understand and contest inequality is vital to our collective work as feminist scholars, educators, and activists. Interrogating precarity as an embodied, political, affective, economic, ideological, temporal, and structural condition is one approach to illuminating lived disparity and structured inequality.

In addition to our exciting keynote by Sara Ahmed and dynamic plenaries (see [www.nwsa.org/speakers](http://www.nwsa.org/speakers)), Authors Meet Critics sessions, pre-conferences, receptions, and other events, I want to highlight the return of the Presidential session—*Contesting Precarity: Engaging Intersectionality* will take place on **Friday, November 13, from 4:30 PM–5:45 PM**, featuring Sirma Bilge, Elizabeth Cole, Kimberlé Crenshaw, and myself, with Beverly Guy-Sheftall moderating.

I'd also like to draw your attention to an important change in the process by which we will vote on resolutions and recommendations: this year, thanks to an amendment of the NWSA bylaws adopted by the Governing Council in June 2015, members will vote on resolutions and recommendations electronically following the conference. Along with members of the Governing Council, I'm certain that this change will allow for greater member participation in and engagement with a range of issues that come before the organization. Finally, NWSA has been engaged in strategic planning: more information on this ongoing work will be coming soon.

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

Sincerely,

A handwritten signature in black ink that reads "Vivian May".

Vivian M. May  
NWSA President 2014–16  
Director, Humanities Center  
Associate Professor of Women's & Gender Studies  
Syracuse University

# KEYNOTE ADDRESS



# Keynote Address: Sara Ahmed

**FRIDAY, NOVEMBER 13**

**7:00 PM**

**Wisconsin Center, Ballroom CD**

Sara Ahmed is Professor of Race and Cultural Studies and Director of the Centre for Feminist Research at Goldsmiths, University of London. Her work is concerned with how bodies and worlds take shape; and how power is secured and challenged in everyday life worlds, as well as institutional cultures. Publications include: *Differences that Matter: Feminist Theory and Postmodernism* (1998); *Strange Encounters: Embodied Others in Post-Coloniality* (2000); *The Cultural Politics of Emotion* (2004, 2014);



Queer Phenomenology: Orientations, Objects, Others (2006); *The Promise of Happiness* (2010); *On Being Included: Racism and Diversity in Institutional Life* (2012); and *Willful Subjects* (2014). She is currently finishing a book, *Living a Feminist Life* (some of this material is being worked through on her blog, [feministkilljoys.com](http://feministkilljoys.com)), and has begun a new research project on "the uses of use."

## NWSA WELCOME RECEPTION

**9:00 PM–10:30 PM**

**Wisconsin Center, Ballroom Prefunction**

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



# PLENARY SESSIONS



# Plenary Session

## Precarity and the Politics of Nation: Settler States, Borders, Sovereignty

**FRIDAY, NOVEMBER 13**

**1:15 PM–2:45 PM**

**Wisconsin Center, Ballroom CD**

**MODERATOR**

♦ **Elora Chowdhury, University of Massachusetts Boston**

This plenary examines the role of neoliberal settler-state practices in perpetuating systemic inequality. Evidence of precarity and deep structures of disparity exists all around us—in the precaritization of labor, the heightened criminalization of borders and illegalization of bodies and populations, and the intensified privatization of land, resources, and knowledges. Drawing on decolonial, Indigenous, women of color, Black feminist, and transnational feminist scholarship, speakers in this plenary draw on their wide-ranging work to illuminate differential vulnerabilities, to question asymmetrical violation and harm, and to expose the force and function of law in settler colonial contexts. Collectively, their insightful work offers a range of ways to witness and contest these violent legacies.

**Jodi A. Byrd** is a citizen of the Chickasaw Nation and associate professor of American Indian Studies and English at the University of Illinois at Urbana-Champaign. She is the author of *Transit of Empire: Indigenous Critiques of Colonialism* (Minnesota, 2011). Her articles have appeared in *American Indian Quarterly*, *Cultural Studies Review*, *Interventions*, *J19*, *College Literatures*, *Settler Colonial Studies*, and *American Quarterly*. Her teaching and research focuses on issues

of indigeneity, gender, and sexuality at the intersections of political studies, postcolonial studies, queer studies, and comparative ethnic studies. Her current manuscript in process, entitled *Indigenomicon: American Indians, Videogames, and Structures of Genre*, interrogates how the structures of digital code intersect with issues of sovereignty, militarism, and colonialism.

**Lisa Marie Cacho** is an Associate Professor at the University of Illinois, Urbana-Champaign in Latina/Latino Studies and Asian American Studies with affiliations in Gender and Women's Studies, English, and the Unit for Criticism and Interpretive Theory. Cacho's book, *Social Death: Racialized Rightlessness and the Criminalization of the Unprotected* (NYU press, 2012), won the John Hope Franklin award in 2013 for best book in



American Studies. The book examines how illegality, criminality, and social death work interdependently to assign and deny human value and to render relations of inequality normative and natural in both dominant and oppositional discourses. She has also published in the edited collections *Immigrant Rights in the Shadows of U.S. Citizenship* and *Strange Affinities: The Sexual and Gendered Politics of Comparative Racialization*.

**Jasbir K. Puar** is Associate Professor of Women's and Gender Studies at Rutgers University. She is the author of *Terrorist Assemblages: Homonationalism in Queer Times* (Duke University Press 2007), winner of the Cultural Studies Book Award from the Association for Asian American Studies. A redacted version in French was published as *Homonationalisme. Politiques queers après le 11 Septembre* (Editions Amsterdam, 2012).

Her edited volumes include a special issue of *GLQ* ("Queer Tourism: Geographies of Globalization") and co-edited volumes of *Society and Space* ("Sexuality and Space"), *Social Text* ("Interspecies"), and *Women's Studies Quarterly* ("Viral").

She also writes for *The Guardian*, *Huffington Post*, *Art India*, *The Feminist Review*, *Bully Bloggers*, *Jadaliyya*, and *Oh! Industry*. Her writings have been translated into Polish, French, German, Croatian, Swedish, Norwegian, Portuguese, Japanese, Spanish, and Danish. Her publications can be found at [jasbirpuar.com](http://jasbirpuar.com).

Professor Puar was the Edward Said Chair of American Studies at the American University of Beirut for 2012–13 and a Fellow at the Society for Humanities Institute at Cornell University for 2013–14.

Puar's other major awards include a Rockefeller Fellowship, a Ford Foundation grant, and the 2013 Modern Languages Association Gay Lesbian/Queer Caucus Michael Lynch Award in recognition of her years of scholar-activist work. She has also received awards from the Graduate School of Rutgers University and the Northeastern Association of Graduate Schools for her teaching.

Puar's forthcoming monograph, *States of Debility and Capacity* (Duke University Press, 2016), takes up the relations between biopolitics, disability, and forms of active debilitation pivotal to the operations of war machines and racial capitalism. The book will appear in a new series, ANIMA, which she co-edits with Mel Chen.

# Plenary Session

## Action/Resistance/Action: Intersectional Activism and Praxis

SATURDAY, NOVEMBER 14

1:15 PM-2:45 PM

Wisconsin Center, Ballroom CD

**MODERATOR**

◆ Treva Lindsey, *The Ohio State University*

This plenary features three outstanding scholar-activists who will discuss their contributions to radical intersectional justice work and to combating systemic inequality across a range of contexts. In different ways, each speaker practices intersectional ways of knowing/being, contests lived injustices, and works in solidarity to meaningfully transform material reality. Together, their work offers a compelling vision of a more just world, demonstrates how the lived conditions of oppression are differentially experienced and resisted, and illuminates how myriad inequalities can be contested and transformed. Longstanding forms of inequality continue to shape contemporary life, but there are also legacies of ongoing resistance that can be drawn on to effect change. Speakers in this plenary explore how we might best understand and dismantle inequality and examine how intersectional work can be employed to address and counteract precarity.

**Karma R. Chávez** is an associate professor in the Department of Communication Arts and affiliate in the Program in Chicaná and Latiná Studies and the Department of Gender and Women's Studies at the University of Wisconsin, Madison. She is co-editor of *Standing in the Intersection: Feminist Voices, Feminist Practices* (with Cindy L. Griffin, SUNY Press, 2012), and author of *Queer Migration Politics: Activist Rhetoric and Coalitional Possibilities* (University of Illinois Press, 2013). She is also a member of the radical queer collective Against Equality, an organizer for LGBT Books to Prisoners, and a host of the radio program, "A Public Affair" on Madison's community radio station, 89.9 FM WORT.



**Nirmala Erevelles** is Professor of Social and Cultural

Studies in Education at the University of Alabama. Her teaching and research interests lie in the areas of disability studies, critical race theory, transnational feminism, sociology of education, and postcolonial studies. She has published articles in the *American Educational Research Journal*, *Educational Theory*, *Studies in Education and Philosophy*, the *Journal of Curriculum Studies*, *Teachers College Record*, *Disability & Society*, *Disability Studies Quarterly*, and the *Journal of Literary and Cultural Disability Studies*, among others. Her book, *Disability and Difference in Global Contexts: Towards a Transformative Body Politic*, was published by Palgrave in November 2012.

**Mia Mingus**



is a writer, community educator and organizer working for disability justice and transformative justice responses to child sexual abuse. She is a queer physically disabled Korean woman transracial and transnational adoptee, born in Korea, raised in the Caribbean, nurtured in the U.S. South, and now living in Oakland, California. She works for community, interdependency and home for all of us, not just some of us, and longs for a world where disabled children can live free of violence, with dignity and love. As her work for liberation evolves and deepens, her roots remain firmly planted in ending sexual violence. She is a core-member of the Bay Area Transformative Justice Collective (BATJC), a local collective working to build and support transformative justice responses to child sexual abuse that do not rely on the state (e.g. police, prisons, the criminal legal system). Her work on disability justice is widely used and cited across educational, activist, and political spaces. Her writing can be found at leavingevidence.wordpress.com.



# AUTHORS MEET CRITICS



# Authors Meet Critics

## Florynce "Flo" Kennedy: The Life of a Black Feminist Radical

Sherie M. Randolph, University of California, Santa Barbara

**FRIDAY, NOVEMBER 13**



**11:00 AM–12:15 PM**

**102C, Wisconsin Center**

Often photographed in a cowboy hat with her middle finger held defiantly in the air, Flo Kennedy (1916–2000) left a vibrant legacy as a leader of the Black Power and feminist movements. In the first biography of Kennedy, Sherie M. Randolph traces the life and influence of this bold and controversial activist who brought the lessons of Black Power to white feminism and built

bridges in the struggles against racism and sexism. Randolph narrates Kennedy's progressive upbringing, her path-breaking graduation from Columbia Law School, and her career as a media-savvy activist, showing how Kennedy rose to founding roles in organizations such as the National Black Feminist Organization and the National Organization for Women. Making use of a previously uncollected archive, Randolph demonstrates profound connections within the histories of the new left, civil rights, Black Power, and feminism, showing that Black feminism was pivotal in shaping postwar U.S. liberation movements.

### AUTHOR BIOGRAPHY

**Sherie M. Randolph** is the Ella Baker Visiting Associate Professor of Black Studies at the University of California, Santa Barbara. The former Associate Director of the Women's Research & Resource Center at Spelman College, Randolph has received several grants and fellowships for her work, most recently being awarded fellowships from Emory University's James Weldon Johnson Center and the Schomburg Center for Research in Black Culture. Randolph is the author of Florynce "Flo" Kennedy: The Life of a Black Feminist Radical (UNCP, 2015). She is currently at work on a manuscript tentatively titled "Free them All": African American Women Exiles in Cuba.

### CRITICS

- ◆ *Beverly Guy-Sheftall, Spelman College*
- ◆ *Maria Cotera, University of Michigan*
- ◆ *Martha Biondi, Northwestern University*
- ◆ *Eileen Boris, University of California, Santa Barbara*

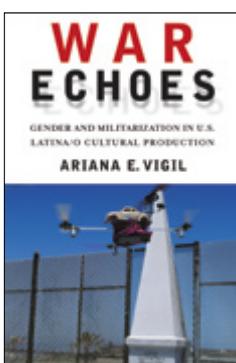
### MODERATOR

- ◆ *Emily Thuma, University of California, Irvine*

## War Echoes: Gender and Militarization in U.S. Latina/o Cultural Production

Ariana E. Vigil, University of North Carolina—Chapel Hill

**FRIDAY, NOVEMBER 13**



**3:00 PM–4:15 PM**

**102C, Wisconsin Center**

This manuscript is the first of its kind in that it critically engages with U.S. Latina/o interactions with U.S. military intervention from an intersectional and transnational perspective. Vigil examines contemporary Latina/o cultural production—including memoir, short stories, plays, and novels—that take up U.S. military intervention in Central America and the Middle East from the

1970s to the present. Deploying a transnational feminist and Latina feminist perspective, she brings much needed attention to how U.S. Latina/o cultural and political workers have joined anti-imperial critiques of U.S. foreign policies with intersectional approaches to violence and militarization. Specifically, she highlights how feminist authors and texts enact critical and creative praxis and offer anti-imperial critiques while encouraging readers and activists to think beyond masculinist forms of resistance.

### AUTHOR BIOGRAPHY

**Ariana E. Vigil** is an assistant professor in the Department of Women's and Gender Studies at the University of North Carolina—Chapel Hill. She conducts teaching and research in contemporary Latina/o cultural production, focusing on issues of gender and sexuality, militarization, and transnationalism. Her work has appeared in *meridians: feminism, race, transnationalism, Latino Studies*, and *Revista de Literatura Mexicana Contemporánea*. She is currently working on a project that places Latina/o literature in conversation with media and communication studies.

### CRITICS

- ◆ *Maritza Cárdenas, University of Arizona*
- ◆ *Edén Torres, University of Minnesota*
- ◆ *Sara McKinnon, University of Wisconsin-Madison*

### MODERATOR

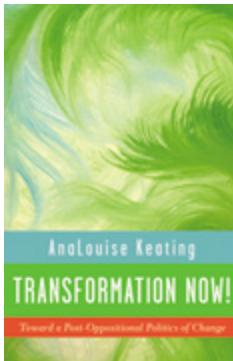
- ◆ *Frank Galarte, University of Arizona*

# Authors Meet Critics

## Transformation Now! Toward a Post-Oppositional Politics of Change

AnaLouise Keating, Texas Woman's University

SATURDAY, NOVEMBER 14



11:00 AM–12:15 PM

102C, Wisconsin Center

Drawing on women-of-colors and indigenous theories, *TRANSFORMATION NOW!* explores the theoretical, pedagogical, and intersectional implications of positing interconnectivity as a framework for identity formation, knowledge production, coalition-building, and social change. The book includes several recurring themes: (1) the significant, potentially transformational

contributions women-of-colors theorizing can make to mainstream scholarship and cultural issues; (2) the importance of enacting nonoppositional theories and tactics which learn from but do not become trapped by oppositional critique; (3) the development of context-specific relational methodologies enabling us to forge complex differential commonalities; and (4) the creation of transformational identity politics that deeply acknowledge, yet simultaneously move through, existing social categories, thus offering a vital alternative to conventional identity politics, mainstream feminist theories, and conventional critical race studies. *TRANSFORMATION NOW!* develops nonoppositional theories and relational methods that insist on a politics of hope yet thoroughly acknowledge the existing social disparities and systemic injustices.

### AUTHOR BIOGRAPHY

**AnaLouise Keating** is Professor of Women's Studies and Director of the Doctoral Program in Women's Studies at Texas Woman's University, where she teaches courses on feminist, womanist, & indigenous epistemologies; Gloria Anzaldúa; womanist spiritual activism; speculative realisms; and Women's and Gender Studies as an academic (trans)discipline. Her work focuses on U.S. women of color theories, multicultural literature and pedagogy, transformation studies, and Gloria Anzaldúa. She is the author, editor, or co-editor of ten books, including *Transformation Now! Toward a Post-Oppositional Politics of Change*; *Teaching Transformation: Transcultural Classroom Dialogues*; *The Gloria Anzaldúa Reader*, and *this bridge we call home: radical visions for transformation*. She is also edits *New Visions in Womanism, Feminism, & Indigeneity*, a new book series at University of Illinois Press.

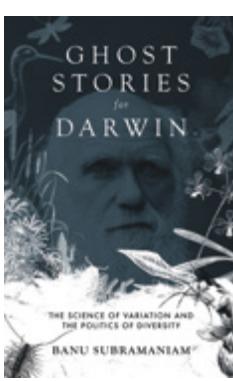
### CRITICS

- ◆ *Suzanne Bost*, Loyola University
- ◆ *Aimee Carillo Rowe*, California State University, Northridge
- ◆ *Teresa Delgadillo*, Ohio State University
- ◆ *Layli Maparyan*, Wellesley College

## Ghost Stories for Darwin: The Science of Variation and the Politics of Diversity

Banu Subramaniam, University of Massachusetts, Amherst

SATURDAY, NOVEMBER 14



3:00 PM–4:15 PM

102C, Wisconsin Center

*Ghost Stories for Darwin* is a wide-ranging meditation on differences and diversity in the sciences. In a stimulating interchange between feminist studies and biology, Subramaniam explores how her dissertation on flower color variation in morning glories launched her on an intellectual odyssey that engaged the feminist studies of sciences in the experimental practices of science

by tracing the central and critical idea of variation in biology. Subramaniam reveals the histories of eugenics and genetics and their impact on the metaphorical understandings of difference and diversity that permeate common understandings of differences among people in contexts that seem distant from the so-called objective hard sciences. Journeying into interdisciplinary areas that range from the social history of plants to speculative fiction, Subramaniam uncovers key relationships between the life sciences, women's studies, evolutionary and invasive biology, and ecology, and how ideas of diversity and difference emerged and persist in each field.

### AUTHOR BIOGRAPHY

**Banu Subramaniam** is associate professor of Women, Gender, Sexuality Studies at the University of Massachusetts, Amherst. Trained as a plant evolutionary biologist, she seeks to engage the feminist studies of science in the practices of experimental biology. She is coeditor of *Feminist Science Studies: A New Generation and Making Threats: Biofears and Environmental Anxieties*. Spanning the humanities, social, and natural sciences, she works at the intersections of biology, women's

studies, ethnic studies, and postcolonial studies. Her current work focuses on the xenophobia and nativism that haunt invasive plant species, and the relationship of science and religious nationalism in India.

### CRITICS

- ◆ *Aimee Bahng*, Dartmouth College
- ◆ *Moya Z. Bailey*, Northeastern University
- ◆ *Hilary Callahan*, Barnard College
- ◆ *Deboleena Roy*, Emory University

# Presidential Session

## Contesting Precarity, Engaging Intersectionality

FRIDAY, NOVEMBER 13

4:30 PM–5:45 PM

Wisconsin Center, 202C

MODERATOR

◆ *Beverly Guy-Sheftall, Spelman College*

Precarity, this year's conference theme, highlights how multiple forms of structural subjugation saturate our time, one marked by violence, dispossession, conquest, and suffering. This presidential session explores how intersectionality remains essential for deciphering and challenging oppressive power relations. It approaches intersectionality as a multidimensional justice orientation and counter-hegemonic way of knowing that can be drawn on to collectively pursue a transformed world. Session participants take up three key dimensions of intersectional work:

- ◆ Dismantling structural inequalities: how does intersectionality help to name and address the root causes (structural, philosophical, affective, psychological, representational) of discrimination?
- ◆ Widening (or transforming) the scope: how can intersectionality be used to alter analytical and political frames so that distinct forms of oppression at the "intersections" of lived identities and matrices of relational power are rendered visible, rather than absented, ignored, or erased?
- ◆ Demanding accountability for all lives mattering: how can intersectionality be engaged to push for comprehensive justice orientations and strategies for change?

**Sirma Bilge**



**Sirma Bilge** is Associate Professor at the Department of Sociology at Université de Montréal. She is also the Associate Editor of the Journal of Intercultural Studies, elected board member of the Research Committee on Racism, Nationalism and Ethnic Relations (RC05) of the International Sociological Association (ISA) (2014–2018) and elected secretary (2010–2014), and was also the elected Regional Representative for Canada of the ISA Research Committee on Women in Society (RC32) (2010–2014).

Bilge teaches graduate and undergraduate courses on gender and sexualities, ethnic relations, postcolonial and decolonial theories, and cultural studies, and a new graduate seminar on intersectionality. She also founded and directed the Intersectionality Research Unit at the Centre des études ethniques des universités montréalaises (CEETUM) from 2005 to 2010. She is in the editorial committees of several scholarly journals (Journal of Intercultural Studies, Recherches Féministes, etc.)

Her Ph.D. thesis won the inaugural Best Doctoral Thesis Award in Canadian Studies, granted by the International Council for Canadian Studies. Her recent work engages with the intersecting politics of the nation and the governmentality of immigration and integration in their particular articulations around the regimes of gender and sexual normativities across the western national imaginaries with a specific focus on Quebec/Canada.

Recent publications include articles and chapters on sexual nationalism, racialized governmentality of immigration-integration, the whitening of intersectionality, non-oppressive coalitional politics, and incorporation of minority knowledges in academia. Her work have been published in various scientific journals such as Du Bois Review, Politikon, Journal of Intercultural Studies, Diogenes, International Journal of Canadian Studies, and Sociologie et sociétés. She is currently working, with co-author Patricia Hill-Collins, on a manuscript on Intersectionality with Polity Press (Key Concepts).

**Elizabeth R. Cole** is Professor of Women's Studies,

Psychology and AfroAmerican & African Studies at the University of Michigan, where she is also Associate Dean for Social Sciences in the College of Literature, Science, and the Arts. She earned her doctorate at the University of Michigan in Personality Psychology and taught at Northeastern University before joining UM in 2000. She served as chair of the Women's Studies Department between 2010 and 2014. She is a fellow of the Society for the Psychological

Study of Social Issues, and a consulting editor for Psychology of Women's Quarterly. Her scholarship aims to bring feminist theory on intersectionality to social science research on race and gender identities. Her current project examines young Black women's experiences of gender, sexuality and the body.

**Kimberlé Crenshaw**, Professor of Law at UCLA and

Columbia Law School, is a leading authority on Civil Rights, Black feminist legal theory, and race, racism and the law. She is the founding coordinator of the Critical Race Theory Workshop, and co-editor of the volume, Critical Race Theory: Key Documents That Shaped the Movement. Crenshaw's groundbreaking work on "Intersectionality" has traveled globally and was influential in the drafting of the equality clause in the South African Constitution.

In 1996, Crenshaw co-founded the African American Policy Forum, a gender/racial justice legal thinktank, which houses a variety of projects designed to deliver research-



# Presidential Session

based strategies to better advance social inclusion. In 2011, Crenshaw founded the Center for Intersectionality & Social Policy Studies at Columbia Law School, which aims to foster critical examination of how social structures and related identity categories such as gender, race, and class interact on multiple levels, resulting in social inequality.

**Vivian M. May**



NWSA President, is Director of the Humanities Center and Associate Professor of Women's & Gender Studies at Syracuse University. She has published widely on Black feminist intellectual histories, intersectionality, and feminist theory and literature. She has also published two books: the first, *Anna Julia Cooper, Visionary Black Feminist* (Routledge, 2007), shows how Cooper deserves a much wider audience for her innovative and often daring contributions to a Black feminist public sphere. Her most recent book, *Pursuing Intersectionality, Unsettling Dominant Imaginaries* (Routledge, 2015), demonstrates how often intersectionality is resisted, misunderstood, and misapplied and pushes for more meaningful engagement with intersectionality's radical ideas, histories, and justice orientations.

Moderator **Beverly Guy-Sheftall, Ph.D.** is founding

director of the Women's Research and Resource Center (since 1981) and Anna Julia Cooper Professor of Women's Studies at Spelman College. She was for many years an adjunct professor at Emory University's Institute for Women's Studies where she taught graduate courses in their doctoral program.

At the age of sixteen, Guy-Sheftall entered Spelman College where she majored in English and minored in secondary education. After graduation

with honors, she attended Wellesley College for a fifth year of study in English. After a year at Wellesley, she entered Atlanta University to pursue a master's degree in English. Her thesis was entitled "Faulkner's Treatment of Women in His Major Novels." A year later Guy-Sheftall began her first teaching job in the Department of English at Alabama State University in Montgomery, Alabama. In 1971 she returned to her alma mater, Spelman College, and joined the English Department.



# Acknowledgments and Awards

## Program Co-Chairs

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

## Program Committee, NWSA 2015

**DEBILITY/VULNERABILITY:** **Lisa Diedrich**, Stony Brook University  
**INSTITUTIONS/CONTAINMENTS:** **Elora Chowdhury**, University of Massachusetts, Boston  
**AFFECT/EROS:** **Laura Perez**, University of California, Berkeley  
**DISTORTION/DISPOSSESSION:** **Treva Lindsey**, The Ohio State University

## Women of Color Leadership Project Co-Chairs

**Shaeeda Mensah**, Penn State University  
**Erica Williams**, Spelman College

## Pre-Conference Chairs

**PROGRAM ADMINISTRATION AND DEVELOPMENT**  
**Ann Burnett**, North Dakota State University  
**LeeRay Costa**, Hollins University

## WOMEN'S CENTERS

**Susannah Bartlow**, Pathfinders  
**Jamie L. Huber Ward**, Saint Louis University

## Women's Centers Awards Committee

**Amanda Griffin Lisenmeyer**, University of Colorado, Boulder  
**Alicia Hahn Murphy**, West Chester University

## Travel Grant Awards Committee

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

## NWSA Graduate Scholarship Committee

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

## Lesbian Caucus Scholarship Committee

**Jaime Cantrell**, The University of Mississippi (Chair)  
**Stephanie Krassenstein**, Indiana State University  
**La Shonda Mims**, Towson University

## Sara A. Whaley Book Prize Committee

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

## Gloria E. Anzaldua Book Prize Committee

**Janell Hobson**, University at Albany, State University of New York (Chair)  
**Keisha-Khan Y. Perry**, Brown University  
**Rebecca Wanzo**, Washington University in St. Louis

## NWSA/University of Illinois Press

### First Book Prize Committee

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



# Acknowledgments and Awards

## 2015 NWSA Graduate Scholarship

This year, the Committee has unanimously decided to put forward Elizabeth Verklan (University of Arizona) for the NWSA Graduate Scholarship, and provide Honorable Mention to Krystal Cleary (Indiana University) and Cristina Perez (University of Maryland).

The Committee thought all three projects fresh, provocative and compelling. Their works also fit the mission of the NWSA as they are transnational, intersectional, and comparative.

## 2015 NWSA Graduate Scholarship Recipient

**Elizabeth Verklan**, University of Arizona

**DISSERTATION TITLE:** "Objects of Desire: Feminist Inquiry, Transnational Feminism, and Global Fashion"

Verklan's project, *Objects of Desire: Feminist Inquiry, Transnational Feminism, & Global Fashion*, "promises to fundamentally change the way that we think about feminist knowledge production in relation to the fashion industry (from the making of clothes, to the modeling of clothes, to the transnational feminist critiques of the global assembly line, to our consumption of clothes). Building on, and extending, the rich body of transnational feminist scholarship about globalization and factory work, Verklan examines not only the feminized labor comprising every level of the fashion industry but, metacritically, she analyzes the feminist knowledge production about that very industry and asks difficult questions about that knowledge."

## 2015 NWSA Graduate Scholarship Honorable Mentions

**Krystal Cleary**, Indiana University

**DISSERTATION TITLE:** Mainstream Sideshow: Disability and Freak Discourse in Popular Culture

Cleary's dissertation, *Mainstream Sideshow: Disability & Freak Discourse in Popular Culture*, is "an incisive investigation that blends the fields of sexuality studies, gender studies, and disability theory. She engages with the newly emerging field of disability theory to show that the process of enfacement or forms of embodiment that carry discernible markers of non-normativity—are discursive constructions."

**Cristina Perez**, University of Maryland

**DISSERTATION TITLE:** "Bodies on the Line: Violence, Disposable Subjects, and the Border Industrial Complex"

Perez's dissertation, *Bodies on the Line: Violence, Disposable Subjects, and the Border Industrial Complex*, "examines the ways in which bodies are made, translated, and stigmatized through various acts of border crossing. The work examines the physical and epistemic violence that has to be performed at the border in order to maintain notions of il/legality for crossing and policing subjects. Her scholarship is poised to significantly expand our understandings of the ways in which border crossings are gendered acts."

## NWSA Lesbian Caucus Award

**M. Prince**, University of Maryland, College Park

**DISSERTATION TITLE:** Collective Difference: Masculine of Center Cultural Production and Performance

## NWSA Women's Center Committee Award

**EMERGING LEADER**

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

**FOUNDER'S**

**Jane Olsen**, St. Cloud State University

**LIFETIME ACHIEVEMENT**

**Jane Goetsch**, Miami University

**OUTSTANDING ACHIEVEMENT**

**Jessica Myers**, University of Maryland Baltimore County

## Gloria. E. Anzaldúa Book Prize

**Kimberly Kay Hoang**, University of Chicago

*Dealing in Desire: Asian Ascendancy, Western Decline, and the Hidden Currencies of Global Sex Work* (University of California Press, 2015)

Kimberly Kay Hoang's *Dealing in Desire: Asian Ascendancy, Western Decline, and the Hidden Currencies of Global Sex Work* (UC Press, 2015) for its clear and eloquent writing and sharp and balanced theoretical and methodological frameworks that contextualize Vietnam's sex industry in global and local perspectives. Her attention to intersectionality and transnationality, as well as the changing global economies of Asia and the "West" add various layers and nuances to the dynamics of sex work beyond arguments of agency and choice. This work will have a significant impact on diverse fields, such as sociology, anthropology, and of course women's, gender, and sexuality studies. It also adds important new perspectives that impact on scholars and activists engaging the local and international politics of sex work and sex workers' rights.

## Gloria. E. Anzaldúa Book Prize Honorable Mention

**Richa Nagar**, University of Minnesota

*Muddying the Waters: Coauthoring Feminisms across Scholarship and Activism* (University of Illinois Press, 2014)

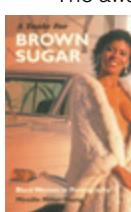
We would also like to recognize Richa Nagar's *Muddying the Waters: Coauthoring Feminisms across Scholarship and Activism* (UI Press, 2014) as an honorable mention since it addresses important issues of transnational feminist alliances and praxis, the struggles over translation, and power differentials in scholarly and activist work and coalitions.

## Sara A. Whaley Book Prize

**Mireille Miller-Young**, University of California, Santa Barbara

*A Taste for Brown Sugar: Black Women in Pornography* (Duke University Press, 2014)

The award committee selected Mireille Miller-Young's *A Taste for Brown Sugar: Black Women in Pornography* (Duke University Press, 2014) for the NWSA 2015 Sara A. Whaley Book Prize. In *A Taste for Brown Sugar*, Miller-Young details Black women's participation in the porn industry, highlighting everyday acts of resistance and arguing that issues of representation are profoundly linked to issues of labor. The book is eloquently written and thoroughly researched. It makes an important contribution to the existing scholarship on sex work, addressing women and labor from a complex, thoughtful intersectional perspective. We also feel it deserves to be recognized for the significant interventions it makes into discourses about Black women's sexuality.



# Gender Studies from Duke University Press Journals



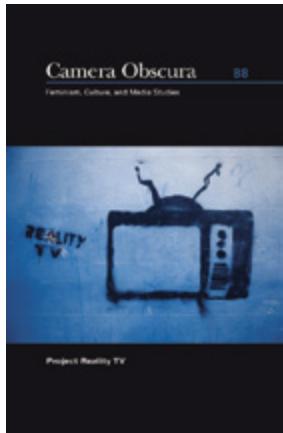
## TSQ: Transgender Studies Quarterly

Paisley Currah and Susan Stryker, editors

### Subscriptions

Individuals: \$45 | Students: \$28 | Single issues: \$12

[dukeupress.edu/tsq](http://dukeupress.edu/tsq)



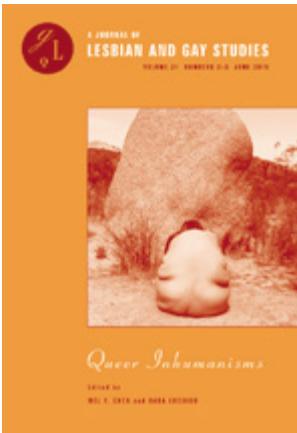
## GLQ: A Journal of Lesbian and Gay Studies

Elizabeth Freeman and Marcia Ochoa, editors

### Subscriptions

Individuals: \$40 | Students: \$25 | Single issues: \$12

[dukeupress.edu/glq](http://dukeupress.edu/glq)



## differences: A Journal of Feminist Cultural Studies

Elizabeth Weed and Ellen Rooney, editors

### Subscriptions

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

[dukeupress.edu/differences](http://dukeupress.edu/differences)

## Journal of Middle East Women's Studies

Frances Hasso, miriam cooke, and Banu Gökarıksel, editors

### Subscriptions

Individuals and professors: \$75 | Digital only: \$55

Retirees, independent scholars, and individuals in low-income nations: \$50 | Digital only: \$30

Students and activists: \$35 | Digital only: \$15

[dukeupress.edu/jmews](http://dukeupress.edu/jmews)

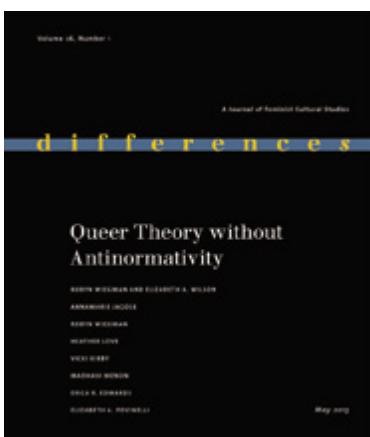
## Camera Obscura

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

### Subscriptions

Individuals: \$30 | Students: \$20 | Single issues: \$12

[dukeupress.edu/cameraobscura](http://dukeupress.edu/cameraobscura)



Our journals program is growing, and we are seeking new publishing partnerships. For more information, please contact Erich Staib at [erich.staib@dukeupress.edu](mailto:erich.staib@dukeupress.edu).

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

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

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

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

Nupur Chaudhuri was present at the first national conference, where she recalls "many American women of color and other long time U.S. residents were 'congratulated' by

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

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

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

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



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



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# NWSA Receptions and Events

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

## FRIDAY, NOVEMBER 13

### Shabbat

**5:00 PM–6:30 PM**

Hilton Milwaukee Oak

Annual Jewish Caucus Shabbat led by Rabbi Elizabeth Goldstein.

### Graduate Student Reception

**5:30 PM–6:30 PM**

Hilton Milwaukee Juneau

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

### NWSA Welcome Reception

**9:00 PM–10:30 PM**

Wisconsin Center Ballroom Prefunction

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



## SATURDAY, NOVEMBER 14

### MA/PhD Reception

**4:30 PM–6:00 PM**

Hilton Milwaukee Crystal Ballroom

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

### Women of Color Caucus Networking Reception

**5:30 PM–6:30 PM**

Hilton Milwaukee Regency Ballroom

This reception is sponsored by the Women of Color Caucus.

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

**6:30 PM–8:30 PM**

Hilton Milwaukee Regency Ballroom

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

### Wisconsin Women's & Gender Studies Consortium Social

**6:00 PM–7:00 PM**

Hilton Milwaukee Juneau

The Women's and Gender Studies Consortium offers faculty, staff, students, and activists with connection to the University of Wisconsin System schools and institutions a chance to find each other and reconnect.

### Jewish Caucus Reception

**6:00 PM–7:00 PM**

Hilton Milwaukee MacArthur

This reception is hosted by the Jewish Caucus.

# Exhibit Hall Overview

Check out the latest titles in women's studies, learn about publishing, and strike up a conversation with organizations offering potential speakers, resources, and partnership opportunities. Visit the NWSA Exhibit Hall located in the Wisconsin Center, Ballroom AB.

## Exhibit Hall Hours

Friday, November 13: 9:00 AM–7:00 PM

Saturday, November 14: 9:00 AM–6:00 PM

Sunday, November 15: 9:00 AM–12 NOON

## Exhibit Hall Reception Schedule

### FRIDAY, NOVEMBER 13

#### 3:00 PM–4:00 PM

SUNY Press Booth 220/222 featuring Huma Ahmed-Ghosh, Donna Johnson, Carol Mason, and Danielle Poe

#### 4:00 PM–5:00 PM

University of Illinois Press Booth 221/223 celebrates the 25th volume year of their journal, *Feminist Teacher*

### SATURDAY, NOVEMBER 14

#### 3:00 PM–4:00 PM

Routledge Booth 123 featuring Vivian M. May  
Pursuing Intersectionality, Unsettling Dominant Imaginaries

#### 3:00 PM–4:00 PM

McFarland, Booth 115 featuring Munira Charania  
Will The Real Pakistani Woman Please Stand Up?  
Empire, Visual Culture, and The Brown Female Body

#### 3:00 PM–4:00 PM

SUNY Press Booth 220/222 Celebration for  
This Bridge Called My Back

#### 4:00 PM–5:00 PM

University of Illinois Press booth 221/223 featuring  
Theresa Delgadillo Latina Lives in Milwaukee

#### 5:00 PM–7:00 PM

Prefunction area, Soapbox Inc. featuring  
Gloria Steinem My Life on the Road



## Exhibitors

103	Seal Press	220/222	SUNY Press
105	Feminist Studies	221/223	University of Illinois Press
109	NYU Press	302	Women's Spirituality Graduate Program, CIS
111	Soapbox: The Feminist Foundation	303	Association Book Exhibit
115	McFarland	304	Revela Press
117	Duke University Press	305	Journeys in Film
121	Ms In the Classroom/Feminist Majority Foundation	307	Feminists Against Academic Discrimination
123	Routledge	308	Wiki Education Foundation
202	Oxford University Press	309	Women's Press
203	Media Education Foundation	310	Women's Media Center
204	Haymarket Books	311	Rutgers University Press
205	Bitch Media	314	Alexander Press
206	Beacon Press	313/315/317	The Scholars Choice
209	Inanna Publications	316	Earth Wisdom
210	Northwestern University Press	319	Civil Liberties and Public Policy, Hampshire College
211	The Association of Canadian Publishers	321	Art of Abortion Care
214	Palgrave MacMillan	322	African American Policy Forum
215	University of Wisconsin Women's and Gender Studies Consortium	323	Fatal Decision: Edith Cavell WWI Nurse
216	University of Chicago Press	325	The Foundation International/Neriah House
217	Gender and Women's Studies Librarian Wisconsin		

# Conference Services

## Registration

### Pre-Conference Registration

The PAD, WCC, and WoCLP pre-conferences take place on Thursday, November 12. Registration is required to attend the PAD and WCC pre-conference sessions and the pre-conference lunch. The Women of Color Leadership Project (WoCLP) is a pre-conference for pre-selected applicants only. Pre-registered attendees can pick up conference name badges and programs at the registration area. PAD and WCC registration will also be available on site. The Pre-Conference Registration desk will be located at the Hilton Milwaukee City Center, 4th Floor.

### General Conference Registration

Registration is required to attend general conference sessions, including the keynote and plenary sessions. Pre-registered attendees can pick up conference name badges and programs at the registration desk. General Conference registration will also be available on site. General Conference Registration will be located at the Wisconsin Center, first floor. Please note general conference registration is required to attend conference sessions. Last minute changes to the program will be listed on the conference bulletin board and in the conference mobile app.

### Registration Hours

Thursday November 12

7:00 AM–4:00 PM

Hilton Milwaukee Fourth Floor Foyer

Friday November 13

7:00 AM–6:00 PM

Wisconsin Center First Floor East Foyer

Saturday November 14

7:00 AM–5:00 PM

Wisconsin Center First Floor East Foyer

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

## Child Care

Your Event Sitters, LLC (YES), a licensed and bonded child-care service, which provided care at the NWSA 2013 conference in Cincinnati and the 2014 conference in Puerto Rico, will be returning to the NWSA annual conference to provide onsite child care for those who have pre-registered and pre-paid.

## Maternal Care Room

A private room is available for pumping, breast feeding, or other activities for those who prefer privacy.

## Gender Neutral Restrooms

Restrooms in areas contracted by NWSA in the Wisconsin Center and the Hilton Milwaukee Center will be Gender Neutral. Restrooms are located on the map with the symbol GN.

## Accessibility

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

## Ask a Leader!

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



# Constituent Group Meetings

## Thursday

Time	Room	
1:00 PM-2:15 PM	Wright A	PAD Business Meeting
2:30 PM-3:45 PM	Miller	CIC Business Meeting
4:00 PM-5:15 PM	Walker	WCC Business Meeting

## Friday

Time	Room	
7:30 AM-8:30 AM	Oak	NWSA Constituency Group Chair Leadership Meeting
9:30 AM-10:45 AM	Miller	Indigenous Peoples Interest Group Business Meeting
9:30 AM-10:45 AM	Pabst	Undergraduate Student Caucus Business Meeting
9:30 AM-10:45 AM	Walker	Contingent Faculty Interest Group Business Meeting
11:00 AM-12:15 PM	Miller	Iota Iota Iota Honor Society Business Meeting
11:00 AM-12:15 PM	Pabst	Fat Studies Interest Group Business Meeting
11:00 AM-12:15 PM	Walker	Lesbian Caucus Business Meeting
3:00 PM-4:15 PM	Miller	Librarians Task Force Business Meeting
3:00 PM-4:15 PM	Pabst	Reproductive Justice Interest Group Business Meeting
3:00 PM-4:15 PM	Walker	Girls and Girls' Studies Caucus Business Meeting
4:30 PM-5:45 PM	Miller	Feminist Mothering Business Meeting
4:30 PM-5:45 PM	Pabst	New England Women's Studies Association Business Meeting
4:30 PM-5:45 PM	Walker	Feminist Masculinities Interest Group Business Meeting

## Saturday

Time	Room	
8:00 AM-9:15 AM	Miller	Feminism and Activism Interest Group Business Meeting
8:00 AM-9:15 AM	Pabst	Distance Education Task Force Business Meeting
8:00 AM-9:15 AM	Walker	South Asian Feminist Caucus Business Meeting
9:30 AM-10:45 AM	Miller	International Task Force Business Meeting
9:30 AM-10:45 AM	Pabst	Graduate Student Caucus Business Meeting

9:30 AM-10:45 AM	Walker	Disability Studies Interest Group Business Meeting
11:00 AM-12:15 PM	Miller	Community College Caucus Business Meeting
11:00 AM-12:15 PM	Pabst	Anti-White Supremacy Taskforce Business Meeting
11:00 AM-12:15 PM	Walker	Jewish Caucus Business Meeting
3:00 PM-4:15 PM	Miller	Social Justice Education Task Force Business Meeting
3:00 PM-4:15 PM	Pabst	Law and Public Policy Interest Group Business Meeting
3:00 PM-4:15 PM	Walker	Trans/Gender Variant Caucus Business Meeting
4:30 PM-5:45 PM	Miller	Science and Technology Task Force Business Meeting
4:30 PM-5:45 PM	Pabst	Aging and Ageism Caucus Business Meeting
4:30 PM-5:30 PM	Regency Ballroom	Women of Color Caucus Business Meeting
4:30 PM-5:45 PM	Walker	Women's/Gender/Feminist PhD and Doctoral Student Interest Group Business Meeting

## Sunday

Time	Room	
8:00 AM-9:15 AM	Mitchell	Asexuality Studies Interest Group Business Meeting
8:00 AM-9:15 AM	Walker	Animal Studies/Animal Ethics Interest Group
8:00 AM-9:15 AM	Pabst	North American Asian Feminisms Caucus Planning Meeting
8:00 AM-9:15 AM	Miller	Publishing Feminisms Interest Group Meeting
9:30 AM-10:45 AM	Mitchell	Feminists Against Academic Discrimination Business Meeting
9:30 AM-10:45 AM	101D	Transnational Feminisms Caucus Planning Meeting
9:30 AM-10:45 AM	Miller	Third Wave Feminisms
9:30 AM-10:45 AM	Pabst	Feminist Pedagogy Business Meeting
11:00 AM-12:15 PM	Miller	Confronting Campus Sexual Assault (CCSA) Interest Group Business Meeting
11:00 AM-12:15 PM	Mitchell	Feminist Media Studies Interest Group Business Meeting
11:00 AM-12:15 PM	Pabst	Performance Studies Interest Group Business Meeting

# NWSA Member and Leader Meetings

## Membership Assembly Meeting

SATURDAY, NOVEMBER 14

12:15 PM–1:15 PM

Wisconsin Center, 102C

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 vote on recommendations and resolutions online electronically after the conference. This change, adopted by the Governing Council in June 2015, will promote democracy in the association and allow for increased member involvement.

## Delegate Assembly Meeting

SUNDAY, NOVEMBER 15

8:00 AM–9:15 AM

Wisconsin Center, 102C

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

## Governing Council Meeting

SUNDAY, NOVEMBER 15

9:15 AM–4:00 PM

Hilton Milwaukee Oak

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

## Officers

### PRESIDENT

**Vivian May**, Syracuse University

2014–2016

### VICE PRESIDENT

**Nana Osei-Kofi**, Oregon State University

2014–2016

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**Carrie Baker**, Smith College

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### TREASURER

**Diane Harriford**, Vassar College

2014–2016

## Standing Committee Representatives

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2014–2017

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**Mel Michelle Lewis**, Goucher College

2015–2018

### ETHICS, EQUITY, DIVERSITY, AND ACCESSIBILITY CHAIR

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

2015–2018

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2013–2016

**Christa Craven**, The College of Wooster

2015–2018

### WOMEN'S CENTER COMMITTEE CO-CHAIRS

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2013–2016

**Adale Sholock**, West Chester University

2013–2016

## Constituent Group Representatives

### MEMBER AT LARGE REPRESENTATIVE

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### WOMEN OF COLOR CAUCUS CO-CHAIRS

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**Lydia Kelow-Bennett**, Brown University

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Eileen Pollack

\$25.95 Hardcover

"In Eileen Pollack's vivid description of the issues facing women in science, I immediately saw the truth of what I have lived."—Carol Greider, winner of the Nobel Prize and Daniel Nathans Professor and Chair of the Department of Molecular Biology and Genetics at Johns Hopkins University

### SEX WORKERS UNITE

**A History of the Movement from Stonewall to SlutWalk**

Melinda Chateauvert

\$20.00 Paperback

"Against rescuers and abolitionists, *Sex Workers Unite* recovers the collective action and labor organizing of sex workers for better conditions, living wages, cultural freedom, and social justice."—Eileen Boris, Hull Professor of Feminist Studies, University of California Santa Barbara

### GAGA FEMINISM

**Sex, Gender, and the End of Normal**

J. Jack Halberstam

\$18.00 Paperback

"Amid Halberstam's stories about our manly-gendered world, this book gives us hope that we might move toward ever more liberated modes of living."—Sara Marcus, author of *Girls to the Front*

### HOUSEHOLD WORKERS UNITE

**The Untold Story of African American Women Who Built a Movement**

Premilla Nadasen

\$27.95 Hardcover

"A must-read for workers, activists, and historians... Nadasen brings to life the dynamic women who... inspired many movements and future generations."—Ai-jen Poo, director of the National Domestic Workers Alliance

### THE UPSTAIRS WIFE

**An Intimate History of Pakistan**

Rafia Zakaria

\$18.00 Paperback

"What a tour de force! Through the eyes of Karachi's women, the beauty and horrors and mysteries of Pakistan are laid bare."—Medea Benjamin, cofounder of Code Pink and author of *Drone Warfare*

### LIVED THROUGH THIS

**Listening to the Stories of Sexual Violence Survivors**

Anne K. Ream, Photographs by Patricia Evans

\$18.00 Paperback

"Heart-stopping, beautifully rendered stories of survivors powerfully illustrating the notion that when we tell our stories, we change the story."—Eve Ensler, author of *In the Body of the World*

### RESCUING JESUS

**How People of Color, Women, and Queer Christians are Reclaiming Evangelicalism**

Deborah Jian Lee

\$26.95 Hardcover

"One of the most important books I've read in years. Lee features the stories of women, people of color, and queer Christians stepping out of the margins to lead the Church in new and exciting directions."—Rachel Held Evans, author of *Searching for Sunday*

### THE REBELLIOUS LIFE OF MRS.

**ROSA PARKS**

**Revised Edition**

Jeanne Theoharis

\$18.00 Paperback

"*The Rebellious Life of Mrs. Rosa Parks* will undoubtedly be hailed as one of the most important scholarly contributions to civil rights history ever written."—Melissa Harris-Perry, host, MSNBC's *Melissa Harris-Perry*

### PORNLAND

**How Porn Has Hijacked Our Sexuality**

Gail Dines

\$16.00 Paperback

"Dines brilliantly exposes porn's economics, pervasiveness, and impact with scholarship as impeccable as her tone is reasonable. This book will change your life. Ignore it at your peril."—Robin Morgan

# PRE-CONFERENCE SCHEDULE



# Pre-Conference Program Administration and Development

## Pre-Conference Registration

**7:00 AM–4:00 PM**

Hilton Milwaukee  
Fourth Floor Foyer

## Child Care

**7:30 AM–5:30 PM**

Hilton Milwaukee  
Killbourne

Your Event Sitters, LLC (YES), a licensed and bonded childcare service, which provided care at the NWSA 2013 and 2014, will be returning to the NWSA annual conference to provide onsite child care for those who have pre-registered and pre-paid.

## Maternal Care Room

**7:30 AM–6:00 PM**

Hilton Milwaukee  
Schlitz

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

## Quiet Space

**7:30 AM–5:15 PM**

Hilton Milwaukee  
Founders Boardroom

## PAD002. PAD Welcome and Breakfast

**7:30 AM–8:45 AM**

Hilton Milwaukee  
Crystal Ballroom

## PAD006. PAD: Marketing our Programs in Precarious Times

**9:00 AM–10:15 AM**

Wisconsin Center  
103A (LCD)

This roundtable of seven program administrators from a range of campuses will offer concrete examples of robust marketing of WS/WGS majors, minors, and graduate certificates/degrees in a climate that is often actively hostile to the humanities in general and feminism in particular. Contextualized by research on these higher-education challenges, we will offer marketing tactics that are building our programs from within and beyond campus (including social media) and provide an opportunity to share resources. Attendees will receive a resources e-page; we will add findings from the group's conversation to share more broadly after the roundtable.

## MODERATOR

- ◆ April Lidinsky, Indiana University, South Bend

## PRESENTERS

- ◆ Alka Arora, California Institute of Integral Studies
- ◆ Janet Badia, Indiana University, Purdue University Fort Wayne
- ◆ Phyllis Thompson, East Tennessee State University
- ◆ Lauren Weis, American University
- ◆ Lisa Pellerin, Ball State University

## PAD007. PAD: Integrating and Assessing Information Literacy across the WGS Curriculum: a Faculty/Librarian Collaboration

**9:00 AM–10:15 AM**

Wisconsin Center  
103B (LCD)

WGS and library faculty will discuss pedagogical strategies for integrating and assessing information literacy into and across the core WGS curriculum—introductory course, feminist theory course, and an upper division core or capstone course. We will provide examples and guidance for fostering collaboration between the library and Women's and Gender Studies, discuss curriculum mapping for information literacy, and provide time for participants to share ideas and strategies from their prospective campus and begin the mapping process. Participants will discuss assignment design and begin the process of mapping strategies across the curriculum at their respective institutions.

## MODERATOR

- ◆ Danielle DeMuth, Grand Valley State University

## PRESENTERS

- ◆ Danielle DeMuth, Grand Valley State University
- ◆ Ayana Weekley, Grand Valley State University
- ◆ Mary O'Kelly, Grand Valley State University

## PAD008. PAD: Precarious Celebrations: Holding On and Holding Out

**9:00 AM–10:15 AM**

Hilton Milwaukee  
Wright A

We raise four sets of questions regarding "progress" in WGS. First, what counts as progress and success? Second, what and how do we "celebrate," and how does that compare with what our home institutions celebrate? Third, how might we honor and learn from the decades of struggle behind every single success? Finally, how do we both live with the precariousness of gains and keep from becoming a part of the problem, when "success" means things like "objective" tenure guidelines; measuring by university metrics; always pushing for more; trying to raise money; etc.?

## MODERATOR

- ◆ Loretta Kensinger, California State University, Fresno

## PRESENTERS

- ◆ Penny Weiss, Saint Louis University
- ◆ Janet Trapp Slagter, California State University, Fresno
- ◆ Sally Winkle, Eastern Washington University
- ◆ Catherine Raissiguier, Hunter College

# Pre-Conference Program Administration and Development

## PAD009. PAD: Creating Community: Challenges and Success Stories from Small WGST Programs

**9:00 AM–10:15 AM**

Hilton Milwaukee

Wright C

Feminism stresses the importance of engaged communities for support and sustenance. As WGST programs rely on affiliated faculty to teach our curriculum, sustaining WGST investment and creating a mutually beneficial community is a common challenge. This roundtable brings together program directors and their affiliated faculty to address how we create community in small WGST programs that do not have departmental status, designated faculty, joint appointments, or dedicated space. Panelists will lead a discussion with attendees on how they have created communities via programming, co-curricular activities, and opportunities for social engagement and connections across departments.

**MODERATOR**

- ◆ *Carla Golden, Ithaca College*

**PRESENTERS**

- ◆ *Derek Adams, Ithaca College*
- ◆ *Jenn Brandt, High Point University*
- ◆ *Alixandra Yanus, High Point University*
- ◆ *Gerise Herndon, Nebraska Wesleyan University*
- ◆ *Susan Wortmann, Nebraska Wesleyan University*

## PAD010. PAD: General Education, Women's and Gender Studies, and the Neoliberal University

**10:30 AM–11:45 AM**

Wisconsin Center

103A (LCD)

In 2014 PAD supported the creation of a research team to explore the role of Women's and Gender Studies in General Education. This team is examining literature about the goals and purposes of GE in higher education, collecting data on WGS contributions to GE, analyzing the academic and programmatic impact of participation in GE within neoliberal university structures, and making recommendations regarding WGS contributions to and influence on GE. This workshop serves as both a reporting-out of progress to date and an opportunity to contribute to the exploration of the implications of participation in this supposed mainstay of liberal education.

**PRESENTER**

- ◆ *Betsy Eudey, California State University, Stanislaus*

## PAD011. PAD: Creative Collaborations: Strategies for Moving from Precarity to Opportunity

**10:30 AM–11:45 AM**

Wisconsin Center

103B (LCD)

**PARTICIPANTS**

### *Scholarship of Engagement: County Status Report on Women*

- ◆ *Kristin J. Jacobson, Richard Stockton College, New Jersey*

This presentation outlines how students and faculty in three classes created the first Report on the Status of Women in

Atlantic County. The report, commissioned by The Atlantic County Advisory Commission on Women, is modeled after a research tool written by Misha Werschkul, Barbara Gault, and Heidi Hartmann for the Institute for Women's Policy Research. The presentation outlines the report's goals, content, and impact on Atlantic County, which currently has the nation's highest unemployment and continues to recover from Superstorm Sandy. The presentation will provide best practice strategies for programs that wish to serve their communities with similar service-learning projects.

## Feminist Digital Technologies and/in Civic Engagement

- ◆ *Brian R. Jara, Independent Scholar*

This presentation addresses innovations, challenges, and possibilities for integrating civic engagement and service learning within SPECIFIC components of the women's studies curriculum (introductory, theory, and capstone). Using the particular case of community-based, feminist, digital technologies, civic engagement projects, I discuss how women's and gender studies units might serve as model of service learning. Of particular focus will be the challenges faced when approaching feminist projects within community sites, as well as in collaboration with other institutional units, when and where there is not always a common ideological focus, nor even a familiarity with women's and gender studies.

## PAD012. PAD: Surviving Austerity: WGS at Ground Zero

**10:30 AM–11:45 AM**

Hilton Milwaukee

Wright A

What do you do to survive when you live in a state where WGS programs, departments, and consortiums are threatened by conservative politicians bent on creating fiscal emergencies to justify devastating cuts to higher education? 2015 has seen a pattern of such proposed cuts to publicly funded Universities, (Governors Walker of Wisconsin \$300M; Bruce Rauner, Illinois, \$387M; Bobby Jindal, Louisiana \$400M) (1). This roundtable, made up of representatives of public two-year, comprehensive and research universities, will discuss the consequences of this move toward privatizing higher education for Gender and Women's Studies programs.

**MODERATOR**

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

**PRESENTERS**

- ◆ *Deb Hoskins, University of Wisconsin, La Crosse*
- ◆ *Amy Reddinger, University of Wisconsin, Stevens Point*
- ◆ *Asha Sen, University of Wisconsin, Eau Claire*
- ◆ *Ellie Christine Schemenauer, University of Wisconsin, Whitewater*
- ◆ *Glenda Jones, University of Wisconsin, Stout*
- ◆ *Andrea Westlund, University of Wisconsin, Milwaukee*
- ◆ *Kathy Miller-Dillon, University of Wisconsin, Milwaukee*
- ◆ *Rebecca Stephens, UW-Stevens Point*
- ◆ *Diane Detournay, University of Wisconsin, Eau Claire*

## PAD013. PAD: Working with Invisible Disabilities

**10:30 AM–11:45 AM**

Hilton Milwaukee

Wright C

This roundtable joins WGS faculty/administrators from various types of disciplinary/professional backgrounds to discuss

# Pre-Conference Program Administration and Development

challenges and practical perspectives on the effects of invisible disabilities in our programs and on us. Among topics to address are: how to respond to various challenges (e.g., chronic “invisible” physical issues, such as immune system conditions, exhaustion, illness in one’s families); managing life-work balances (e.g., in advising or negotiating around issues of self-care and professional boundaries); how to manage our own similar challenges, when they arise; curricular issues and outcomes (e.g., how standard academic models affect students with invisible disabilities); confidentiality and barriers to self-disclosure.

## MODERATOR

- ◆ Holly Laird, University of Tulsa

## PRESENTERS

- ◆ Gloria Jones-Johnson, Iowa State University
- ◆ Deanna Barthlow-Potkanowicz, Bluffton University
- ◆ Lisa Carol Wilson, University of Tulsa
- ◆ Margaret Diane Stetz, University of Delaware
- ◆ Jan Wilson, University of Tulsa

## PAD014. Pre-Conference Lunch

**11:45 AM–1:00 PM**

Hilton Milwaukee  
Crystal Ballroom

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

## PAD015. PAD Business Meeting

**1:00 PM–2:15 PM**

Hilton Milwaukee  
Wright A

## PAD016. PAD: Strategic Initiatives in a Time of Precarity: Co-Curricular Approaches to Women’s Leadership and Civic Engagement

**2:30 PM–3:45 PM**

Wisconsin Center  
103A (LCD)

This workshop will address ways in which Women’s and Gender Studies programs can partner with existing campus and national organizations in order to offer interdisciplinary programming in the areas of women’s leadership and civic engagement. Facilitators will offer a plan for starting women’s leadership initiatives on campus, provide student testimonials and assessment results, and engage participants in hands-on activities that participants can then bring back to their own campuses.

## MODERATOR

- ◆ Jenn Brandt, High Point University

## PRESENTER

- ◆ Jenn Brandt, High Point University
- ◆ Alixandra Yanus, High Point University

## CIC Business Meeting

**2:30 PM–3:45 PM**

Hilton Milwaukee  
Miller

## PAD017. PAD: WGS and STEM Faculty Working Together to ADVANCE Institutional Transformation

**2:30 PM–3:45 PM**

Wisconsin Center  
103B (LCD)

The National Science Foundation’s ADVANCE Institutional Transformation grant offers an important opportunity for WGS faculty to collaborate with STEM colleagues to effect institutional change for women, across their differences, in academic STEM careers. This workshop will provide an overview of our ADVANCE project and proposal process and will explore how WGS and STEM faculty can collaborate to develop and implement ADVANCE projects on their campuses.

## MODERATOR

- ◆ Susan Shaw, Oregon State University

## PRESENTERS

- ◆ Michelle Bothwell, Oregon State University
- ◆ Tuba Ozkan-Haller, Oregon State University
- ◆ Nana Osei-Kofi, Oregon State University
- ◆ Susan Shaw, Oregon State University

## PAD018. PAD: Danger Zones: Trigger Warnings and the Precarity of Speech in the Feminist Classroom

**2:30 PM–3:45 PM**

Hilton Milwaukee  
Wright A

This roundtable will address recent debates in and outside of academia about the “trigger warning” and what it portends from an institutional perspective for the feminist classroom. Central to these debates is the precarity of speech itself, both in its relationship to endangered ideas and as a potential tool of violence and oppression. The roundtable participants, all WGS chairs and directors, will comment briefly on their own institutional experiences with trigger warnings, opening the discussion to considerations of “dangerous” and protected speech in the feminist classroom.

## MODERATOR

- ◆ Denise Witzig, Saint Mary’s College, California

## PRESENTERS

- ◆ Christa Craven, College of Wooster
- ◆ Lisa Day, Eastern Kentucky University
- ◆ Jacqueline Goodman, Eastern Michigan University
- ◆ Gloria Jones-Johnson, Iowa State University
- ◆ Gerakina Arlene Sgoutas, Metropolitan State University, Denver

# Pre-Conference Program Administration and Development

## PAD019. PAD: Threshold Concepts in Women's and Gender Studies: A Tool for Teaching, Assessment, and Program Development

2:30 PM–3:45 PM

Hilton Milwaukee  
Wright C

This roundtable will explore the value of the threshold concepts approach to teaching the introductory WAGS course, both at the level of individual courses and at the program level. Roundtable participants are interested in both how and why this approach can be an aid to teaching and facilitate deeper student learning, as well as how using this approach can serve as a program-building tool. This roundtable will include the co-authors of a 2015 text for use in the introductory course as well as three instructors from different institutions who have used the text in their classrooms.

**MODERATOR**

- ◆ *Christie Launius, University of Wisconsin, Oshkosh*

**PRESENTERS**

- ◆ *Christie Launius, University of Wisconsin, Oshkosh*
- ◆ *Holly Jean Hassel, University of Wisconsin, Marathon County*
- ◆ *Susan Rensing, University of Wisconsin, Oshkosh*
- ◆ *Ann Mattis, University of Wisconsin, Sheboygan*
- ◆ *Rebecca Stephens, University of Wisconsin, Stevens Point*

## PAD020. PAD: Intro to WS/WGS/WGSS: The Evolution of the “Gateway” Course

4:00 PM–5:15 PM

Wisconsin Center  
103A (LCD)

This roundtable brings together over 100 years of experience teaching the Intro to WS/WGS/WGSS course. Participants from large public institutions to small liberal arts colleges will reflect on where we've been and how we have arrived at the courses we offer today. Inherent in this discussion is a look at the evolution of the discipline as well as the evolution of theoretical and applied core concepts. Rationales, learning objectives, and syllabi for the Intro course and assessment practices will be shared.

**MODERATOR**

- ◆ *Jennifer Scanlon, Bowdoin College*

**PRESENTERS**

- ◆ *Tamara Berg, Winona State University*
- ◆ *Mary A. Armstrong, Lafayette College*
- ◆ *Carole McCann, University of Maryland, Baltimore County*
- ◆ *TJ Boisseau, Purdue University*
- ◆ *Wendy Kolmar, Drew University*

## PAD021. PAD: Using Digital Technologies for Program and Curriculum Development

4:00 PM–5:15 PM

Wisconsin Center  
103B (LCD)

How can digital technologies help your program? Participants in this workshop will learn about recent efforts to integrate Digital

Humanities projects into the Women's and Gender Studies program at Edgewood College. Digital technologies are part of the everyday lives of our students, and are increasingly a central force for feminist activism. They are also frequently under-examined by our students. Examples of recent student projects will be provided and workshop participants will have the opportunity to engage with those projects and explore how digital technologies can be incorporated at the program level.

**MODERATOR**

- ◆ *Ginna Husting, Boise State University*

**PRESENTERS**

- ◆ *Lisa King, Edgewood College*
- ◆ *Lauren J. Lacey, Edgewood College*
- ◆ *Ashley Byock, Edgewood College*

## PAD022. PAD: Directors Workshop

4:00 PM–5:15 PM

Hilton Milwaukee  
Wright A

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

**MODERATOR**

- ◆ *Susan Shaw, Oregon State University*

**PRESENTERS**

- ◆ *Maria Bevacqua, Minnesota State University*
- ◆ *Jill M. Adams, Jefferson Community & Technical College*
- ◆ *Alison Piepmeier, College of Charleston*
- ◆ *Susan Shaw, Oregon State University*
- ◆ *Yi-Chun Tricia Lin, Southern Connecticut State University*

## PAD023. PAD: Precarious Pedagogy and the Rhetoric of Choice: Teaching Sensitive and Politically Charged Topics in Women, Gender, and Sexuality Studies

4:00 PM–5:15 PM

Hilton Milwaukee  
Wright C

The Women, Gender, and Sexuality Studies (WGS) classroom can be a progressive space for knowledge growth. Yet many WGS faculty struggle with teaching sensitive, sometimes precarious topics such as abortion and sexual identity, fearing controversy in the classroom can polarize learners and call up ideological positions seemingly too entrenched for productive academic inquiry. Building upon the conference theme "Precarity," this workshop considers how to engage diverse perspectives in the WGS classroom, focusing on strategies to invite learners into contested spaces of feminist knowledge.

**MODERATOR**

- ◆ *Barbara LeSavoy, The College at Brockport*

**PRESENTERS**

- ◆ *Angela Clark-Taylor, University of Redlands*
- ◆ *Jill Swiencicki, St. John Fisher College*

# Pre-Conference Women's Centers Committee

## WCC001. WCC Welcome and Breakfast

**7:30 AM–8:45 AM**

Hilton Milwaukee  
Regency Ballroom

## WCC002. WCC: Photovoice as Tool to Foster Inclusion & Innovation in Organizational Development: Stories from the Women's Center

**9:00 AM–10:15 AM**

Wisconsin Center  
102A (LCD)

The aim of this workshop is to introduce photovoice as a way to assess organizational needs, concerns, and goals. Facilitators will present a recent project conducted at our university's women's center. We will discuss our project's goals, strengths, and limitations. Attendees will learn how to implement photovoice as an action research methodology, discuss ethical considerations, and reflect on how photovoice can be used as a tool to develop inclusive and innovative organizations.

### PRESENTERS

- ◆ Amy Howton, University of Cincinnati
- ◆ Talia Tuesta, University of Cincinnati

## WCC003. WCC: Solidarity Is For All: Women's Centers Serving Women of Color

**9:00 AM–10:15 AM**

Wisconsin Center  
102B (LCD)

Women's centers offer opportunities for reflection, discussion, and action around identity, privilege, and oppression. Women of color often feel these centers don't represent their interests and needs. In planning engaging programs that produce positive change for all women, we must continually improve our efforts to understand and address the complex interrelationships of gender, class, race, and ethnicity (Yuval-Davis, 2006). This is critical for creating inclusive educational experiences for women students of color. This workshop examines challenges and successes of developing broad and inclusive woman-centered programs and services on a demographically homogenous college campus.

### PRESENTERS

- ◆ Bekah Miller MacPhee, University of Idaho
- ◆ Lysa Salsbury, University of Idaho

## WCC004. WCC: Theory to Practice in Campus Based Women's and Gender Centers: Mapping and Measuring Outcomes

**9:00 AM–10:15 AM**

Hilton Milwaukee  
Walker

### MODERATOR

- ◆ Susan Marine, Merrimack College

### Creating Agents of Change: Documenting Women's Center Student Intern Outcomes

- ◆ Susan Marine, Merrimack College

Students participation in women's centers as para-professionals are often the lifeblood of the activism, education, and resistance happening in these spaces (Marine, in press). This qualitative study of eleven current and former women's center interns at an elite liberal arts college in the northeast provides important foundational understanding for how such centers 1) support feminist identity development (Marine and Lewis, 2014), 2) create pathways for student engagement (Kuh, Kinzie, and Whitt, 2005), and 3) foster anti-racist perspectives.

## Intersectionality at Work: Negotiating Identities within the Women's Center

- ◆ Amber L. Vlasnik, The Ohio State University

The staffs of women's/gender centers are important actors of coalition and resistance within the academy. To accomplish their professional goals and serve the missions of their centers, staff members must negotiate their own identities—individually and in relationship to others—in their work. This paper explores early findings from a phenomenological study about how women's center employees negotiate their race and ethnicity in their complex women's center roles. Focusing on race and ethnicity as an acknowledgement that intersectional work "sometimes requires contingent, race-only methods for antiracist results" (Luft, 2009, p. 100), the paper offers new perspectives for theory and practice.

## Reflexivity as a Tool for Conscious Intersectional Practices in Women's Centers

- ◆ Jennifer Smith, Pacific Lutheran University

Intersectionality—while identified as a threshold concept in Women's and Gender Studies (Launius & Hassel, 2014)—occupies a complex place within the discipline and is often unevenly engaged (May, 2012). Similarly, reflexivity is a central methodological tool in the discipline, but it too receives uneven application (Hesse-Biber & Piatelli, 2007). Yet, both are essential to uncovering the exercise of power. This paper argues that an intentional integration of reflexive practices into Women's Center programming and training is essential to fostering greater complexity and consistency in how intersectionality is engaged by such spaces and shares strategies for fostering authentic inclusion while mitigating exclusions.

## WCC005. WCC: Beyond Violence Prevention 101

**10:30 AM–11:45 AM**

Wisconsin Center  
102B (LCD)

We all know about Bystander Intervention as a prevention strategy on our campuses. But what else should be included in a comprehensive approach to sexual assault prevention, reflecting intersectionality and addressing rape culture? This interactive session will present five additional workshops that go beyond "Prevention 101". Topics include: LGBTQ inclusivity, culturally tailored/relevant workshops for specific populations, intersections of violence, sex-positive approach to consent, and deconstructing rape culture. We will discuss the unique role women's centers have in ensuring an inclusive, social justice-based framework for violence prevention. There will be ample time for discussion.

### PRESENTER

- ◆ Linda Stewart Kroon, University of Iowa

## WCC006. WCC: Program Assessment as a Strategy for Moving from Institutional Precarity to Renewed Commitment for Gender Equity: A Case Study of a Women's Center Program Review

# Pre-Conference Women's Centers Committee

**10:30 AM–11:45 AM**

**Hilton Milwaukee  
Mitchell**

In the midst of significant institutionalized precarity, a women's center at a large, public research institution successfully created an opportunity for reflection and strategic action by engaging the campus community in an external program review. This session shares the program review process as a proposed best practice for program evaluation and strategic action in resisting institutional precarity. We will review the process, findings, and ethical considerations. The session explores what opportunities and challenges for positive, organizational change were inherent to the review process, and whether a program review can serve as an effective strategy of resistance to institutional precarity.

**MODERATOR**

- ◆ *Talia Tuesta, University of Cincinnati*

**PRESENTERS**

- ◆ *Amy Howton, University of Cincinnati*
- ◆ *Tamika Odum, University of Cincinnati, Blue Ash*
- ◆ *Talia Tuesta, University of Cincinnati*
- ◆ *Amber L. Vlasnik, The Ohio State University*

## WCC007. WCC: Caring as an Act of Survival

**10:30 AM–11:45 AM**

**Hilton Milwaukee  
Walker**

Historically, Women's Center and Women's/Gender Studies programs have been viewed as sites of caring within bureaucratic institutions. Women's Center staff and WGS faculty (and feminists in general, as the Audre Lorde quote alludes to) have not, however, been good at performing self care. This roundtable will investigate the history of feminism and self care, looking in particular at the ways self-care as both a personal and institutional priority disrupts "neoliberal ideals of labor, productivity, capacity," the gendered nature of caring and its subsequent devaluing, along with practical tips for individuals and supervisors on how to practice effective self care.

**MODERATOR**

- ◆ *Brenda Bethman, University of Missouri, Kansas City*

**PRESENTER**

- ◆ *Lysa Salsbury, University of Idaho*

## WCC008. WCC All Knowledge Share

**1:00 PM–2:15 PM**

**Hilton Milwaukee  
Regency Ballroom**

## WCC009. WCC: Who Needs the Center? Best Practices for Inclusion at Women's and Gender Centers

**2:30 PM–3:45 PM**

**Wisconsin Center  
102B (LCD)**

This roundtable brings together new and experienced directors of women's and gender centers from six public and private institutions to discuss ways to include constituencies who are often left out of the programming provided by such centers (men, women

of color, trans women). By sharing questions and experiences, this roundtable will consider ways to make women's and gender centers more effective at ensuring intersectional gender equity.

**MODERATOR**

- ◆ *Amber L. Vlasnik, The Ohio State University*

**PRESENTERS**

- ◆ *Rory Dicker, Vanderbilt University*
- ◆ *Karlyn Crowley, St. Norbert College*
- ◆ *Brenda Bethman, University of Missouri, Kansas City*
- ◆ *Brian Riedel, Rice University*
- ◆ *Amada Sandoval, Princeton University*
- ◆ *Renee Redd, Independent Scholar*

## WCC010. WCC: In the Name of Civility: Democratic Dialogue an Women Center Public Health Activisms

**2:30 PM–3:45 PM**

**Hilton Milwaukee  
Walker**

Butler (1997) suggests, "All speech is not free. Power inequities...ensure that all voices do not carry the same weight." What rationales are deployed for the 'public good' regarding gender and health? Applying 'democratic dialogue' to women centers' activism on reproductive justice, body image, interpersonal violence, and other health issues, we navigate how hierarchies in the academy impact polity, gendered activism, and gatekeeping. We negotiate borders of civil discourse, asserting that discursive spaces form containments with material consequences. Moving through, within, and across normative institutional practice, how are our conversations, bodies, and the body politic shaped and understood?

**PRESENTERS**

- ◆ *Lamea Shaaban-Magana, University of Alabama*
- ◆ *Wanda Burton, University of Alabama*

## WCC011. WCC Networking Session 2

**4:00 PM–5:15 PM**

**Wisconsin Center  
102A (LCD)**

## WCC012. WCC Networking Session 3

**4:00 PM–5:15 PM**

**Wisconsin Center  
102B (LCD)**

## WCC013. WCC Networking Session 1

**4:00 PM–5:15 PM**

**Hilton Milwaukee  
Mitchell**

## WCC014. WCC Business Meeting

**4:00 PM–5:15 PM**

**Hilton Milwaukee  
Walker**

# Pre-Conference Women of Color Leadership Project

## 001. WoCLP Welcome and Breakfast

**7:30 AM–8:45 AM**

Hilton Milwaukee  
MacArthur

The Women of Color Leadership Project (WoCLP) is designed to increase the number of women of color students and faculty 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 the Program Administration and Development and Women's Center Committees.

There is an application process for the Women of Color Leadership Project.

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

**9:00 AM–10:15 AM**

Hilton Milwaukee  
Juneau

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

### PRESENTERS

- ◆ *Erica Lorraine Williams, Spelman College*
- ◆ *Roksana Badruddoja, Manhattan College*

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

**9:00 AM–10:15 AM**

Hilton Milwaukee  
Oak

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

### PRESENTERS

- ◆ *Shaeeda Mensah, Pennsylvania State University*
- ◆ *LaToya Eaves, Middle Tennessee State University*

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

**10:30 AM–11:45 AM**

Hilton Milwaukee  
Juneau

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

### PRESENTERS

- ◆ *Erica Lorraine Williams, Spelman College*
- ◆ *Roksana Badruddoja, Manhattan College*

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

**10:30 AM–11:45 AM**

Hilton Milwaukee  
Oak

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

### PRESENTERS

- ◆ *Shaeeda Mensah, Pennsylvania State University*
- ◆ *LaToya Eaves, Middle Tennessee State University*

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

**1:00 PM–2:15 PM**

Hilton Milwaukee  
MacArthur

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

### MODERATORS

- ◆ *Erica Lorraine Williams, Spelman College*
- ◆ *Shaeeda Mensah, Pennsylvania State University*

### PRESENTERS

- ◆ *Yi-Chun Tricia Lin, Southern Connecticut State University*
- ◆ *Vivien Ng, University at Albany*
- ◆ *Beverly Guy-Sheftall, Spelman College*
- ◆ *Betty J. Harris, University of Oklahoma, Norman*
- ◆ *Vivian M. May, Syracuse University*

# Pre-Conference Women of Color Leadership Project

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

**2:30 PM–3:45 PM**

Hilton Milwaukee  
Juneau

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

**PRESENTERS**

- ◆ *Erica Lorraine Williams, Spelman College*
- ◆ *Roksana Badruddoja, Manhattan College*

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

**2:30 PM–3:45 PM**

Hilton Milwaukee  
Oak

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

**PRESENTERS**

- ◆ *Shaeeda Mensah, Pennsylvania State University*
- ◆ *LaToya Eaves, Middle Tennessee State University*

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

**4:00 PM–5:15 PM**

Hilton Milwaukee  
Juneau

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

**PRESENTERS**

- ◆ *Erica Lorraine Williams, Spelman College*
- ◆ *Roksana Badruddoja, Manhattan College*

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

**4:00 PM–5:15 PM**

Hilton Milwaukee  
Oak

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

**PRESENTERS**

- ◆ *Shaeeda Mensah, Pennsylvania State University*
- ◆ *LaToya Eaves, Middle Tennessee State University*

## 012. WoCLP: Women of Color Leadership Reception

**5:30 PM–7:00 PM**

Hilton Milwaukee  
Regency Ballroom

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

# Essential reading in women's studies from berghahn

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### THAI IN VITRO

Gender, Culture and Assisted Reproduction  
Andrea Whittaker  
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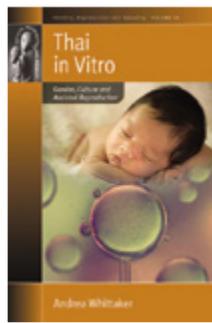
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Merve Demircioğlu Göknar  
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Cecilia Tomori  
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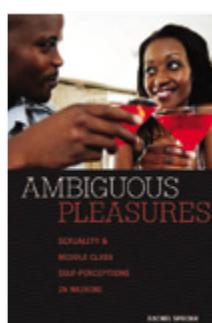
Expectation and Experience in the Contemporary US  
Sallie Han  
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## NEW IN PAPERBACK

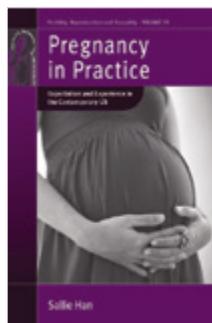
### MAPPING DIFFERENCE

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Sexuality and Middle Class Self-Perceptions in Nairobi  
Rachel Spronk  
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### THE MASCULINE WOMAN IN WEIMAR GERMANY

Katie Sutton  
220 pages • Paperback



## NEW

### NEW IMAGINARIES

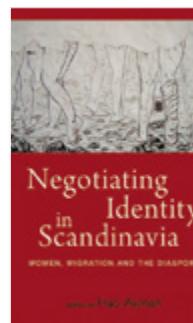
Youthful Reinvention of Ukraine's Cultural Paradigm  
Marian J. Rubchak [Ed. & Trans.]  
330 pages • Hardback



## PREVIOUSLY PUBLISHED

### GENDER HISTORY IN A TRANSNATIONAL PERSPECTIVE

Networks, Biographies, Gender Orders  
Oliver Janz and Daniel Schönpf [Eds.]  
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### WOMEN AND THE CITY, WOMEN IN THE CITY

A Gendered Perspective on Ottoman Urban History  
Nazan Maksudyan [Ed.]  
210 pages • Hardback

### NEGOTIATING IDENTITY IN SCANDINAVIA

Women, Migration, and the Diaspora  
Haci Akman [Ed.]  
206 pages • Hardback

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Migration, Health and Family Making  
Maya Unnithan-Kumar and Sunil K. Khanna [Eds.]  
224 pages • Hardback

# berghahn journals

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ISSN: 1933-2882 (Print) • ISSN: 1933-2890 (Online) • Volume 10/2016, 1 issue p.a.

## GIRLHOOD STUDIES

An Interdisciplinary Journal

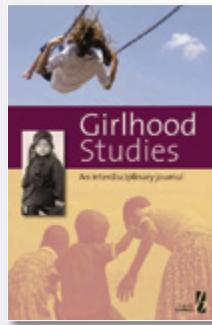
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*Girlhood Studies* is a peer-reviewed journal providing a forum for the critical discussion of girlhood from a variety of disciplinary perspectives, and for the dissemination of current research and reflections on girls' lives to a broad, cross-disciplinary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

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# GENERAL CONFERENCE



# Friday, November 13

## General Conference Registration

**7:00 AM–6:00 PM**

Wisconsin Center  
Main Lobby

## Child Care

**8:00 AM–5:45 PM**

Hilton Milwaukee  
Killbourne

Your Event Sitters, LLC (YES), a licensed and bonded childcare service, which provided care at the NWSA 2013 and 2014, will be returning to the NWSA annual conference to provide onsite child care for those who have pre-registered and pre-paid.

## Maternal Care Room

**8:00 AM–10:30 PM**

Hilton Milwaukee  
Schlitz

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

## Quiet Space

**8:00 AM–5:45 PM**

Hilton Milwaukee  
Founders Boardroom

## Employment Services

**8:00 AM–7:00 PM**

Wisconsin Center  
203D

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

## Exhibit Hall

**9:00 AM–7:00 PM**

Wisconsin Center  
Exhibit Hall (Ballroom AB)

Check out the latest titles in women's studies, learn about publishing, and strike up a conversation with organizations offering potential speakers, resources, and partnership opportunities. Visit the NWSA Exhibit Hall located in Ballroom AB, 1st Floor, Wisconsin Convention Center.

## 014. Yoga for Everybody

**7:00 AM–8:00 AM**

Wisconsin Center  
Ballroom Pre-function

This morning yoga class is designed to incite energy, encourage relaxation, and inspire creativity. There will be marvelous music and time for us to stretch and breathe together. Everybody is welcome—all conference participants, including conference and hotel staff. No fancy clothes, previous experience, or special props are required. The class is taught by Becky Thompson, a senior yoga teacher (RYT-500), and author of *Survivors on the Yoga Mat: Stories for Those Healing from Trauma*.

### PRESENTER

- ◆ *Becky Thompson, Simmons College*

## 016. NWSA Constituency Group Chair Leadership Meeting

**7:30 AM–8:30 AM**

Hilton Milwaukee  
Oak

This meeting is for NWSA Constituency Group Chair Leadership.

## 017. Transforming Performance: Performing Gender Variance and Desire in Distinct Global Contexts

**8:00 AM–9:15 AM**

Wisconsin Center  
101A (LCD)

### MODERATOR

- ◆ *Dasha Ariel Chapman, Duke University*

### PARTICIPANTS

#### *Gran Lakou: Enlarging Embodied Existence in Jacmel, Haiti*

- ◆ *Dasha Ariel Chapman, Duke University*

This paper discusses Haitian performer and queer activist Yonel Charles and the modes of erotic subjectivity (Lorde, 1984; Alexander, 2005; Gill, 2010; Sheller, 2012) and communality Charles creates through his dance group Gran Lakou Folklorik, based in Jacmel. How are Haitian conceptions and performances of gender/sexuality constituted in relation to Vodou worldview, Haitian historical imagination, and wider black diasporic cultural phenomena? The author examines how queer Haitianness is performed by Gran Lakou's dancing and cultivated by the work of Charles in his maintenance of "Peace House," a tiny precarious but safe home space that nourishes a queer Haitian undercommons.

#### *Dancing the Divide: Re/Presenting Gender in Malian Popular Performance*

- ◆ *Sharon Freda Kivenko, Harvard University*

What are the implications of male cross-dressing performance in a social space marked by binary conceptions of gender? This paper explores how male dancers disguised as women in Malian popular performance simultaneously question and re-inscribe the gender divisions that so strongly

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mark social roles and social position in Mande societies. In so doing, this intervention uses trans-gendered performance to further complicate Epprecht's (2009) interrogation of "African heteronormativity" and its entanglements with Euro-American mis-conceptions of African sexualities.

## **Voice Subjectivity in Hijra Badhai Music**

### ◆ Jeffrey Roy, Los Angeles

This paper investigates the ways vocals/vocality in badhai (ritual acoustic) music participates in gender (trans)formation within the context of a jalsa—a "rite of initiation" for recently castrated hijras (Indian male-to-female transgender) re-entering the ghar n (family). Drawing connections to Butler and Athanasiou's (2013) analysis of (dis)possession, this paper looks at how ritualistic vocal music making stems from, engenders, and contests notions of "being" and/or "becoming"—signaled by the Hindi-Urdu term pehch n ('identity'). While scholars have investigated hijras, little scholarship exists on their music. This article represents an effort to fill this lacuna, and voices some pragmatic concerns of the contemporary transgender worldview.

## **018. Ghostly and Insurgent Knowledges and Practices: Tracing Affect/Eros Across Territories, Containment Regimes, and Palimpsestic Time**

**8:00 AM–9:15 AM**

Wisconsin Center  
101B (LCD)

### PARTICIPANTS

## **"Me Siento Libre": Ghosts, Dance, and Drag in the Politics of Queer Migration**

### ◆ Aimee Carrillo Rowe, California State University, Northridge

Theorizing queer Xicana performances I examine how territorializing forces of settler colonialism and militarism of the U.S./Mexico border are steeped in heteropatriarchy that seeks to render queer migrant desires "impossible" in Gopinath's sense. I place interviews with queer, undocumented Dreamers in conversation with border performances via López's *Detained in the Desert* and Grande's *Dancing With Butterflies* to explore how dissident crossings of the U.S./Mexico border—peopled with dreams, ghosts, and visions—queers Anglo understandings of space and time to reveal how struggles for territory and belonging are bound to sexual desire and queer feelings.

## **The Work of Mourning: Remembering the Korean War, Generating Hope in Futurity of Korea**

### ◆ Anne Joh, Northwestern University

I build on 'trans-generational haunting' to understand how the aftermath of the Korean War whispers and hovers to the next generation and across the Korean diaspora in the U.S. as it seeks/demands re-membering. The required work of mourning is difficult for the Korean War because of the region's geopolitical divide, the will to "forget" American imperialism, and because of uncertainty over the location of the dead and missing. The Korean diaspora in the U.S. may enable remembering and engender a futurity of hope.

## **019. Precarity, Resistance and Celebration: Navigating Identities Outside of the Gender Binary**

**8:00 AM–9:15 AM**

Wisconsin Center  
101C

### MODERATOR

### ◆ Jo Trigilio, Simmons College

### PARTICIPANTS

## **Speaking Precarity: The Violence of the Name**

### ◆ Michelle Powell, University of North Carolina, Greensboro

This paper analyzes the 2012 film *Tomboy* in order to explore the ways that the demand to speak operates as a violence for gender nonconforming individuals. Speech and narration are used as ways to produce the main character, Laure/Mikail, as legible, as stably gendered, but also install the precarity that Laure/Mikail experiences while negotiating illegible gender-crossings.

## **Navigating Ambiguity, Parenting Non-Binary Children**

### ◆ Jessica Vooris, University of Maryland, College Park

The family has often operated as an institution that enforces the gender binary; however, recently more parents have been recognizing and supporting their children's gender expression and identities. This paper presentation draws on 25 semi-structured interviews with parents of transgender and gender-creative children (the majority under the age of 12) and explores in particular how some children with gender-fluid expressions and identities are constrained by parents' expectations, while others are affirmed in their gender exploration. I also explore how children resist adult attempts to define them, while parents learn to accept ambiguity and recognize their children's autonomy of self.

## **Born This Way or Performed This Way?**

### ◆ Reed Milliard, San Francisco State University

Modern mainstream LGBTQ movements proclaim their queerness by chanting their motto "I was born this way" and stating that being queer is not a choice. These narratives are echoed in personal experiences and were further perpetuated by Lady Gaga's 2011 hit "Born This Way." For transgender experiences, these narratives are often combined with the narrative "I was born into the wrong body." This paper deconstructs these narratives, showing them to be not only detrimental to transgender—especially gender variant—identities, but also how they perpetuate the medical establishment policing our bodies and reinforcing a rigid gender binary.

## **Navigating the Binary: An Outlier's Autoethnography**

### ◆ Gary Strain, Simmons College

My proposed paper is an autoethnography, focusing on my experiences as a non-binary person, navigating spaces between and outside of the gender binary. Working from my position and grounded in the works of Judith Butler, José Esteban Muñoz, and Kate Bornstein, I aim to explore how cultural, institutional, and community messages define binary identities (cis and trans) through fixed, easily "intelligible" parameters and exclude/erase outliers. Considering simultaneous feelings of apositionality and transition, this

# Friday, November 13

paper will deal with how non-binary people understand and affirm their identities while working through language and representation which is precarious at best, and negating at worst.

## 020. "Now Let Us Shift:" Subverting Institutional Precarity through the Theories of Gloria E. Anzaldúa"

**8:00 AM–9:15 AM**

**Wisconsin Center  
101D**

This roundtable engages with Gloria Anzaldúa's concepts of "mestiza consciousness" and "new tribalism" in an attempt to transverse and expand epistemological boundaries of ignorance which limit subjectivity. Through the discussion of post-humanist, new materialist, indigenous, womanist, and afrogenderqueer theories of knowing, we seek to juxtapose existing epistemological insecurities with an intersectional framework that challenges and subverts present models of knowing. Our aim is the presentation of a transformational epistemological model and ethics which might serve as a point of contestation and change.

**MODERATOR**

- ◆ *Pam A. Tise, Texas Woman's University*

**PRESENTERS**

- ◆ *Kristin Alder, Texas Woman's University*
- ◆ *E. Simone Tamplin, Texas Woman's University*
- ◆ *Marcella Clinard, Texas Woman's University*
- ◆ *Kathy Nguyen, Texas Woman's University*
- ◆ *Noura Elwazani, Texas Woman's University*

## 021. Distorted Images: Feminist Approaches to Precarity in Popular Media

**8:00 AM–9:15 AM**

**Wisconsin Center  
102A (LCD)**

**MODERATOR**

- ◆ *Jessica E. Johnston, University of Wisconsin, Milwaukee*

**PARTICIPANTS**

### *The Disposable Sex Worker: Distortion and Dehumanization of Sex Work in Film and Television*

- ◆ *Jessica E. Johnston, University of Wisconsin, Milwaukee*

From Pretty Woman to Game of Thrones, representations of sex workers in film and TV have vacillated between two different tropes: "hooker with a heart of gold" and "disposable sex worker." These media depictions operate as dangerous modes in the distortion and dehumanization in not just the lives of real sex workers but also in the societal behaviors and attitudes toward the sex industry. Building off of antiporn and sex positive feminist theory, this paper situates how media structures normalize sex worker violence and manipulate images to contribute to the dispossession of those in the sex industry.

## **Flawed Femininity: Strong Female Characters, Anti-Heroines, and other Difficult Women on Television**

- ◆ *Natalie Elizabeth Goodman, University of Wisconsin, Milwaukee*

The male anti-hero character trope is nearly as old as narrative-based entertainment itself. From Don Quixote to Don Draper, the supply of cold, brilliant, enigmatic men in representational fiction is seemingly inexhaustible, and television audiences in particular show no signs of flagging interest. While the male anti-hero is canon, television has had a more difficult time creating female characters audiences love to hate. This paper will examine these rare representations of flawed women on television as well as their reception within popular discourse in order to identify the pitfalls and possibilities of mediated femininity.

## **Feminist Praxis, Surveillance, and Digital Publics: Using Feminist Art to Articulate Precarity and Modes of Resistance**

- ◆ *Francesca Ann Mastrangelo, University of Wisconsin, Milwaukee*

In a digital era, the question of what constitutes surveillance holds powerful implications for disenfranchised identities. How can contemporary feminist art that confronts surveillance practices in physical and digital spaces inform a conceptualization of surveillance which accounts for its gendered, classed, racialized, and sexualized dimensions? This paper looks to the work of artists such as Jenny Holzer, Tatyana Fazlalizadeh, and others to discover how a feminist response to surveillance in digitized and tangible public realms can help both articulate the impact of surveillance on marginalized bodies and offer intersectional modes of resistance.

## **Beyoncé Feminism: Female Pop Stars Queering Popular Music Spaces**

- ◆ *Olivia Duell, University of Wisconsin, Milwaukee*

Women in the pop music world who create and appropriate various personas and identities become fragmented figures in constant flux. While much criticism centers on issues of their hypersexuality and objectification, many pop stars also try on risky personas that challenge sexism and even queer the pop music space. Particularly in instances of collaboration, pop stars like Beyoncé and Nicki Minaj reject the male gaze and create their own queer escapes. This project turns to J. Jack Halberstam's Gaga Feminism, hip hop feminist scholarship, and media studies theory to consider the ways in which pop stars subvert music industry expectations.

## **022. Orange is the New Precarity: Extending Intersectional Feminist Analyses of Orange is the New Black**

**8:00 AM–9:15 AM**

**Wisconsin Center  
102B (LCD)**

**MODERATOR**

- ◆ *Lena Carla Palacios, University of Minnesota*

# Friday, November 13

## PARTICIPANTS

### **Beyond ‘Crazy’ Eyes & ‘Fake’ Legs: A Feminist Disability Analysis of ‘Orange is the New Black’**

- ◆ *Angela Carter, University of Minnesota*
- ◆ *Krystal Cleary, Indiana University, Bloomington*

This project argues that, although often missing from both academic and popular feminist discourses, disability must be understood as central to any analysis of OITNB's depiction of race, class, gender, sexuality, and citizenship. We contextualize OITNB's depiction of disability within the coinciding history of de-institutionalizing disability with the rise of the prison-industrial complex, as well as explore the multifaceted portrayal of disability within the show. In doing so, this paper complicates the feminist reception of OITNB through a thoroughly intersectional analysis of the relationships between disability as a vector of oppression, the prison-industrial-complex, and media depictions of marginalized subjectivities.

### **Invisible and Obscure Bodies: An Analysis of Asian American Images in “Orange is the New Black”**

- ◆ *Minjeong Kim, San Diego State University*

In this paper, I critically examine the two Asian American bodies and how precarious they are at the margin of the Litchfield Penitentiary. Chang, whose androgynous body mirrors an Orientalist cartoon image, has no meaningful interactions with other inmates. Brook Soso, Japanese-Scottish biracial American whose body was sexualized and ridiculed at the same time, struggles to establish her position in the prison. I argue that these two characters evoke the precarity of Asian bodies that are either dispossessed from the community or viewed as polluting the existing structure.

### **The Transgender Tipping Point: Laverne Cox as Cultural Phenomenon**

- ◆ *Hilary Malatino, East Tennessee State University*

OITNB, in its fabrication of a kinder, gentler prison industrial complex, serves as a complex mediator for the contemporary engagement of trans issues, simultaneously calling attention to certain injustices while painting a much friendlier, more livable image of what navigating the prison industrial complex is like for trans and gender non-conforming folk. Exploring the tension between Laverne Cox's public advocacy and her role on OITNB, I chart a dissonance between the political affects associated with mainstream trans representation and the queer, feminist, intersectional political radicalism advocated by Cox herself.

## 023. Fraught With Feeling: Affect, Activism, and Vulnerability in Networked Counterpublics

**8:00 AM–9:15 AM**

**Wisconsin Center  
102C (LCD)**

## MODERATOR

- ◆ *Carol A. Stabile, University of Oregon*

## PARTICIPANTS

### **Choose Not to Warn: Affect and Pedagogy Across Fannish and Academic Feminist Networks**

- ◆ *Alexis Lothian, University of Maryland, College Park*

The question of whether to use “trigger warnings” in classroom spaces has spawned intense debates in feminist

academia. This paper explores the history of similar discussions in feminist fan cultures, where fans have been debating strategies to navigate fraught landscapes of representation and trauma for several years. In contrast to academics' predominant concerns with surveillance, academic freedom, and neoliberal commodification of the self, fans' arguments over warnings center on questions of disability and access, working toward the creation of counterpublic spaces on and offline that attend to the complexities of affect and the interdependence of structural violence, pleasure, and critique.

### **Raising Fannish Consciousness: Accountability, Vulnerability, and Allyship in the Formation of Feminist Science Fiction Fandom**

- ◆ *Roxanne Samer, University of Southern California*

Unlike other cultural feminist organizations, WisCon, the feminist science fiction convention, has been able to adapt over the decades, now attracting 1000 female and male, genderqueer and trans\*, racially, generationally, and geographically diverse con-goers each year. This paper returns to the pre-history of WisCon, feminist SF fanzines of the 1970s, and contends that this fandom's longevity is due to its early cultivation of an ethics of relation, which merged feminist and fannish practices and did not shy away from accountability and vulnerability in the discussion of differences. Examining this discourse and its adaptation reveals the potential for cross-generational feminist allyship.

### **Hacking the Discourse: Queering Online Gaming Culture**

- ◆ *Megan Amer Condis, Stephen F. Austin State University*

In the wake of several national news stories about female game developers being harassed and threatened, it is easy to dismiss online gaming culture as an irreparably sexist and homophobic space. However, female and queer gaming fans have taken up the task of “hacking” gaming’s discursive space, using their knowledge of the codes of communication, the technologies of game production, and the circuits of power between producers and consumers to create new spaces for new kinds of gamers. These amateur programmers are subverting gaming conventions and hacking the gaming industry to redefine what it means to be a “gamer.”

### **TW: Trigger Warnings, Trans Counterpublics, and the Production of Social Norms Online**

- ◆ *Avery Dame, University of Maryland*

This paper locates the trigger warning as a discursive tool within the trans\* networked counterpublic on Tumblr, considering the way user practices respond and adapt to the site’s technical limitations and corporate ethos. Unlike earlier forums or chatrooms, microblogging services lack the governance necessary to foster shared social norms, instead emphasizing generic moral goods such as “free speech.” I argue trigger warnings embody user attempts—utilizing the platform’s limited technical affordances—to foster such norms. This contrast between corporate guideline and user practice points to the symbiotic relationship of design and discourse online, in particular the embedded socioeconomic impulse to “frictionless sharing.”

# Friday, November 13

## 024. Precarious Labor and Historical Transformations: Institutional Containment's Contradictions and Possibilities

8:00 AM–9:15 AM

Wisconsin Center  
102D (LCD)

### PARTICIPANTS

#### *From 'Socialist State Owner' to 'Precarious Laborer': Gendered Labor History of Forestry Workers in South China*

♦ Shuxuan Zhou, University of Washington

This paper discusses how the 1950s–60s Chinese government engineered labor migration programs and established the forestry production line of the South based on gender attributes within the family. Most studies of contemporary China and the international division of labor elaborate how such divisions emerged in China since the capitalist economic transformation in the late 1970s to make a Chinese women worker precariat. My research on historical (dis)continuities of forestry argues, however, that the precaritization of labor in neoliberal China is rooted in socialist legacy.

#### *Socio-Spatial Reformations and Contingent Precarities in Southern Mozambique*

♦ Alicia Hazuki Lazzarini, University of Minnesota

Engaging feminist geographer Doreen Massey around spatial re-inscriptions of social unevenness through time, I trace institutional dispossession, contestation, and production of social difference in Mozambique. Engaging archival documentation and critical ethnography in sugar-related land and labor management, I analyze how government and private estate have sought to codify gender, class, and race inequalities for colonial and postcolonial state and capital accumulation. While re-emergence is critical, I also interrogate key dissonances between historical reproductions of land and labor precarity in the past and postcolonial present, to think through contradictions and potential transformation.

#### *The Precariat as Class-in-struggle: Testimonials of Female Janitorial Workers in South Korea*

♦ Jiwoon Yulee, University of Washington

This paper analyzes stories of female janitorial workers, who have been represented as figures of the precariat in the post-IMF crisis (1997) era in South Korea. Employed in triangular relationship between public/private universities and outsourcing companies, elderly workers testify about their histories, blurred identities as (un)lawful workers, and differentiated roles in labor unions. Working against the simplifying view of 'class-in-the-making,' this ethnography articulates multiple contradictions these situated subjects face in navigating changing relations of social reproduction, neoliberalizing labor laws, and legacies of the developmental state.

#### *Vicious Precarity: Economic Deportability and U.S. Trans Latina Lives*

♦ Karla Padron, Bowdoin College

Using ethnography and legal analysis, this paper examines forms of labor precarity in the lives of TransLatinas: male-assigned-at-birth immigrants from Latin America identifying as

women and residing in the U.S. With 'illegitimate' immigration status and gender identity, TransLatinas are situated in precarious relationship to U.S. legal institutions. Drawing from the work of Nicholas De Genova, this paper expands how TransLatina illegality and deportability become palpable to U.S. legal systems, not only as restrictions to economic mobility as De Genova claims, but also as limits to the expression of TransLatina gender identity.

## 025. Connecting Transnational Stories: A Visual/Verbal Narrative of Displacement and Positionality of Postcolonial Subjects

8:00 AM–9:15 AM

Wisconsin Center  
102E (LCD)

### MODERATOR

♦ Helen R. Klebesadel, University of Wisconsin System

### PARTICIPANTS

#### *Scholarship in Transition: Incorporating Non/Artists' Collective Experiences of Sexual Violence and Displacement into Academic Performative Writing*

♦ Hyunji Kwon, University of Pennsylvania

Over the past few years, the shift of my subject position from a mere researcher to an advocate against sexual violence became possible through encounters with influential artists, people, and theory. By intertwining the disparate experiences of sexual assault and displacement with the artworks of non-academics, academic, and artists, the systematic and fundamental interrelation of suffering is revealed. Two performative artists, Della Pollock's theory and Theresa Hakkyung Cha's novel *Dictee* (1982), influence the excursions and form of my academic performative writing.

#### *Constructing Frames of Reference Situated in Reflexive Praxis*

♦ Wanda B. Knight, University of Pennsylvania

How do we know what we know? We make assumptions based on our positionality. Reflexive praxis using concepts regarding positionality can allow us to interrogate how our biases and cultural assumptions affect what we see, hear, know, and document as teacher-researchers. This presentation concerns positionality and epistemological bias as issues of power, privilege, and location that pervade teaching and research.

#### *Linking the Contradictions: Sterilizations Campaigns in the United States and Peru*

♦ Maria del Rosario Castro Bernardini, Penn State University

Under the scope of women of color theory, this paper examines the narrative behind population control policies that targeted indigenous women in the United States of America and Peru in the second half of the 20th century. This paper analyses two cases, the sterilization campaigns performed in the late 1970s in the U.S. and the campaigns performed in the Peruvian highlands in the late 1990s. By exploring the intersection of gender, ethnicity, and class, this paper underlines the links between extreme forms of population control and the discourses of development and women's reproductive rights.

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## 026. Narratives of Debility: The Construction of the Vulnerable Subject in Policies, Representations, and Social Justice Projects

8:00 AM–9:15 AM

Wisconsin Center  
103A (LCD)

### PARTICIPANTS

#### *Religion and the State: Sex Work and the Policies of Vulnerability*

- ◆ *Sara Rodriguez-Arguelles, The Ohio State University*

Following Bernstein (2007) and Berman (2006), in this paper I expand arguments that make the connections between prostitution, human-trafficking, and Christian rhetoric. I will analyze U.S. public policy to trace how hegemonic approaches fighting human-trafficking have embraced Christian ideas on sexuality. These ideas have created two major fallacies at the heart of the U.S. policies on human-trafficking: first, the constant conflation of “prostitution” and “human-trafficking” as synonyms making women vulnerable subjects; and second, a neoliberal focus on individual causes and experiences of human-trafficking instead of examining the systemic forces responsible for it.

#### *Promoting Paternalism in a Neoliberal Regime: Same-Sex Marriage Campaigns and Media Representations*

- ◆ *Erin Christine Tobin, The Ohio State University*

Both gay rights campaigns and media representations of lesbians and gay men have employed narratives of immutability and vulnerability to garner public support through compassion, sympathy, and visibility. This paper examines three different sites where these narratives are deployed: same-sex marriage campaigns; anti-bullying policies; and positive images debates around media representations. I argue that relying on these narratives promotes a paternalistic culture that supports pro-gay initiatives but denies agency and complexity. My paper engages in conversations around the neoliberal and paternalistic regime. This strategy simultaneously privileges privacy rights while aiming to alleviate the impact of certain vulnerabilities.

#### *Gender and Race in the Construction of the ‘Struggling Middle Class’*

- ◆ *Haley Swenson, The Ohio State University*

Since the official end of the global financial crisis in 2009, the U.S. has witnessed attempts to put the problem of growing economic polarization in the political limelight. These attempts have presented those in need as a poor marginalized minority, or as a middle class on the verge of marginalization. I examine the politics of the focus on the middle class in discussions of economic justice, and its implicit gendered and raced assumptions about with whom the American public should sympathize. I argue that the elision of victimhood narratives fails to attack the structural forces of neoliberalism creating such precarity.

## 027. Dangerous Bodies: Girls of Color and Harsh Discipline Policies in Schools

8:00 AM–9:15 AM

Wisconsin Center  
103B (LCD)

Our workshop focuses on a research project examining how harsh discipline policies effect girls of color attending public schools in NYC. A plethora of studies have explored how harsh school discipline practices punish boys of color through exclusionary practices including suspensions, expulsions and arrests (Ferguson, 2001; Noguera, 2003). However, studies have overlooked the myriad ways that schools also punish girls of color and push them out. Our workshop will exemplify the experiences of girls of color who are impacted by harsh discipline and currently taking action to resist hegemonic policies institutionalized in their school environments through participatory action research (PAR).

### PRESENTERS

- ◆ *Venus Evans-Winters, Illinois State University*
- ◆ *Brittany Brathwaite, Columbia University*
- ◆ *Fariha Farzana, Girls for Gender Equity*

## 028. Making Precarious Lives Visible: The Cultural Work of Photography

8:00 AM–9:15 AM

Wisconsin Center  
103C (LCD)

### MODERATOR

- ◆ *Elizabeth Currans, Eastern Michigan University*

### PARTICIPANTS

#### *Visual Cues: The Coloniality of Gender In Immigrants Rights Advocacy*

- ◆ *G. Melissa Garcia, Dickinson College*

In the last decade, advocates of immigrant civil rights have fueled the discourse of family reunification in the United States in the midst of arbitrary detentions and record numbers of deportations. Using Maria Lugones' “modern/colonial gender system,” I frame this trope against other historical constructions of family and belonging in the borderlands.

Using photographs of young activists performing civil disobedience inside prisons, I suggest that beyond reproducing a colonial social order, family-centered visual narratives constitute a vital referent for knowledge production. These ‘infiltrations’ signal an inclusive political imagination that decenters heteronormative aspirations to family and state membership.

#### *(In)visible Working Mothers: Visualizing the Intersection of Work, Welfare and Motherhood in Postwar Industrial Milwaukee*

- ◆ *Crystal Moten, Dickinson College*

Focusing on a group of poor women on welfare employed at a factory opened by a self-proclaimed black feminist entrepreneur, my contribution will address the material legacies of poor women's (in)visibility in Milwaukee's urban industrial landscape. Using images of these poor mothers in the factory where they worked, my paper will wrestle with the ways in

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which this black capitalist venture both offered a space for transformative resistance and perpetuated the exploitation of poor women on welfare. Ultimately, this paper will grapple with the effects of dispossession—the ways in which urban, poor women have experienced dispossession socially, economically, and spatially.

## **Precious Smiles and Precarious Hauntings: The Racial Politics of Recognition in the Photography**

♦ *Jennifer Musial, Keene State College*

This talk compares photographs of Laci Peterson and Latoya Figueroa, two pregnant women murdered by their intimate partners. I explore how these photographs construct a precious “life worth living” or a precarious life that “doesn’t matter”. Drawing on Sara Ahmed’s work on affect, I argue Peterson becomes a happy object through family photographs, which enhances her grievability. In contrast, Figueroa appears to be a haunted figure whose refusal to smile hinders grievability. Positioned through racialized precarity, the Figueroa family counters dispossession by making their grief visible. In so doing, they demand their suffering, and hence Figueroa’s life, be recognized.

## **029. The Precarity of Food Security, Movements, and Identities: Local and Global Perspectives**

**8:00 AM–9:15 AM**

Wisconsin Center  
103D (LCD)

### PARTICIPANTS

#### **Reflections of a Part-Time Vegan Doing Bread-Baking Research in a Fishing Village: Food Research at the Intersection of Politics, Culture, and Economic Development**

♦ *Kia M. Q. Hall, Independent Scholar*

During ten months of ethnographic research in the Afro-indigenous Garifuna community of Honduras, I worked alongside the groups who make and bake the staple food of ereba, or cassava bread. Previously following a vegan (plant-based) diet, during fieldwork I began eating local fish and other meat given to me. In the poor villages, food provision and consumption operate under precarious conditions. This essay examines the container of my food identity in interaction with the contrasting—even contradictory—and longstanding food institutions of my research community.

#### **Food as a Feminist Issue: An Intersectional Analysis of Food Deserts and Food Movements**

♦ *Amity Dawn Pauley, Brandeis University*

In this paper I use an interdisciplinary approach to understanding issues in defining “food deserts” and explore racist socio-historical factors in the United States that lead to food desertification as well as its consequences for women. Additionally, I look at women’s connection to the procurement and preparation of food and how places rife with racism and classism often further women’s oppression. Finally, I briefly explore food movements in three contexts—the US, France, and Italy—to illuminate possibilities and potential challenges in exploring how feminism, gender roles, food systems, and foodways interrelate and interact.

## **030. The Academy as Precarious Space in an Age of Adjuncts, Decreased Funding, Careerism, and Social/Religious Tension**

**8:00 AM–9:15 AM**

Wisconsin Center  
103E (LCD)

### MODERATOR

♦ *Linda Perkins, Claremont Graduate University*

### PARTICIPANTS

#### **The Muslim Professor: Holding on to Faith and Feminism in the Search for an Ummah**

♦ *Ayat Agah, Claremont Graduate University*

This paper explores precarity in relation to Muslim women academicians in regards to their religious community, or ummah. Redefining ummah to include the academy may itself prove precarious in terms of faith and identity politics, and in the face of an uncertain job market. This paper also explores responses to the disparity between Muslim women academicians and their counterparts outside the academy, through activism and tools for dialog created on digital platforms such as blogs and social media, where the discourse resists the containment of the institution and ensures its relevance to the experiences of Muslim women.

#### **The Feminist Ph.D. Candidate and Adjunct Professor Paradox**

♦ *Kirsten Gerdes, Azusa Pacific University*

Currently, Ph.D. candidates in women’s and gender studies who are also adjuncts are in a position of economic precarity, as the number of contingent faculty is rising. This paper addresses the neoliberal corporatization of the university and how scholars in WGS can navigate the shrinking job market. Do WGS scholars with relative job security have an ethical obligation toward their contingent feminist peers? This paper explores the ways WGS scholars must balance being both activist and academic: how can one mitigate the precarity of a job market with dwindling resources while completing a degree and gaining the necessary experience for success?

#### **What is the Goal Here?: The Precarity of the Tenure System, the Humanities, and Effective Online Education**

♦ *Tracy Hawkins, University of Wisconsin, Whitewater*

This paper will suggest that the national trends toward funding cuts, careerism, critiquing the tenure system, and emphasis on quantity over quality in online education contribute to an environment of intense precarity for junior faculty. As a result, junior faculty face anxiety not only about their own careers but about the future of education as a whole. Thus, this paper explores whether the Minerva Project is a structure for higher education that would result in less precarity for junior faculty and whether we should be participating in moving higher education toward that model.

#### **Teaching Outside the Academy: Women’s Studies and Activism in the Public Sector**

♦ *John Erickson, Claremont Graduate University*

This paper explores how women and gender studies scholars do not have to exist inside the university classroom to

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successfully teach and apply feminist theory and praxis. This paper utilizes the City of West Hollywood as a case study to show how feminist praxis is actively a part of both City policies and events and how constituents and members of the public learn and actively participate in feminism and consciousness raising through City funded events and policy implementation. This paper explores the different applicable aspects of municipal feminist praxis and the marriage between theory and activism in public sector jobs.

## 031. Practices of Care

**8:00 AM–9:15 AM**

Wisconsin Center  
201A

MODERATOR

- ◆ *Sushmita Chatterjee, Appalachian State University*

PARTICIPANTS

### **Critical Genealogies of Care: Precarity, Vulnerability, and Collective Transformation in U.S. Addiction Treatment Systems**

- ◆ *Lindsey Whitmore, Rutgers University*

Departing with the contemporary landscape of drug addiction treatment in the U.S., this project explores how biomedical, social services, and peer-driven/non-clinical sites imagine and practice addiction care in relation to the intersecting realities of economic vulnerability, racialized policing, and bodily debility. Drawing on work in queer and disability studies and black feminist theorizing on mutual support and interdependency, I undertake a critical genealogy of care in order to locate biopolitical imperatives to ‘treat,’ neoliberal strategies to supervise, and peer-driven efforts to transform the structural and intimate conditions of survival vis-à-vis addiction.

### **Living with a Stigmatized Chronic Illness: Experiences of Managing Relationships among Women with Fibromyalgia**

- ◆ *Janet L Armentor, California State University, Bakersfield*

This article focuses on understanding the negotiation of relationships among women living with the chronic illness Fibromyalgia. The illness is seen as contested and invisible since a diagnosis is based on criteria rather than objective measures and symptoms are not readily visible to others. Twenty in-depth, semi-structured interviews were conducted with women diagnosed with Fibromyalgia. The analysis emphasized participants' approaches to communicating with others about their illness, the reactions of others to their illness experiences, and their approaches to managing stigma.

### **Mothering, Care Practices, and Autism: Stories of Precarity**

- ◆ *Patricia Douglas, University of Toronto*
- ◆ *Margaret F. Gibson, York University*

This paper explores stories about caregivers' lives together with their autistic children and their experiences within service systems to challenge neoliberal and biomedical paradigms that cast autistic lives as precarious lives, ones not worth living. Using a critical intersectionality and feminist disability studies approach, the authors draw from focus groups and individual interviews to show how gendered, ableist, racist, and classist

logics govern mothers' care practices. We offer alternative ways to understand the “debility” of autism outside the sway of the autonomous individual consumer-subject, with particular attention to stories from within the liminal spaces of queer, racialized, and autistic motherhood.

## **Queering Reproductive Futurity: Fictional Representations of Lesbian Carework Vulnerability**

- ◆ *Penelope G. Dane, Hamilton College*

Aunt Raylene from Dorothy Allison's novel, *Bastard Out of Carolina*, has been productively analyzed and recast in a number of different ways; while much has been said about her as a queer feminist role model, relatively little attention has been paid to her feminized labor in the novel. While Aunt Raylene shows ways queer women are vulnerable to exploitation through feminized carework expectations, her character is an ideal case study for a feminist analysis of queer domestic caring. Through Aunt Raylene, I argue that in order to account for feminized household labor, queer theory needs rethink reproductive temporality.

## **032. Women as Disposable Subjects: Embodied Forms of Precarity and Radical Hope in Context of Turkey**

**8:00 AM–9:15 AM**

Wisconsin Center  
201B

MODERATOR

- ◆ *Alyson Cole, City University of New York, Queens College*

PARTICIPANTS

### **Keeping “Women” Alive by Letting Women be Killed**

- ◆ *Sumru Atuk, City University of New York*

This paper explores how femicide is justified and resisted in the Turkish context. Using critical discourse analysis, I demonstrate how “women” is produced as a universal category with conservative/patriarchal/neoliberal standards, which determine who is justifiably killable. All (perceived) members of the category can be “legitimate” targets of fatal violence, despite their differences in performing/be(com)ing “women.” To explain this paradox I suggest using a theoretical framework, combining seriality (Young), necropolitics (Mbembe), governmentality (Foucault), and intersectionality (Crenshaw), that accounts for both the systematic/comprehensive nature of violence and differential distribution of precariousness among “women.”

### **Precarious Bodies and Embracing Non-Normative Erotic Pleasures**

- ◆ *Elif Ege, University at Buffalo*

“You know, [my parents] would kill me, literally, if they had learned about this.” This paper analyzes a stigmatized form of eros in defiance of racist, colonialist, and sexist regulations of Turkish state, alongside patriarchal norms of the Kurdish migrant community. By focusing on my interlocutor, a twenty-two year old Kurdish migrant woman, Perwin’s secret sexual relationship with a middle aged man of Turkish ethnicity, I will discuss dis-identifications with hegemonic values and reclaiming the erotic as a site of resistance against the intersectional forms of precarity.

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## Beyond the Face-to-Face Encounter: Undocumented Women Immigrants and the Specters of Armenian Genocide

♦ *Nora Tataryan, University of Toronto*

My paper explores the various representational regimes intertwined around the Armenian female body in Turkey. I demonstrate how the forced appropriation of women's bodies and labor through rape, kidnapping and conversion during the Armenian genocide created a new regime of representation in which the Armenian female body is imagined as an abject of the Turkish national imaginary. I argue that the current position of undocumented Armenian women immigrants cannot be adequately understood without considering the pre-determined aesthetic regimes of representations and the historical legacy of the Armenian Genocide.

## 033. "Money Breeds Money": The Precarity of Poverty-Class Parents in the Academy

8:00 AM–9:15 AM

Wisconsin Center  
201C

How well do WGSS programs value and support particularly vulnerable graduate students such as single mothers in poverty? How are feminist departments and faculties responding to these students' differing mentorship needs considering the toll that daily struggle for survival takes on a scholar's life and mind? What are the gaps in financial support between university funding and state resources (e.g., child care or medical insurance)? This informational workshop and brainstorming session takes up these questions in order to identify needed improvements, and develop goals and recommendations for WGSS graduate programs. Bring your experiences, anecdotes, and observations to share.

### MODERATOR

♦ *Rachel Ann Rys, University of California, Santa Barbara*

### PRESENTERS

♦ *Laura Christine Tanner, University of California, Santa Barbara*  
♦ *Karinda Woodward, University of Kansas*

## 034. Embodying Graduate School with Self-Care Activism

8:00 AM–9:15 AM

Wisconsin Center  
201D

### PARTICIPANTS

### Embodying Compassionate Listening as a Form of Self-Care in Graduate School

♦ *Carla Nikol Wilson, Texas Woman's University*

According to Andrea Cohen with The Compassionate Listening Project, the practice of compassionate listening includes cultivating compassion, developing the fair witness, respecting self and others, and speaking and listening with the heart. Listening to our bodies is not taught, practiced, or valued in graduate school where the mental capacities of reason, rationality and intellect are often considered to be a more legitimate epistemology. This paper proposes that the practice of compassionate listening to one's body can disrupt the dominant forms of knowledge production in graduate

education, which can both encourage self-care and lead to alternative and transformative ways of knowing.

## Engaging the Body and Senses in the Graduate-School Experience

♦ *Jennifer V. Martin, Texas Woman's University*

Womanism, as Layli Maparyan defines it, recognizes multiple forms of knowledge verification including "bodily intelligence." Multiple ways of knowing and knowledge production are not traditionally valued in Western education. This paper reflects on practices of listening to the body and engaging the senses as forms of self-care activism within the institution of academia. Drawing on Maparyan's discussion of the learning ladder and womanist logic, I argue that acknowledging the body and senses in knowledge production fosters a more holistic learning experience which contributes to students' overall well being and academic work in graduate school.

## Spiritual Practice as Self-Care: Running and Meditation in Graduate School

♦ *Sheila Bustillos-Reynolds, Texas Woman's University*

Spiritual practices such as self-care in graduate school are essential to our survival as scholars. I will discuss how running and meditation is a communal spiritual practice that increases our awareness of the suffering in the world, offers a space to discuss and reflect on raw emotions, and gives us a sense of purpose for living. Drawing on Leela Fernandes' book *Transforming Feminist Practice and Engaged Buddhist* philosophers like Sakyong Mipham and Thich Nhat Hahn I illustrate how running and meditation can transform our approach to higher learning.

## Everyday Activism: Healing Consciousness through DIY

♦ *Audrey Lundahl, Texas Woman's University*

Spiritual activism, as theorized by Layli Maparyan and Gloria Anzaldua, is a theory that values everyday choices for social and ecological change. Oftentimes, we assume that activism takes on only one, public form, which can become overwhelming and set too strict boundaries. Drawing on experiences leading DIY sewing workshops, where students made bags and menstrual pads as part of a graduate student organization, I argue that DIY activism encourages students to think about their everyday lives, and ultimately, their own consciousness, as points of activism.

## 035. Precarious Human and Animal Lives: Making and Unmaking Vulnerable Bodies

8:00 AM–9:15 AM

Wisconsin Center  
202A

### MODERATOR

♦ *Leigh Dodson, University of California, Santa Barbara*

### PARTICIPANTS

### The Face of the Dog: A Technology to Produce Differential Vulnerability

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

Western discourses about U.S. militarism and animality serve as technologies that produce differential vulnerability.

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This paper argues that missions to “save” dogs from Iraq and transport them to the U.S. function to produce dogs as liberal subjects with grievable lives—having a face in a Levinasian sense. Concomitantly, these discourses produce Iraqi men as excluded from liberal subjectivity—without faces, without grievable lives (see: Butler, 2006, 2010; Puar, 2007). At stake is how these discourses differentially distribute precarity and vulnerability across species lines—rendering dogs as individuals in need of protection and Iraqi men as an abject and expendable aggregate.

## ***They’re all Monsters: Hyper-Masculinity & Trans-Species Vulnerability***

- ◆ *Meredith Helen Clark, Arizona State University*

Society constructs certain animals, human and otherwise, as monsters, as dangerous distortions from the norm that must be destroyed. While these monsters are positioned as hazardous to society, in most cases it is society that is hazardous to those so-called monsters. This paper explores the overlapping vulnerabilities of a certain socially constructed racialized, classed, heteronormative, hyper-masculine identity in human and nonhuman animals. These overlapping vulnerabilities will be explored in relationship with euthanasia policies and statistics for so-called bully breeds as well as policies and statistics surrounding the imprisonment of men of color.

## ***Spectacles of Vulnerability: Multispecies Entanglements at the Angola Prison Rodeo***

- ◆ *Kathryn Gillespie, University of Washington, Geography*

The Angola Prison Rodeo is a site where violent performances of masculinity, human dominance over other animals, and the racialized dimensions of incarceration can be seen in stark detail. This paper theorizes the violence and vulnerability of both human (incarcerated men) and nonhuman (rodeo horses and cattle) rodeo performers in regimes of power, performance, and captivity. I argue that a multispecies analysis of the rodeo as a spectacle reveals distinct forms of vulnerability of racialized, cross-species, and gendered bodies in captive spaces of incarceration and entertainment.

## ***Sexing the Animal Body: Intersex Fish Panics in the U.S. and Precarious Interspecies Intimacies***

- ◆ *Lauren N. O’Laughlin, University of Washington*

Queer ecologists have analyzed the recent discovery of intersex sea life exposed to endocrine disruptors and the surrounding panic that humans might be next. Missing in their critiques of normativity is an analysis of the interspecies intimacies taking place: on the one hand, these animals are rendered “bare life,” important only inasmuch as they predict human well-being; yet this connection also acknowledges our shared vulnerability. Analyzing popular media on these panics, I argue that human projections of fears and longings about biological sex onto non-humans actually troubles the human/animal binary. Attending to these intimacies is necessary to address ecological justice.

## **036. How to Get a Book Published**

**8:00 AM–9:15 AM**

**Wisconsin Center  
202B**

This roundtable will provide information on academic publishing including advice on revising one’s dissertation, how to find and select an appropriate publisher, the essential

components of a proposal, and tips on how to increase the chances of getting published. A general overview of the peer review process, advance contracts, and the publishing process will be provided as well as information about book series and working with series and acquisitions editors. This will be followed by a question and answer period.

### **MODERATOR**

- ◆ *Alicia Christensen, University of Nebraska Press*

### **PRESENTERS**

- ◆ *Ilene Kalish, New York University Press*
- ◆ *Karen J. Leong, Arizona State University*
- ◆ *Heidi R. Lewis, Colorado College*
- ◆ *Sharmila Rudrappa, University of Texas, Austin*

## **037. Implementing Women’s Studies in Arizona High Schools: Resistance and Possibilities**

**8:00 AM–9:15 AM**

**Wisconsin Center  
202C**

We conducted an intervention with secondary education teachers and administrators to discuss the possible implementation of a women’s studies curriculum in history, literature, and performing arts courses. Specifically, we looked to expand the vocabulary in these courses to include discussions on historical and theoretical foundations of feminism, along with contemporary feminist thought and action. In addition, we proposed the creation of feminist extracurricular clubs to foster critical consciousness of intersectionality among the student body. This roundtable discussion highlights our findings and begins a conversation about the implementation of women’s studies into secondary education, particularly in a conservative state like Arizona.

### **MODERATOR**

- ◆ *Laura Martinez, Arizona State University*

### **PRESENTERS**

- ◆ *Michael Karger, Arizona State University*
- ◆ *Chelsea Pixler, Arizona State University*
- ◆ *Natalia Blazevic, Arizona State University*
- ◆ *Kimberly Koerth, Arizona State University*
- ◆ *Crystal Evette Zaragoza, Arizona State University*

## **038. Sex in School: Constructing and Containing Sexuality and Intimacy in Three Educational Contexts**

**8:00 AM–9:15 AM**

**Wisconsin Center  
202D**

### **MODERATOR**

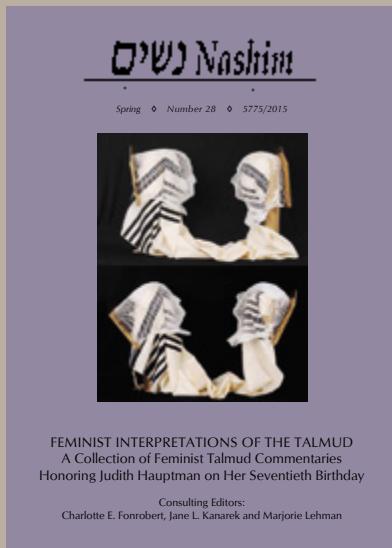
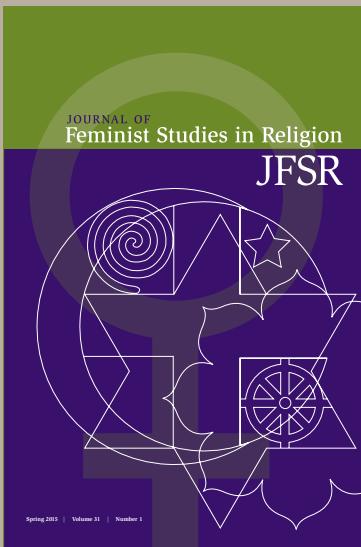
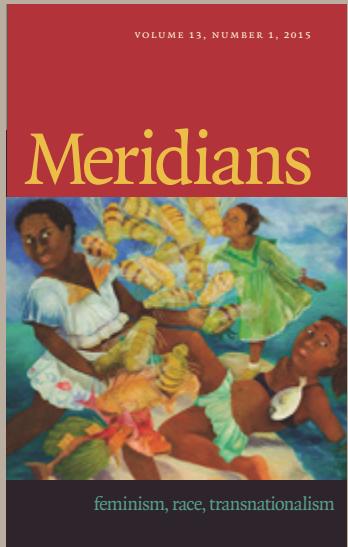
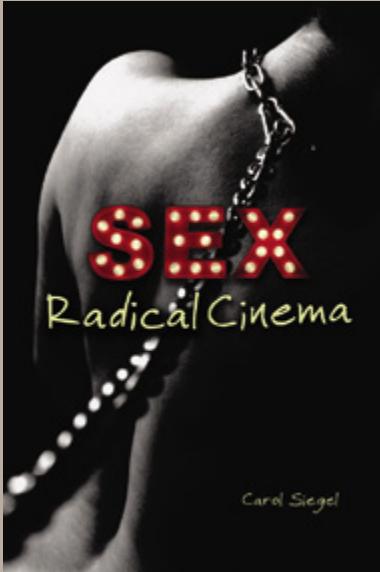
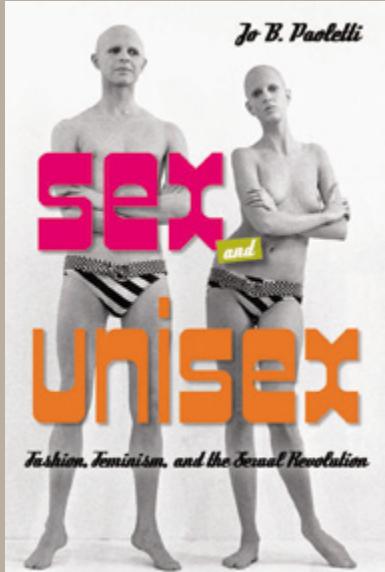
- ◆ *Elizabeth Blair, University of Wisconsin, Whitewater*

### **PARTICIPANTS**

## ***Beyond Risk and Protection: Girls of Color Resisting and Reinforcing Ideas about Female Adolescent Sexuality***

- ◆ *Jia-Hui Stefanie Wong, University of Wisconsin, Madison*

This paper employs a framework of intersectionality to explore how girls of color make sense of, engage with, and resist ideas about sex and sexuality in the context of a high school parenting class. It draws on four months of



## Sex and Unisex

Fashion, Feminism, and the Sexual Revolution  
*Jo B. Paoletti*

"With interest, energy, and a tinge of nostalgia, Paoletti explores the unsettling of gender roles and identity in the late 1960s and '70s caused by the sexual revolution and the fight for equal rights through the popular but short-lived trend in unisex clothing for men, women, and kids." —**Publishers Weekly**

## Sex Radical Cinema

*Carol Siegel*

"A much-needed, provocative intervention in current debates about sexuality, radicalism and the cinema." —**Garry Watson, author of *The Cinema of Mike Leigh***

## Meridians

Feminism, race, transnationalism

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ethnographic research conducted at a public high school in a mid-sized Midwestern city. Findings suggest that girls complicate dominant images of young women of color while also reinforcing them in other ways. This work contributes to conversations on how intersectional approaches can offer fuller understandings of the policing of female adolescent sexuality and the schooling experiences of girls of color.

## **Intimate Empowerment?: Undergraduate Women Construct Relationship Danger**

♦ *Elizabeth Blair, University of Wisconsin, Whitewater*

Intimate relationships have long been construed as both ideal refuges and sites of danger for college students identifying as women. This paper explores how women attending an elite U.S. liberal arts college construct the risks of intimate relationships today. Through cultural discourse analysis of 76 interviews, I find that participants take up two notions of relationship danger: Intimate relationships threaten achievement and reflexive self-management. The findings suggest problematic ways ideals of liberal feminism have become entwined in neoliberal individual achievement imperatives and inform the transformation of the gendered dynamics of undergraduate educational contexts.

## **Sex and Sexuality in the Classroom: Responsibility, Power, and Critique in Sex Education**

♦ *Kathleen Elliott, University of Wisconsin, Whitewater*

Sex education classes are important sites for constructing gender and sexuality. This paper analyzes curriculum and pedagogy in one high school's sex education program and how pedagogical practices influenced students' understandings of sex, sexuality, power, and inequality. Based on 18 months of ethnographic research, I found that teachers espoused two main goals for their classes—promoting rational decision making based on correct information and promoting equity—and that these goals often conflicted. Findings suggest how pedagogical models based on individualism and "neutral" information can limit opportunities for meaningful critique of power and inequality.

## **039. Power Over, Power To, and Power With: Toward an Expanded Vocabulary of Power**

**8:00 AM–9:15 AM**

Wisconsin Center

202E

**MODERATOR**

♦ *Beth Godbee, Marquette University*

**PARTICIPANTS**

### **Power Over: The Critique of Domination**

♦ *Rasha Diab, University of Texas, Austin*

This paper argues that often—across disciplines and throughout the literature on power—we invest in critique of domination, highlighting the nature and consequences of "power over." No doubt this critique is motivated by a desire to counter the abuse of power and to attain equitable relations. By staying in the realm of critique, however, we have yet to invest enough in other forms of power and their discursive moves. To balance the critique against domination with actions toward equity, this presentation establishes the need for a rhetorical, relational theory that highlights facilitative "power to" and affiliative "power with."

## **Power With: Relations and Solidarity**

♦ *Thomas Ferrel, University of Missouri, Kansas City*

Together with participants, this presentation will identify ways to receive, engage, mobilize, and communicate power responsibly and creatively. Across cases that presenters and participants share from local contexts, we locate dimensions of power in three spheres of relations: (1) with the self, or in the intrapersonal sphere; (2) with others, or interpersonal; and (3) with(in) institutions, or institutional. Across these three spheres, this presentation will show how power is always encoded in communicative practices, whether cross-status coalition-building or intra-group caucusing, whether documenting institutional containment or rewriting institutional precarity. Because "Institutions R Us," we must work across intrapersonal, interpersonal, and institutional relations.

## **Power To: Goal-Directed Investment**

♦ *Beth Godbee, Marquette University*

This presentation underlines the session's take-aways by considering implications for pedagogy, administration/leadership, institutional change-making, and even movement-building. We show how the qualifying prepositions (over/to/with) are crucial to understanding the nature of power relations—and for enacting more equitable relations. By considering participants' local contexts, we not only build a rhetorical, relational vocabulary of power, but also underline possibilities for intervention. This dual attention to relational power and the ongoing need for intervention readies us to intervene in ways that defuse fear and multiply possibilities for equity and justice across sites and conditions of contingency, uncertainty, and precarity.

## **040. Addressing Women's Mental Health Vulnerability in the Church, the Counseling Room and on the Battlefield**

**8:00 AM–9:15 AM**

Wisconsin Center

203A

**MODERATOR**

♦ *Mia R. Keeyes, Vanderbilt University*

**PARTICIPANTS**

### **Gendered Dynamics of Symbol & Ritual: Women's Vulnerability to Abuse**

♦ *Hilary Jerome Scarsella, Vanderbilt University*

This paper articulates gendered dynamics of symbol and ritual that can both increase women's vulnerability to sexualized violence and re-traumatize those who have survived it. While the regular practices of congregations can put churchgoing women at risk, this paper suggests that the same dynamics of symbol and ritual that are regularly used to threaten women's physical safety and mental health can be reclaimed and reshaped as tools for survival.

### **Psychiatric Labels and Women: From Ambivalence and Harm Towards an Ethics of Agency**

♦ *Katye Anne Stone, Vanderbilt Divinity School*

The standard use of labels to diagnose and "treat" suffering within the mental health care profession raises important ethical questions for practitioners to consider, including issues of discourse, power, gender, and healing.

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This paper explores the ambivalence of labels/diagnoses within the mental health care field and the often harmful implications for women when experiences are named for them through a pathologizing gaze. Using a feminist methodology, this paper exposes the harm of institutionalized patriarchy and gestures towards a model of care that restores agency.

## **Addressing ‘Mythological Strength’ Narratives in African American Women and Women in the Military: Potentials for a Womanist-Feminist Conversation**

◆ *Laine Walters Young, Vanderbilt University*

Chanequa Walker-Barnes, in her 2014 book *Too Heavy a Yoke: Black Women and the Burden of Strength*, offers a careful analysis of the Strong Black Woman archetype, outlining the history, characteristics, and main perpetrators. Based on this analysis she offers pastoral care suggestions for aiding in the health of Strong Black Women.

This paper asks what, if anything, can be learned from Walker-Barnes' womanist understanding of mythological strength which can be used toward developing feminist pastoral care suggestions for military women.

## **041. The Precarity of Televised Trauma**

**8:00 AM–9:15 AM**

Wisconsin Center  
203B

### MODERATOR

◆ *Roxanna Villalobos, Simmons College*

### PARTICIPANTS

#### **Bitchcraft and Boy Parts: Dispossession in “American Horror Story: Coven”**

◆ *Heather Mooney, Simmons College*

This analysis seeks to explore the phantasmal socio-cultural projections in the graphic FX horror-porn series, *American Horror Story: Coven*. Particularly focusing on sexualized brutality, racism, and the deployment of whiteness as a “master signifier” (promising the *jouissance* of “oneness”), this piece examines projections of collective social “traumas” through the prism of race and gender in (“post-racial,” “post-feminist”) America, and the supposed “boy crisis” lamented by some social critics. Focusing on the distorted representation of (black) m/Others, *Coven* discovers insight into the affectual production of projected social anxieties that, in turn, dispossess and bind precarious bodies in the US imaginary.

#### **“The Innocent Suffer. The Guilty Go Free”: The Precarity of Juridical Trauma in “Veronica Mars”**

◆ *Sarah McLain, Simmons College*

Using Shoshanna Felman's theory about the juridical unconscious, this paper analyzes the spectacle of injustice that underlines the representation of the juridical in *Veronica Mars* by focusing on the ways that the crime, prosecution, and non-punishment of dominant rich white men re-inscribes trauma on the most precarious people: women, people of color, and the impoverished. Additionally, this exploration finds that the series's depiction of juridical precarity through trauma visually confirms the oppression of juridical institutions but also underscores the redemptive act of disseminating systems of

oppression, trauma, and justice in popular culture as a way to promote visibility and change.

## **Zombies and/as Women: The Precarious State of Not Being Recognized as Fully Human**

◆ *Natalie Kate Wilson, California State University, San Marcos*

The trauma of being a hyper-precarious body represented in AMC's *The Walking Dead* allows consideration of collective trauma via a narrative that engages with various institutions—prisons, domestic violence shelters, hospitals—and, more broadly, patriarchy. The series exposes how certain populations become exposed to more injury, violence, and death—particularly violence perpetrated by other (white, male) humans. Focusing on the intersectional precarity of trauma in relation to rape, sexual assault, and interpersonal violence, I will argue while TV often perpetuates/solidifies precarity, this show offers a narrative vehicle through which to address the collective trauma of oppressed/marginalized populations.

## **The Trauma of (Post-Apocalyptic) Motherhood: “The Walking Dead”’s Social Commentary on Gender Roles**

◆ *Melissa Ames, Eastern Illinois University*

As a post-9/11 narrative, AMC's *The Walking Dead* grapples with themes popular since the terrorist attacks (e.g. survival, revenge, and humanity). It also critiques traditional gender norms that resurfaced post-9/11 (e.g. “the manly-man” and “the damsel-in-distress”). The show questions the association of women with nurture more generally and motherhood specifically. While the program's main characters include a prominent father-son duo, it is devoid of any (living) mother-child relationships. Ultimately, *The Walking Dead* presents the institution of motherhood as both horrific and traumatic. This presentation analyzes viewer reactions to a character who fails to conform to expectations concerning maternal behavior.

## **042. Social Justice Education in the Neoliberal University**

**8:00 AM–9:15 AM**

Wisconsin Center  
203C

### PARTICIPANTS

#### **Engaging Injustice: Linking Leadership Programs with ‘Justice Learning’**

◆ *Cynthia Sorousha Gorman, West Virginia University*

Despite the potential to serve the public good, service-learning and leadership programming are prone to co-optation and depoliticization, whether by containing student activism to charitable voluntarism or by valorizing an individualistic focus on position and power. This paper examines the idea of “justice learning” at two leadership programs. By linking meaningful service in the community with leadership training and a sustained intersectional analysis of power and social hierarchies, these programs can equip young women leaders to identify and challenge precarity within their own communities and beyond.

#### **Challenging Neoliberal Civic Engagement through Feminist and Critical-Thinking Pedagogies**

◆ *Jeremy Wade LaMaster, Rutgers University*

In traditional civic engagement, the neoliberal university often dismembers students from a sense of identity while

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simultaneously exploiting community organizations through town-and-gown relationships. Academic service-learning programs utilizing critical-thinking and feminist pedagogies challenge precarity created by traditional civic engagement. By employing various critical-thinking pedagogies through a summer service-learning program, changes in students attitudes to their civic engagement were measured with the Civic Attitudes and Skills Questionnaire and through qualitative course assessment tools. Results indicate benefits to community organizations and to students through an effective engagement with students' subjectivity that accounts for power, privilege, and standpoint.

## **Dismantling Leadership Hierarchies through First-Generation and Immigrant Leadership Education**

- ◆ **Sasha Wood Taner, Rutgers University**

The commercialization of higher education and resulting tuition increases leave immigrant and other underserved populations at risk for receiving inadequate and unequal educational opportunities and professional development. Gender-specific programs offer valuable support and resources for learning about gendered leadership and diversify current leadership along lines of class, race, and nationality. This paper will draw on a longitudinal survey of a 19-credit women's leadership program to examine first-generation alumnae's leadership journeys beyond college and the program, focusing on inter-generational support systems and mentoring, care of self and others, life satisfaction, and psychological well-being.

## **044. "Are You In or Out?" Negotiating Power, Privilege, and Precarity as Scholar-Activists**

**8:00 AM–9:15 AM**

Wisconsin Center  
203E

**MODERATOR**

- ◆ *Ela / Elzbieta Przybylo, York University, Toronto*

**PARTICIPANTS**

### **"There's No Way for You to Ever Imagine What It's Like": Critical Challenges in Listening, Storytelling, and Representation as an Activist-Practitioner-Scholar working with LGBT Refugees**

- ◆ **Katherine Marie Fobear, University of British Columbia**

In this article, I will explore the challenges in listening, storytelling, and representation of lesbian, gay, bisexual and trans refugee stories that I experience as an activist, social worker, and academic working with LGBT refugees in Vancouver, BC. While there has been significant work on how researchers should ethically engage with marginalized communities, there has been little work on the challenges activist-scholar-practitioners face in working with community members' stories in both academic and non-academic settings. This piece will explore the challenges of showing the meanings behind LGBT refugees' stories and their agency in their telling of their story.

## **So Far So Good...Reflecting on My Experiences as a PhD Student and Front-line Support Worker**

- ◆ **Mary Shearman, Simon Fraser University**

After the economic crisis of the late 2000s, I found accessing funding within the academy more difficult than in my first three years of graduate school and got a job doing front-line support work with an outreach van. Though I loved my

academic life, I quickly burned out from reading, thinking, and writing about stigmatized femininity most of the day and seeing various aspects at night. This piece looks at how my work with the non-profit has influenced the direction of my thesis, without directly becoming about the work, and wrestles with the value attached to different ways of knowing.

## **"I've Never Heard a Story Like That Before": Negotiating Temporal and Affective Differences in Intergenerational Oral History Interviewing:**

- ◆ **Nadine Boulay, Simon Fraser University**

My paper is an auto-ethnographic analysis of my experience as an oral historian interviewing and working with lesbian seniors. As an MA student I coordinated an intergenerational research project, bringing younger queer women in cross-generational conversation with lesbians active in feminist politics during the 1970s and 80s in British Columbia. This paper explores the affective experience of negotiating the boundaries of generation, scholarship, and temporality, and examines the complex "structures of feeling" imbued in research, the emotional landscapes, and the political tensions between different 'queer' generations.

## **047. Feminist Advocacy in Anti-Violence Work**

**8:00 AM–9:15 AM**

Hilton Milwaukee  
MacArthur

This roundtable discussion examines praxis-based applications regarding "feminist advocacy" in anti-violence work on multiple levels within the varied communities we serve. We will address how we work on micro levels with individuals, meso levels within our agencies, and macro levels within our communities, with people and institutions that may be resistant (or outright hostile) to gendered understandings of violence and feminism/intersectionality. This will be done with each presenter briefly describing their work/positionality and then delving into the aspects outlined above.

**MODERATOR**

- ◆ **Maria Bevacqua, Minnesota State University**

**PRESENTERS**

- ◆ **Blythe Newburg, Family Support Center**
- ◆ **Jenelle Haddad, University of Wisconsin, Eau Claire**
- ◆ **Laura C. Schultz, Minnesota State University**
- ◆ **Laura Harrison, Minnesota State University, Mankato**
- ◆ **Ann Costello McKinley, Independent Scholar**

## **049. The Precarity of Amity: Women's Friendships in Theory and Practice**

**8:00 AM–9:15 AM**

Hilton Milwaukee  
Walker

**MODERATOR**

- ◆ **Jocelyne Scott, Indiana University**

**PARTICIPANTS**

### **Girls' Television Friendships**

- ◆ **Kellie Herson, Arizona State University**

This presentation interrogates representations of friendship between women within two television narratives that construct

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a liminal space between girlhood and womanhood, HBO's Girls and Comedy Central's Broad City. Both shows represent female friendship as a site of anxiety in which this liminality is policed by one's peers, but the goal of this surveillance differs dramatically in each. Girls depicts friendship as a competition in which one marks progress toward the ultimate goal of adult stability, while Broad City's central friendship functions as the lone site of stability in an otherwise financially and relationally precarious life stage.

## **Friendship and Mentoring**

- ◆ *Susan V. Iverson, Kent State University*

Professional mentoring is a critical career resource, yet women are more likely to engage in informal and spontaneous mentoring—what C. E. Gardiner calls “professional friendship.” These collegial friendships exist at the intersection of the personal and professional, and yield many benefits (compensation and promotions). Yet, collegial friendships also pose challenges, contributing to competition and professional hostility. For instance, institutional barriers inhibit Black women from developing transracial collegial friendships. I demonstrate that collegial friendships both aid and deter women’s professional success in a context of masculine organizational norms that exacerbate tensions and inhibit friendships.

## **Theorizing Friendship Advice**

- ◆ *Judith Kegan Gardiner, University of Illinois at Chicago*

According to contemporary U.S. popular advice literature, women need and seek friendships. Such friendships, however, remain precarious due to internal stresses, increasing pressures from the “double day” of domestic caregiving and of paid work, and omnipresent media imperatives for women to be athletic, slim, and sexually attractive. Whereas friendships are supposed to be freer than kin, romantic, or family relationships, friendships often constrain conformity and stabilize conservative gender norms, traditional sexuality, and racial and class social exclusions. However, especially among young people, new opportunities have opened for both same-sex and cross-gender friendships across former social barriers.

## **The Friend Zone: Addressing Institutionalization, Systemic Domination, and Intimacy**

- ◆ *Jocelyne Scott, Indiana University*

This paper discusses the possibilities for theorizing friendship through the site of a college course focused on the relationship between gender, friendship, and popular culture. I illustrate the importance of articulating the erasure of friendship relationships from social institutions coupled with the relationship between these kinship formations, their popular culture representations, and systems of oppression. Through an intersectional feminist framework, this Gender Studies course not only interrogates the classed, racialized, gendered, and sexualized expectations that undergird friendships, but also encourages students to deconstruct their own internalized hegemonic ideologies about and complicity in systemic domination.

## **050. Asymmetrical Institutionalization: A Dialogue about WGST Issues Within the Academy and Beyond**

**8:00 AM–9:15 AM**

Hilton Milwaukee

Wright A

MODERATOR

- ◆ *Katherine Knop, University of Missouri, Columbia*

PARTICIPANTS

### **Public Scholarship and Feminist Digital Mentorship**

- ◆ *Jenny Ungha Korn, University of Illinois, Chicago*

My paper addresses the challenges and opportunities for public feminist scholarship in the digital age. A major component of my feminist research is sharing it with an audience broader than just the academy. I believe public scholarship is activist and necessary in improving social justice. My contribution to this panel is to share my experience with interviews by NPR, CNN, SXSW, Colorlines, and more. Part of a successful strategy that panel attendees will learn is how to reach a wider audience through leveraging our online connections in terms of digital mentorship and professional networking.

### **Embodied Research and Teaching as Graduate Students**

- ◆ *Katherine Knop, University of Missouri, Columbia*
- ◆ *Jenna Pirok, University of Missouri*

As feminist sociologists with interests in health and inequality we infuse our work with feminist theories and methodologies. We each navigate the boundaries between applied work and academic work through our respective projects on birth doulas and embodiment after breast cancer. With that, our roles as graduate minors in WGST and sociology PhD candidates present us with institutional challenges that we have learned to navigate as feminist scholars. Our paper focuses on the institutional asymmetries young feminist scholars face in their own disciplines and WGST.

### **Feminist Pedagogy and Social Justice in Higher Education**

- ◆ *Alissa Stoehr, Iowa State University*

My paper explores the intersections of social justice work and feminism in the academy. My teaching and research experiences have been within women's and gender studies. I primarily conceptualize my teaching and research through a social justice lens with an eye toward the intersections of race and gender. I employ a social justice lens in my dissertation research on Women's and Gender Studies programs at community colleges and in a group project on work-life balance of female PhD students at my institution.



# Expanding Frontiers series

The Expanding Frontiers series promotes rigorous and interdisciplinary research that critically expands the field and purview of feminist, women's, and gender studies. This book series builds upon the journal *Frontiers* and its commitment to diverse and decisively interdisciplinary"publications that explore critical intersections of gender, race, sexuality, class, nation, and other dimensions. In particular, the series seeks to expand the knowledge generated by and about women, men, and transpeople of color, although it also embraces scholarship about women, men, and transpeople globally who are negotiating multiple and intersecting sites of affiliation, identity and commitment.

The series welcomes scholarship regarding disability, cultural geography, comparative ethnic studies, critical race studies, indigenous cultures, transnational feminisms, expressive cultures and the arts, policy, and social movements. The series is particularly open to innovative and critical scholarship that is accessible across disciplines and fields, based in feminist epistemologies, and committed to social transformation research. Expanding Frontiers is committed to supporting new scholarship in the field and is dedicated to guiding new authors through the publication process.

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## 051. This Is What a (Contingent) Feminist Looks Like

8:00 AM–9:15 AM

Hilton Milwaukee  
Wright B

### MODERATOR

- ◆ *Melissa Fernandez Arrigoitia, London School of Economics and Political Sciences*

### PARTICIPANTS

#### *Feeding Ourselves, Feeding the Institution: Saying ‘No’ in an Age of Precarious Employment*

- ◆ *Kate Drabinski, University of Maryland, Baltimore County*

The failure to grab the tenure-track brass ring leaves many of us navigating a precarious future with uncertain employment, low pay, and a heavy blanket of shame. We find ourselves in states of precarious positionality (Alcoff, 1988): we must advise students, write recommendation letters, present at workshops, and, increasingly, engage in service work without inclusion within university faculty governance or equitable pay scales. Drawing on personal experience and a critical reading of what I am calling “adjunct lit,” this paper navigates the negative affects of precarious employment, and asks whether, under these conditions, we can ever really say no.

#### *Risky Words, Riskier Silence: Embodying Resistant Feminist Pedagogy*

- ◆ *Julianne Guillard, University of Richmond*

Contingent faculty face a risky double bind: in the hope to secure long-term employment, should they choose to uphold an embodied feminist ethos or should they conform to their employer's standards, which often require silence about transgressions? Building upon bell hooks's practice of occupying marginality as a tool for resistance (1990), this paper will trace the development, application, and results of an embodied resistant pedagogy by one contingent faculty member in a WGSS program. The example used in this paper—a public editorial denouncing violent behavior by key donors to their university's endowment—straddles and analyzes both binds.

#### *Embodied Precarity: Disability and Contingent Labor*

- ◆ *Cara E. Jones, Hamilton College*

Those with chronic illnesses know that health is precarious, that wellbeing is often contingent upon adequate rest, relaxation, nutrition, and medical intervention as needed. But, perhaps nowhere is it more difficult to achieve this “work-life balance” than within the spectrum of precarious academic positions. While those with disabilities are often drawn to or forced into contingent academic labor, how do people with precarious health work in precarious positions? Through examining the situated knowledges of people with disabilities (Siebers, 2013), this paper examines how precarity shapes the relationship between academic labor and the idealized adjunct body.

## 052. Resisting Information Containment: Putting the Politics in Information Literacy

8:00 AM–9:15 AM

Hilton Milwaukee  
Wright C

Information literacy is central to the political projects of women, gender, and sexuality studies that have emphasized social justice and critique of the politics of knowledge production. This workshop will share strategies for integrating the content of women, gender and sexuality studies with critical examinations of who is and is not valued as knowledge producer, disciplinary practices of knowledge production, and analyses of differential access to information and resources. In this workshop we will share pedagogical strategies as well as discuss the need to politicize information formation literacy and make it central to the WGS curriculum.

### PRESENTERS

- ◆ *Ayana Weekley, Grand Valley State University*
- ◆ *Danielle DeMuth, Grand Valley State University*
- ◆ *Mary O'Kelly, Grand Valley State University*

## 054. Trans/Disability Studies: Challenging Vulnerability for Non-Normative Bodies

9:30 AM–10:45 AM

Wisconsin Center  
101A (LCD)

### MODERATOR

- ◆ *Rachel Reinke, Arizona State University*

### PARTICIPANTS

#### *‘Truscum’ and the Medicalization of Gender*

- ◆ *Deanna Adams, Syracuse University*

This presentation will focus on the (mostly social media based) phenomenon and category of trans-medicalists, also known as ‘Truscum’, people who feel that one cannot be transgender without the medical diagnosis of gender dysphoria. Disability studies critiques heavily the medicalization and psychiatrization of disability, but there are many within disability communities who look at the boundaries between medical and social as more porous. Therefore, this presentation seeks not only to critique the phenomenon of Truscum (by invalidating the medicalization of gender/ability) but also to highlight the possibilities of investigating it through an intersectional trans feminist disability studies lens.

#### *Debility/Capacity and Margin-to-Margin Alliances: Forging a Trans\* Disability Politic of Dis-similarity*

- ◆ *Beth A. Ferri, Syracuse University*

Transforming multiple forms of precarity within trans\* studies and disability studies requires us to forge critical alliances and account for intersecting forms of oppression. This paper explores the potential of a debility/capacity framework for forging margin-to-margin alliances and for envisioning a coalitional politic that draws on solidarity, alliance, and dis-similarity, rather than similarity or sameness, as grounds for transformative political work.

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## Eugenics and Medicalization as Effects of Imperialism: Precarity and Coalition

### Heather M. Rakes, DePaul University

This paper argues for tracing what Jacqui Alexander calls "the multiple effects of imperialism" in neoliberal medicalization of trans and disabled bodies/minds. Indigenous North American epistemologies had no conceptual gender/sex dimorphism, nor disabled/nondisabled binary. Interestingly, despite similar settler colonial impositions in terms of race, gender, and disability, and more recent eugenics and biopolitical practices, transgender studies and disability studies in the U.S. share profound reproductions of whiteness. I argue that a coalitional politics requires both attention to racialized, trans/gender, and ability precarities as well as the cultivation of our sense of "shared relationships to power," in Cathy Cohen's words.

## 055. Black Masculinities and the Question of Vulnerability

**9:30 AM–10:45 AM**

Wisconsin Center  
101B (LCD)

### MODERATOR

• C. Riley Snorton, Cornell University

### PARTICIPANTS

#### Hip Hop's Early Introduction to Sex?: Queer Readings of Black Male 'Rape' in Popular Culture

##### • Darius Bost, San Francisco State University

This presentation explores recent media representations of black male childhood sex and victimization, focusing on the cases of national recording artists Chris Brown and Lil Wayne. In recent media interviews, both artists have discussed their childhood sexual encounters with older girls, prompting popular cultural debates about the meaning of 'rape' when black male bodies become the site of violation. I trace these media discourses to examine the problematic of claiming black male childhood sex under the category of "rape." Ultimately, I suggest a queer reading practice that imagines the unimaginable subjectivities produced through experiences of childhood sexual victimization.

#### "I'm Not Interested in Being Strong": Masculine-of-Center Womyn\* and the Discourse of Vulnerability

##### • Michelâ Prince, University of Maryland

Black masculine-of-center womyn not only navigate the narratives of deviance attached to black (male) masculinity, but they also confront the myth of "the strong Black woman," who is expected to give up claims for support and "make do" in the worst of circumstances. How do these womyn express vulnerability when navigating this complex matrix of race, biological sex, prescriptive gender expectations, and non-conforming gender expressions? This paper, drawn from a qualitative study and media discourse analysis, examines the stakes for Black womyn\* who are vulnerable, and wish to center this, despite the narratives that circumscribe their gender performances.

#### "Leave My Keys on the TV!": The Impact of Family Dynamics on the Sexual Selfhood of Black Gay Men

##### • Marlon Murtha Bailey, Indiana University

The stress that black, gender, and sexual minorities experience is magnified by social rejection and violence, sometimes inflicted by their families and the larger black community. When induced during childhood development, this

stress interrupts sexual selfhood development and often results in the suppression of one's sexual identity and/or expression. This paper, drawn from a qualitative study of the role of families in the sexual development of gay black men, argues that affirming the sexual identity of gay boys and men can reconcile disruptions in sexual selfhood development that occur during the formative years and may support self-acceptance within heteronormative society.

## 056. The Perilous Positions of Post-Socialist Emancipations

**9:30 AM–10:45 AM**

Wisconsin Center  
101C

### MODERATOR

• Art Redding, York University

### PARTICIPANTS

#### The Precariousness of Central and Eastern Europe in the Transnationalization of WGS Curricula

##### • Simona Fojtova, Transylvania University

In recent years, U.S. WGS programs have increasingly adopted the comparative model for non-colonizing cross-cultural feminist scholarship as advocated by many scholars (Mohanty, 2003; Parisi, 2012). However, much of the focus in transnational/global feminisms classes has been on the Global South. This prevailing focus has not only reinforced the Global North and Global South as a limiting binary operative in the internationalization of the WGS curriculum, but it has also diminished gender issues in the post-socialist context. Analyzing current syllabi of U.S. transnational/global feminisms classes, I argue why emerging Eastern European feminisms provide effective case studies for global feminism.

#### Tales of Terror and Temerity: Reading and Reception of Women's Narratives of the Totalitarian Experience in Central and Eastern Europe

##### • Hana Waisserova, University of Nebraska

In Central and Eastern Europe (CEE), women's narratives of totalitarian experience have been published with much delay, even in memoriam. These biographies (e.g. by Heda Kovaly, Cecilia Sternberg, or Milena Jesenska), previously published in "the West" in multiple editions, still maintain a precarious position in the CEE region. After arguing that their hesitant reception is partly due to the CEE audiences' sentimental interpretation of women's totalitarian experience and is rooted in the omnipresent nostalgia for the past, I draw on pedagogical experience and compare the position of these narratives in the CEE academic curricula with those in the USA.

#### The Social Documentary and the Institutionalization of the Violence against Women Discourse in the United States

##### • Roxana Galusca, University of Michigan

This paper examines the institutionalization of feminist activism in the non-profit sector, with particular focus on a campaign against sexual violence run in Romania and Moldova by the DC-based nonprofit Winrock International. Consisting of radio and television series, Winrock's campaigns mobilize the language of personal responsibility and entrepreneurship to address women's precarious role in society. I use the above campaigns as an opportunity to historically trace

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transformations in the violence against women discourse in the U.S. Current understandings of sexual violence, I argue, follow the logic of neoliberal capitalism by embracing markets as the solution to women's precarious livelihoods.

## 057. Institutionalizing the “Precariat” in India: Governmentality, Non-normativity, and Marginalization

9:30 AM–10:45 AM

Wisconsin Center  
101D

MODERATOR

- ◆ *Darshana Sreedhar Mini, University of Southern California*

PARTICIPANTS

### *Reproductive Rights in Rajasthan: Perceptions of Medicalized State Control in the Social Hierarchy*

- ◆ *Aarti Kolluri, Grinnell College*

The trend of increasing sterilizations reflects the dominance of female-centered sterilization in India. To study attitudes toward official reproductive policies enforced by the Indian government, I draw on data from the National Family Health Survey–3. I use these raw data and descriptive measures to critically engage a dialogue of woman-centered reproductive control demonstrating that women in lower socioeconomic levels utilize government reproductive services sparingly. Despite significant financial burden, marginalized women prefer private health structures which are disconnected from the state and continue to fear the state as a result of the historical legacy of coercive family planning policies.

## Sayantani DasGupta, Feminist Physician-Writer of the South Asian Diaspora

- ◆ *Laverne Nishihara, Indiana University, East*

Physician-Scholar-Writer Sayantani DasGupta has yet to gain equal recognition with counterpart male physician-writers of the South Asian diaspora, who describe a mostly masculinist understanding of colonial and postcolonial medicine. From her feminist perspective, Sayantani DasGupta criticizes American medical schools and Indian medical practices insofar as they are male-dominated, hierarchical, and militarist. Her scholarship and writing emphasize the female, immigrants, children, the poor, and others marginalized by mainstream medicine. Her publications constitute social activism, proposing and effecting positive change.

## 058. Teaching While Colored: Navigating Feminist Pedagogy in the Academy

9:30 AM–10:45 AM

Wisconsin Center  
102A (LCD)

We will discuss literature and media from the perspective of Women of Color (WOC) as educators in order to examine common issues that arise in the Academy as well as successful strategies that can be used to address these various challenges. We will discuss how these relate specifically to Women of Color instructors who teach in diverse classroom settings.

MODERATOR

- ◆ *Jennifer Richardson, University of Illinois, Chicago*

PRESENTERS

- ◆ *Olivia Perlow, Northeastern Illinois University*
- ◆ *Durene Imani Wheeler, Northeastern Illinois University*
- ◆ *Krystle Ann Everett, Northern Illinois University*

## 059. Know Her Name: Why Focusing on Black Women Advances Civil Rights

9:30 AM–10:45 AM

Wisconsin Center  
102B (LCD)

In this roundtable a group of academics and activists will illustrate the negative effects on girls and women of color of President Obama's My Brother's Keepers Initiative and its many spinoffs, explaining its potential to create a politically induced condition that causes certain groups to suffer from failing social and economic networks and supports. The aim of this roundtable is to educate and to develop a plan of action to combat MBK's focus on males and open it up to females.

MODERATOR

- ◆ *Janine Jackson, African-American Policy Forum*

PRESENTERS

- ◆ *Heidi Hartmann, Institute for Women's Policy Research*
- ◆ *Zillah Ruth Eisenstein, Ithaca College*
- ◆ *Chandra Cilders, Institute for Women's Policy Research*
- ◆ *Kimberlé Crenshaw, University of California, Los Angeles*

## 060. Negotiating Biopolitics, Sexualities, and Governmentality in Mexico and Uganda

9:30 AM–10:45 AM

Wisconsin Center  
102C (LCD)

MODERATOR

- ◆ *Barbara Bickel, Southern Illinois University*

PARTICIPANTS

### *The Precarious Virgin: Imaginary Bodies, Sex, and the Cost of a College Education*

- ◆ *Laina Hanninen Saul, George Mason University*

A 2004 Reuters article, "Ugandan MP offers free college for Virgins", described how a member of the Ugandan Parliament offered to pay university fees for young women if they would undergo a gynecological examination for proof of virginity, a move supposedly aimed toward halting the spread of HIV-AIDS. I argue that the precarity of these young women, due to historical, cultural, and gendered relations forces them to make untenable choices, based upon a hypothetical state of embodiment, to ensure their survival and that the language describing these choices contributes to this precarity by failing to recognize any agency they may possess.

### *The Promise of Citizenship: Transnormative Affective Reorientations and Subjectification in Mexico City*

- ◆ *A De La Maza Perez Tamayo, Arizona State University*

Mexico's recent (neo)liberal judicialization of non-normative fields of sexuality has resulted in the production of

# Friday, November 13

a would-be citizenry that redraws the contours of an otherwise heteronormative national imaginary while simultaneously restabilizing its foundational limits. I explore the conditions of possibility for the successful subjectification of trans\*-identified people through an exegesis of Mexico City's Council for the Prevention and Elimination of Discrimination's trans visibility campaign. Emphasizing the affective topographies of this aspirational citizenship, I explore the labor of transnormative reorientation performed by the promise of happiness offered by this campaign and its complicities with the violent seductions of neoliberal national be/longing.

## 061. Photographs, Power and Affect I

**9:30 AM–10:45 AM**

Wisconsin Center  
102D (LCD)

MODERATOR

♦ *Katherine Side, Memorial University of Newfoundland*

PARTICIPANTS

### *Inside the Laundry Closet*

♦ *Barbara LeSavoy, The College at Brockport*

"Bertha Laundress sacked May, 23, 1933." The years 1937–1940 include "Cooks comes," "Butler leaves," "Burchill quits," And 1998 echo: "Back" and "Peace out." These, and multiple annotations in between, paint a social register inscribed on a wooden doorframe concealed in a tiny servant's closet in the basement of a mansion owned by a NY branch of AAUW. Mixing intersectionality (Crenshaw, 2011) with literary/graphic (Berlant, 2011) analysis, this photographic reading of gender/race/class shines light in this closet, bringing image and voice to a precarious hidden register recorded by pink and blue-collar workers moving through the basement of a feminist owned stately manor.

### *Portraying Precarious Bodies: A Visual Rhetorical Analysis of Journalistic Photographs of the Teenage Pregnancy 'Crisis'*

♦ *Jenna Vinson, University of Massachusetts, Lowell*

This presenter draws on theories of visual-material rhetoric (Barthes, 1977; Dickson, 1999; Finnegan, 2007) to analyze photographs of pregnant and mothering women used in United States news articles about teenage pregnancy from 1985–2000. Attentive to shifting significations of gender, race and class, this presenter identifies specific visual rhetorical strategies that obscure the systematic inequality constraining the lives of poor woman of color while inducing particular nationalistic responses to the teenage pregnancy "problem." This presentation calls for critical reflection on the affective productions of these photographic representations and offers audience members a theoretical framework for embodied visual rhetoric.

### *A State of Apathy and a Deadening of All Ambitions: The Photographic Collection of (Eva) Mary Schwall*

♦ *Katherine Side, Memorial University of Newfoundland*

In the summers of 1913 and 1915, E. Mary Schwall, a school principal from New Bedford, Massachusetts, travelled to the (then) British colony of Newfoundland, and onto the Labrador Strait to volunteer with the Grenfell Mission. I argue that Schwall's photographic collection, which remains almost a

full century later, establishes a "spatial exotica" and imaginary geography that distinguish the landscape and its people from those who travelled to assist them, thereby justifying the presence of the Mission, amongst peoples whom may have been regarded, incorrectly, as adversely affected by a "state of apathy" (Jenkins 2003).

## 062. Gendered Spaces, Precarious Bodies: Affective Labor in Neoliberal Japan

**9:30 AM–10:45 AM**

Wisconsin Center  
102E (LCD)

MODERATORS

♦ *Michelle Ho, Stony Brook University*  
♦ *Andrea Gevirtz Arai, University of Washington*

PARTICIPANTS

### *Maid Cafes: The Affect of Fictional Characters in Akihabara, Japan*

♦ *Patrick W. Galbraith, Duke University*

This paper draws on ethnographic fieldwork to explore alternative intimacies and affective relations in maid cafés in Akihabara, Japan. In maid cafés, customers come not only for food, drink and entertainment, but also to talk with the waitresses, who wear costumes and adopt characters, which customers become attached to through regular visits and interactions. Despite restrictions on physical and personal contact, regulars become intimate with maids as fictional characters. This paper approaches maid cafés as a space of not only affective economics, but also alternative intimacies.

### *Consuming Female Masculinity: Affective Labor in Japan's Drag Cafes*

♦ *Michelle Ho, Stony Brook University*

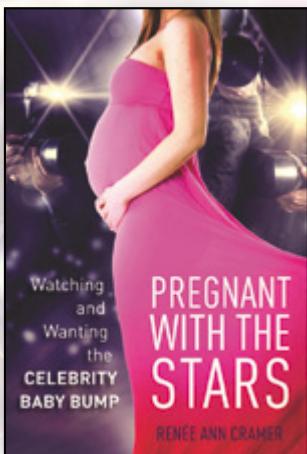
This ethnographic study tracks the affective labor—the work of caring for another living being—of drag cafe employees in Tokyo, specifically dans cafes, where women dressed as men attend to customers. I argue that relationships nurtured between employees and customers, who are mostly young women, provide avenues for them to cope with social precarity. Examining women's practices of dans (literally "dressing as men") and their experimentation with gender and sexuality in the affective spaces of drag cafes is significant for understanding changing perceptions of gender and sexual identities in an increasingly precarious Japan.

### *Cat Labor in Precarious Japan*

♦ *Lorraine Plourde, Purchase College*

This paper examines the phenomenon of Tokyo's cat cafes drawing on recent theorizations on affective labor. Cat cafes are public spaces where patrons, often women, pay by the hour to relax and interact with cats in a homey, intimate setting. The desire for healing through cats resonates strongly in Japan amidst stagnant economic growth and increasing social and economic precarity. The domesticity that is invoked in the café is predicated upon the affective labor performed by the cats. I explore the social and affective networks that produce a desire for cats in this peculiar, yet provocative, staging of human-animal interaction.

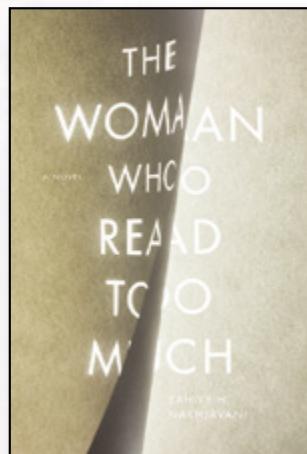
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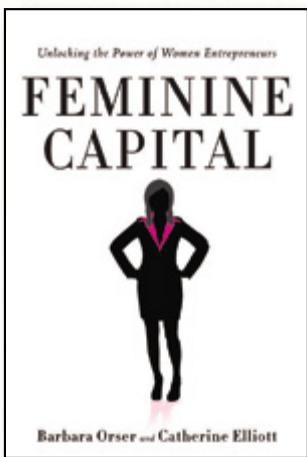
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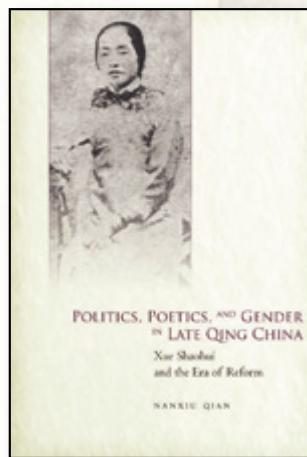
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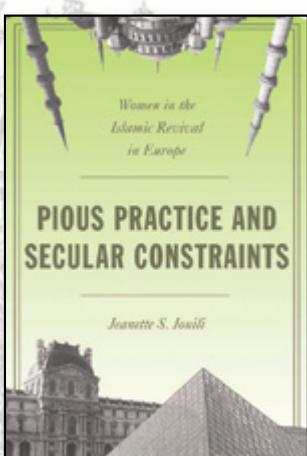
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# Friday, November 13

## 063. #Coalition: Examining the Tensions between Coalitional Gestures and Appropriation

9:30 AM–10:45 AM

Wisconsin Center

103A (LCD)

Feminist scholarship is concerned with the politics of coalition. Recent events have inspired what might be described as coalitional gestures particularly, though not exclusively, in the form of social media hashtags including #blacklivesmatter, #todossoyotzinapa, and #JesuisCharlie. This roundtable seeks to investigate coalitional gestures across multiple publics /mediaspheres and their distinct political consequences in order to contribute to the growing body of feminist scholarship on coalition.

**MODERATOR**

- ◆ *Hana Masri, University of Wisconsin, Madison*

**PRESENTERS**

- ◆ *Adela C. Licona, University of Arizona*
- ◆ *Karma R. Chávez, University of Wisconsin, Madison*
- ◆ *Kimberlee Perez, University of Massachusetts, Amherst*
- ◆ *Joanna Sanchez-Avila, The University of Arizona*
- ◆ *Ana Milena Ribero, University of Arizona*

## 064. Cartographies of Performance Technologies and Testimonials

9:30 AM–10:45 AM

Wisconsin Center

103B (LCD)

**MODERATOR**

- ◆ *Janet Lee, Oregon State University*

**PARTICIPANTS**

### *Development, Performance, and the Politics of Racialized Space*

- ◆ *Sidra Lawrence, Bowling Green State University*

I explore how a group of Dagara women on the border of Ghana and Burkina Faso, West Africa engage with transnational feminist movements with an indigenous song and dance tradition. In all female performance spaces women critique national and international development agendas that restrict the terms through which progress is defined. At the same time they negotiate cultural parameters that limit their options by racializing gender norms. These performances become crucial sites of strategizing and coalition building.

## Writing Agonies of Affect & Be-longing: A Marimacha Speaks

- ◆ *Tanya Diaz-Kozlowski, University of Illinois, Champaign-Urbana*

In this paper I articulate how affect (emotions, feelings, and sensations alike) can be used as a conceptual tool to intervene in writing in...through...back...and across the nexus of intimate power relations during ethnographic fieldwork by offering testimonios from my five month dissertation project that investigated an LGBTQ inclusive charter school in the upper Midwest.

## Eradicating the Binary of Love and Anger

- ◆ *Nicole April Carter, Wright State University*

This paper presentation explores the critical public pedagogy uses of Black women performance artists. The author contends that performance artists use passion and anger simultaneously as mechanisms to create public performances and artistic displays that disrupt the precariousness supported by Western modernist culture.

## "Pretty for a Black Girl": Black Feminist Digital Pedagogies and the Cartographies of Struggle

- ◆ *Carmen Kynard, John Jay College*

Katherine McKittrick (2006) reminds us that black women's lives are enmeshed with traditional geographic arrangements where different ways of knowing and writing constantly contest the ways that space is (re) produced. Taking inspiration from McKittrick, I interrogate black women's vernacular technological creativity (Banks, 2011; Everett, 2002; Fouche, 2006; Hall, 2011) as a central site of geographic struggle. I draw from critical feminist cartography to present digital work by young black women in college as a critical, spatial intervention against the logics of whiteness, neoliberalism, and racist boundaries/binaries maintained by the neoliberal university (Gilmore, 2002; Kobayashi and Peake, 1994).

## 065. The Pleasures and Possibilities of Precarity: A Crunk Feminist Collective Roundtable

9:30 AM–10:45 AM

Wisconsin Center

103C (LCD)

This roundtable of bloggers from the Crunk Feminist Collective explores the precarity of digital Black feminisms. Panelists explore what the ephemerality of the digital means for documenting Black feminist intellectual contributions, for responding to and subverting the politics of containment within academic institutions, and what it means for feminist risk-taking. The roundtable considers the possibilities for getting pleasure and joy out of digital work precisely because the precarious and unstable nature of the work takes away the sense of having anything to lose.

**MODERATOR**

- ◆ *Rachel Amy Raimist, University of Alabama*

**PRESENTERS**

- ◆ *Brittney Cooper, Rutgers University*
- ◆ *Susana Morris, Auburn University*
- ◆ *Eesha Pandit, Independent Scholar*

## 066. Decolonizing Play and Place

9:30 AM–10:45 AM

Wisconsin Center

103D (LCD)

**MODERATOR**

- ◆ *Rory Dicker, Vanderbilt University*

# Friday, November 13

## PARTICIPANTS

### **Strong in Body, Clean in Mind, Lofty in Ideals**

- ◆ *Stephanie Murphy, University of Arizona*

I document how basketball, a nascent sport, was pedagogically deployed within schools, settlement communities, and neighborhood social clubs as a technology of social discipline promising better minds and morals through better bodies. However, basketball was also associated with social degeneration and disruption, due to possibilities of race, gender, and class mixing. The sport became a site of contradiction for discourses about US social progress that intersected with ideas about women's bodies as vectors of dysfunction. I argue that understanding the historical meanings associated with athletic embodiment can further the critical analytics needed to unsettle contemporary biopolitical regimes of precarity.

### **The Fort Shaw Girls, SuAnne Big Crow, and the Schimmes: Stories of Basketball Survivance**

- ◆ *Elizabeth Wilkinson, University of St. Thomas*

Native women, during the heyday of the boarding school system, contested institutionalized inequalities through the seemingly unlikely act of playing basketball, setting the groundwork for survivance—survival and resistance—that continues. This paper connects three iterations of Native women using basketball to negotiate complex institutional sites of containment—boarding school and reservations—brought about by settler colonialism: the celebrated 1904 Fort Shaw Indian Boarding School girls team; 1980s Oglala player and activist, SuAnne Big Crow; and WNBA and NCAA superstars from the Umatilla reservation, Shoni and Jude Schimmel.

## **067. The Precarity of Care–Disability Constructions and the Rhetorics of Support**

**9:30 AM–10:45 AM**

Wisconsin Center

103E (LCD)

### MODERATOR

- ◆ *Michael Gill, Syracuse University*

### PARTICIPANTS

#### **Crippling Narrative Precarity: Reframing Autism through Debility and Capacity**

- ◆ *Michelle Jarman, University of Wyoming*

Using a framework of debility vs. capacity, this presentation critiques proliferating and persistent parent narratives that produce autism as precarity. Looking specifically at Andrew Solomon's (2012) bestselling book, *Far From the Tree*, I trace the ways interviewed parents, in line with dominant discourse pushing toward cure, construct familial love and "advocacy" from a prism of debility. Then, building on established critiques from autistic self-advocates and the "disruptive vulnerability" (Erevelles, 2014) embedded in radical parent narratives focused on capacity, I map alternative models that resist precarity through "crip" (McRuer, 2006; Kafer, 2013) notions of autistic worth and relationality.

### **'It Wasn't Out There, So I Had to Create It': Adults with Down Syndrome, Their Parents, and Cultural Change**

- ◆ *Alison Piepmeier, College of Charleston*

2015 is a contradictory moment: colleges nationwide offer programs for the inclusion of people with intellectual disabilities on-site and alongside non-disabled students. At the same time, non-invasive prenatal screening identifies fetuses with Down syndrome by 10 weeks of pregnancy. Informed by activists working to change our cultural understanding of Down syndrome, this paper considers data culled from conversations with many activists who address Down syndrome, including Emily Perl Kingsley who authored the often-cited essay, "Welcome to Holland" (1987), and her son, Jason Kingsley. Conversations with adults whose lives include employment, friendships, and romantic relationships are also explored.

### **Self-Constructed Worlds: Social Networks, Motherhood, and the Creation of 'Childrearing Support' in Contemporary Japan**

- ◆ *Michaela Kelly, University of Tokyo*

Fieldwork conducted among women with young children in Northern Japan indicates that while national initiatives encourage the development of public programs supporting mothers and childrearing families, women experience motherhood as a period in which they create their own primary relationships of support. Drawing from women's narratives and participant observation, this paper explores women's self-forged social networks and address the role those relationships play in fostering community that bolsters women as they navigate motherhood and childrearing. The paper provides evidence that women's relationships serve to maintain the continuity of personal identity and collaboratively act as sites for reinterpreting childrearing support projects.

## **Two Volcanoes Under One Roof**

- ◆ *Linda P. Ware, State University of New York, Geneseo*

This paper's title is excerpted from the New York Times review of Xavier Dolan's latest film, "Mommy" (2014). The backstory recounts fictionalized Quebec law (S-14) that affords parents the right to the involuntary institutionalization of problem children. Parent options for state care provision dispense with court hearings that would otherwise determine societal menace. "Mommy" presents the mother as a "profane diva of maternal ardor" and her son, Steve, as the "energetic blond ball of rage and longing" (Scott, 2015). Disability figures into the film on several levels, although the son is never identified as someone with a diagnosed disability.

## **068. Precarious Reproduction: Institutions, Maternal Bodies, and Vulnerability**

**9:30 AM–10:45 AM**

Wisconsin Center

201A

### MODERATOR

- ◆ *Mary Thompson, James Madison University*

# Friday, November 13

## PARTICIPANTS

### (Non)Maternal Desires: Bad Mothers, Non-mothers, and Other Un-women

- ◆ *Anna Gotlib, Brooklyn College*

This paper challenges the essentializing practices of hegemonic, institutionalized pronatalism within the Global North by focusing on the experiences and subsequent marginalizations of two of its primary targets: first, the socioeconomically (and otherwise) advantaged voluntarily childless women deemed to be selfishly or mistakenly refusing their motherhood imperative; second, mothers who are relegated to the periphery of desirable motherhoods—members of LGBTQ communities, the “too young” or “too old”, the single, the ill, the disabled, the poor, and so on.

### Breastfeeding as Precarious Practice: On Angela Ames and Sex-Discrimination

- ◆ *Dana Lloyd, Syracuse University*

This paper examines the concept of women's equality held by U.S. courts. The occasion for this examination is the recent ruling that Angela Ames did not suffer sex-discrimination when she was forced to resign from her job at Nationwide Insurance because she was a breastfeeding mother. This case proves, once again, that motherhood (at least “good” motherhood) puts women in a precarious position—both economically and professionally.

### Good Mothering in a Bad Place: Mothering and Pregnancy in Prison

- ◆ *Rachel Marie-Crane Williams, University of Iowa*

In this paper I share the experience of working as a pre and post-natal doula with mothers and pregnant women in prison. This experience raises a number of difficult questions from a personal and political perspective. How does the state frame motherhood in terms of who is allowed to mother and who isn't? How does this feed into a larger issues regarding women's reproduction and the Prison Industrial Complex. How are these interventions, related to ideas of good and bad mothers, mediated by culture, race, class, and gender?

## 069. Latina Lives in Milwaukee

**9:30 AM-10:45 AM**

### Wisconsin Center

### 201B

A discussion of the lived experience of leadership in a variety of settings by participants in a recent Latina oral history project in Milwaukee.

#### MODERATOR

- ◆ *Theresa Delgadillo, The Ohio State University*

#### PRESENTERS

- ◆ *Theresa Delgadillo, The Ohio State University*
- ◆ *Carmen A. Murguia, The Ohio State University*
- ◆ *Daisy Cubias, Independent Scholar*
- ◆ *Margarita Sandoval Skare, Independent Scholar*
- ◆ *Elvira Sandoval Denk, Independent Scholar*

## 070. Vulnerability, Gender and Agency: Feminist Critiques of Violence and Development

**9:30 AM-10:45 AM**

### Wisconsin Center

### 201C

#### MODERATOR

- ◆ *Elora Halim Chowdhury, University of Massachusetts, Boston*

#### PARTICIPANTS

### Finding Problems with ‘Simple Solutions’: Ethnographic Insights into Development Campaigns to Support Menstruating Girls

- ◆ *Chris Bobel, University of Massachusetts, Boston*

The logic of “girl empowerment as smart economics” has spurred a number of development initiatives including a recent rapid growth of I/NGO, government, and social entrepreneurial initiatives focused on menstrual hygiene management (MHM) in the global South. Drawing on ethnographic study of MHM campaigns providing school-based puberty education and/or access to menstrual products, I suggest how the framing of ‘problems’ and ‘solutions’ in the MHM sub-sector reflect Western standards of disciplined embodiment and a neoliberal neglect of structural factors. These efforts, I assert, may ultimately accommodate rather than subvert the very gendered shame and silence they seek to resist.

### Disposable Soldiers/Expendable Lives: Gender, Violence and Disarmament, and Demobilization and Reintegration (DDR) in South Sudan

- ◆ *Nada Ali, University of Massachusetts Boston*

Hierarchies of human value not only determine who is listed in post-conflict DDR programs. These also often determine ex-soldiers' and post-conflict communities' gendered and racialized experiences of precarity and insecurity. Based on fieldwork in South Sudan in 2013, this paper analyzes unrecognized precariousness of male and female ex-combatants demobilized since 2005. The paper discusses how debility, the proliferation of small arms, and shifting constructions of femininity and masculinity continue to reproduce precarity and fuel violence at community and household levels, with distinct effects on diverse women.

### Lost in Application: Women and Gender in Forestry and Environment Research

- ◆ *Kiran Asher, University of Massachusetts, Amherst*

Women and gender are reemerging on global development agendas. Gender research from mainstream development institutions (such as FAO and CGIAR) contends that women's empowerment is key to achieving food security, climate change adaptation, and other sustainable development goals. Gender inequality is acknowledged but there is little analysis of the complex nature of gendered vulnerabilities and the broader political economic factors that affect them. This paper examines the policy-relevant research and recommendations on gender and tropical forests, and suggests that the absence of a “debility lens” in them risks recreating/reasserting the structural conditions that exacerbate rather than ameliorate gender equality.

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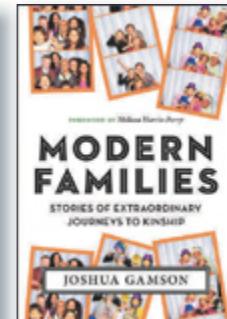
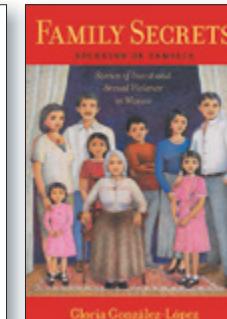
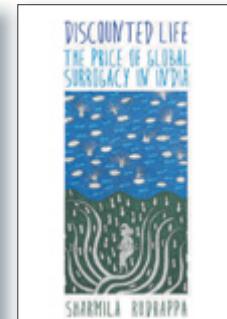
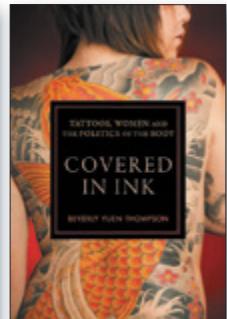
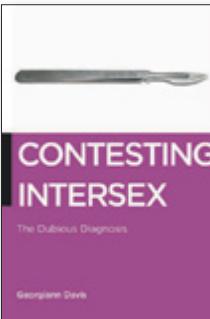
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# Friday, November 13

## *The Gender of an Execution: Katherine Garrett, 'Indian policy,' and the Construction of Indigenous Precarity in New England*

- ◆ Amy E. Den Ouden, University of Massachusetts, Boston

The gendered violence of Euroamerican "Indian policy" remains to be adequately examined, and the moments of its colonial formation warrant close scrutiny. This paper investigates Indian policy formation in southern New England's early eighteenth century, at the moment of the execution of Katherine Garrett, an Eastern Pequot woman accused of the colonial crime of infanticide. Rather than attempting a "recovery" of Katherine Garrett's voice or translation of her suffering, I track the gendered politico-legal and material violence enacted, and Indigenous precarity as produced, by Indian policy in southern New England, within and beyond that "place of Execution."

## 071. Multiple Temporalities of Illness

9:30 AM–10:45 AM

Wisconsin Center

201D

MODERATOR

- ◆ Courtney Jarrett, Ball State University

PARTICIPANTS

### *Communist Futurity and the Promise of Invulnerability: On Polish 1960s Young Adult Literature*

- ◆ Natalia Magdalena Pamula, University at Buffalo

Using Polish young adult novels written in the 1960s, I argue that post-war socialism relied on the interdependence of compulsory heterosexuality and compulsory able-bodiedness. An exploration of Krystyna Siesicka's and Irena Krzywicka's narratives of overcoming reveals that not only the eradication of queerness, but also the removal of debility and vulnerability, both individual and collective, were critical to the success of the communist project of reconstructing Poland after World War II. Among other things, my analysis reveals that communist futurity in postwar Poland, like able-bodiedness itself, was always a project in the making, always to come, but never quite achieved.

## HIV/AIDS, Waste, & Reparative Production

- ◆ Trevor Grizzell, University of Kansas

The HIV/AIDS epidemic within the United States during the late 20th century continues to reverberate within cultural studies. However, there has not been much work addressing HIV/AIDS as a particularly environmental cultural phenomenon, specifically considering common cultural associations of HIV/AIDS and waste. Through a queer ecological analysis of actions of activist group ACT UP and Daniel Goldstein's Icarian Series, I argue that these cultural productions defiantly engage with rhetorical and material waste in forms of what I call reparative production, finding in the HIV/AIDS-waste association not debility, but instead broader capacities for being and considering relationality.

## *The Precarity of Breast Reconstruction Decisions Thirty-Five Years after Lorde's Cancer Journals*

- ◆ Vicki Byard, Northeastern Illinois University

At a time of heightened critique of breast cancer awareness campaigns and pink-washing (Pink, Inc.), as well

as increased photographic attention to the damage that breast cancer causes to women's bodies (The Scar Project; Under the Red Dress), this presenter seeks to also prompt more discussion about women's precarity when making decisions about breast reconstruction. The presenter will analyze U.S. legal, economic, and medical structures that increase the debility and vulnerability of women making post-mastectomy decisions. She will also discuss global practices that could increase U.S. breast cancer patients' bodily self-determination.

## *The Uses and Abuses of 'Africa' in US 'Heterosexual AIDS' Discourse, 1985–1994*

- ◆ Karen M. Booth, University of North Carolina, Chapel Hill

This paper traces the deployment of "Africa" as analogy in media representations of "mother-to-child" HIV transmission and "at risk" fetuses in the US. From 1985 to 1994 news about perinatal HIV/AIDS recycled and revised colonial racialized sexist/sexualized racist constructions of "African" femininity as promiscuous, hyperfertile, and diseased. The "Africanized" moral panic about HIV-positive pregnant US women justified policies treating poor women of color as dangerous and disposable. Representations of "African AIDS" as fundamentally different from "US (gay) AIDS," however, troubled these comparisons. I conclude with a brief discussion of how contradictions played out in post-1994 debates over global anti-retroviral research.

## 072. Educating Girls and Women: Contesting Educational Barriers

9:30 AM–10:45 AM

Wisconsin Center

202A

MODERATOR

- ◆ Louise M. Doire, College of Charleston

PARTICIPANTS

### *How Institutional Barriers in Education Induce Lifelong Precarity among African American Girls*

- ◆ Breanna Alston, Loyola University, Chicago

This paper asserts that pervasive institutional barriers black girls face to academic success such as under-resourced schools, racial and gender stereotypes, and disparate discipline practices, cultivate precarity among black girls by failing to educate them equitably, resulting in a heightened risk of poverty throughout life. I investigate trends among black and white girls in MPS so as to examine the issue locally. The methodology utilizes interviews to elicit insights from teachers, education experts, and students. Findings are supplemented by a review of the literature and an analysis of statistics on national and local income, employment, and educational attainment.

## *Intersectionality, Oppression, and Opportunity: The Unique and Crucial Role of Women's Studies in the Community College*

- ◆ Sara Hosey, Nassau Community College

Drawing on recent research on public two-year colleges in the United States, as well as interviews with students who have found the experience of taking Women's Studies to be truly transformative, I will discuss the crucial role of the Women's Studies classroom at the community college. I argue that the community college Women's Studies classroom provides

# Friday, November 13

students who are at once the most vulnerable in the academy as well as the most promising future feminist thinkers the opportunity to begin considering issues of intersectionality, oppression, and empowerment and to re-bridge the neoliberal divide between the personal and political.

## **Schooling Bodies: One School's Approach to Empowering the Precarious Student**

♦ *Katherine Sieger, Syracuse University*

This paper presents data from a non-traditional charter school addressing the needs of the precarious student. Through unique art projects this "last-chance" school is exploring ways to help outcast students develop an empowered sense of self. The author explores how student performances are present within their artwork, and how the institution's interpretation of those performances impact the students sense of self.

## **"We Are a Loving People": Asian Women Students' Narratives at a US Community College**

♦ *Suchitra Samanta, Virginia Tech*

I present four narratives of low-income, diverse Asian women at a Virginia community college. While the women make active choices about their courses of study and future careers, their self-motivation is contextualized within a collectivist worldview, family broadly defined (Singh et al, 2011). I argue that personal agency in the context of such a view allows for a more nuanced understanding of Asian motivation and achievement in the US even as the real life striving and stresses evident in the women's narratives present a critique of the "model minority myth" that stereotypes Asians (Louie, 2004).

## **073. Creating a Leadership Development Study Group for Women Faculty: An Act of Relational Leadership**

**9:30 AM–10:45 AM**

Wisconsin Center

202B

In this workshop session, presenters will report on the process of developing and facilitating a feminist and relational leadership development study group for core women faculty in a university setting. The co-facilitators of the group, L.E.A.D (Leadership Enrichment and Development), will present an overview of the grassroots and organic approach to the group's inception, the feminist relational group structure and process, the institutional challenges experienced, learnings, and program outcomes. The paradoxical precarity of the role of women faculty in leadership positions in higher education today will be discussed with participants.

### PRESENTERS

- ♦ *Amy Rutstein-Riley, Lesley University*
- ♦ *Diana Direiter, Lesley University*
- ♦ *Stephanie Spadocia, Lesley University*

## **074. "You Are Not a 'Real' Feminist!": Feminism in/and Popular Culture**

**9:30 AM–10:45 AM**

Wisconsin Center

202C

### MODERATOR

- ♦ *Cheryl Cooky, Purdue University*

### PARTICIPANTS

#### ***The Quandary of Our Contemporary Feminist Moment: Observations from a Baby Boomer***

♦ *Juanita Crider, Purdue University*

Studying contemporary feminist popular culture in a graduate seminar caused me to question, in a sea of Nicki Minaj, Beyoncé, Olivia Pope, and Lady Gaga, the virtual invisibility of more mature women in relationship to popular culture. This paper will discuss how feminist popular culture erases difference and reproduces hegemony when viewed through the lens of a baby boomer. Additionally I will identify feminist work that challenges the above erasure and offer suggestions on how feminism can use popular culture to transgress the status quo when it comes to representations of elder women in popular culture.

#### ***The Problem of Popular Feminisms: A Call for Academic Feminists to 'Lean In'***

♦ *Jasmine Linabary, Purdue University*

From Facebook COO Sheryl Sandberg to Beyoncé, claiming feminism is becoming increasingly popular. Yet, these "popular" feminists who receive regular media attention particularly for their speaking and/or writing can undermine feminist efforts to challenge raced, classed, and gendered systems of domination. Specifically, feminism can become depoliticized and commodified as it is taken up in particular popularized forms. This paper addresses these issues as they relate to popular feminists' positions, like Sandberg's. In doing so, it also considers the roles and responsibilities of academic feminists in responding to "popular" feminism, and the challenges with doing so from vulnerable institutional positions.

#### ***My Anaconda Feminism: Reflections on Nicki Minaj, Neoliberal ASAssets, and Feminist Risk***

♦ *Aria S. Halliday, Purdue University*

In a pop culture feminism class where "Enlightened Sexism" and "Gaga Feminism" intersected and diverged, Nicki Minaj often surfaced in my interrogation of these texts. Minaj's unabashed spectacularization of her body as a Black and cisgender woman compelled questions regarding how feminism is articulated in the popular discourse. This paper engages these issues and offers critical reflections on how feminists in the academy should assess the risk of popular culture feminism(s) in this neoliberal moment. What boundaries do/should we set on commercialized feminism, particularly when it is displayed in the pink power, sexually sensational, hip hop performance of Nicki Minaj?

#### ***Don't Dox Me, Bro: Gamergate, Feminism, and the Repercussions of Cyber-Anonymity***

♦ *Bianca Batti, Purdue University*

Recently, a controversy known as Gamergate has rocked the gaming community. Gamergaters, while contending to be

# Friday, November 13

focused on the goal of critiquing video game journalism, have been, in actuality, controversially fixated on harassing women within the gaming community. In light of such events, this paper provides a feminist analysis of the gendered rhetoric of the gaming community in order to unpack the manner in which masculinities are both manifested and challenged within this virtual environment. I will especially consider Gamergate's use of anonymity and harassment—and doxxing in particular—to perpetuate phallogocentrism through violent resistance against feminist discourse within the gaming community.

## **Looking Out for Our Own: Black Feminist Responses to Black Women in Popular Culture**

◆ *Paula Ashe, Purdue University*

With increased visibility comes increased precarity. In light of calls for inclusionary and diverse programming, television networks have produced several primetime programs that feature black women in lead roles; Scandal, How to Get Away With Murder, and more recently, Empire. With the overall marginal yet noticeable increase of black female visibility, comes more opportunity for hegemonic narratives to attempt to reassert their legitimacy. In response, black feminists/womanists have responded to these attempts via social networking. This paper examines the technocultural discourses used by black feminists in defense of black women in popular culture.

## **075. Academic Publishing in Women's Studies: Journals**

**9:30 AM-10:45 AM**

Wisconsin Center

202D

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

**MODERATOR**

◆ *Ashwini Tambe, University of Maryland*

**PRESENTERS**

- ◆ *Monica Barron, Truman State University*
- ◆ *Gail Cohee, Brown University*
- ◆ *Sandra Soto, University of Arizona*
- ◆ *Guisela Latorre, The Ohio State University*
- ◆ *Paula Giddings, Smith College*
- ◆ *Suzanna Danuta Walters, Northeastern University*

## **076. Black Women, Precarity, and Social Change: Expanding the Boundaries of the Political**

**9:30 AM-10:45 AM**

Wisconsin Center

202E

**MODERATOR**

◆ *Nikol Alexander-Floyd, Rutgers University, New Brunswick*

**PARTICIPANTS**

### **From the Million Man March to My Brother's Keeper: Gender, Class, and Conservatism in Neoliberal Times**

◆ *Nikol Alexander-Floyd, Rutgers University, New Brunswick*

This paper utilizes a constitutive understanding of identity to examine the logic undergirding Barack Obama's My Brother's

Keep initiative. It specifically ties it to the decades long push within public policy and political discourse to undermine Black racial equality by foregrounding and privileging Black male harm and a neoliberal focus on self-governance. In doing so, it exposes the conservative fault lines that run through Black political discourse, including in Democratic party politics in general and that of President Barack Obama in particular.

## **Precarity, Performance and Protest in Lynching Plays**

◆ *Maisha Akbar, Fort Valley State*

Critical lynching studies scholars have decried black women's lack of representation in material lynching culture; however, these scholars overlook lynching plays as sources for these images. This paper examines lynching plays as repositories of black women's non-normative images, especially those of blues woman, childless mother, and wretched subject.

## **Contesting Precarity in the House of Representatives: Shirley Chisholm and the Comprehensive Child Development Act of 1971**

◆ *Anastasia Curwood, Independent Scholar*

In 1971, recognizing the particular economic vulnerability of mothers, Democratic Reps. Shirley Chisholm and Bella Abzug, of Brooklyn and Manhattan respectively, collaborated on introducing a bill for universal childcare. Chisholm's motivation lay in her intersectional understanding of the debility inflicted on poor and nonwhite women. This paper demonstrates through analysis of primary historical sources that as the first Black woman in Congress, Chisholm's grounding in and commitment to intersectional feminisms led her to attempt the 1971 legislation, and that the New Right, embodied by Nixon, moved to preserve women's economic debility by vetoing the bill.

## **The Black Shadow of White Sympathy: Precarity and the Unspoken Politics of the National Gun Debate, Black Girlhood, and "The Hunger Games"**

◆ *Brittany Lewis, Bowdoin College*

Mass shootings since Barack Obama became President have ignited a number of debates about the need for more stringent gun control laws most of which aimed to protect some "worthy" victims while disavowing the precarious existence of those deemed "unworthy" particularly Black girls living in neglected urban areas. This form of necropolitics refuses to wrestle with the fact that most murders by gun occur in urban areas populated by the Black urban poor. The precarious death of Black girls is further exacerbated by the cyberspace controversy over the death of Rue in the film Hunger Games.

## **Affordable Housing Reforms of the 1990s and Creative Destruction**

◆ *Rosemary Ndubuiwu, Rutgers University*

This article looks at how narratives of black deviance articulate with the political economic processes of urban capitalism and creative destruction. Using discourse analysis to frame a critical reading of congressional hearings on affordable housing, I argue that black residential spaces in places like Washington DC are privileged sites of neoliberal creative destruction because of their presumed gendered and racialized violability. Further, this paper demonstrates how state actors often position themselves as the vanguard of a modern day housing justice movement, appropriating the language of hope, justice, and freedom while redirecting these tropes toward capital accumulation.

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## 077. Religion, Post-Secularism, and Intersectionality

9:30 AM–10:45 AM

Wisconsin Center  
203A

The 'post-secular' turn in feminism highlights the persistence, and perhaps resurgence, of religion in public life and in women's lives, and the challenges this presents to feminist thought and politics. With this renewed emphasis on the role of religion in women's lives, a further question has been raised about the relative absence of the religious/secular axis within theories of intersectionality. This roundtable will explore a number of issues surrounding the incorporation of religion into an intersectional lens.

**MODERATOR**

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

**PRESENTERS**

- ◆ *Jakeet Singh, Illinois State University*
- ◆ *Sarah Bracke, VUB Brussels / Ghent University*
- ◆ *Keisha Lindsay, University of Wisconsin, Madison*
- ◆ *Beverly Weber, University of Colorado, Boulder*
- ◆ *Sirma Bilge, Université de Montréal*

## 078. LGBTQ Youth Activisms and Spatialized Subversions

9:30 AM–10:45 AM

Wisconsin Center  
203B

**MODERATOR**

- ◆ *Mia Fischer, University of Minnesota*

**PARTICIPANTS**

### *Engagement of LGBTQ Youth in Physical Spaces for Socialization, Support, and Survival*

- ◆ *Garrett Sawyer, University of Texas, Austin*

This research analyzes physical spaces LGBTQ youth engage in and presents a typography that recognizes the multiple functions and diverse purposes these environments provide. Drawing from scholarly literature, I argue that the arrangement and intention of physical spaces influence how and in what capacity sites serve queer youth in identity development, community building, affirmation, and wellbeing. Conclusions from this research will expand our understanding of ways LGBTQ youth construct community, experience empowerment, and receive vital necessities; recognize and reconcile real-world implications of discourses around queer youth vulnerability and agency; and inform practices and guide future inquiry.

### *On Cleaning: Activism as Contagion*

- ◆ *Melissa Lissette Melendez, Colgate University*
- ◆ *Kristi Carey, Colgate University*

In a time of global precarity, symptomatic of perpetual war, flexible labor, neoliberalism, the in/exclusion of certain bodies, and so forth, there has been a noticeable rise of college activist movements in response to the symptoms of the current cultural moment. Through understanding the university as both a corporate and imperial space, often with aims to (re)produce a kind of "happiness" (Ahmed, 2010), this paper will think through how this space sanitizes campus activism into a productive function of the university machine, while simultaneously inducing precariousness in those who remain deviant—the bacteria that resists cleanliness.

## Precarity, Heterosexism, and Gay-Affirmative Practice in Social Justice Field Education

- ◆ *Trevor G. Gates, College at Brockport*

Field education plays an important role in professional education for social justice practitioners and provides an opportunity for students to engage diversity, including sexual orientation diversity, in practice. However, organizational settings differ in the extent to which they engage in anti-heterosexist and gay affirmative practice. This presentation will report on a pilot study of students' experiences with heterosexism and gay affirmative practice in their field education settings. Implications for social justice education, including methods for challenging institutional oppression towards sexual minority communities and other marginalized communities, will be discussed.

## Resisting the Gender Police: Fostering Trans Youth Solidarity

- ◆ *Ashley Albrecht, Purdue University*

Transgender youth in America are indeed in a precarious position. Not yet adults, they hold limited legal rights, and are often the target of hegemonic institutions, such as the education system, which both implicitly and explicitly reify heteronormativity. As a vulnerable population, transgender youth require safe spaces to foster community and strategize means of resistance to the 'gender police,' including both coping with and subverting transphobia. In this paper, I explore the liberatory potential of transgender youth camps and gender-inclusive living communities—how they serve a dual purpose as both safe spaces and sites of resistance.

## 079. The Precarity of Islamophobia: Transnational Feminist Contentions and Interventions

9:30 AM–10:45 AM

Wisconsin Center  
203C

This roundtable considers how national and international responses to Islamic extremism have resulted in new heights in Islamophobic attitudes and foreign policy decision-making. The use of the "protection" of democracy and gendered bodies is at the centre of these attitudes, resulting in further war-mongering and violence against Moslems globally and within the US. Transnational feminists are responding with intersectional theoretical and praxis-based contentions and interventions against such racist, colonial and imperial ideologies and actions that are crucially needed to counter these standpoints and measures.

**MODERATOR**

- ◆ *Laila Farah, DePaul University*

**PRESENTERS**

- ◆ *Sarah Aly, Brooklyn College*
- ◆ *Saadia Toor, College of Staten Island*

## 080. Uneven Regimes of Productivity: Girls' Affective Capacities and Postfeminist Imaginaries of Exceptionality

9:30 AM–10:45 AM

Wisconsin Center  
203E

**MODERATOR**

- ◆ *Heather Switzer, Arizona State University*

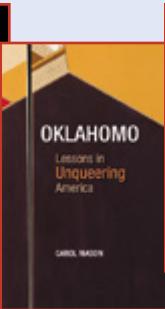
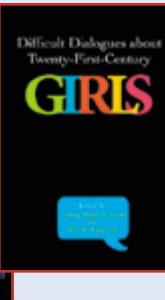
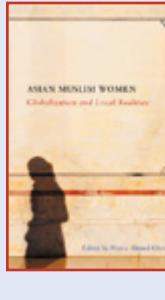


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Gender and Islam in Asia

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*Donna Marie Johnson and  
Alice E. Ginsberg, editors*

**Defending Women's Rights in Europe**  
Gender Equality and EU Enlargement  
*Olga A. Avdeyeva*

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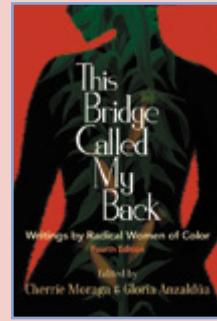
**Wolf-Women and Phantom Ladies**  
Female Desire in 1940s US Culture  
*Steven Dillon*

**Expanding the Circle**  
Creating an Inclusive Environment  
in Higher Education for LGBTQ  
Students and Studies  
*John C. Hawley, editor*

**It Hurts Down There**  
The Bodily Imaginaries  
of Female Genital Pain  
*Christine Labuski*

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**This Bridge  
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Radical Women  
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*Cherrie Moraga  
and Gloria  
Anzaldúa,  
editors*



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*Amy L. Stone and Jaime Cantrell,  
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in Women's Pornography  
*Amalia Ziv*

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Tiffany Ruby Patterson-Myers,  
editors*

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# Friday, November 13

## PARTICIPANTS

### ***Pay with Lovin': Disabled Girls' Immaterial Labor and Economies of Affective Intelligibility***

◆ *Anastasia Todd, Arizona State University*

Utilizing Ahmed's theorization of happy objects, this paper will explore the ways in which post-ADA logics structure the uneven incorporation of exceptional disabled girls into an affective economy wherein certain bodies are lauded as the sign of a flexible American tolerance.

Critically juxtaposing stories of two disabled girls, Melissa Shang, who petitioned for a disabled "Girl of the Year" doll, and Grace Ramsburg, who was featured in a McDonald's Super Bowl commercial, I consider how the immaterial labor performed by both girls operates differentially and how the will to certain knowledges and affective "truths" about disability shore up U.S. exceptionalism.

### ***Cruel Futures, Past Hauntings: Affects of Modern Female Success and the Neoliberal Imperative of 'College' Discourse***

◆ *Stephanie D. McCall, Columbia University*

Part of modern girls' "technologizing of the self" is driven by neoliberal necessities of going to college. College discourses in media and education are rife with assumptions about gender and futurity while forgetting the historical contingencies of knowledge.

This paper explores unproblematic gendered notions of success, the materiality of college, and vulnerabilities and inequities of different girls' affective attachments to college as an object that provokes and haunts.

### ***Precarious Pushback: How Teen Moms Use Instagram to Re-narrate Their Maternity Through Consumption***

◆ *Amanda Rossie, The College of New Jersey*

This paper illustrates the precariousness of girls' maternal bodies on social media using Instagram images posted by members of the cast of MTV's *Teen Mom 2*. These teens deploy images of their consumption habits, and I argue that these images function as a form of self-making and narrative re-alignment, thereby shifting popular understandings of these teens as economically and socially precarious ("white trash") to postfeminist middle class. Yet, these visual narratives are often rendered doubtful by other users' affective responses, pointing to larger conversations around maternal practices and cultural understandings of maternal "morality" that link inappropriate consumption to "bad" mothering.

### **081. "Dissolving Boundaries": Creative and Community Activist Responses to Institutional Containment**

**9:30 AM-10:45 AM**

Hilton Milwaukee  
MacArthur

MODERATOR

◆ *Anne Rashid, Carlow University*

## PARTICIPANTS

### ***Insertion and Interpolation: A Look into Belkis Ayon's Reimagined Woman***

◆ *Jane E. Alberdeston, University of Puerto Rico*

In her *ars poetica* "Confessions," Afro-Cuban artist Belkis Ayon stated, "all these engravings could be a spiritual testimony,...memories of the memory materialized as...flashes" (Belkis Ayon Estate). In "memory of a memory," Ayon reframes the misogynist chronicles of the hermetic Afro-Cuban Abakua fraternity and so reclaims myth-making through assemblage, textually inserting the woman's body. Her response becomes a fierce act against a sanctioned containment, buttressed by liturgical ancestry. Beyond insertion and circumvention, she avoids relegating woman to a parenthetical happenstance and strategically reveals woman's place as a marker, unraveling the seemingly static narrative.

### ***Challenging Embodied Containment in Chitra Divakaruni's 'The Ultrasound'***

◆ *Sigrid King, Carlow University*

Chitra Divakaruni's story "The Ultrasound" explores which lives are disposable or containable through its narrative of an Indian woman whose in-laws adhere to the cultural practice of son preference. When she learns through an ultrasound that she is pregnant with a girl, and her in-laws pressure her to have a sex-selective abortion, Runu is faced with a difficult choice that emphasizes how gender and class are intermingled sites of containment. Divakaruni draws on both transnational and global feminism (Burn) to creatively challenge the practices of social control and containment embedded in the institution of marriage and embodied in son preference.

### ***A De Facto Policy of Containment: How Bystander Awareness Intervention Training Can Only Go so Far***

◆ *Irene Lietz, Carlow University*

Gender and dating violence bystander intervention is a "best practice" to encourage greater efficacy among college students in improving campus social norms (Carr and Ward). But institutional factors—campus policy, procedure, programming, and faculty and staff readiness (Fisher, Daigle and Cullen) reinforce and reify student resistance to changing behaviors and attitudes (Trainor; Ratcliffe). This paper will describe some pre- and post-bystander training survey results at an urban Midwestern co-educational liberal arts university that demonstrate improved efficacy. The paper will also consider how to impact other factors that support institutional and social restraints and depress reporting of campus sexual assault.

### ***Resisting Girls' Containment: An Active Scholar Approach***

◆ *Jennifer Snyder-Duch, Carlow University*

The precariousness of adolescent girls' lives is widely cited in academic and mainstream discourse. We know, for example, that girls' self-esteem plummets during adolescence and this has measurable effects on their long-term social, educational, and economic success. Institutional practices of schools, families and mainstream media reinforce constructs that limit and trivialize girls. The Strong Women Strong Girls program uses relationship-building and skill-development to bolster girls' resistance to the structures that create disadvantage (Strong Women Strong Girls). One college campus integrated SWSG into the curriculum as a way to promote deeper student learning and to practice feminism in the public sphere.

# Friday, November 13

## 082. Indigenous Peoples Interest Group Business Meeting

**9:30 AM–10:45 AM**

Hilton Milwaukee  
Miller

## 083. Catholic Feminism in Secondary Schools

**9:30 AM–10:45 AM**

Hilton Milwaukee  
Mitchell

This workshop will share strategies and best practices for teaching precarious gender-related topics in a faith-based institution. Led by two feminist catholic school educators, it will allow participants the opportunity to hear the ways intersectionality is incorporated into history and religious studies courses at the secondary level and the ways in which multiple perspectives can be welcomed inside the classroom. This workshop will consist of a short presentation and will allow time for a discussion centered around teaching feminism in a precarious environment that can be both welcoming and hostile to feminist theories and practices.

### PRESENTER

- ◆ *Kristen Kelly, Sacred Heart Schools*
- ◆ *Serene Williams, Sacred Heart Schools*
- ◆ *Julia Basnage, Sacred Heart Schools*

## 084. Vulnerability in Malawi

**9:30 AM–10:45 AM**

Hilton Milwaukee  
Oak

### MODERATOR

- ◆ *Sameena Mulla, Marquette University*

### PARTICIPANTS

#### *Analyzing the Complexity of the Concept of Vulnerability among Girl Children Living with HIV in Rural Malawi*

- ◆ *Lucy Mkandawire-Valhmu, University of Wisconsin, Milwaukee*
- ◆ *April L. Yerges, University of Wisconsin, Milwaukee*

The small nation of Malawi, with a population of 15 million, has 170,000 children under the age of 14 years who are HIV infected. Drawing from interdisciplinary ethnographic research with children living with HIV in rural Malawi, we analyze the complexity of the health and social problems faced by girl children that enhance vulnerability, taking into account the gendered nature of poverty. We explore the value of interdisciplinary research teams in contributing to the development of innovative, multifaceted and effective interventions to improve health outcomes for this population of girls.

### **Schooling and Gendered Vulnerabilities in Malawi**

- ◆ *Nancy Kendall, University of Wisconsin-Madison*

In international development frameworks, schooling is often discussed as a primary site for ameliorating gender inequities, a safe space for vulnerable (girl) children, and a panacea for poverty, AIDS, and reproductive determinism. This paper explores the daily experiences of poor, geographically

marginalized, young women and men attending Community Day Secondary Schools (CDSS) in two rural Malawian communities. It compares their experiences to those of peers who are not in school and concludes that in practice CDSS both provide an alternate distributional space for some resources and opportunities, and create new economic, social, and sexual vulnerabilities for young women and orphans.

## Reproductive Violence, Fast and Slow

- ◆ *Claire Wendland, University of Wisconsin, Madison*

Many young women desire pregnancy and birth; many also fear them. In Malawi, public attention to the problem of high national maternal death rates has arguably exacerbated the fears of young women and those responsible for them in clinical settings. Drawing on ethnographic research in the health sector and among Malawian youth, I use Berlant's "slow death" and Nixon's "slow violence" to analyze the experiences of women giving—and attending—birth in Malawi.

## 085. Undergraduate Student Caucus Business Meeting

**9:30 AM–10:45 AM**

Hilton Milwaukee  
Pabst

## 086. Contingent Faculty Interest Group Business Meeting

**9:30 AM–10:45 AM**

Hilton Milwaukee  
Walker

## 087. "Two Jews, Three Opinions": A Critical Query of the Boycott/Divestment/Sanction Movement Against the Israeli Occupation

### Sponsored Session

**9:30 AM–10:45 AM**

Hilton Milwaukee  
Wright A

This Jewish Caucus roundtable will present divergent critical heuristics for querying the meanings of dispossession, precarity, and the political salience of the Boycott/Divestment/Sanction movement against Israeli occupation. Jewish feminist activists and scholars from wide-ranging political and experiential spheres will present brief remarks, followed by significant time for audience engagement. Primary themes include working in coalitions for peace; the current state of academic freedom in the U.S. and Israel/Palestine; polarizations of feminist discourse/s regarding BDS; intersectionality and anti-Semitism as object and/or presence in BDS discourse/s; geopolitics and Zionism; racializations and military occupation; and Jewish subjectivities in the 21st century.

### MODERATOR

- ◆ *Robyn A. Epstein, University of Maryland*

### PRESENTERS

- ◆ *Diane Brim Balser, Boston University*
- ◆ *Candace Rosovsky, Independent Scholar*
- ◆ *Penny Rosenwasser, City College of San Francisco*

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- ◆ Sherry Gorelick, Rutgers University
- ◆ Janet Lois Freedman, Brandeis University
- ◆ Elizabeth W. Goldstein, Gonzaga University

## 088. Saving Precarious Souls: Women Characters and Christian Conversion at the Margins

**9:30 AM–10:45 AM**

Hilton Milwaukee

Wright B

**MODERATOR**

- ◆ Amanda Healy, University of Michigan

**PARTICIPANTS**

### *Elsie Dinsmore, Religious Conversion, and the Unstable Borders of Class, Disability, and Death*

- ◆ Emily Ann Hamilton-Honey, State University of New York, Canton

In the nineteenth-century Elsie Dinsmore series, the title heroine is frequently seen financially or materially assisting the vulnerable: ministering to those who are poor, disabled, or of a different faith from herself. Elsie helps those who are perched precariously on the economic and social boundaries of the middle class. If they are too poor, she assists them financially; if they are Catholic, Mormon, or atheist, she converts them; if they are ill or disabled in some way, she makes them well again. Elsie's wealth and Christian womanhood allow others to conform to (white, Protestant) middle-class standards of social respectability.

### *Mother and Mozart: Augustine St. Clare's Imperfect Conversion in Uncle Tom's Cabin*

- ◆ Jennifer McFarlane-Harris, Xavier University

In Harriet Beecher Stowe's bestselling novel, the conversion of the reluctant-but-comfortable slaveholder Augustine St. Clare seems inevitable due to his saint-like daughter, Eva. Ultimately, however, his salvation comes about when he plays and sings from his mother's piano reduction of Mozart's Requiem. Little attention has been paid to the music of the Requiem as an integral part of the "vivid sympathy" between Mozart's dying and St. Clare's own death, facilitated by the person of St. Clare's dead mother, Evangeline. Western art music allows for St. Clare's spiritual selfhood, but with little real-world impact (he does not free his slaves).

### *Ethnodrama on a Mennonite Stage: Conversion, Denomination, and Playing the 'Other'*

- ◆ Patricia J. Lehman, Goshen College

In that liminal space between life and death, the characters of the play Heavenly Voices remember from heaven the joys and sorrows they experienced on earth as Mennonite women of color. Meanwhile, the actresses performing this ethnodrama (where characters share the actual words of interviewees from the Mennonite Women of Color Oral History Project) explore the boundaries between themselves and the "Other," playing roles of women whose ethnicity and race differ from their own. This paper analyzes the personal and social dynamics of what happens when Mennonite actresses perform the "Other" and Mennonite audiences experience the denominational "Other" on stage.

## 089. Beyond Difficult Dialogues: Twenty-First Century Girl Futures

**9:30 AM–10:45 AM**

Hilton Milwaukee

Wright C

Roundtable participants are transnational scholar and activist contributors to a book born out of previous NWSA conference presentations, Difficult Dialogues about Twenty-First-Century Girls. We will introduce original methodologies and innovative girl-centered program designs to the field of Girls Studies and explore "difficult" topics such as differential privilege, intergenerational tension, voice, cultural values, and access to material resources. Participants will briefly discuss our current research projects and present provocative questions in order to further thinking about the issues related to girls that are often marginalized or overlooked in feminist domains.

**PRESENTERS**

- ◆ Leandra Preston-Sidler, University of Central Florida
- ◆ Sheila Hassell Hughes, Saint Mary's College, California
- ◆ Dana Edell, SPARK Movement

## 090. Toward an Intersectional Jewish Feminist Girls' Leadership: Or, How Three Institutions in Two Cities Collaborate on One Critical Participatory Action Research Program with Youth of Privilege

**Sponsored Session**

**11:00 AM–12:15 PM**

Wisconsin Center

101A (LCD)

**MODERATOR**

- ◆ Anastasia Todd, Arizona State University

**PARTICIPANTS**

### *Critical Turns in the Growth of a YPAR Program for Jewish Teen Girls*

- ◆ Beth Cooper Benjamin, Ma'yan
- ◆ Andrea M. Jacobs, Ma'yan

This paper considers how a deepening commitment to intersectional feminism has shaped the evolution of both a teen girls' leadership program and its parent organization. We explore critical moments and resultant changes throughout the history of a Critical Participatory Action Research-based feminist leadership program for privileged Jewish teen girls, launched in 2007. Data sources include staff and participant testimony, curriculum development notes, and documents related to the program's expansion and the parent organization's mission language. We will present a model of intersectional feminist praxis and its impact on adult and youth participants as well as organizational identity.

### *The Perils of Privilege: The Limits and Possibilities of Resistance Among Jewish Teens*

- ◆ Amira Proweller, DePaul University
- ◆ Beth Catlett, DePaul University
- ◆ Sonya Crabtree-Nelson, DePaul University

This paper explores the ways in which relatively privileged Jewish teen girls negotiate understanding of, and experiences

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with, intersecting systems of oppression and privilege in the context of a youth led participatory action research based program (YPAR). The authors take up questions that include how the youth participants develop an ability to critically reflect on the systemic roots of oppression, and the nature of their engagement with these unjust systems. Moving beyond these foundational questions, we explore to what extent this emerging awareness leads to critical resistance.

## **Community-University Dynamics in a YPAR Research Partnership**

- ◆ Beth Catlett, DePaul University
- ◆ Sonya Crabtree-Nelson, DePaul University
- ◆ Amira Proweller, DePaul University
- ◆ Andrea M. Jacobs, Ma'yan
- ◆ Beth Cooper Benjamin, Ma'yan

This paper explores experiences with a University-Community collaborative program. The partnership involves three groups: a Jewish feminist organization in New York City, and a community organization and university in Chicago. The authors examine the unique possibilities and tensions that emerge when university faculty and community organizations partner to facilitate a program in which Jewish teens design and carry out a youth-led participatory action research project. We specifically address emergent tensions, as well as how tensions are negotiated, as people in different institutional spaces seek to meet the demands of their institutional roles and mandates.

## **091. Latinidades Feministas: Forging New Avenues for 21st Century Feminisms**

**11:00 AM-12:15 PM**

Wisconsin Center  
101B (LCD)

### MODERATOR

- ◆ Vanessa Y. Perez, Brooklyn College

### PARTICIPANTS

#### **Tania Bruguera's Immigrant Movement International**

- ◆ Vanessa Y. Perez, Brooklyn College

This paper explores the way that Cuban-born artist, Tania Bruguera's project Immigrant Movement International examines growing concerns about the political representation and conditions facing immigrants in Queens, New York. She highlights how migration becomes a more central element of contemporary existence, and how the status and identity of those who live outside their place of origin increasingly become defined by their condition as immigrant. Bruguera's work explores how this category is used to forge coalitions and challenge the dispossession, distortions, and dehumanization they experience as immigrants.

#### **Nuyorican Feminist Cultural Production**

- ◆ Patricia Herrera, University of Richmond

Nuyorican Poetry Café artists in the early 1970s produced a Nuyorican poetry aesthetic that enacted strategies of belonging, rendering Nuyoricans as legitimate participants of the American social fabric despite their experiences of alienation. This talk places the poetry, visual art, and performance of Nuyoriqueñas directly coming out of or influenced by the Nuyorican Poets Café during its early years and analyzes the works of contemporary Nuyoriqueñas, who continue to infuse a Nuyorican poetry aesthetic.

## **La Feminista Presence: Working in the Margins, Writing Ourselves Into Existence**

- ◆ Cynthia Estremera, Lehigh University

Women of color have traditionally been in precarious spaces and elements, victims of a specific social order that does not prioritize their humanity or existence. The presence of Latinas is often diminished by reducing them to the margins of pages, by forcing them into silence and by imposing mainstream feminism into their ideology. By advocating for activism and writing, outside of the academic space and through the use of academia as a space to engage in while utilizing a discourse of differences, we can seek liberation for a spectrum of Latinas who suffer in American systems of inequality.

## **Beyond the Borders of My Homeland: Feminist Social Art in Alma Leiva's "Celdas"**

- ◆ Marisel Moreno, University of Notre Dame

Latinas of Central American descent have often remained at the margins of what is the already marginalized U.S. Latin@ literary and artistic tradition. Despite a lack of representation, Central American Latinas have engaged in a critical denunciation of the violence that characterizes not only the history, but also the current situation, of the Central American isthmus. In this presentation I discuss the Celdas series by Honduran-American visual artist Alma Leiva, who through her installations and photographs engages in a poignant criticism of state and narco-terror by privileging the domestic space and calling attention to the effects of violence at home.

## **092. Women's Colleges Responding to Precarity**

**11:00 AM-12:15 PM**

Wisconsin Center  
101C

This roundtable will be led by faculty and staff of two colleges for women who will suggest some ways that their institutions address precarity in the lives of students by enacting a feminist pedagogy, and providing supportive student service, and an inclusive and activist campus life.

The presenters will discuss with participants whether women's colleges still have a critical role to play in educating women, and how to respond to the existential threats to their mission posed by declining enrollments, scarce resources, and mission creep.

### MODERATOR

- ◆ Donna Engelmann, Alverno College

### PRESENTERS

- ◆ Lynne Woehrle, Mount Mary University
- ◆ Jennifer Hockenberry, Mount Mary University
- ◆ Patricia Lewis, Alverno College
- ◆ Amy Shapiro, Alverno College

## **093. General Education, Women's and Gender Studies, and the Neoliberal University**

**11:00 AM-12:15 PM**

Wisconsin Center  
101D

In 2014 PAD supported the creation of a research team to explore the role of Women's and Gender Studies in General Education. This team is examining literature about the goals

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and purposes of GE in higher education, collecting data on WGS contributions to GE, analyzing the academic and programmatic impact of participation in GE within neoliberal university structures, and making recommendations regarding WGS contributions to and influence on GE. This workshop serves as both a reporting-out of progress to date and an opportunity to contribute to the exploration of the implications of participation in this supposed mainstay of liberal education.

## PRESENTER

- ◆ *Betsy Eudey, California State University, Stanislaus*

## 094. Cracking Open Archival Bodies: Being, Knowing, Moving

**11:00 AM-12:15 PM**

Wisconsin Center

102A (LCD)

## MODERATOR

- ◆ *Ana Milena Ribero, University of Arizona*

## PARTICIPANTS

### *Melancholia and the Archives*

- ◆ *Stacy Wood, University of California, Los Angeles*

Archives act as sites of management of death and dying by the state, implicated in what Agamben calls necropolitics. Bureaucratic documents concerning death find their radical archival corollaries in intimate and transgressive forms, a woman's ashes spilling out of a poorly sealed ziplock bag. This paper seeks to recast the association of the archive with the death drive through an exploration of Freud's essay on melancholia and mourning. Rather than a desire to transcend the corporeal, the archives operate as embodied melancholia, a persistent longing.

### *Archival Bodies In Critical Condition*

- ◆ *Jamie A. Lee, University of Arizona*

Through Heidegger, I consider the archives as container for the technés, techniques, and technologies of control that contain the body and that are contained by bodies of knowledge. Recognizing the neocolonizing power in the hands of archivists themselves, I move from archives-as-source to archives-as-subject in order to argue for an emphasis on the particular—embodied—ways in which the human record is conceived, collected, and preserved. Using queer and trans\* oral histories, I argue that through a participatory ethos archivists and records creators might effectively challenge the ongoing archival containment in order to develop flexible, porous, and critical archives.

### *Flipping Paranoia in the Archives*

- ◆ *Kathy Carbone, University of California, Los Angeles*

This paper traces Kaia Sand's affective encounters with, and subsequent poetic, performative, and embodied transformations of police surveillance documents on women activist groups amassed by the Portland Police Bureau (1960–1980). Through collaging sentences from the documents beginning with the word "she," Sand created She Had Her Own Reason for Participating, a multi-dimensional poem that exists on sledgehammered copper plates, a typewritten paper scroll, and as a spoken-word performance piece. This paper discusses how through her poem, Sand indexes the fear the police spies had about women, challenges and effaces the controlling intentions of the police, and commemorates women struggling for rights.

## *Presence, Absence, and Victoria's Hair: Examining Affect and Embodiment in Trans Archives*

- ◆ *Marika Cifor, University of California, Los Angeles*

At the GLBT Historical Society I encounter the hair on the lipstick's surface. It likely belongs to Victoria Schneider, a trans woman, sex worker, and activist. Through her hair's appearance I explore how the body is made visible in archives and how this process paradoxically discloses the limits of that visibility. Her hair animates how archives can value trans bodies and embodied experiences by embracing bodily traces, making visible what is absent, and giving due consideration to capturing bodily experience. The body and the contextual force its evocation carries holds the promise of what archives could contain, make accessible, feel.

## 095. Archives of Queer and Trans Chicana/o Latina/o Desire

**11:00 AM-12:15 PM**

Wisconsin Center

102B (LCD)

## MODERATOR

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

## PARTICIPANTS

### *The Queer Pleasures and Dolor (Pain) of Brown Transmasculinities*

- ◆ *Francisco Galarte, University of Arizona*

This paper takes up the figure of the "marimacho," as a site for exploring the pleasures of racialized transmasculinities, and the ways in which trans- as a modality queers the relationship between the sexed body and the gendered subject. The question of the marimacho is indeed a trans- question, intimately related to Ferguson's suggestion that we should look to trans of color subjects as "sites of knowledge" (2004; p. 148). What can the destabilization of maleness from Chicano masculinity teach us about the affinities between trans of color and queer of color critique?

### *Resisting the Erasures of Homonationalism: Archiving and Mapping Queer Brown Los Angeles through Memory, Dreams, and Desire*

- ◆ *Eddy Francisco Alvarez, State University of New York, Oneonta*

"Heteronormative ideals pivotal to nation-state formation are now supplemented by homonormativities—what I term homonationalism" (Puar, 2007). Following Puar, and other feminist and queer of color scholars, I argue that jotería in Los Angeles are rendered invisible by mainstream homonormative and homonationalist narratives, representing "gay LA" as white, middle-class, and male. I argue that to render these erased lives audible requires what Emma Perez calls the "decolonial imaginary." Understanding queer and trans bodies as archives, I center jotería dreams, desires, memories and longings, an "archive of feeling" (Cvetovich, 2003). In this process we reimagine, love, mourn, and witness each other.

### *La Virgen de las Panochas: Queer and Lesbian Bodies in the Transborder Archive*

- ◆ *Cristina Serna, Colgate University*

This paper examines queer Chicana artist Alma Lopez's "Lupe and Sirena in Love" and the Mexican lesbian feminist collective Las Sucias' "Virgen de las Panochas." The artworks paired in this analysis invoke the erotic "decolonial imaginary"

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(Perez, 1997) of queer Chicana and Mexican lesbian feminist artists who contest the disciplinary boundaries of heteropatriarchal nationalisms by generating a politicized transborder archive of queer/lesbian erotic expressions. I argue that López and Las Sucias situate the transborder archive within and against the borders of Mexican and Chicana/o nationalist rhetorical dialogues, while grounding their aesthetics in a genealogy of transborder feminist art (Gutierrez, 2010).

## 096. AMC: Florynce "Flo" Kennedy: The Life of a Black Feminist Radical

11:00 AM–12:15 PM

### MODERATOR

- ◆ *Emily Thuma, University of California, Irvine*

### AUTHOR

- ◆ *Sherie M. Randolph, University of Michigan*  
Sherie M. Randolph is the Ella Baker Visiting Associate Professor of Black Studies at the University of California, Santa Barbara. The former Associate Director of the Women's Research & Resource Center at Spelman College, Randolph has received several grants and fellowships for her work, most recently being awarded fellowships from Emory University's James Weldon Johnson Center and the Schomburg Center for Research in Black Culture. Randolph is the author of Florynce "Flo" Kennedy: The Life of a Black Feminist Radical (UNCP, 2015). She is currently at work on a manuscript tentatively titled "Free them All": African American Women Exiles in Cuba.

### CRITICS

- ◆ *Beverly Guy-Sheftall, Spelman College*
- ◆ *Maria Cotera, University of Michigan*
- ◆ *Eileen Boris, University of California, Santa Barbara*
- ◆ *Martha Biondi, Northwestern University*

## 097. Photographs, Power and Affect II

11:00 AM–12:15 PM

Wisconsin Center

102D (LCD)

### MODERATOR

- ◆ *Katherine Side, Memorial University of Newfoundland*

### PARTICIPANTS

#### *Constructing Marital Femininity: Changing Recruitment Photographs of World War II Servicewomen*

- ◆ *Loren E. Miller, American University*

During World War II, the U.S. military's branches created Women's Reserves for the first time. Initially, the Reserves based their recruitment campaigns on patriotism. However, in mid-1943, lagging recruitment numbers forced the military to alter its campaigns and focus on "glamour." This paper compares recruitment photography from the two periods highlighting different images that emerged based on each theme. Additionally, it demonstrates the significant role that

photography and image construction played in creating an interestingly narrow concept of marital femininity and reinforcing popular gender, racial, and class ideals of the period.

## Mapping Home: Visual Artifacts in Contemporary Caribbean Women's Life Writing

- ◆ *Jocelyn Fenton Stitt, University of Michigan*

Building on the essays in Willis's *Picturing Us: African American Identity in Photographs* (1994), which postulated photographs as a historical archive within African American families, this presentation considers the status of photographic material in life writing from the Caribbean. Krista A. Thompson theorizes that photographs were a means of establishing European control over the Caribbean. The life writings considered here turn the tables on that Eurocentric gaze to present a view of Caribbean female citizenship constructed through narrativizing family and personal history in concert with the presentation of photographs as archival evidence of colonization and resistance.

## Present Absences: Images of Deceased Men of Color in Public Demonstrations

- ◆ *Elizabeth Currans, Eastern Michigan University*

This paper considers the "present absences" of deceased young men of color in public demonstrations. Focusing on two protest-phenomena, photographs of lost loved ones carried by participants and the embodied evocation of young men killed by police (such as protesters holding their hands in the air or participating in die-ins), I address different tactics for remembering individuals represented as having aberrant masculinities. The photographs demonstrate the respectability of the now dead men while the performance tactics demonstrate the ordinary humanity of men killed by authority figures. Each mode of public presentation works from and elicits a difference affective response.

## 098. Screening the Erotic: Resistant Affects in South Asian Cinema and Music Videos

11:00 AM–12:15 PM

Wisconsin Center

102E (LCD)

### MODERATOR

- ◆ *Shreerekha Subramanian, University of Houston, Clear Lake*

### PARTICIPANTS

#### *Narratives of Gendered Resistance in South Asia*

- ◆ *Alka Kurian, University of Washington, Bothell*

This paper looks into strategies of resistance put in place by gendered subalterns in response to political violence, civil strife, and violation of human rights in Nepal and Kashmir. I focus on the tension between women-led peace initiatives and armed resistance to make the point that narratives of social justice founded on the ethics of solidarity and empathy are generally marginalized. By focusing the analysis on Julie Bridgman's *Sari Soldiers* and Kavitha Pai's *There was a Queen*, this paper investigates the articulation of feminine agency and voice that locates itself outside heteropatriarchal structures that promote uncritical submission to masculinist leadership.

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## Feminist Masculinism: Imagined Response to Violence against Women in Pradeep Sarkar's Hindi Film, 'Mardaani' (2014)

- ◆ *Shreerekha Subramanian, University of Houston, Clear Lake*  
My paper explores a recent Indian film, "Mardaani" (2014), starring Rani Mukherjee who follows the trail of a sex trafficking network in India and liberates a bevy of young girls from their captors. The theme is a current rage in global cinema: hyper fit vigilante "kicking ass" for universal womankind in the shadowy syndicate of Late Capital Slavery. I focus on the Indian strain of the global postcolonial "mardaani" or feminist masculinity, how it demolishes the man with payback in his own coin: spectacular physical brutality followed by killing, in the climactic sexual act, the monster with bare hands.

## 099. RJ and U: Campus and Community Battle the Precarity of Women's Personhood

11:00 AM-12:15 PM

Wisconsin Center  
103A (LCD)

This roundtable brings together activists and academics who recognize the precarity of personhood for women in the midst of unprecedented punitive and regulatory legislation in the guise of protecting fetuses and children, and an increase in arrests of pregnant people as part of a program of mass incarceration, especially of people of color. Roundtable participants will discuss recent efforts to combine forces across community and university to free charged or incarcerated women, educate through all forms of media, build curricula and conferences to address these issues systematically, and refuse to relinquish higher education to the right.

### PRESENTERS

- ◆ *Carol Mason, University of Kentucky*
- ◆ *Jill A. Irvine, University of Oklahoma*
- ◆ *Cynthia Greenlee, National Advocates for Pregnant Women*
- ◆ *Brooke Beloso, Butler University*
- ◆ *Marlene Gerber Fried, Hampshire College*
- ◆ *Loretta June Ross, Five College Women's Studies Research Center*

## 100. Reproductive Precarity in Social Context

11:00 AM-12:15 PM

Wisconsin Center  
103B (LCD)

### MODERATOR

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

### PARTICIPANTS

#### Between Womb and Home: Representational Precarity in Neonatal Intensive Care Units

- ◆ *Dana M. Davis, City University of New York, Queens College*  
NICUs have proliferated in the U.S., as hospitals have expanded their reach and services. There are several reasons NICUs have grown, not least of which concerns the often grave circumstances of premature birth. While there are many reasons for premature birth, according to the Centers for Disease Control, one of the main risk factors is being of the "Black Race." Yet most advertisements tend to show white infants. Drawing from Duden's discussion of "optical prejudice" in the representation of fetal illustrations, this paper analyzes NICUs in terms of race, perfectibility, and familial constructions.

## Warrior Mamas: Voices of Loss and Womanist Spiritual Activism For Change

- ◆ *Marcy L. Paul, Texas Woman's University*  
Infant mortality, the death of a baby before a first birthday, is twice as high for African Americans as white raced Americans (CDC, 2014). High Cortisol levels, lack of access to quality healthcare, and living in food deserts are some contributing factors. PhotoVoice and group conversations of Six African American women documented what they perceived to be contributing factors to their babies dying, how their vulnerable experiences were controlled and mediated by institutions and systems in which they had to interact, and ways in which they have decided to be agents of change.

## Dis/Remembering Babies Who Die

- ◆ *Monica J. Casper, University of Arizona*  
How do we remember lost babies? How do we collectively make sense of infant mortality? This paper juxtaposes individual and familial practices of memorialization alongside institutional practices of failing to notice loss. Women mourn their lost baby's death through narrative, participation in grief support groups, and in online forums. Yet organizations that one might expect to mourn do not. Neither 'pro-life' nor 'pro-choice' groups take up IM as what sociologist Everett Hughes termed a "going concern." I focus on contested definitions of "life" within reproductive politics, attending to gender, race, and class dynamics as they shape collective understandings of loss.

## Queering Reproductive Loss: Precarity and Memorialization

- ◆ *Christa Craven, College of Wooster*  
LGBTQ communities have a long history of memorializing community losses—the AIDS quilt, Transgender Day of Remembrance—yet the subject of reproductive loss (miscarriage, infant death, failed adoptions) has often been a silent burden for LGBTQ parents. Few LGBTQ-oriented guides to conception or adoption mention loss, and most self-help material on reproductive loss is geared toward heterosexual, married (often white, middle class, Christian) couples. Based on interviews with 50 LGBTQ parents, this paper analyzes queer reproductive loss as a site of precarity and apparent failure to achieve successful family formation, yet also a space of imagining futurity through personal and communal memorialization.

## 101. WMGS is SICK!: Hacking, Contagion, Virality, Branding for the Field

11:00 AM-12:15 PM

Wisconsin Center  
103D (LCD)

We're invested in the WMGS hack as a response to precarity: guerilla seizing white, androcentric start-up/entrepreneurial culture to WMGS ends. From Jonah Berger's Contagious, Chip Heath's Made to Stick to Kevin Roberts' Lovemarks: The Future Beyond Brands and others, we create a mashup of WMGS theory, behavioral psychology, social entrepreneurship philosophy to make WMGS infectious. Typically these discourses are untouched by WMGS; but no WMGS program or center is a pure space. In this workshop, we draw from our academic gender center where we thrive on impurity, on unlikely partnership, theory, donors, philosophy. Inoculate WMGS.

# BOLD WOMEN'S STUDIES

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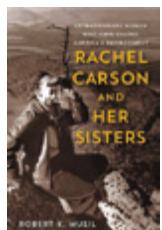
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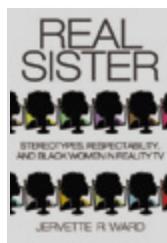
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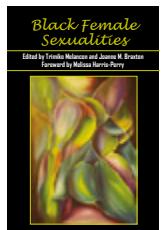
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### Junctures: Case Studies in Women's Leadership Series

**Series Editor:** Alison R. Bernstein, Director of the Institute for Women's Leadership (IWL) and Professor of History at Rutgers University.

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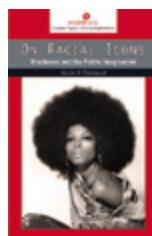
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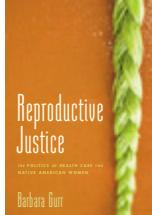
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April 2016

Contact: Marlie Wasserman, Director, Rutgers University Press  
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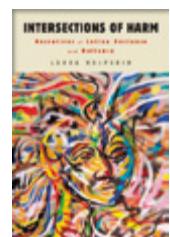


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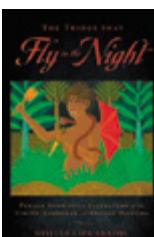


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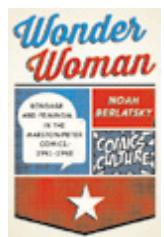
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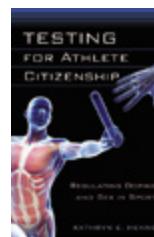
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# Friday, November 13

## PRESENTERS

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

## 102. Kinship and Precarity

11:00 AM-12:15 PM

Wisconsin Center

103E (LCD)

Narratives about so-called non-normative families often expose vulnerabilities that go otherwise unrecognized in a culture that expects performances of affect that support the heterosexual, nuclear family model, even from those who do not fit into it. Our panel treats these narrative expressions of vulnerability as opportunities to explore the paradoxes of kinship—supposedly immutable yet often precarious, perceived in terms of biology yet very much socially constructed.

### MODERATOR

- ◆ *Cynthia Callahan, The Ohio State University, Mansfield*

## PRESENTERS

- ◆ *Lucy Curzon, University of Alabama*
- ◆ *Marina Fedosik, Princeton University*
- ◆ *Lori J. Askeland, Wittenberg University*
- ◆ *Kimberly McKee, Grand Valley State University*
- ◆ *Emily Hipchen, University of West Georgia*

## 103. Precarious Motherhood: Transnational Feminist Perspectives

11:00 AM-12:15 PM

Wisconsin Center

201A

### MODERATOR

- ◆ *Patti L. Duncan, Oregon State University*

## PARTICIPANTS

### *A Mother that Leaves is a Mother that Loves: Labor Migration as Part of the Filipina Life Course and Motherhood*

- ◆ *Valerie Francisco-Menchavez, San Jose State University*

The decision to migrate and sustain families transnationally has become part of how Filipina women understand their obligation as mothers. This paper explores how Filipina migrants negotiate the heteronormative, patriarchal logics that dictate “good motherhood.” Through a study of Filipina migrants in New York and their families in the Philippines, the author provides narratives of mothers caught between norms of “good” mothers and “good” workers. Their stories are contextualized within conditions of dispossession under neoliberal globalization that construct the contemporary Filipino family as necessitating migrant motherhood as it deploys Filipinas globally through systematic labor export into precarious domestic work.

### *Migration and the Precarity of Motherhood: Two Black Feminists Discuss Precarious Motherhood and Visions for Safer Communities of Care*

- ◆ *Kia M. Q. Hall, Independent Scholar*

This presenter discusses experiences of diasporic, transnational motherhood. As an African American woman, born into an east coast African-centered community, whose

family then moved to the south, where she was without the love and protection of her “othermothers,” the presenter discusses her own history as well as that of her co-author, a Garifuna (Afro-indigenous) woman born in Honduras to a mother who left her in the care of (what turned out to be abusive) relatives in order to pursue employment in the US. Together, they explore their experiences of precarious motherhood and their visions for providing safer communities of care.

## *A Delicate Balance: Afghan Mothering in the US*

- ◆ *Huma Ahmed-Ghosh, San Diego State University*

The third presenter will discuss the precarity of Afghan mothers' experiences of gender and ethnic identity in the US. Based on interviews conducted with Afghan women refugees in California, this research explores their process of mothering in an environment that is hostile to Muslims and Afghans. Complicating the experience of Afghan refugees in the US is the history of fleeing Afghanistan to become refugees in the very country at war with theirs. This is further complicated by post 9/11 hostilities, stereotypes and suspicion of Muslims in general, and their subsequent marginalization in US.

## *Between Protection and Precarity: Race and the Criminalization of Purvi Patel*

- ◆ *Priya Kandaswamy, Mills College*

This paper explores the case of Purvi Patel, convicted of two contradictory charges—feticide and neglect of a dependent. One of a growing number of feticide convictions, Patel's case illustrates the way that race operates in the criminalization of women of color's reproductive choices. The statutes that Patel's conviction rested upon were ostensibly created to protect pregnant women from male violence, and debate about Patel's motivations were closely linked to a growing movement to criminalize sex selective abortions, perceived to be prevalent within Asian communities. The paper argues that state efforts to protect some women produce precarity for other women

## *104. Hands Up, Don't Shoot: Community Building in the Face of Psychic Restlessness and Precarity*

11:00 AM-12:15 PM

Wisconsin Center

201B

### MODERATOR

- ◆ *AnaLouise Keating, Texas Woman's University*

## PARTICIPANTS

### *When # Black Lives Begin to Matter: How ‘Psychic Restlessness’ Opens a Path to Activism*

- ◆ *Diane Harriford, Vassar College*

Black students at the small liberal arts college where I teach have organized themselves to protest the killing of Michael Brown and to ask for the President of the College to resign because they felt she did not listen to them. Usually these students suffer in silence. They know that they have escaped the precarity of their home communities and try to adjust to this space even as it makes them sad, frightened and risk averse. This paper will examine how what Gloria Anzualdúa called “psychic restlessness” enabled them to imagine and actively call for a world where #Black lives matter.

# Friday, November 13

## Women's Studies & Community Building in the Neoliberal Academy

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

Can women's studies, marginalized and often in conditions of precarity in the neoliberal institutions, be that site of strength for struggle/resistance against structural, patriarchal violence that sustains the corporate academy? In this presentation, I critically reflect the complexity of issues/threats/containments that women's studies faces and struggles with, both internally and externally. Given my decade-long work of directing one women's studies program in an urban state university and coalitional building on and off campus, I offer considerations of the possibility of women's studies as that paradoxically empowering site that embodies precarity and strength all at once.

## This Is What Democracy Looks Like: Organizing Because Black Lives Matter

- ◆ *Becky Thompson, Simmons College*

Recent youth-led social justice work to end police brutality, racism, and mass incarceration offer us 21st century examples of the struggle against precarity. All three initiatives allow students to transform their psychic restlessness into building multiracial alliances, reach out to elder activists, and support original and creative artistic production. In this talk I will offer specific examples of successful organizing strategies among students in Boston and as part of a larger collective struggle.

## 105. A/Sexuality and Beyond the Masculinist Penetration Imagery

11:00 AM–12:15 PM

Wisconsin Center  
201C

### MODERATOR

- ◆ *Ashley Teodorsen, University of California, Davis*

### PARTICIPANTS

#### *Impotence and the Iran Hostage Crisis: Subverted Political Will as Sexual Dysfunction*

- ◆ *Aidan Smith, Tulane University*

Jimmy Carter has been called one of the worst presidents in modern American history, and no other event marked Carter as a failure more than his handling of the Iran Hostage Crisis. It was the specter of impotence that immediately bubbled to the top of the discourse surrounding the taking of the American embassy in Teheran. This paper explores the conflation of subverted political will with physical sexual dysfunction, particularly as it played a role in the U.S. presidential election of 1980.

#### *Interrogating the Science of 'Sexual Attraction'*

- ◆ *Ela/Elzbieta Przybylo, York University, Toronto*

"Sexual attraction" is commonly held as the pivotal device through which sexual orientation is demarcated. As a ghostly term "sexual attraction" marks where and to whom our desires flow or do not flow. Sara Ahmed, in *Queer Phenomenology*, indicates that attractions orientate us in particular ways, making certain paths treadable and others unthinkable. Building on Ahmed, I examine definitions of "sexual attraction" as they appear in two scientific journals—*Archives of Sexual Behavior* and *The Journal of Sex Research*—to think about how the premium on "sexual attraction" pathologizes forms of eros and relationality that are asexual and parosexual.

## The Precarity of Female Sexual Citizenship: A Cripistemological Inquiry

- ◆ *Susan Cumings, University at Albany*

Passion Fish (1992) and Intouchables (2011) each feature a privileged white protagonist, recently paralyzed, who seeks not only to rebuild a life but reclaim sexuality, aided by a black caregiver with a troubled past. The male protagonist discovers alternative erogeneity; the female remains shut out of the erotic realm. I explore the persistent precarity of female sexual citizenship, how class, dis/ability, race, and (hetero-cis)gender act as regulating forces visually and narratively, and argue that criping and queering female sexual pleasure (Tepper, Barounis) makes sexual citizenship (Weeks, Shakespeare) fully possible and not dependent on the exploitation of other forms of privilege.

## 'Going All The Way': Erotic and Affective Legitimacy

- ◆ *Adriana Michele Sisko, University of Kentucky*

This paper explores sex acts as constructions of legitimacy and sites of social control over affective and erotic ties. U.S. popular culture frequently assumes "sex" is synonymous with "penile-vaginal intercourse" (PIV). Engaging in PIV is to 'go all the way' and only this 'real sex' can transform one's identity into a non-virgin adult. This paper shows how these hegemonic values regulate affective and erotic ties among queer people, how they render romantic asexuality a precarious identity, and how different historical contexts conceived of sex outside of this model. To conclude I propose a feminist theoretical response to this hegemonic model.

## 106. The Heterogeneity of Aging: Precarious Indeed

11:00 AM–12:15 PM

Wisconsin Center  
201D

### MODERATOR

- ◆ *Pamela Heath Gravagne, University of New Mexico*

### PARTICIPANTS

#### *Precarious Aging: Probing Access and Digital Literacy Projects in Low-Income Housing for Seniors*

- ◆ *Constance Lafontaine, Concordia University*

- ◆ *Kim Sawchuk, Concordia University*

We reflect upon our participation in a digital literacy project being deployed in low-income housing for seniors in Montreal. We provide a reflection on ageing and digital access, and formulate seven lessons that we have gleaned from the project. Each lesson contributes to drawing a picture of the intricacies and challenges of access within a context of "precarious ageing." We discuss how situations of poverty among other elders are tied to other modes of social exclusions and alienations, including gender, and we describe their impacts on digital access for elders who want to engage with technologies.

## *Mothering Again: Ethnographic Encounters of Grandmothers Raising Grandchildren and the Child Welfare System in Detroit*

- ◆ *Fayana Richards, Michigan State University*

In Detroit, over 13,400 grandparents serve as primary caregivers for their grandchildren, a phenomenon long documented within African American (AA) communities. Formalization of kinship care through policies, such as the

# Friday, November 13

Adoption and Safe Families Act, provided AA families with minimal financial support and social services, but expanded the state's dependence on grandmothers. Participant observation and semi-structured interviews were conducted with grandmothers to illuminate how aging and family life are shaped by the Detroit child welfare system. Preliminary analysis suggests perceptions of aging and caregiving varied depending on availability of material and social resources and perceived physical bodily limitations.

## 107. Health, Healing, and Empowerment

**11:00 AM-12:15 PM**

Wisconsin Center  
202A

**MODERATOR**

- ◆ *Angel Lemke, Union Institute & University*

**PARTICIPANTS**

### ***Today is Not the Day: Audre Lorde's Poetic Engagement with Precarity***

- ◆ *Sharon L. Barnes, University of Toledo*

Despite the broad recognition of the influence of Audre Lorde's prose on feminist theory, significantly less attention has been paid to the contributions of her poetry to contemporary discussions of intersectional identity, anti-imperial activism, and constructions of ability/disability, among her other preoccupations. This paper closely examines Lorde's poetic grappling with the precarities of illness and death through the lenses of her multiple identities and intersectional priorities, including sexuality, race, spirituality, motherhood, nation, and disability. More specifically, Lorde's penultimate work, "Today is Not the Day" is used as a framing lens from which her positions, dispositions, and priorities can be explored.

### ***Holding On: Gayl Jones and the Para-Possessivity of Black Life***

- ◆ *Sarah Cervenak, University of North Carolina, Greensboro*

Gayl Jones' short stories "The Coke Factory," and "The Asylum" tell of a relation between "slow" or unsteady minds, figured in and as the absence of self-determination and state-sanctioned raced and sexualized seizures/amputation/institutionalization. More than that, though, they describe a desire to hold onto something, be it a coca cola can or one's very hospital gown. This holding on happens in spaces of cognitive disability and mental illness and gestures toward the unknowable sweetenesses, comforts, pleasures, and justices that might come with petting one's cat while the swat team waits outside (The Seige).

### ***Surviving Life (in the Academy): On Health Empowerment, Healing, and Happiness***

- ◆ *Melinda Mills, Castleton State College*

In this autoethnographic work, I produce a personal scholarly narrative that explores the precariousness of academic and social life. Through thick description and self-reflection, I offer up a discussion of the precarious process of surviving life, both professionally (on the tenure track) and personally (managing disease). I discuss the disequilibrium that I began experiencing as a graduate student, and speculatively link it to a physical disease that I discovered (upon being diagnosed in my second year on the tenure track). This paper offers strategies that I developed to not only survive this precarious (academic) life, but to thrive.

## 108. Feminist Perspectives on Sexual Violence and Subjectivity: Vulnerability, Shame, and Humiliation

**11:00 AM-12:15 PM**

Wisconsin Center  
202B

**PARTICIPANTS**

### ***Sexual Violence and Humiliation***

- ◆ *Dianna Taylor, John Carroll University*

This paper posits humiliation as a key harm that sexual violence inflicts specifically at the level of one's self-relation. The first part of the paper provides an account of humiliation, which the author describes as the display before imagined others, the most important of which may be oneself, a perception of oneself as sub-human and therefore unworthy of freedom, where freedom is understood as the capacity to become other than what one currently is. The second part of the paper grapples with the question of why the humiliation of sexual violence fails to register within a broader social context.

### ***Challenges of Responsibility: Vulnerability, Sexual Violence, and Feminism Contra Neoliberalism***

- ◆ *Erinn Gilson, University of North Florida*

This paper considers how feminist critique can traverse the complex terrain of neoliberal understanding of sexual violence. Neoliberal politics of responsibility shape the affective lens through which sexual violence is perceived, discouraging and inhibiting some affects, producing and fostering others, and generally constraining the range of affective response. It does so, in part, by framing how vulnerability, invulnerability, and precarity are felt and perceived. The paper explores how this regulation of affective responses to sexual violence restricts responsibility, and considers what modes of affective relation form the basis for a feminist conception of responsibility and how these might be cultivated.

### ***Reframing Shame and Forging Communities: Narratives of Sexual Violence and Surviving in South Asia***

- ◆ *Namrata Mitra, Iona College*

Acts of humiliation are commonly framed in South Asian literary narratives as means by which certain bodies are shamed and marked as outsiders to the nation. Accordingly, an act of humiliation is understood to induce shame as one of the conditions of acute precarity for having "failed" to reproduce dominant norms (e.g. norms of "sexual purity" in the nationalist constructions of womanhood). In this paper, I decouple approaches to humiliation and shame, and then explore two different accounts of shame in order to map the possibility of resistance and the forging of community.

## 109. Good Days are Coming? Gendered Precarity in Neoliberal Times

**11:00 AM-12:15 PM**

Wisconsin Center  
202C

**MODERATOR**

- ◆ *Banu Subramaniam, University of Massachusetts, Amherst*

# Friday, November 13

## PARTICIPANTS

### **Precarity, Prosperity, and Masculinity in 'Rising Asia'”**

- ◆ **Asha Nadkarni, University of Massachusetts, Amherst**  
Aravind Adiga's White Tiger and Mohsin Hamid's How to Get Filthy Rich in Rising Asia both narrate how their protagonists ascend from precarity to prosperity through mastering transnational capital. This paper will trace the particularly gendered logic of the novels' portrayal of "rising Asia," sketching the significance of their (at time pathologically) masculinist and entrepreneurial heroes to larger conversations and critiques of neoliberal development in South Asia.

### **From Exchange Visitor to H-1B Migrant: Historicizing Care Work in Precarious Times**

- ◆ **Sujani Reddy, The College at Old Westbury**

This paper focuses on nurse migration to the imperial nation (the U.S.) in order to complicate the 21st century export of Indian nursing labor as a sign of neoliberal capitalist imperialism. I trace the ways in which the precarious condition of care work and migrant care workers are also derived from post-World War II shifts in capitalist imperialism, as well as the (related) liberalization of Jim and Jane Crow segregation within the United States and the ways in which both of these manifested in changes to U.S. immigration law and within the U.S. healthcare sector.

### **Harvesting Life: Agrarian Crisis, Urban Precarity and Working Class Women in Karnataka**

- ◆ **Sharmila Rudrappa, University of Texas, Austin**

In the south Indian city of Bangalore construction workers receive \$100 for selling their ova even though others receive \$500. Who are these women who receive subpar remuneration for their eggs? These women are recent migrants from northern Karnataka, where crop failures because of GM seeds, mono-cropping, and state retrenchment has made rural life unsustainable. Unable to make living wages in Bangalore, they offer their bodies to be harvested of eggs. Though not representative of working class Indian women who vend their ova, these construction workers tell one story of how Third World women get caught up in bio-markets.

### **Dreams of a Local Planet: Precarious Belonging in the Post-colony**

- ◆ **Banu Subramiam, University of Massachusetts, Amherst**

Sethusamudram is the sea that separates the state of Tamil Nadu in India from Sri Lanka. The Sethusamudram Shipping Canal Project was initiated by the Government of India to create a navigable canal for large ships, reducing the travel distance between the western and eastern coasts of India. The project was vigorously opposed by two sets of groups—environmentalists and Hindu nationalists. Both oppose it on the grounds of precarity—of the environment, and religion. Both render the natural as de-animated, victimized, and without agency. Whither an environmental politics removed from a politics of recovery or nationalism.

### **110. Scholar-Activist Dialogues: Research, Writing, and Activism on Domestic Worker Organizing**

**11:00 AM–12:15 PM**

Wisconsin Center  
202D

This roundtable will discuss the opportunities and challenges that arise from scholar-activist work in the context of domestic worker organizing. We hope to consider how fruitful collaboration can generate accessible and relevant academic writing and inform organizing strategies in a transnational context. The roundtable will bring together scholar-activists writing about domestic work as well as organizers from the National Domestic Workers Alliance engaged in research and writing. Participants will consider the multiple connections between thinking and action to complicate the scholar/activist divide.

#### MODERATOR

- ◆ **Premilla Nadasen, Barnard College**

#### PRESENTERS

- ◆ **Premilla Nadasen, Barnard College**
- ◆ **Linda Burnham, National Domestic Workers Alliance**
- ◆ **Jennifer Fish, Old Dominion University**
- ◆ **Karina Maria Muniz, Mujeres Unidas y Activas**

### **111. Feminist Interrogations of the Labor of Care Providers**

**11:00 AM–12:15 PM**

Wisconsin Center  
202E

#### MODERATOR

- ◆ **Susan Burgess, Ohio University**

#### PARTICIPANTS

### **Capitalism and Patriarchy in the Home: Women Home-Based Workers in India**

- ◆ **Natasia Boeri, City University of New York**

This paper examines the productive and social reproductive work of women home-based workers. I apply a place-based analysis of the home to examine how women construct and negotiate their gender and class identities. Findings are based on data collected during ethnographic fieldwork in Ahmedabad, India. Research on home-based workers was facilitated with the help of the Self-Employed Women's Association (SEWA), one of the first labor unions in India for women in the informal economy.

### **You Gotta Do What You Gotta Do?: Narratives of Constraint, Agency, and Resistance among Nursing Assistants**

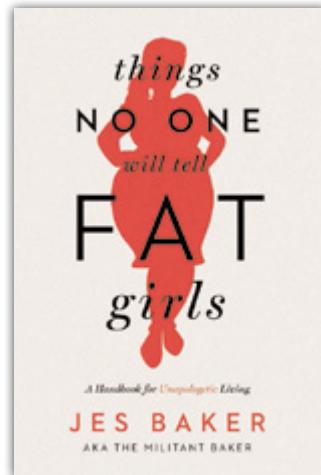
- ◆ **Jillian Crocker, The College at Old Westbury**

This paper juxtaposes conceptualizations of nursing assistants as dupes and schemers to illustrate the ways in which workers weave notions of family and work to contest their marginalization. Drawing on interviews and observations, I argue that workers operate within material and ideological constraints to identify sources of solidarity and strength.



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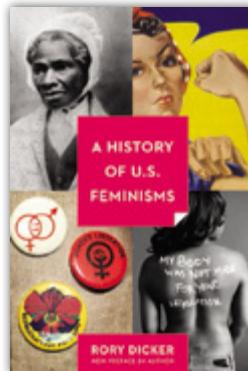
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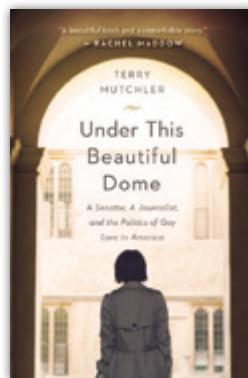
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# Friday, November 13

## 112. Indigenous and Racialized Girls Resisting Settler and Carceral State Violence

11:00 AM–12:15 PM

Wisconsin Center  
203A

**MODERATOR**

- ◆ *Jo-Anne Lee, University of Victoria*

**PARTICIPANTS**

### *Beyond Metaphorical Evasions: Indigenous Girls' Presencing as Decolonizing Force*

- ◆ *Sandrina de Finney, University of Victoria*

With the goal of centering decolonization struggles in girl studies, I take up the appropriation of decolonization frameworks in feminist studies. I draw on Indigenous critiques that such appropriation constitutes a metaphorization of decolonization's true aims, a "turn to innocence" (Tuck and Yang, 2012) that reasserts colonial hegemony and mutes possibilities for anti-colonial transgressions. Instead, I explore Indigenous strategies of "presencing" as decolonizing force (Simpson, 2011) that include ceremony, dreamwork, and activism. Drawing on community studies conducted in Canada, I examine how Indigenous girls disrupt sustained assaults on Indigenous lands, bodies and sovereignty through everyday "presencings" that engage more-than-human alliances.

### *With Immediate Cause: Racialized Girls at the Forefront of Transformative Justice Movements in Carceral States*

- ◆ *Lena Carla Palacios, University of Minnesota*

This presentation highlights how Indigenous and racialized girls who represent the communities most impacted by interlocking forms of carceral state violence are at the forefront of developing transformative justice models (Palacios, 2015). Studying the knowledge produced by girl-driven collectives enables us to rethink what constitutes girlhood and resistance from a perspective critical of how girls are criminalized. I explore how their activism challenges a liberal politics of recognition (Coulthard, 2014; Kwon, 2013) and produces oppositional models of justice. Case studies of organizations led by street-involved girls (SIIS, 2006; YWEP, 2012) showcase activism that contests both sexual and state violence.

### *Mapping Girls' Educational Survivance and White Settler Colonialism in Education*

- ◆ *Patricia Krueger-Henney, University of Massachusetts, Boston*

This paper highlights how high school girls and their learning spaces are debilitized by current schooling structures. The visual data from this New York City-based youth participatory action research project frame the induced vulnerability of girls' educational survivance as multi-sited manifestations of ongoing white settler colonialism (Chilisa, 2011; Goeman, 2012). The lived experiences of young women with institutionalized violence also suggest an intersectional-ized framework for anti-oppressive and transformative research and pedagogies in spaces of participatory and community-led knowledge production for and with girls.

## *What's Love Got to do With It?: Indigenous and Racialized Girls Resisting through Revolutionary Love*

- ◆ *Manjeet Birk, University of British Columbia*

Building on case studies, participatory research and community ethnographies, this presentation reflects the many ways racialized and Indigenous girls are caught within failing systems (Jiwani, Steenbergen & Mitchell, 2006; Razack, Smith & Thobani, 2010). More importantly I focus on how these girls are resisting marginalization within these systems, using radical and revolutionary notions of love (hooks, 2000). How are girls using love to transgress systemic barriers and imposed boundaries created to minimize their representation within institutions? Drawing from academic, activist, and community based examples, I seek to address girl resistances using storytelling methodologies.

## *113. Outsiders Within? The Precarious Nature of 'Now' for Women's Studies PhDs, the Corporate Institution and Discourses of Economic Justification."*

11:00 AM–12:15 PM

Wisconsin Center  
203B

This roundtable explores the lived experiences (via personal narrative and auto-ethnographic modes) of a cohort of interdisciplinary Women's Studies PhDs who matriculated from the same institution within the last 4-years. Each scholar will locate herself in relation to her institution/s (and department/s) in order to create a complex dialogue resulting in support strategies, mechanisms for continued solidarity building, and renewed political action.

**MODERATOR**

- ◆ *Ileana Jimenez, feministteacher.com*

**PRESENTERS**

- ◆ *Stephanie Troutman, University of Arizona*
- ◆ *Katina Sawyer, Villanova University*
- ◆ *Rachel Louise Moran, University of North Texas*

## *114. Intersectionality as Theory and Practice: The WILL Program Model*

11:00 AM–12:15 PM

Wisconsin Center  
203C

Our roundtable will explore "best practices" that incorporate women, gender and sexuality studies (WGSS) theory to practice models into the curriculum. And how students can take these models and pursue activist goals of significance to them. Roundtable members will begin by discussing the WILL program, a program that combines a minor in WGSS with social justice activism and leadership opportunities outside of the classroom. Then, they will engage audience members in a broader discussion about how theory to practice frameworks can best incorporate feminist theory and function as a site of resistance.

**MODERATOR**

- ◆ *Melissa Ooten, University of Richmond*
- ◆ *Holly Blake, University of Richmond*

# Friday, November 13

## PRESENTERS

- ◆ *Noraya Razzaque, University of Richmond*
- ◆ *Emily Whitted, University of Richmond*
- ◆ *Yosmary Rodriguez, University of Richmond*
- ◆ *Mercy de la Merced, University of Richmond*

## 115. 'Stare at My Insides': Feminist and Queer Zines Inside and Outside the Academy

### Sponsored Session

**11:00 AM–12:15 PM**

Wisconsin Center  
203E

Zines created by feminists, queers, people of color, and other marginalized populations both find a home in academic libraries and archives and disrupt and resist institutionalization. Zine librarians will offer brief case studies, then attendees will break into discussion groups to explore topics of interest, such as cataloging zines, combining zines with feminist pedagogy in the classroom and in local communities, and pushing out the boundaries of the academy. Each group will create an action plan, and ideas generated will be reported back and shared in a wiki as a reference for participants and others.

#### MODERATOR

- ◆ *Kelly Wooten, Duke University*

#### PRESENTERS

- ◆ *Jenna Freedman, Barnard College*
- ◆ *Honor Moody, Schlesinger Library*
- ◆ *Alana Kumbier, Hampshire College*

## 116. (In)Effective Education: Institutionalizing Inequalities and Disempowerment

**11:00 AM–12:15 PM**

Hilton Milwaukee  
MacArthur

#### MODERATOR

- ◆ *Rachel Ann Rys, University of California, Santa Barbara*

#### PARTICIPANTS

### Individual Liability and Structural Responsibility in Tennessee Poverty Discourse

- ◆ *Rachel Ann Rys, University of California, Santa Barbara*

My paper analyzes the case of Tennessee Senate Bill 132, a 2014 proposal that would reduce welfare benefits for families whose children fail their classes or standardized exams. Following Iris Marion Young (2010), I trace how public discussion in support of this legislation relies on a narrow liability model of responsibility that blames individual, low-income parents for generational poverty. Importantly, counter-discourses leveraged against the legislation also reproduce this liability model, shifting blame to individual teachers and legislators. I argue that this neoliberal framing of responsibility penalizes individuals and forecloses discussion about pervasive state divestment in public education and welfare support.

## The Exclusion of Oppressed and Marginalized Youth Identities in School Bullying Interventions

- ◆ *Terese Jones, Oregon State University*

This paper analyzes thirteen school bullying programs, identified through a systematic review to be reflective of the most commonly utilized school-based programs, in order to determine the extent to which non-heteronormative, non-ableist identity frameworks are included in the formation of the interventions. We interrogate how school bullying programs may exacerbate the vulnerability for LGBTQI-self-identified youth and youth with (dis)abilities by not incorporating and addressing youth sexuality and (dis)ability through intervention processes, and question the applicability of "favorable outcomes," in reducing bullying for the marginalized youth who are overrepresented in reported bullying incidences, but may be underrepresented in positive intervention outcomes.

## 117. Iota Iota Iota Honor Society Business Meeting

**11:00 AM–12:15 PM**

Hilton Milwaukee  
Miller

## 118. Afterlife of Precarity

**11:00 AM–12:15 PM**

Hilton Milwaukee  
Mitchell

#### MODERATOR

- ◆ *Felicity Amaya Schaeffer, University of California, Santa Cruz*

#### PARTICIPANTS

### Sudden Death, Slow Death: Failed Articulations of Normative Southeast Asian Refugee Resettlement Post-1975

- ◆ *Trung Phan Quoc Nguyen, University of California, Santa Cruz*

Dominant Southeast Asian refugee resettlement narratives deployed by minority nationalists post-1975 have anchored onto normative articulations of death during the Vietnam War to construct a politics whether antagonistic to or in collusion with the US extensions of empire. However, these articulations circulate ambivalently around on-going conditions producing precarity that refugee subjects uneasily inhabit post-resettlement. I focus on two stories of gendered and sexualized precarity which confound or fail to find legibility within normative articulations of death: cases of "sudden unexpected death syndrome" of Southeast Asian men and my experiences filming a documentary on my sister's struggle with schizophrenia.

## Disciplining the Sacred: State Memorialization, Settler Desire, and the Detention of the Deceased

- ◆ *Claire Urbanski, University of California, Santa Cruz*

While state officials recently established "Indigenous Peoples Day," corporations rapidly destruct indigenous sacred sites, wherein indigenous bodies are extracted and indefinitely detained in colonial institutions of knowledge production, i.e. the University and the Museum. Through state acts of memorialization, the removal and detention of exhumed indigenous bodies, and the destruction of sacred lands, indigenous sacred knowledge is unevenly incorporated into colonial secular knowledge and imagination, extending

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settler nationalist reproductivity. This paper examines how settler desires to inherit 'nativeness' push Native lands and Native bodies into sites of precarity through dispossession and destruction of land, knowledge, life, and spirit.

## **The Afterlife of Death: Postcommunist Unsettlement of Romania's Roma**

♦ *Erin McElroy, University of California, Santa Cruz*

Since the collapse of Communism in Romania, numerous metropoles have invoked an imaginary of whitened European urbanity, precipitating forced evictions of Roma communities. When dispossessed of home, Roma, weighted by centuries of subjugation, enter scenarios of hyper-precarity, including forced resettlement in toxic garbage dumps where slow deaths manifest. This paper traces the afterlife of such deaths, in which communities are (in)voluntarily forced into human trafficking networks to pay for impossible burial costs. Such entanglement incites new precarities in Western Europe, where anti-Roma racism stigmatizes Romanian Roma for the forms of labor that they are forced to enact.

## **Abortion on Borders: Roe v. Wade, Temporal Currency, and Illegal Misoprostol on the Texas-Mexico Border**

♦ *Cecelia Lie, University of California, Santa Cruz*

This paper focuses on how state legibility in Roe v. Wade hinges on the court's use of justiciability doctrines to frame reproductive rights. As Texas passes stricter abortion regulations, in what ways does tension with Roe v. Wade come to bear on the present and future imaginaries of abortion access? How does the court's distribution of "justice" produce temporalities of evidence, injury, and reproductive precarity? As illegal markets for misoprostol (the abortion pill) spread to communities excluded from access to health care along the Texas-Mexico border, this paper speaks to the ways criminalities abortion regulation and immigration reform together.

## **Territories of Grief: Disappearance and Disquiet in Rural Colombia**

♦ *Heidi Andrea Restrepo Rhodes, City University of New York*

The location and retrieval of the bodies of Colombia's forcibly disappeared has proven difficult amid the country's internal armed conflict, particularly in zones that remain occupied by illegal armed groups guarding clandestine graves. The 'unclaimability' of bodies, as an ongoing condition of precarity, extends Enforced Disappearance beyond its status as a crime against humanity, obstructing access to posthumous rights, psychosocial healing and resettlement for Colombia's subaltern communities, and processes of truth and reparation. This paper argues that Disappearance, and the associated impedance to mourning rites and restitution, is fundamental in maintaining social regulation within a political economy of violence.

## **119. Crumbling Cookies, Transmitting Allergens & "Comfortable" Elimination: Precarity Within the "Normal" and Mundane**

**11:00 AM-12:15 PM**

Hilton Milwaukee  
Oak

**MODERATOR**

♦ *Rachel Lewis, George Mason University*

## PARTICIPANTS

### **Scouting for Normalcy: Merit Badges, Cookies & American Futurity**

♦ *Judy Rohrer, Western Kentucky University*

How do we think about Boy Scouts of America lifting its ban on gay scouts but not gay scout leaders? What about recent protests of Girl Scouts of the U.S.A. including the cookie boycott opposing GSUSA's supposed promotion of lesbianism and abortion? I argue that fun—especially irony, parody and camp—is a critical part of thinking queerly through these politics. Since "fun" is listed as a key objective of both organizations, this method seems particularly apt. I scout (out) alternative strategies and visions for American futurity that push beyond arguments for inclusion of the "good" gay scout.

### **Discomforting Access: Bathrooms, Bodies, and Space**

♦ *Ashley Mog, University of Kansas*

This presentation analyzes the intersecting discourses between people of color, transgender people, and people with disabilities in accessing bathroom space, specifically at the intersection of "comfort." Bathrooms are sites of contestation wherein mainstream discourse deploys "danger" and "contagion" narratives to describe bodies deemed non-normative. These narratives exist alongside a rich activist history of resistance. Taking a more thorough racial analysis into account, I analyze discourses of gender-neutral bathrooms in conjunction with the history of bathroom laws during Jim Crow. I do this to provide a richer, more nuanced account of bathrooms as a physically and discursively precarious space.

### **Precarious Kisses: Allergic Reactions through Fluid Exchange**

♦ *Michael Gill, Syracuse University*

This presentation explores moments of transmission of allergens through kissing, sexual intercourse, and other interpersonal interactions. How are activities—which can be expressions of love, desire, boredom, custom, and duty among others—interpreted when a thorough interrogation of potential allergens can precede these activities? While kisses rarely are just kisses, as meaning is embedded in many expressions and moments of affection, kisses themselves blend boundaries as saliva, allergens, germs, and other matter get passed back and forth between participants. The colloquial phrase "swapping spit," while conjuring teenagers making out, nevertheless animates the fluid exchange and particles of allergens.

## **120. Fat Studies Interest Group Business Meeting**

**11:00 AM-12:15 PM**

Hilton Milwaukee  
Pabst

## **121. Lesbian Caucus Business Meeting**

**11:00 AM-12:15 PM**

Hilton Milwaukee  
Walker

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## 122. In Precarious Times: The Strategic Value of Forging Alliances between Community Colleges and Universities

### Sponsored Session

11:00 AM–12:15 PM

Hilton Milwaukee

Wright A

Sponsored by the Community College Caucus, this roundtable facilitates a dialog among two- and four-year WGS programs. This act of collaboration embodies intersectional feminist values that resist current hierarchies within WGS programs and the academy. An important goal of the Caucus is to increase the valuing of community college programs: while community colleges represent a marginalized space within higher education, these institutions, particularly WGS programs, are critical sites for enacting the social justice mission that motivates feminist work. We argue that dialog across institutional boundaries embodies a resistance and change to patriarchal, neoliberal, classist discourses within higher education.

#### MODERATOR

- ◆ *Sheryl Fairchild, Sacramento City College*

#### PRESENTERS

- ◆ *Dawn Rae Davis, Monterey Peninsula College*
- ◆ *Kathleen R. Carot, Oakton Community College*
- ◆ *Donna Thompson, Chandler-Gilbert Community College*
- ◆ *Deborah Cohler, San Francisco State University*
- ◆ *Laurie Fuller, Northeastern Illinois University*
- ◆ *Naomi Ambriz, University of California, Davis*

## 123. Writing for the Popular Press: A Workshop for Feminist Scholars

11:00 AM–12:15 PM

Hilton Milwaukee

Wright B

There continues to be a critical need for feminist scholars to advance public knowledge and debate by bringing women's studies and feminist scholarship to a mass audience. In this writing workshop, editors of a feminist magazine and blog, along with women and gender studies scholars who have published in feminist and mainstream media, will provide NWSA scholars with guidance and essential tools for writing for the popular press, from pitching their ideas to working with an editor and beyond.

#### MODERATOR

- ◆ *Katherine Spillar, Ms. Magazine*

#### PRESENTERS

- ◆ *Carrie N. Baker, Smith College*
- ◆ *Aviva Dove-Viebahn, Arizona State University*
- ◆ *Gina Athena Ulysse, Wesleyan University*

## 124. Identifying Discursive "Fissures" to Make Institutional Change for Women's, Gender, and Sexuality Studies

11:00 AM–12:15 PM

Hilton Milwaukee

Wright C

This roundtable examines the ways in which feminist practitioners can engage in "pragmatic effort[s] to use rhetorical means to improve institutional systems" (Porter et al, p. 625). Representing different locations and institutional infrastructures, we explore various means for writing and (re)writing our institutions' understanding of and rhetorical treatment of feminist work and the disciplinarity of women, gender, and sexuality studies.

#### MODERATOR

- ◆ *Karli June Cerankowski, Stanford University*

#### PRESENTERS

- ◆ *Erica Cirillo-McCarthy, Stanford University*
- ◆ *Elise Verzosa Hurley, Illinois State University*
- ◆ *Amanda Wray, University of North Carolina, Asheville*
- ◆ *Kristi Branham, Western Kentucky University*

## 125. Friday Poster Presentations

11:45 AM–1:15 PM

Wisconsin Center

South Lobby (first floor)

#### PARTICIPANTS

#### *Affirmative Precarity*

- ◆ *Jane Chin Davidson, California State University*

My research on precarity and performative artworks, Margarita Cabrera's Florezca (2011) and Ai Weiwei's Sunflower Seeds (2010), acknowledges an activist artistic practice for today's materialist feminism. The new dialectics of precarity can be viewed in association to Lauren Berlant's "sociality of emotion" in her return to Herbert Marcuse's 'affirmative culture,' acknowledging the "good life" that's really a bad life under global capitalism. Cabrera's thousands of copper butterflies, created by volunteers in her makeshift maquiladora and Ai's export of millions of ceramic sunflower seeds commissioned from artisans in Jingdezhen depict an 'affective labor' that has real consequences.

#### *Care, Connectedness, & Motivation: Keys to Supporting At-Risk Girls*

- ◆ *Michelle Tichy, University of Northern Iowa*

School connectedness has been linked to positive student outcomes such as increased motivation, and decreased participation in a variety of risk behaviors, such as marijuana, alcohol, and tobacco use. Current research, however, has not yet investigated the relationship between all three constructs. This study examines the relationship between a caring and connected school environment and motivation, while also looking at differences in this relationship between schools with students who engage in high levels of risky behaviors as opposed to schools with students who engage in lower levels of risky behaviors.

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## Collective Memory Work: Re-examining the Stories Told

♦ *Keitha-Gail Martin-Kerr, University of Minnesota*

This paper examined the written story of a Black female scholar. Collective memory work, a methodology linked to the feminist movement, was used to analyze the story in order to deconstruct and reconstruct the author's thesis. The study showed that language used in a story could tell a contradictory story from what the author intended. Implications point to the need for racially marginalized scholars to engage in collective memory work to further examine the politics of language usage, the dominant discourse, and the discursive practices in their stories in order to write counter narratives.

## Conscientious Clicking: How Feminist Pornography Can Change the World

♦ *Skye Macrae Curtis, St. Olaf College*

Pornography: some say it's why the Internet was born. But contemporary conversations about pornography vacillate between two dichotomous arguments—one from a heterosexist male gaze about erectile dysfunction, and one from a patronizing Dworkinesque anti-porn stance. There is, however, an oft-forgotten point in both discussions: the existence of feminist pornography. As Annie Sprinkle says, "The answer to bad porn isn't no porn...it's to try and make better porn!" This paper explores the world of body-positive, queer-friendly, anti-racist feminist pornography: why we need it, where to find it, and how its proliferation can have larger repercussions on society at large.

## Containing Motherhood: Navigating the Precarious (In)Fertile Politics of Motherhood in the Academy

♦ *Maria Novotny, Michigan State University*

This poster will highlight the neoliberal university's containment of motherhood for those diagnosed with infertility by examining two precarious institutional decisions that impact possibilities of mothering in the academy. What will be evident is the lack of university insurance coverage for fertility treatments, as well as limited medical-leave and support for alternative family-building options (i.e. adoption). While feminist scholarship has argued both for and against the liberatory aspects of fertility treatment, little work has offered insight on the relationship between the institution, the infertile, and mothering.

## Contesting Neoliberalism: Assumptions of Non Able-Bodied Productivity

♦ *Joseph Bernard Mercado, Connecticut College*

This poster seeks to explore the intersection of identities that remain limited by the neoliberal framework due to their status as non able-bodied members of society. In challenging the false ideas around non able-bodied members and labor, the poster presentation intends to decenter the neoliberal turn and its affects on society and an invisible labor force. Thinking through David Harvey's challenges of the 'neoliberal turn' and Kim Q. Hall's examination of non-able bodied, the intent is to contest culturally relevant conceptions of labor and productivity.

## Distorting the Dominant Narrative: Chicago Youth in the Sex Trade

♦ *Deana G. Lewis, University of Illinois, Chicago*

♦ *Haley Volpintesta, University of Illinois, Chicago*

♦ *Marco Roc, University of Illinois, Chicago*

This presentation expands the current understanding of the commercial sexual exploitation of children (CSEC) in

Chicago, foregrounding the voices of youth directly involved in the sex trade. Dominant narratives are examined in relation to the characteristics and needs of youth making visible the disconnection between current interventionist approaches and the needs and goals articulated by the young people interviewed.

## Domestic Violence in South Asian Communities: Feminist Understanding of the Multi-Axis of Loyalty, Betrayal, and Pride

♦ *Rujuta Mandelia, Temple University*

According to a report on intimate partner violence, immigrant South Asian women are at a higher risk of domestic violence but rarely report it. In this paper, I focus on multiple factors that prevent immigrant South Asian women from reporting domestic violence. This is a year-long study during which I interview women from three South Asian organizations based in New York, New Jersey and Connecticut. Through these interviews, my study will assess the relationship between immigration-related factors such as loyalty, betrayal, and pride to domestic violence among immigrant South Asian women and culture-specific survival strategies they employ after reporting abuse.

## Empowerment through Embodiment?: Explorations of Global Women's Empowerment through Social-Justice Gaming

♦ *Erika M. Behrman, Bowling Green State University*

The term empowerment carries multiple connotations. Often, coterminous with liberal feminist frameworks, empowerment for subaltern women presupposes that the panacea to female empowerment is access to capital. Using the video game Half the Sky Movement: The Game, as a case study, this paper considers how location and positionality in contemporary media reinforces a neoliberal landscape. Employing postcolonial feminist theory, particular consideration is given to how social justice games shape opinions of global women's empowerment. This paper expands on previous literature by suggesting that we need to explore how players interpret the game's objective in addition to the game's message itself.

## Exquisite Uterus Art of Resistance Project

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

♦ *Alison Gates, University of Wisconsin, Greenbay*

This poster will feature images and text about the Exquisite Uterus Art of Resistance Project, a collaborative feminist activist art project initiated in response to efforts by conservative politicians to attack and erode full and safe access to reproductive healthcare in the USA. Two artists/educators conceived this fiber arts project to offer feminists the opportunity to speak for themselves in response to this 'War on Women.' Over two hundred makers from three countries are participating in the project, which has morphed from a one-time viewing to a traveling exhibition used to further activism around access to reproductive healthcare.

## Transforming STEM Fields Through the Inclusion of Diverse Women with Disabilities

♦ *Lauren Rose Strand, The Ohio State University*

Women with disabilities (WwDs) are greatly underrepresented in the education and workforce of science, technology, engineering, and mathematics (STEM). This presentation addresses the myriad of factors that contribute to this population's "debility" within higher education and the

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various factors that lead to, or thwart, diverse WwDs interest in, and successful retention and attainment of STEM degrees, and future workforce participation. Feminist disability theory offers insights for how to redress the structural vulnerability that has historically situated WwDs.

## **Fun House Mirrors: How Pop-Culture Imagery Shapes the (St)ages of a Woman's Life**

- ◆ *Melissa Ames, Eastern Illinois University*
- ◆ *Sarah Burcon, University of Michigan*

This poster presentation will highlight the findings of a study concerning the compounded effect that gendered media imagery has on a woman throughout her lifespan (at various pre-scripted stages): as a young girl, an adolescent, a single/dating woman, a bride, a wife, a pregnant woman, a mother, a middle-aged woman, and a menopausal/maturing woman. While the spiral effect of this cultural training prevents many women from questioning the systemic gender inequality that these texts are perpetuating, this project highlights the ways in which some women are resisting these messages (e.g. through Amazon.com reviews, social media boycotts, and more).

## **Precarity and the Lives of Rural Queer Women in the United States**

- ◆ *Amanda Stewart, University of Illinois, Chicago*

This poster will consider how we understand and make sense of the experiences of queer women in rural settings. While urban settings are often associated with visibility and sexual enlightenment, rural spaces are often considered less welcoming locations for those in the queer community. By looking beyond the precarious situations that rural queer women are assumed to face, rural queer women will instead be allowed to share their own experiences, while further complicating understandings and assumptions about rural living.

## **Information Institutions as Producers of Precarious Spaces: Gender and Sex Classification in the Dewey Decimal Classification**

- ◆ *Melodie Fox, University of Wisconsin, Milwaukee*

Bibliographic classification schemes profess to be neutral representations of knowledge structures, but can be read as rhetorically gendered spaces. This poster traces the epistemology underlying gender- and sex-related topics in the Dewey Decimal Classification, showing how information institutions have contributed to the systemic precarity of women and non-conforming bodies.

## **LGBTQA Youth: Precarity and Resilience in Responses to School Bullying**

- ◆ *Melinda McCormick, Western Michigan University*

LGBTQA Youth in America are subjected to school environments which are often unsafe due to bullying experienced due to either their perceived sexual orientation or their gender expression, which are seen to be at odds with the heteronormative worldview of gender presentation. Drawing from data collected through focus groups, I explore the modes of resistance that these young people utilize in response to peer and societal messages regarding their self-expression.

## **Media Exposure and Genital Satisfaction: The Myth of the Vaginal Ideal**

- ◆ *Angelica Rose Puzio, Wake Forest University*

Cosmetic surgery is commonly characterized as a Westernized oppressive agent symptomatic of patriarchal ideologies. However, some scholars view cosmetic surgery as an assertion of liberation in order to regain agency over the colonized body. The current study explores these notions by examining effects of exposing 18–22 year old participants to advertisements that exhibit the “vaginal ideal,” an increasingly popular method of plastic surgery. Through my poster, I will examine my results within the context of the plastic surgery industry and surrounding media imaging as agents in the production of precarity.

## **Neoliberal Fantasies of Cosmopolitan Whiteness: The Promises of Biotechnology in East Asia's Medical Tourism Industry**

- ◆ *Kimiko H. Tanita, Florida International University*

Blepharoplasty, or “double-eyelid” surgery is one of the largest growth industries in South Korea, with a predominantly Japanese and Chinese clientele making up the largest segment of the market. Despite its considerable risks: suture cysts, internal scarring, infection and blindness, the rates of this number one most popular surgery amongst Asians around the world continues to increase yearly. Through a critical feminist, medical anthropological, and postcolonial approach, this ethnographic project investigates the burgeoning and lucrative world of medical tourism and the biotechnologies that alter physical appearances through the modification of racial characteristics, often in order to attain an “ideal beauty.”

## **Precarity in U.S. Public Education: Who Gets to Say What the Next Generation Knows?**

- ◆ *April D. Nauman, Northeastern Illinois University*

- ◆ *Terry Stirling, Northeastern Illinois University*

The architects of the K-12 Common Core State Standards and the charter school movement are, with very few exceptions, an elite group of wealthy white men, none of whom is a professional educator. Yet these affluent men feel entitled to tell professional teachers—most of whom are middle-class women—what is important to teach. Photos of these “reformers” juxtaposed alongside photos of actual K-12 teachers help reveal the depth of sexism, classism, and racism at work in the current struggle for control over public education in the U.S. Come learn about the many troubling facets of school “reform” today.

## **Troublesome Flesh: Postpartum Placentophagia and Embodied Precarity**

- ◆ *Rebecca Newmark, Princeton University*

The practice of postpartum placentophagia is growing in popularity among American women. Politics of the body, gender, consumption and indeed of the essence of subjectivity are embedded in discourse on the topic. For my senior thesis, I explored women's motivations for participating in placentophagia. Now, my attention has turned to why the placenta has been abjected—why is it such a troublesome flesh? How does the consumption of placenta render those who consume it marginal? What power lies in the (subversive) act of placentophagia? What is at stake when women reclaim the placenta and reimagine the precarious as powerful?

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## "Doing More With Less:" Dispossession and Latina/Latino Academic Achievement

- ◆ Nancy Leon, California State University, Los Angeles
- ◆ Maritza Elizabeth Rodriguez, California State University, Los Angeles

Dispossession can occur when people are not only stripped of material wealth, but when they are stripped of basic rights and their humanity. Undocumented immigrant students, as well as children of undocumented parents, must face and fight the consequences of a society that can be hostile and seeks to disenfranchise them. The poster will present the testimonios of undocumented students and children of undocumented parents who fight inequalities in their daily lives in order to persevere. Presenters as well as attendees will have the opportunity to voice their experiences and share tools for resistance against oppression and injustices.

## 126. Plenary Session: Precarity and the Politics of Nation: Settler States, Borders, Sovereignty

1:15 PM–2:45 PM

Wisconsin Center, Ballroom CD

This plenary examines the role of neoliberal settler-state practices in perpetuating systemic inequality. Evidence of precarity and deep structures of disparity exists all around us—in the precaritization of labor, the heightened criminalization of borders and illegalization of bodies and populations, and the intensified privatization of land, resources, and knowledges. Drawing on decolonial, Indigenous, women of color, Black feminist, and transnational feminist scholarship, speakers in this plenary draw on their wide-ranging work to illuminate differential vulnerabilities, to question asymmetrical violation and harm, and to expose the force and function of law in settler colonial contexts. Collectively, their insightful work offers a range of ways to witness and contest these violent legacies.

MODERATOR

- ◆ Elora Halim Chowdhury, University of Massachusetts, Boston

PARTICIPANTS

- ◆ Jodi A. Byrd, University of Illinois, Urbana-Champaign  
Jodi A. Byrd is a citizen of the Chickasaw Nation and associate professor of American Indian Studies and English at the University of Illinois at Urbana-Champaign. She is the author of *Transit of Empire: Indigenous Critiques of Colonialism* (Minnesota, 2011). Her articles have appeared in *American Indian Quarterly*, *Cultural Studies Review*, *Interventions*, *J19*, *College Literatures*, *Settler Colonial Studies*, and *American Quarterly*. Her teaching and research focuses on issues of indigeneity, gender, and sexuality at the intersections of political studies, postcolonial studies, queer studies, and comparative ethnic studies. Her current manuscript in process, entitled *Indigenomicon: American Indians, Videogames, and Structures of Genre*, interrogates how the structures of digital code intersect with issues of sovereignty, militarism, and colonialism.

- ◆ Lisa Marie Cacho, University of Illinois, Urbana-Champaign  
Lisa Marie Cacho is an Associate Professor at the University of Illinois, Urbana-Champaign in Latina/Latino Studies and Asian American Studies with affiliations in Gender and Women's Studies, English, and the Unit for Criticism and Interpretive Theory. Cacho's book, *Social*

*Death: Racialized Rightlessness and the Criminalization of the Unprotected* (NYU press, 2012) won the John Hope Franklin award in 2013 for best book in American Studies. The book examines how illegality, criminality, and social death work interdependently to assign and deny human value and to render relations of inequality normative and natural in both dominant and oppositional discourses. She has also published in the edited collections *Immigrant Rights in the Shadows of U.S. Citizenship* and *Strange Affinities: The Sexual and Gendered Politics of Comparative Racialization*.

- ◆ Jasbir Puar, Rutgers University

Jasbir K. Puar is Associate Professor of Women's and Gender Studies at Rutgers University. She is the author of *Terrorist Assemblages: Homonationalism in Queer Times* (Duke University Press 2007), winner of the Cultural Studies Book Award from the Association for Asian American Studies. A redacted version in French was published as *Homonationalisme. Politiques queers après le 11 Septembre* (Editions Amsterdam, 2012).

Her edited volumes include a special issue of *GLQ* ("Queer Tourism: Geographies of Globalization") and co-edited volumes of *Society and Space* ("Sexuality and Space"), *Social Text* ("Interspecies"), and *Women's Studies Quarterly* ("Viral").

She also writes for *The Guardian*, *Huffington Post*, *Art India*, *The Feminist Review*, *Bully Bloggers*, *Jadaliyya*, and *Oh! Industry*. Her writings have been translated into Polish, French, German, Croatian, Swedish, Norwegian, Portuguese, Japanese, Spanish, and Danish. Her publications can be found at [jasbirpuar.com](http://jasbirpuar.com).

Professor Puar was the Edward Said Chair of American Studies at the American University of Beirut for 2012–13 and a Fellow at the Society for Humanities Institute at Cornell University for 2013–14.

Puar's other major awards include a Rockefeller Fellowship, a Ford Foundation grant, and the 2013 Modern Languages Association Gay Lesbian/Queer Caucus Michael Lynch Award in recognition of her years of scholar-activist work. She has also received awards from the Graduate School of Rutgers University and the Northeastern Association of Graduate Schools for her teaching.

Puar's forthcoming monograph, *States of Debility and Capacity* (Duke University Press, 2016) takes up the relations between biopolitics, disability, and forms of active debilitation pivotal to the operations of war machines and racial capitalism. The book will appear in a new series, ANIMA, which she co-edits with Mel Chen.

## 127. The Black Queer Feminist Women's Collective: Re-Centering Our Bodies and Voices

3:00 PM–4:15 PM

Wisconsin Center  
101A (LCD)

This roundtable brings together Black queer women scholars to explore the possibilities of conceiving our liberation through an ideology that combats distortion and dispossession. We use these discourses to resist dominant forces that render Black women as excessive and invisible, exploring the possibilities in re-imagining ourselves to find alternative ways to understand belonging, community, and identity. We will explore Black female embodiment through the

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Black radical imagination and Black queer women's efforts to resist neoliberal ideologies. The discussion will address the possibilities for centering the precarity discourse within Black feminist theory, queer theory, African-based spirituality, and performance theory.

## MODERATOR

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

## PRESENTERS

- ◆ *Ashley E. Coleman, Emory University*
- ◆ *Meredith Frances Coleman-Tobias, Emory University*
- ◆ *Blair Ebony Smith, Syracuse University*
- ◆ *Marsha Horsley, Indiana University*
- ◆ *Philana E. Payton, University of Southern California*

## 128. Migration Dynamics, Gender Politics and Marginalization

**3:00 PM–4:15 PM**

Wisconsin Center  
101B (LCD)

## MODERATOR

- ◆ *Judith Roy, Century College*

## PARTICIPANTS

### *The Most Foreign Country is Within: The Precarity of the Settler Women in Colonial India and Australia*

- ◆ *Devaleena Das, University of Wisconsin, Madison*

At the crossroads of gender, race, and the history of colonisations of Australia and India, the untold precarious existence of white settler women and their cross-cultural interactions with native women have remained in oblivion. Unearthing the elusive voices of antecedent Australian and Indian women, my paper will trace this ignored space of interaction and their silent contributions to the history of the two nations. I will explore the emotional, psychological, and physical struggles of these women, their alienation, exclusion, and the various forms of violence inflicted on them and why they remained as historical amnesia.

### *Marjane Satrapi's "Persepolis": Immigration as a (Neo)-Liberal Rite of Passage*

- ◆ *Colette Morrow, Purdue University, Calumet*

Marjane Satrapi's Persepolis is a coming-of-age story featuring Marji, who lives in Iran and Europe from about 1977 to 1990. Published after Iran was put on the "Axis of Evil," Persepolis is lauded by U.S. critics for countering Islamophobia. Such praise ignores the liberal-humanist/Islamist opposition that structures Marji's development, facilitates stereotypical representations of Iranian Islamism as the totality of Islam, and casts the girl's teenage rebellion in Europe as a failure of self-responsibility. Because Persepolis avoids considering liberal and neo-liberal causes of precarity, Marji's transition to adulthood, signified by her permanent immigration to Europe, endorses rather than subverts neo-Orientalism.

## 129. Gendering Resistances: Immigrant Bodies, Immigrant Organizing, and Queering Immigration

**3:00 PM–4:15 PM**

Wisconsin Center  
101C

## MODERATOR

- ◆ *Karma R. Chávez, University of Wisconsin, Madison*

## PARTICIPANTS

### *Performing Gendered, Nationed Identities: Unauthorized Mexican Immigrants and the Semiotics of Belonging*

- ◆ *Charlotte Ullman, University of Texas, El Paso*

What are some of the semiotic performances that unauthorized migrants to the United States use to perform the gendered nation? These performances involve the clothing, emotional displays, language use, and bodily movements needed to resist the precarity of White public space (Hill, 2008) for immigrants along the Mexico-U.S. border. In this paper, I analyze two performances of the gendered nation that migrants used to take control of their visual representations, analyzing their semiotic performances within the context of globalization processes. I argue that Butler's ideas about gender and racial performativity (1990) can be expanded to encompass national performativity.

### *From Brown Berets to Undocuqueer: Gendering and Queering Mexican Immigrant Youth Activism*

- ◆ *Hinda Seif, University of Illinois, Springfield*

In the historic Chicano movement, women struggled for leadership roles and against maternalist, heterosexist presumptions (Blackwell, 2011; Garcia, 1997). The undocumented youth movement is central to contemporary Mexican American activism (Nicholls, 2014), yet its leadership by women and LGBTQ persons is underexamined (Chavez, 2013; Seif, 2014; Unzueta-Carrasco, 2014). I analyze this leadership transformation based on research conducted in California (1999–2001) and Illinois (2009–2015) and document analysis. Factors include LGBTQ and feminist movement intersections, sex differentials in educational attainment, and the centrality of women in the permanent US settlement of Mexican immigrant families and support for their children's college pursuits.

### *Mexican Women's Transnational Queer Immigrations*

- ◆ *Hana Masri, University of Wisconsin, Madison*

The majority of field research in queer migration studies focuses on male identities, with little attention to queer women. In this paper, I extend the work of queer migration scholars like Lionel Cantú (2009) to focus on the ways queer migrant women's identities shift through and are constructed by everyday interaction. Turning to my field research in Mexico City—a dynamic site for both immigration (from Central America and other parts of Mexico) and emigration (to the U.S.)—this paper examines lived rhetorics of queer women's migration as transnational and always in process, as opposed to a singular international event.

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## 130. Disciplining Bodies, Regulating Identities: Affect/Eros and the Intersection of Asexual and Fat Identities

3:00 PM–4:15 PM

Wisconsin Center  
101D

**MODERATOR**

♦ Kristina Gupta, Wake Forest University

**PARTICIPANTS**

### *There's More to Being Fat Than Having (A) Sex: Interrogating Acephobia Within Size Acceptance Movements and Communities*

♦ Joelle Ruby Ryan, University of New Hampshire

The contemporary size acceptance movement in the U.S. has been largely dominated by white, sexual, cisgender women. In addition, issues of "fatshion," femininity, and sexuality have occupied large parts of the community agenda as reflected in its published online and print writings. This paper uses the subject position of an agender/asexual person of size as a jumping off point to critique the fat-positive community for its frequent marginalization and stigmatization of those who resist regimes of compulsory sexuality and gender normativity. How can feminists improve the precarious positions of asexual folks within progressive social movements?

### *The Affective Labor of Essentialist Language in Asexual and Fat Acceptance Communities*

♦ Julia Ellen Rogers, University of California, San Diego

Asexuality and Fat Acceptance both make use of essentialist language in the formation of their collective identities. I term this "born this way" language and it points to a biological imperative or manifest destiny when discussing Ace or Fat identity. While this strategy has produced desirable outcomes for other groups, it also introduces precarity into the collective identity as it produces something of a Pandora's box: what if the black box of the biological imperative could be opened? What if the biological imperative could be challenged? What would this mean for these burgeoning social movements and collective identities?

### *A Big, Fat Lie: The Examination of Fatphobia and Acephobia as Weapons of Policing Identity and Behavior inside the Current Sex-Positive Movement*

♦ Kathryn Emily Travis, East Tennessee State University

Understanding the marginalization of fat and asexual bodies requires knowledge of the economic, medical, and political institutions that gave rise to their cultural illegibility. Occupying both of these spaces simultaneously engenders particular stigmatization and marginalization due to non-normative bodily desires and presentations. Within the current sex-positive movement, this intense scrutiny has ramifications for the mental, physical, sexual, and social health of asexuals and people of size. This paper examines how flaws in sex-positive feminism have contributed to this precarious position, as well as ways to challenge acephobia and fatphobia within diverse communities and progressive movements for social transformation.

## 131. Orange is the New Black: Queer Characters in the Precarious Prison, Lesbian Caucus Co-Sponsored Panel

**Sponsored Session**

3:00 PM–4:15 PM

Wisconsin Center  
102A (LCD)

**MODERATOR**

♦ Ann M. Ciasullo, Gonzaga University

**PARTICIPANTS**

### *The Demented and the Damned: "Orange is the New Black," Suzanne 'Crazy Eyes' Warren, and Precarious Public Discourses of Identity*

♦ Joselyn K. Leimbach, Indiana University, Bloomington

Orange is the New Black critiques a prison industrial complex that prefers to incarcerate individuals with mental health issues rather than provide therapeutic alternatives. Yet, the portrayal of Suzanne "Crazy Eyes" Warren, played by Uzo Aduba, as gender and sexual non-conforming, racialized, and psychosocially disabled facilitates multiple iterations of her character, which propel the narratives of more central and privileged characters. Significantly, Aduba's turn as psychotically violent garnered an Emmy win, reinforcing the threat of racialized bodies and psychiatricized individuals, paralleling public discourses that affirm the danger of the "uncontrollable" individual while obscuring the impact of systemic oppressions.

### *Queer Confusion and Lesbian Abjection in "Orange is the New Black"*

♦ Ashley Lynn Ruderman, University of Kentucky

Despite its widespread celebration, Orange is the New Black requires a focused rereading that attends to inconspicuous homophobia. Piper Kerman's memoir and Netflix's adaptation, when read through Julia Kristeva's lens of abjection, reveals what Kerman finds implicitly horrifying in the memoir, and explicitly horrifying in season one. I argue that for both Pipers, prison is not abject, rather, queer identity, specifically lesbian identity, is abject. The abject elements of Kerman's memoir, including disgusting food, maggots in the shower, and inmates peeing on the floor, are effectively queered in the Netflix adaptation so to discreetly confuse audiences: lesbians are horrifying.

### *Mommy Issues: Reclaiming and Recreating Motherhood in Orange is the New Black*

♦ Stephanie Jean Krassenstein, Indiana State University

This paper analyzes the portrayal of motherhood and maternity in Jenji Kohan's Orange is the New Black, both in terms of biological childbearing and the radical kinds of mother-love depicted in the series' relationships between women. Ultimately, I argue that mothering offers OITNB's characters a way to exist that queers patriarchal and heteronormative constructions of both motherhood and "bad" women—splitting the distance between Madonna and whore. An analysis of these varied modes of mothering offers viewers and critics alike a way to reconfigure the discourse surrounding both what it means to mother and what it means to be a so-called bad girl.

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## 132. Interactive Feminist Modules 2.0

**3:00 PM–4:15 PM**

Wisconsin Center  
102B (LCD)

This workshop emerges from the intersection of feminist studies and technology education. Participants will learn to implement and design online, interactive learning modules that cover key aspects of feminist thought for use in their courses. These modules cover key concepts in feminist classrooms and are designed for majors and non-majors. Participants will receive instructions on how to access available modules. Our goal is to encourage feminist educators to reverse the technology imperative; we harness technology to aid feminist praxis, rather than to keep up with the demands of the corporate university that prioritize expansion over enrichment.

### PRESENTERS

- ◆ *Jigna Desai, University of Minnesota*
- ◆ *Lars Z. Mackenzie, University of Minnesota*

## 133. AMC: War Echoes: Gender and Militarization in U.S. Latina/o Cultural Production

**3:00 PM–4:15 PM**

Wisconsin Center  
102C (LCD)

This manuscript is the first of its kind in that it critically engages with U.S. Latina/o interactions with U.S. military intervention from an intersectional and transnational perspective. Vigil examines contemporary Latina/o cultural production—including memoir, short stories, plays, and novels—that take up U.S. military intervention in Central America and the Middle East from the 1970s to the present. Deploying a transnational feminist and Latina feminist perspective, she brings much needed attention to how U.S. Latina/o cultural and political workers have joined anti-imperial critiques of U.S. foreign policies with intersectional approaches to violence and militarization. Specifically, she highlights how feminist authors and texts enact critical and creative praxis and offer anti-imperial critiques while encouraging readers and activists to think beyond masculinist forms of resistance.

### AUTHOR

- ◆ *Ariana Vigil, University of North Carolina, Chapel Hill*  
Ariana E. Vigil is an assistant professor in the Department of Women's and Gender Studies at the University of North Carolina—Chapel Hill. She conducts teaching and research in contemporary Latina/o cultural production, focusing on issues of gender and sexuality, militarization, and transnationalism. Her work has appeared in *meridians: feminism, race, transnationalism*, *Latino Studies*, and *Revista de Literatura Mexicana Contemporánea*. She is currently working a project that places Latina/o literature in conversation with media and communication studies.

### CRITICS

- ◆ *Maritzá Cárdenas, University of Arizona*
- ◆ *Edén Torres, University of Minnesota*
- ◆ *Sara McKinnon, University of Wisconsin-Madison*

### MODERATOR

- ◆ *Frank Galarte, University of Arizona*

## 134. Insidious Logics and Prime-time Television: 'Scandal', 'Orphan Black', and 'Jewtopia'

**3:00 PM–4:15 PM**

Wisconsin Center  
102D (LCD)

### MODERATOR

- ◆ *Amy Ray Stewart, Southern Illinois University, Carbondale*

### PARTICIPANTS

#### *Are We All in Clone Club?: 'Orphan Black' as Postmodern Identity*

- ◆ *Yvette Koepke, University of North Dakota*

Societal meanings attached to cloning are undergoing a radical shift. Beyond the implications for public policy in areas such as reproductive and therapeutic cloning, this shift reflects the gendered and geneticized precaritization of personhood within a neoliberal, market-driven context. Clones express the inauthenticity and fragmentation of postmodern society, but the current television show *Orphan Black* moves beyond critique to theorize potential models of action and alliance that do not rely on a stable identity or reject technological science.

#### *Cruising 'Jewtopia': Precarious Whiteness & Jewish Drag*

- ◆ *Jonathan Branfman, The Ohio State University*

This paper maps the precarious racial-gender-sexual construction of American Jews through the 2012 comedy *Jewtopia*. While historically "darkened" and induced to debility and death, American Jews today access the structural security of whiteness. Yet despite this new access to white privilege, Jewish membership in whiteness remains contested. I argue that these tensions surface most clearly in popular representations of Jewish gender and sexuality, analyzing *Jewtopia* as a case study. While *Jewtopia* explicitly spotlights the precarity of Jewish whiteness, I assert that it also implicitly spotlights Jewish fears of a return to bodily vulnerability and precarious survival should this whiteness be lost.

#### *Media Representations of Rape and the Limits of Victimhood*

- ◆ *Shadia Siliman, Indiana University*

Attending to depictions of rape on shows such as 'Scandal,' 'House of Cards,' and 'Game of Thrones,' this presentation examines how sexual violence is deployed on television in order to 'correct' the behavior of unruly female characters. This presentation locates this trope within a larger societal dialogue which refuses to allow 'proper' victims/survivors of sexual assault to progress past the particularly heteronormative and white vulnerability eternally assigned to them. Using these media examples, this paper investigates the limits of proper victimhood, and considers how feminist approaches to sexual violence can dismantle them.

#### *Scandal in Shondaland: Affect and the Politics of Race*

- ◆ *Brenda R. Weber, Indiana University*

Kerry Washington is the first African American female actor to lead a primetime network television series since 1974, causing some to deem television as post-racial. All bodies have race, yet the insidious logic of whiteness marks some bodies as more raced than others. Affect itself becomes a way of obscuring racial specificity. *Scandal's* affective register expresses itself

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through addiction. In short, to be “crazy in love with Scandal” seemingly exonerates both lover and love-object from the messy entanglements of race, ostensibly leading to post-racial justice that in fact reinforces the codes of whiteness.

## 135. It's Not Being Handled: Fighting Campus Sexual Violence in the Wake of a Media Scandal

**3:00 PM–4:15 PM**

**Wisconsin Center  
102E (LCD)**

In the US, women faculty, students, and staff work and live in precarious situations, magnified by the intermingling of racism, class difference, and sexuality within institutions ever more invested in selling “lifestyle” to students. For feminists fighting institutionalized sexual violence, enhancing support for survivors, and understanding complicated systems of oppression, the pressure of high profile cases make it difficult to build solidarity across lines of staff, students, and faculty. This workshop, led by four differently situated feminists from a specific university, explores how to build solidarity across institutional lines, within institutions often indifferent to experiences that challenge “the brand.”

**MODERATOR**

- ◆ *Carol A. Stabile, University of Oregon*

**PRESENTERS**

- ◆ *Renae DeSautel, University of Oregon*
- ◆ *Carly Smith, Yale University*
- ◆ *Bryce Peake, University of Maryland, Baltimore County*

## 136. Out[ed] as Activist: Intersectionality and the Asymmetrical Stakes of Visibility

**3:00 PM–4:15 PM**

**Wisconsin Center  
103A (LCD)**

**MODERATOR**

- ◆ *Laury Oaks, University of California, Santa Barbara*

**PARTICIPANTS**

### *But What Happens When We All Go Home?: Examining the Asymmetrical Stakes of Testimony and Activism at International Human Rights Film Festivals*

- ◆ *Ryan Bowles Eagle, California State University, Dominguez Hills*

Western Human Rights Film Festivals (HRFFs) working in neoliberal contexts face pressures to show results in order to receive external funding. A key question facing organizers is: what exactly do HRFFs do? This paper explores organizers' efforts to show results and appease funders. It argues that such efforts differentially put at risk people who exist in a state of precarity in their homelands. Filmmakers/documentary protagonists from regimes where the term human rights is unspeakable can be put in positions to testify to their human rights commitment/identify as activists, increasing their vulnerability once they return home—or making return impossible.

## Stormé DeLarverie, Stonewall, and the Stakes of Butch Identification

- ◆ *Meredith Heller, Northern Arizona University*

My paper explores Stormé DeLarverie's identification by police as a butch lesbian, the incident that allegedly instigated Stonewall. Applying Bailey's concept of realness to archival accounts of DeLarverie's ability to pass as male, I consider if and why DeLarverie "outed" herself as queer during this police raid. Drawing from social movement theory and Piepzna-Samarasinha's work on the precarity of minority visibility in violent protest, I consider how her alignment with the queer community made her more vulnerable to police abuse. While queer activism benefited from her solidarity, this alignment also magnified her lived precarity as a queer woman of color.

## 137. Memoir and Memorial in the Midst: Representing Loss and Survival during Wartime

**3:00 PM–4:15 PM**

**Wisconsin Center  
103B (LCD)**

**PARTICIPANTS**

### *Dis-memering Iraqis: Re-membering the Gulf War*

- ◆ *Dalia Gomaa, University of Wisconsin, Milwaukee*

“Depleted uranium, depleted people,” describes the impacts of the Gulf War in *Baghdad Diaries* by Nuha Al-Radi (2007). Through the act of remembering, Al-Radi offers a woman-centered perspective on the war. Movement in time in Al-Radi’s narrative is paradoxical. On the one hand, her diaries recount details of war linearly. On the other hand, she characterizes the wartime living conditions in Iraq as “living back in the Stone Age.” I examine this temporality in light of theoretical accounts by Bhabha to argue that *Baghdad Diaries* potentially interrupts the linear, nationalistic discourse of the war on terror.

### *Memorializing Military Working Dogs: (De) Constructing Precarious Life*

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

This paper draws on feminist theory to analyze the 2013 creation of a national monument to honor U.S. military working dogs. Analyzing the discourses authorizing and dedicating the monument demonstrates the elevation of the U.S. military working dog as a vulnerable liberal subject, concurrent with the effacement and erasure of the ongoing detainment, torture, and murder of America’s “enemy others” in the current U.S. “war on terror” (Butler, 2006, 2010; Puar, 2007). The discourses reveal how such memorialization uses dogs to reconstruct the racist affective economies (Ahmed, 2004) of this war, valorizing some animal lives over some human lives.

### *“American Wife”: Military Spouses and the Labor of Memorialization*

- ◆ *Deborah Cohler, San Francisco State University*

“I will love him until the day I die” declares Taya Kyle (widow of “American Sniper” Chris Kyle) in *People Magazine*. This statement highlights U.S. mass culture’s sentimentalized relationship to the wars in Afghanistan and Iraq, and also nationalist labors of military spouses. This paper places Kyle’s mass cultural appearances surrounding her husband’s memoir

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and film American Sniper in relation to her own memoir and the genre of "mil spouse" memoirs. Domestic narratives of love, service, and philanthropy promote empowerment models of nationalist feminism, enable memorialization of ongoing wars, and bolster—while simultaneously challenging—neoliberal structures of US militarism.

## 138. Transgender Affect and Precarious Relationality

3:00 PM–4:15 PM

Wisconsin Center  
103C (LCD)

MODERATOR

- ◆ Cael Keegan, Grand Valley State University

PARTICIPANTS

### *Christer Strömholm's Les Amies de Place Blanche: Photographing Trans\* Affects in States of Precarity*

- ◆ Dylan McCarthy Blackston, University of Arizona

Analyzing two of Christer Strömholm's photographs from his series *Les Amies de Place Blanche* that feature Strömholm's friends—transwomen sex workers and cabaret performers in late-1950s to late-1960s Paris—in this paper I begin a conversation about affect, intimacy, and animality. Strömholm's photographs show the ways in which friendship and queer kinship structure the lives of subjects living in states of precarity. This paper primarily engages with the following question: what affects of intimacy and relationality amongst these transwomen exceeded the biopolitical operations of categorization, containment, and racialization that thrived in de Gaulle's France and further afoot in Algeria?

### *"What Do You Tell Your Girlfriends?" : The Precarious Affective Work of Transgender Rhetorics*

- ◆ Anson Koch-Rein, Middlebury College

Using photographs from L. Weingarten's "A Series of Questions" and trans\* autobiographical passages by Henry Rubin, Jennifer Finney Boylan and others, this paper will show how genders whose legitimacy has to be called into existence, whose readability depends on rhetorical production, and whose experiential dimensions have no sanctioned vocabulary are faced with what in Michel Foucault's terms we might call an "incitement to speak" in particularly intensified ways. It will argue that this precarious rhetorical work of transgender rhetorics produces gender dysphoria not mainly as an account of experience but as what Denise Riley calls "linguistic affect."

### *Creepy Teacher: Affect, Eros, and Teaching Discomfort*

- ◆ Andrew Anastasia, Frostburg State University

In eight years, I have been described as "creepy" on my teaching evaluations by three writing classes. "Creepy" conveys sexual predation, which for a trans\* identified teacher raises familiar, monstrous specters. While Transgender Studies has fruitfully reclaimed this particular fantasy, the accusation of "creepy teacher" seems a poor candidate for reappropriation. This paper will address the question: "what can be gained by attending to eros and affect together?" by thinking about the trans\* body as a "pedagogy of discomfort," (Boler) where students and teachers co-create affective dynamics that, given the semantic registers available to (my) students, was named "creepy."

## *"I Go Through A Lot of the Same Feelings as Real Girls Do, but Worse at Times": Trans\* Youth Negotiate Affective Economies of Childhood and Gender Identity*

- ◆ Rachel Reinke, Arizona State University

This paper argues that affective economies generate investment in particular (visible) young, trans\* subjects through "sticky" narratives of transgender youth, thus pushing certain bodies further to the edges of precarity (Ahmed, 2004). However, trans\* young people negotiate these narratives in alternate affective economies online. Analyzing self-directed spaces where trans\* young people are contesting the terms of such precarity reveals which (and how) trans\* young people are positioned differently in relation to power structures dictating "normal childhood" and "gender identity." The movement of affect across and between these fields of representation mediates the formation of trans\* youth subjectivities in complex ways.

## 139. Cinema and Precarity: Treatment, Risk, Trauma

3:00 PM–4:15 PM

Wisconsin Center  
103D (LCD)

MODERATOR

- ◆ Victoria Hesford, Stony Brook University

PARTICIPANTS

### *Screening Treatment Activism: The Precarious Temporo-Politics of Illness*

- ◆ Lisa Diedrich, Stony Brook University

In this paper, I analyze the campaign "Drugs into Bodies" as expressing an ontology of the late capitalist present, a condensation of the interaction of medicine, politics, and the conflicting demands of different temporalities: the emergency time of immediate action and the precarious time of reaching for new forms to articulate what is and is not yet coming into being. I discuss two recent examples—How to Survive a Plague and Dallas Buyers Club—of screening treatment activism, in order to suggest the ways treatment activism is depicted on screen, and else these representations screen from our view.

### *Risk and Relation: Rethinking Ability through Modes of Cinematic Exposure*

- ◆ Kristin Hole, Portland State University

While disability film scholarship tends to look at disability as it appears thematically in films, my paper focuses on how the encounters cultivated through particular modes of filming the body can be more or less sympathetic to a perspective that makes room for differently-abled bodies. Rethinking precarity as a generalized condition shifts away from defense as a bodily paradigm and towards connectivity. I deploy Jean-Luc Nancy's (2008) conception of the body as always becoming with bodies, and as a collection of parts amongst parts as a philosophical resource for rethinking bodily representation outside of binaries of abled/disabled, integrated and broken.

### *Memory, Precarity and Women's Cinema of Trauma*

- ◆ Dijana Jelaca, St. John's University

This paper analyzes vulnerability and precarious screen trauma in several recent post-Yugoslav films, in order to explore the links between trans-ethnic traumatic memory and gender

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identity in the wake of a violent conflict. I put particular focus on films made by some of the region's most notable female directors—Jasmila Žbanić and Aida Begić (Bosnia-Herzegovina), Maja Weiss (Slovenia), and Maja Miloš (Serbia)—and argue that, as a body of work, their films circulate affective economies (Ahmed, 2004) premised on the clandestine pathways of transformative solidarity amid precarious traumatic injury.

## 140. Transnational Precarity of Motherhood

**3:00 PM–4:15 PM**

Wisconsin Center  
103E (LCD)

MODERATOR

- ◆ Roxana Galusca, University of Michigan

PARTICIPANTS

### What Do You Mean, Shackled?

- ◆ Brigitte Marti, Center for Transnational Women's Issues

Women inmates have been shackled during pregnancy, delivery and post delivery. Shackling, a symbol of slavery, is racially motivated. Still, this aspect is rendered invisible in a society that fantasizes and punishes pregnant women according to race and class, within the neoliberal patriarchal context of production/financialization and privatization of reproduction.

This paper will review the process of passing an anti-shackling bill in Maryland to shed light on the gender/racial neutral treatment of pregnant inmates and the invisibility of the use of restraints in the penal system. The author helped with the bill and produced a documentary.

### The Price of Precarity: Reclaiming Subaltern Mothers in Mother India

- ◆ Sejal Sutaria, King's College

The iconic visions of India as a fiercely proud mother in Bankim Chatterjee's *Vande Mataram* or as nurturing earth-mother in Rabindranath Tagore's *Home and the World* promise women security never extended to the nation's tribal and Dalit mothers. Drawing on work from Dr. Ambedkar and Judith Butler, this paper examines how Arundhati Roy and Mahasweta Devi construct subaltern mother characters to critique the Indian state for subjugating citizens to perpetual precarity. In defying patriarchal expectations of motherhood, these characters demonstrate how precarity thwarts efforts to protect themselves and their children from domination while revealing how activists can combat precarity.

### Unavailable Mothers in Indian Fiction: Feminist Alternatives

- ◆ Pramila Venkateswaran, Nassau Community College

While the mother figure dominates Indian mythology and the fantasy of motherhood dominates the nation, in much of contemporary Indian fiction, mothers are unavailable to their daughters. Daughters experience either an absent mother or confront violence from the mother (in-law), or turn to religion to seek refuge with the female godhead. In the novels by Arundhati Roy, Amulya Malladi, Anita Desai, and Chitra Divakaruni, we seldom see positive roles mothers play in their daughters' lives. What does this tell us about the value of motherhood? What alternatives do women seek to replace absent mothers and challenge patriarchal construction of motherhood?

## 141. Trauma and Narrative Transgressions

**3:00 PM–4:15 PM**

Wisconsin Center  
201A

PARTICIPANTS

### Birthing Beyond Marginalization: Teenage Mother's Narratives of the Transition to Motherhood

- ◆ Kristen Ethier, University of Chicago

The voices of teenage mothers are rarely foregrounded in the academic literature, which largely frames teen parents and their children as inherently at-risk, vulnerable, and in need of saving. This study uses individual interview data with 25 teenage mothers from the Chicagoland area. Working from a reproductive justice framework, the teenage mothers' stories are engaged as resistant to dominant discourses that inform their interactions with social and institutional support systems. As such, this work examines the impact of stigma and microaggressions on teenage mothers' perinatal experiences, and the potential for teenage mothers' voices to reimagine social policy and interventions.

### Writing Stories of Girlhood Traumas: The Praxis and Theory of Michelle's Tea's "Writing Without a Net"

- ◆ Mary Ann Rasmussen, University of Iowa

This paper focuses on student writing on the traumas of U.S. girlhoods lived within and produced by poverty, racism, homophobia, transphobia, homelessness, food scarcity, sexual assault, domestic violence and the threat of incarceration, and the relationship of the creation of that writing to the reading of the nonfiction stories collected in Michelle Tea's *Without A Net: The Female Experience of Growing Up Working Class*.

## 142. Motherhood in the Age of Ferguson: Exploring the Ways We Speak to and for Our Sons

Sponsored Session

**3:00 PM–4:15 PM**

Wisconsin Center  
201B

In the wake of the events that have been happening around the country, from Ferguson to New York, the presenters focus on and respond to these events from their simultaneous positions as black mothers/activists/feminists and scholars. Presented as a Teach-In instead of a traditional Workshop, participant/observers will use a long lens to engage in an open dialogue about race and inequality, social justice and systemic injustice, and the criminality of the black male body and our responsibility to speak "out" for them and to speak "in" to them.

MODERATOR

- ◆ Shaeeda Mensah, Pennsylvania State University

PRESENTERS

- ◆ Karsonya Wise Whitehead, Loyola University, Maryland
- ◆ Lydia Kelow-Bennett, Brown University
- ◆ Veronica Watson, Indiana University of Pennsylvania

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## 143. Transnational Perspectives on Containment and Displacement

**3:00 PM–4:15 PM**

Wisconsin Center  
201C

**MODERATOR**

- ◆ *Susan Burgess, Ohio University*

**PARTICIPANTS**

### ***Ideal Victims: Undocumented Female Agricultural Workers and Rape***

- ◆ *Jacquelyn Sue Odum, Eastern Michigan University*

It is estimated that 50–60% of undocumented female agricultural workers in the U.S. are victims of sexual assault, often by their foremen/supervisors. They face numerous barriers to reporting these crimes, ranging from language and communication issues, to sociocultural factors. U.S. policies and immigration laws effectively silence them as well through the threat of deportation. A number of organizations are attempting to assist undocumented victims of sexual crimes, but this is a fragmentary approach. Ultimately, federal laws and policies must redefine the status of the women, reform immigration laws that pertain to them, and recognize the assaults as human rights violations

### ***Is Interiority a Marker for Precarity?: Transnational Sites of Identity in Gendered Narratives of Displacement***

- ◆ *Katrina Powell, Virginia Tech*

Examining narratives from several transnational contexts (United States, Sudan, Sri Lanka), this presentation elucidates the interior, inward constructions of narrative identity that disentangle physical pain from forcible displacement. I argue that creating an alternative archive that transgresses expectations of the “good” refugee (*Malkki*), resists dominant narratives, creates a different narrative space for the displaced, and ultimately challenges the institutional strictures threatening one’s precarity.

### ***“You Should Try Not to Be so Angry”: Women, Precarity, and the Narrative of ‘Unresolved Conflict’***

- ◆ *Aysel Vazirova, Independent Scholar*

The narratives of “unresolved conflict” widely used by international organizations, habitually introduce a power structure where sides of a “conflict” are recognized, legitimized, and subordinated based on the precarity of their condition. The paper will focus on how women defined through precarity resist and navigate this discourse in situations of controlled conflict mediation. I will examine the material provided by interviews with women from Azerbaijan who participated in international events dedicated to the Karabakh conflict.

## 144. Institutionalizing Asexuality/Asexual Institutions

**3:00 PM–4:15 PM**

Wisconsin Center  
201D

**MODERATOR**

- ◆ *Kara M. French, Salisbury University*

**PARTICIPANTS**

### ***Temporal Containment***

- ◆ *A. K. Morrissey, Independent Scholar*

I am interested in asexual relationships to temporal self-location. Attempts to reach back throughout history to find past asexuals, for example, may involve anachronistic imposition of modern sexual orientation frameworks. (Not to imply asexuals come from a monolith of cultural traditions concerning temporality, of course.) This is an issue asexuals may share with other gender/sexual minorities; another shared issue may be isolation/fragmentation experienced by many gender/sexual minorities who are raised by cis het parents. However, given that asexuality functions differently than some other (sexual) identities, perhaps the tools asexuals might use to position themselves temporally are distinct.

### ***(A)-Identity Politics: Asexual Exceptionalism and Precarity in Angela Tucker’s (A)sexual (2011)***

- ◆ *Ryan Sheehan, George Mason University*

I will explore the relationship between precarity and asexuality in Angela Tucker’s documentary *(A)sexual*, which follows the stories of several asexual individuals. I argue that Tucker’s framing of David Jay’s narrative works to elucidate the precarity of his identity. Specifically, I address the documentary’s conclusion, wherein Jay concedes that he may need to be sexually active to ascertain his ideal intimate connections. However, Tucker achieves this rhetorical framing by rendering Jay exceptional, valorizing his position as a white, cisgender, able-bodied, middle-class asexual man. I conclude by offering alternative strategies of representation that acknowledge the heterogeneity of the asexual community.

### ***Growing Grassroots Asexual Organizations***

- ◆ *Caroline McClave, Aces NYC*

The Asexual community arguably would not exist without the internet, its vast geographical reach, and the institutions build upon it to create a place for asexual people to congregate. As the community grows we unintentionally, and intentionally, censor, regulate, and aggregate the asexual identity and its presentation to the world. As a local organization Aces NYC works to be as inclusive as possible, while acknowledging its own shortcomings, by using a toolbox of terms, gatherings, and resources, to be used when helpful and exchanged for more suitable ones when appropriate.

## 145. Negotiating Precarity in the Classroom: Identity and Intersectionality

**3:00 PM–4:15 PM**

Wisconsin Center  
202A

This roundtable intends to examine “relational aspects of systemic inequality” by looking at identity, privilege, and praxis in teaching the concepts of patriarchy and intersectionality

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in the Gender Studies classroom. It provides panelists and participants opportunities to discuss the relationship between identity and pedagogy. We will examine the ways instructors of Women's and Gender Studies might both interrupt and mobilize the complex relations of power and authority between students and faculty of different identities to minimize epistemological violence and analytical erasures in our teaching of concepts of patriarchy, intersectionality, and intersectional feminisms.

## MODERATOR

- ◆ *Chris Talbot, University of Northern Colorado*

## PRESENTERS

- ◆ *Chris Talbot, University of Northern Colorado*
- ◆ *Sri Craven, Portland State University*
- ◆ *Harmony Newman, University of Northern Colorado*
- ◆ *Ather Zia, University of Northern Colorado*

## 146. Historic and Contemporary Sexual Violence and US Discourses: Comfort Women, Hip-Hop, and "Unacknowledged" Victim

**3:00 PM–4:15 PM**

Wisconsin Center  
202B

## MODERATOR

- ◆ *Stephanie Nahima Glick, University of British Columbia*

## PARTICIPANTS

### *Comfortable Abjection: Precarity and Sexual Violence*

- ◆ *You-me Park, Georgetown University*

Focusing on the history of comfort women, who were conscripted and used as sex slaves for the Japanese imperial army during the Pacific War, I argue that the conspicuous lack of any political meaning assigned to the normalized violation of comfort women suggests that "precarity" assumes more complex meanings when it is put in the context of routinized sexual violence. Abjected women who are cast off from the symbolic order of the nation are not "bared" in a gender-neutral way but predictably stripped to be violated sexually and thus further devalued as (citizen) subjects and laborers.

### *Understanding Rape-Victim Identity*

- ◆ *Anne Kirkner, University of Illinois, Chicago*

This presentation examines the phenomenon of so-called unacknowledged rape victims (people who report unwanted sexual encounters yet don't adopt a victim identity or label the event as rape). A review of previous research reveals a common theme of researchers reifying dichotomies of rape victim identities (e.g. victim/survivor) and often pathologizing unacknowledged victims. This dichotomy serves to police certain affects over others and impede solidarity. A sociolinguistic framework of understanding identity is advanced as a way of creating more inclusive notions of victims in ways that build a foundation for stronger policies and practices.

### *When 'Fucking with the Grays' Fucks with Your Body: Hip-Hop Masculinities/Femininities, Sexual Violence, and Institutional Intervention*

- ◆ *Brittney de Alicante, Beloit College*

In When Chickenheads Come Home to Roost, Joan Morgan calls for a feminism "brave enough to fuck with

the grays." Tricia Rose's Black Noise furthers this call by understanding hip hop as revelatory of the contradictions in social and political discourses. I bring Morgan's and Rose's discussions into contemporary sexual assault discourses to explore sexual violence as bodily vulnerability produced by investigating these contradictions in/on the body. I focus on tensions between racialized/gendered empowerment narratives and institutional/state conceptualizations of sexual assault. Vulnerability and consequent violence experienced by my own body ultimately string these seemingly disparate concepts.

## 147. Anzaldúa Lessons for Precarious Times

**3:00 PM–4:15 PM**

Wisconsin Center  
202C

## MODERATOR

- ◆ *Sara Ishii, Texas Woman's University*

## PARTICIPANTS

### *Risking the Personal: Anzaldúa's Relational Ontology and Politics of Hope*

- ◆ *AnaLouise Keating, Texas Woman's University*

Through a dialogic pairing of Anzaldúa's unpublished notes (*Writing Notas H37-47*) with one of her final publications ("now let us shift...the path of conocimiento...inner work, public acts"), this paper argues that Anzaldúa's animist-inflected worldview and theory-praxis of spiritual activism were partially shaped through her efforts to acknowledge and learn from her struggles with diabetes (and the need for expensive health insurance), depression, and despair. By risking the personal in such intimate ways, Anzaldúa developed an innovative decolonial onto-epistemology that contests precarity's conditions, offering in their place a politics of hope.

### *'Enchanting the World' with Words: Anzaldúa Shamanic Prayer as Resistance*

- ◆ *Betsy Dahms, University of West Georgia*

This presentation explores Anzaldúa's research on shamanism and James Hillman's transpersonal psychology in her archived "*Writing Notas H37-47*" to argue that Anzaldúa's writing can be read as transpersonal, animist prayer. I argue that Anzaldúa's uncertain employment status forced/allowed her to leverage her visions, which she made manifest in words, as capital in a market driven economy. Following Latin American and feminists traditions that validate spiritual subjectivity, Anzaldúa reminds her readers of all life's interconnection by writing in the tradition of the shaman to complicate theorizations of precarity that lack agency.

### *Embodied and Embedded: Anzaldúa's Theory of Self in Resistance in Notas H-37-47*

- ◆ *Kelli Zaytoun, Wright State University*

To Anzaldúa, the experience of being a self, always embodied and embedded in its surroundings, holds capacities beyond those conceived by Western belief systems. Influenced by pre-classic Olmec-inspired Nagualismo, which held that thought and language were functions of the body and had the power to transform material realities, Anzaldúa maintained that a person's imagination (which I will argue is, at least in part, a function of selfhood) is a vehicle for enacting material change. This paper explores Anzaldúan selfhood as a form of resistance to the isolation and hopelessness brought on by the experience of modern selfhood in precarious times.

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## **Archiving Anzaldúa with Deleuze: Theorizing Notas H37-47 as a Vulnerable Writing Machine**

♦ Robyn Henderson-Espinoza, University of Denver

In this paper, I argue that Anzaldúa creates new contours in queer philosophy by resisting normative and dominant forms of writing, which in turn serve as means for resisting neoliberal constructions of epistemology and ontology. Building on Deleuze's notion of the machine, a material relation producing other relations, I demonstrate that Anzaldúa's work, as a writing machine, brings about material change.

## **148. Bittersweet Liaisons: Transnational Knowledge Production and Precarious Positions of Chinese Feminism**

**3:00 PM–4:15 PM**

Wisconsin Center  
202D

**MODERATOR**

♦ Charlie (Yi) Zhang, South Dakota State University

**PARTICIPANTS**

### **The Birth of East Asian Feminism: Transnational Intellectual Exchanges and Political Movements in Japan, Mainland China, and Taiwan (1840–1911)**

♦ Lin Li, University of Wisconsin, Madison

My paper focuses on the transnational feminist intellectual exchanges as well as feminist movements in Japan, Mainland China, and Taiwan at the turn of the twentieth century. I analyze the gender atmosphere and motives that enabled Chinese intellectuals' encounter and engagement with feminist theory and activist groups in Japan. By exploring the relationship between the emergence of feminism in East Asia and other intellectual and political currents such as pan-Asianism, Marxism, Anarchism, discourses of modernization, imperialism, and capitalism, my paper seeks to explore how different feminist thoughts were appropriated to enable political goals or mobilized to argue against each other.

### **Impossible Voice: Affect of 'Speaking' in Making Chinese Feminism**

♦ Shana Ye, University of Minnesota

Voices and speakability have been framed as central in knowledge production of transnational feminism and empowerment of marginalized/subaltern groups. However, the emphasis on speaking presumes an autonomous Anglo-American speaking subject and limits the possibility of thinking about forms of agency beyond visibility and voice. By exploring diasporic Chinese feminist/queer scholars' negotiation with language and accent, this paper examines desires and affect in translating and making knowledge across geographic, cultural and institutional borders. Drawing from the idea of 'politics without guarantees' (Nagar, 2014), I call for different ways of conceptualizing feminist methods and relationality as embodied in negotiating differences, conflicts and critiques.

### **Stop Romanticizing THE Way of Doing Research**

♦ Zhou Li, Chongqing University

Based on my four months experience of conducting in-depth interviews, this paper argues that it is time for Chinese scholars to stop romanticizing western ways of doing research and re-think about more appropriate methods as conducting researches in the locals. This paper addresses my frustrations

as I followed strictly to the textbook step by step in contacting my potential participants. As a 'well-trained' researcher, I ironically failed to approach the potential participants following the western qualitative method textbooks, specifically those that teach researchers to conduct interviews, as they would not tell researchers to take cultural elements into consideration.

## **149. Religion and Spirituality in Women's and Gender Studies Classrooms: Pedagogical Challenges and Opportunities for Transformation**

**3:00 PM–4:15 PM**

Wisconsin Center  
202E

Recent scholars challenge the secularity of the field of women's and gender studies (WGS), arguing that WGS may never become truly global, multiracial, anti-white supremacist, or transformative without engaging seriously with spirituality and the phenomenon of religion. In this interactive workshop we will discuss WGS classrooms as significant sites for critically examining religion and spirituality, while exploring strategies for transforming religiously-based student resistance to feminist concepts. Participants will discuss scenarios related to religion that commonly arise within their classrooms, while facilitators will offer pedagogical resources, including exercises, readings, and films, for exploring religion and spirituality within the context of WGS.

**PRESENTERS**

- ♦ Claire L. Sahlin, Texas Woman's University
- ♦ April Lynn Michels, Texas Woman's University
- ♦ Frances Reanae McNeal, Texas Woman's University
- ♦ Carla Nikol Wilson, Texas Woman's University

## **150. Precarity and the Progressive Potential of Law**

**3:00 PM–4:15 PM**

Wisconsin Center  
203A

**MODERATOR**

♦ Carrie N. Baker, Smith College

**PARTICIPANTS**

### **Feminist Jurisprudence in Precarious Times**

♦ Mark Kessler, Texas Woman's University

This paper examines contemporary issues in feminist jurisprudence, focusing on its utility in understanding the production of social conditions associated with "precarity" and, as important, the potential to transgress and transform such conditions. The paper describes recent stock-taking efforts to assess feminist jurisprudence after its first thirty plus years and suggests possible future directions that build on its strengths as well as address noted shortcomings. Special attention is given to new materialist, vulnerability, and womanist theoretical interventions in feminist jurisprudence and the potential impact of such interventions on jurisprudential principles as well as process and praxis.

### **Chronic Harm: Low-Income Women and U.S. Public Policy**

♦ Tanya Ann Kennedy, University of Maine, Farmington

This paper examines poor women's marginalization in public policy and media. Dominant representations figure

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the recession as a crisis in male economic power. But the fragmented debates around "women's issues" keep the state's chronic economic injuries to women invisible. Policies that harm low-income women, such as FMLA and Welfare Reform, act as a network of laws making women's poverty normative. I look at the role feminism has played in crafting or protesting these laws, arguing that to remedy women's economic dispossession, debate should centralize this network of gendered laws and offer transformative models drawn from poor women's activist organizations.

## **Women, Power, and Access to Justice**

- ◆ *Jennifer Hill, Florida Immigrant Coalition*

The legal empowerment of women and access to justice has received much attention, without generating significant practical results. This paper reframes "access to justice" in terms of two key elements—the "legal services gap" and "democracy gap." Drawing on theoretical work from law, education, and women's studies and on experiments by immigrant and labor rights organizations, the paper suggests a path for strengthening regional gender justice sectors seeking to transform structural inequalities. Attention is given to the role of scholars and students in helping community organizations integrate critical theories into practices as they develop strategic advocacy capacities.

## **The Legal Construction of Male Rape Culture: Precarious Vulnerability and Personal Empowerment**

- ◆ *Lindsey Bartgis, Texas Woman's University*

Male rape culture focuses on unique aspects of male sexual assault experiences, such as challenges to survivor's masculinity, questions regarding consent, and responses of incredulity. This paper explores how law constructs specific aspects of this culture and investigates how law, legal language, and the cultural norms it constitutes has the power to present ideological obstacles for male sexual assault survivors as well as affirm their experiences. The paper concludes with recommendations for how law and its reform may be useful in transforming precarious vulnerability into empowerment.

## **151. Caring as an Act of Survival in the Academy**

**3:00 PM–4:15 PM**

Wisconsin Center  
203B

Historically, Women's Center and Women's/Gender Studies programs have been viewed as sites of caring within bureaucratic institutions. Women's Center staff and WGS faculty (and feminists in general, as the Audre Lorde quote alludes to) have not, however, been good at performing self care. This roundtable will investigate the history of feminism and self care, looking in particular at the ways self-care as both a personal and institutional priority disrupts "neoliberal ideals of labor, productivity, capacity," the gendered nature of caring and its subsequent devaluing, along with practical tips for individuals and supervisors on how to practice effective self care.

### MODERATOR

- ◆ *Brenda Bethman, University of Missouri, Kansas City*

### PRESENTER

- ◆ *Lysa Salsbury, University of Idaho*

## **152. Race-radical Black and Chicana Feminists at the Forefront of Transformative Justice Movements in Settler Societies**

**3:00 PM–4:15 PM**

Wisconsin Center  
203C

### MODERATOR

- ◆ *Mia Mingus, Bay Area Transformative Justice Collective*

### PARTICIPANTS

## **Implicating Academia: A Black Feminist Call for Transformative Justice in the Ivory Tower**

- ◆ *Ahjane D. Billingsley, University of Miami*

Many black feminists have worked to create change through academia, where they encounter epistemological violence, silencing, and "presumed incompetence". Using conversations from the 2014 CONVERGE! Conference, I explore black feminists' use of transformative justice to combat the violence they encounter in mainstream social movements and academia. As activist-scholars, to change the social conditions that perpetuate violence, we must not overlook the powerful, privileged community critically referred to as "the ivory tower". In the spirit of transformative justice, this is a call for more women of color to become public intellectuals who build and create viable alternatives for all.

## **Race-radical Black Feminists' Transformative Justice Activism: Enacting Decolonial Resurgence in Montreal**

- ◆ *Lena Carla Palacios, University of Minnesota*

This paper reflects upon a participatory action research project conducted with the Third Eye Collective, a Black feminist led-collective dedicated to healing from and organizing against sexual and carceral state violence in Canada. I analyze how their transformative justice activism collectively challenges a liberal politics of recognition and produces race-radical models of justice, redress, and response. Inspired by genealogies of Indigenous and Black feminists whose work explores how colonialism and resistance to gendered, racialized, and sexualized violence against women are felt, affective relationships, I reflect on how their activism models an affective economy that transgresses carceral and settler state logics.

## **153. Vulnerable Embodiment: Race and Gender**

**3:00 PM–4:15 PM**

Wisconsin Center  
203E

### MODERATOR

- ◆ *Julie Avril Minich, University of Texas, Austin*

### PARTICIPANTS

## **The Penetrable Body: Precarity in the Work of Helena María Viramontes and Manuel Muñoz**

- ◆ *Paula M. L. Moya, Stanford University*

This paper takes an intersectional approach, drawing on scholarship from the fields of critical race, feminist, queer, and disability theory, to examine representations of the penetrable

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body in the work of Viramontes and Muñoz. Meditating on the shifting and malleable borders between self and others, this paper considers when and where penetration is experienced as a violation, and when it is deeply desired.

## **Conjoined Twins at the Intersection of Race, Gender, and Class**

♦ *Ellen Samuels, University of Wisconsin, Madison*

This presentation traces a genealogy of African American female conjoined history from Millie and Christine McKoy (1851–1912) to Yvonne and Yvette McArthur (1949–1992). I uncover a narrative of the largely forgotten McArthurs' lives, from their first two years in a Los Angeles hospital, to their enforced display with the Floyd Beatty Circus to their now-forgotten successful tours on the gospel circuit, and their re-emergence into public view in 1987. I argue that a feminist disability praxis centralizing multiple precarious identities is crucial for recovering and understanding the history of these conjoined twins beyond the simplistic mode of enfreaked display.

## **Our Bodies, Our Quantified Selves: Wearable Technology and the Politics of Debility**

♦ *Julie Passanante Elman, University of Missouri*

Diagnostic media sells a vision of perpetual rehabilitation and susceptibility using rhetorics of individual health empowerment. Vulnerability drives markets as bodies yield data. Combining insights from fat studies and critical disability studies, I argue that wearable technology is fundamentally changing the politics of life itself. Specifically, I analyze the cultural, political, and economic implications of FitBit's embodied data as it is used increasingly in workplace "wellness initiatives," health care, and courtrooms. The paper also analyzes the gender, class, and racial politics of wearables, as FitBit technology morphs into Safelet, a personal women's safety bracelet, and Sproutling, a wearable baby monitor.

## **Consenting to Cruelty: Intimate Partner Violence in the Latina/o Queer Literary Imaginary**

♦ *Julie Avril Minich, University of Texas, Austin*

Media reports on domestic abuse often emphasize survivors' choices to leave or stay, exacerbating the precarious situation of those who cannot or will not leave. As a report by the National Resource Center on Domestic Violence finds: "Victims who don't leave are often unfairly judged to be making poor decisions." This paper examines how two Latina/o queer writers offer a more complicated analysis: Achy Obejas and Manuel Muñoz explore the vulnerable embodiment of those experiencing intimate partner violence, treating their social debility not as the result of individual choices but as a public health crisis and collective concern.

## **154. Material Dispossession: Economic Policy, Labor, Resistance, and Empowerment**

**3:00 PM–4:15 PM**

Hilton Milwaukee  
MacArthur

MODERATOR

♦ *Kerrita Mayfield, University of Massachusetts, Amherst*

## PARTICIPANTS

### **Resisting Economic Precarity and Fighting Gender Inequality in the Global South: Brazilian Women and Public Policy**

♦ *Solange de Deus Simoes, Eastern Michigan University*

Our paper discusses the findings of a mixed methods research (focus groups and survey) with urban and rural women living in situations of economic precarity (extreme poverty), recipients of a federal cash transfer program credited with significant reduction of poverty and inequality in the country. Over 90% of the legal recipients are women, which, however, in order to receive the cash transfer have to comply with "conditions" related to the education and health of their children. We critically examined to what extent the cash transfer under those "conditions" reinforces the traditional gender roles or promotes women's empowerment and contestation of precarity.

### **The Precarity of Racist Capitalist Patriarchy: From Inequality to Solidarity**

♦ *Julie Matthaei, Wellesley College*

While neoliberal capitalism produces everywhere a precariat, it is itself in a precarious moment, as it faces a multi-dimensional, grassroots, global movement of movements that is deconstructing and transforming it. My paper introduces a historical-conceptual framework which analyzes the current conjuncture as a time of paradigm shift from inequality to solidarity: eleven inequality processes which produce gender, race, class, and species inequality, and seven solidarity processes—waged by feminist, anti-racist/anti-colonial, anti-classist, and ecological movements, and by combined forms of them—which are transforming and transcending inequality in all its forms, and creating the foundations for a solidarity economy.

## **155. Librarians Task Force Business Meeting**

**3:00 PM–4:15 PM**

Hilton Milwaukee  
Miller

## **156. Collectivity, Collaboration, and Self-Care in a Precarious Present**

**3:00 PM–4:15 PM**

Hilton Milwaukee  
Mitchell

MODERATOR

♦ *Kathy Miller-Dillon, University of Wisconsin, Milwaukee*

## PARTICIPANTS

### **Live Through This: Feminist Care of the Self 2.0**

♦ *Laurie Ouellette, University of Minnesota*

♦ *Jacquelyn Arcy, University of Minnesota*

This paper takes Rookie, an interactive website for teenage girls, as a case study for theorizing the care of the female self in the digital realm. While critical scholars have discussed new forms of interactivity, sharing, and self-representation as dimensions of neoliberalism, we feel that this overarching framework overlooks the extent to which digital technologies can also be harnessed to engage in practices of feminist self-making and care. Drawing on Foucault's work on

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care of the self, we situate the Rookie website, and its social media extensions as a collaborative practice of self-making and mutual care.

## **Sharing the Work of Family Happiness**

♦ *Emily Yochim, Allegheny College*

Drawing on extensive ethnographic research, this paper explores how white nuclear mothers practice self-help in community, collectively taking on their loads of material and affective labor in increasingly precarious times. Indeed, one of the most important ways that mothers weather precarity is through sharing the work of family happiness and helping each other stay invested in its promises. We theorize these collective forms of self-help as individualized solidarities, as the aim of collectivity is the stabilization of individual nuclear families.

## **Women's Personal and Political Anger in Self-Help Books**

♦ *Gwynne Kennedy, University of Wisconsin, Milwaukee*

This paper considers the kinds of female political subjects that recent self-help books on anger encourage their readers to become as they work on their anger. I discuss three configurations of the personal and political domains in the books in relation to the feminist principle, "the personal is political." They support the neoliberal goal of a docile individualized citizenry by collapsing the political into the personal, mystifying the relationship between realms, and defining anger as personal in ways that preclude political anger. The books replace criticism and equity with blame, helplessness, and personal responsibility, key tenets of neoliberal thinking.

## **157. The Precarity of the (Un)Contained Body: Bio-Citizenship and Neoliberalism in the US Imaginary**

**3:00 PM–4:15 PM**

Hilton Milwaukee

Oak

MODERATOR

♦ *Lydia Dana, Simmons College*

PARTICIPANTS

### **The Bio-Medicalized Monster Mother: Bio-Labor, Immigration, and Futurity**

♦ *Heather Mooney, Simmons College*

This analysis focuses on the burgeoning commercial surrogacy market in Mexico and its niche focus on lesbian and gay couples from the US and Australia, putting this phenomenon in conversation with anti-immigration discourse and mechanisms of surveillance as it coagulates at the US/Mexico border. Particularly interested in bio-mediated bodies, this focuses on how the racialized "monster mother" is reconfigured in assimilation projects of homonationalism, refracted through a bio-ethical/bio-medical model. Situating this in the construction of futurity and intentional family building, this examines how the (un)American bio-citizen/bio-family is interpellated into neoliberal nationalist projects through monitored (re)production.

## **Un/Fit Mom: Latina 'Excess', Bio-citizenship, and the 'Obesity Epidemic'**

♦ *Roxanna Villalobos, Simmons College*

This analysis explores mother of color blame and "obesity" discourse through the controversial "Fit Mom" image disseminated on social media. The image not only shames fat bodies/mothers, it also literally and symbolically resolves cultural anxieties of unwanted racial excess of the US national body. Read against the background of accelerating Latina/o "obesity" rates and US-based population growth, the "Fit Mom" as a mother of color signifies an (un)contained Latina body. Maria Kang contains excess fatness, but remains sexually and reproductively excessive in a way that is palatable with U.S. bio-citizenship.

## **Queering the 'Excessive' Body: The Radical Potential of Fatness as a Refusal of Work**

♦ *Lauren Clark, University of California, Santa Barbara*

Fat bodies that loom large in public discourse are not only accused of over-consumption, but underproduction in terms of the work of the family or even of the self. The media emphasizes the body as the site of productive and reproductive labors, underscoring how the body needs to act for "the greater good" of society, defining who is and is not a "good citizen." Using governmentality, I attempt in this paper to draw attention to the deeply embedded neoliberal logics. Biocapitalism expresses logics or applies to fat bodies—deemed "too much" or excessive—in extremely literal, embodied ways.

## **158. Reproductive Justice Interest Group Business Meeting**

**3:00 PM–4:15 PM**

Hilton Milwaukee

Pabst

## **159. Girls and Girls' Studies Caucus Business Meeting**

**3:00 PM–4:15 PM**

Hilton Milwaukee

Walker

## **160. Still Outside the Sisterhood? Continuing Ageism in Women's Studies**

**3:00 PM–4:15 PM**

Hilton Milwaukee

Wright A

MODERATOR

♦ *Melanie Cattrell, Western Carolina University*

PARTICIPANTS

### **Post-Menopausal Sexuality Through the Lens of Queer Theory**

♦ *Jane Gallop, University of Wisconsin, Milwaukee*

In this paper, I combine Gultette's critique of the decline narrative from critical age studies with Halberstam's critique of the dominance of reproduction in our understanding of sexuality from queer theory to construct a queer refusal of the desexualization of the post-menopausal woman. I argue that

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when we view the theory of aging as decline through the lens of queer theory's work on non-normative temporality, we can not only revalue post-menopausal sexuality as an integral part of the life course, but can make visible the reality of the ageism implicit in much of current feminist theory.

## **Elders Speak Out about Their Own Experience: The Late Life Poetry of Maxine Kumin, Linda Pastan, and Alicia Ostriker**

◆ *Lois E. Rubin, Pennsylvania State University*

Although Barbara Macdonald spoke about ageism in 1985, older women today remain vulnerable to the negative stereotypes and ageist assumptions that often render them ignored and invisible. Yet the work of three elder poets, Maxine Kumin, Linda Pastan, and Alicia Ostriker, resists these ageist stereotypes by exploring the "inside of aging" through their own experience. By portraying the afflictions of age and concerns about death in the context of a growing enjoyment of nature and interest in the world, their poems give the lie to ageist views that would deny the reality of older women as important producers of knowledge.

## **"The Better Angels of Our Nature": Strengthening Feminist Bonds of Affection**

◆ *Pamela Heath Gravagno, University of New Mexico*

In 1861, Lincoln appealed to the better angels of our nature to urge the states to retreat from the brink of war. Although not in danger of armed conflict, in this paper I appeal to feminists' better angels by asking us to step back from the generational "war" that ageism is creating. As we learned to include the experiences and voices of women of color, poor women, disabled women who felt excluded from feminism, I ask that we embrace the voices and the experiences of old women as well, strengthening our bonds of affection for all women at every age.

## **Feminism's Debt to Native American Elders**

◆ *R. Saya Bobick, West Virginia University*

The role of indigenous elder women in educational cultural practices is encouraged in many American Indian and Alaskan Native communities. As keepers of culturally relevant customs and oral tradition, older women play a major role within their interdependent Native communities. They bring lived experience, wisdom, and connection to heritage within a tribal nation and their value as elders should be fully embraced by feminism. I argue that Women's Studies should integrate many of these aboriginal themes within their curriculum, including the history of first wave feminism and its debt to the indigenous women of the Haudenosaunee (Iroquois) Confederacy.

## **161. Occupying A New Feminist Future: Epistemology, Theories Of Consciousness, and a North American Asian Feminist Pedagogy**

**3:00 PM–4:15 PM**

Hilton Milwaukee

Wright B

MODERATOR

◆ *Vivien Ng, University at Albany*

## PARTICIPANTS

### **North American Asian Feminism (NAAF)**

#### **Pedagogies: Envisioning a Women's Studies' Future**

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

As a North American Asian feminist (NAAF) teaching and directing a women's studies program at a state university in New England, I have long realized my disembodiment in a field deeply connected with struggles for all emancipatory possibilities. Such disembodiment entails the absence of NAAF in the curriculum/in the field/in the consciousness as the perpetual fresh off-the-boat, always arriving, always at the door—our over-a-century history notwithstanding (Ling, Sui Sin Far). In this collective endeavor to name ourselves and claim the field, we envision a women's studies future with NAAF pedagogies, dazzlingly heterogeneous, richly intersectional, and provocatively transnational.

## **"No Name Woman": From NAAF Precarity to a New Feminist Consciousness**

◆ *Mignonette Chiu, Hunter College*

Despite the move towards intersectional and transnational frameworks in WFGSS, the structure and content of WFGSS courses has not fundamentally changed and thus remains not only theoretically inconsistent but continues to reproduce Western, liberal-feminist frameworks as the dominant way of seeing and knowing the feminist subject. Feminist "waves" ordered on a linear timeline, liberal feminism as "origin," and decontextualization constitute "feminism" as a political project made possible through secrets, silences, and conscious absences. How can NAAF theorize a different way of seeing the subject of feminism/WFGSS that speaks to the larger questions of consciousness and feminist ethics?

## **The Year of Teaching Precariously**

◆ *Jo-Anne Lee, University of Victoria*

This paper reflects on pedagogical challenges in a new undergraduate course, "North American Asian Feminisms" taught in a West coast Canadian university. Using principles of transnational, decolonizing pedagogy, the course was designed to rupture disciplinary and institutional containment (Mohanty, 2003). I critically reflect on locational practices: segregation, erasure, marginalization, and distortion in knowledge production and consumption practices that contribute to precarious teaching and learning experiences for students and instructor. I call for NAAF-informed pedagogical practices.

## **162. Islamonormativity and Islamophobia: Interventions and Resistances**

**3:00 PM–4:15 PM**

Hilton Milwaukee

Wright C

MODERATOR

◆ *Christine Cynn, Virginia Commonwealth University*

PARTICIPANTS

### **A Muslim Feminist Reading of Shariah in Aceh and the 'Islamic State' (IS)**

◆ *Reed W. Taylor, Fayetteville Technical Community College*

Given the recent growth in the spread of Islamophobia on a global scale, Muslim women are often conceived of in a state of precarity surrounding an implied relationship

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between movements such as the self-proclaimed Islamic State (IS) and the actual lived experience of Muslim women. In this paper, I compare women's lived experiences of shariah in Aceh, Indonesia with that of IS's appeal to shariah as a source of political legitimacy. The theoretical framework is based on a distinction between state-centric and non-state-centric constructions of shariah and between iconoclastic and blueprint utopian thought.

## ***Performing Laïcité: The Banlieue Public School as Theater & Prison in Skirt Day (2009)***

- ◆ **Joy C. Schaefer, Stony Brook University**

In Jean-Paul Liliénfeld's controversial film *Skirt Day* (2009), Sonia Bergerac (Isabel Adjani) is an anxiety-ridden teacher who encounters her multicultural students within a site of double precarity: a ZEP (public school that needs special attention and funding) in the Parisian banlieue (suburbs)—a “colonial theater” where inhabitants experience life as “the colonized” (Lapeyronnie). Bergerac holds her students hostage and teaches them about the hypocrisy inherent to racist, Islamophobic, anti-Semitic, sexist, and misogynistic actions, words, and attitudes. I argue that the film points to the hypocrisy inherent to French Republican universalism by intricately revealing how students are made to perform laïcité.

## ***Representing the Other: Documentary Aesthetics, Intersectionality, and Media Justice in Ambarien Alqadar's “The Ghetto Girl”***

- ◆ **Soumitree Gupta, Carroll College**

This paper will examine the role of decolonial feminist documentary film as a pedagogical tool in women's and gender studies classrooms by focusing on Ambarien Alqadar's documentary film *The Ghetto Girl* (2011). Alqadar's film intercuts her personal memories of Jamia Nagar—“one of India's largest Muslim ghettos and...often called 'The Little Pakistan'” of Delhi (Alqadar)—with testimonies of women and men in her home/family/community and Islamophobic media representations in post-nineties' Indian and transnational imperial contexts. These intercutting editing strategies enact an intersectional feminist critique that interrogates the precarious relationship between home/other, oppressor/victim, history/memory, and personal/communal in the postcolonial city.

## ***The Wrong Body Breaks God: Queer Resistance in Precarity***

- ◆ **Kyla Pasha, Arizona State University**

Queerness has a vexed relationship with Muslim bodies and Queer Muslim bodies have a vexed relationship with Islam. This paper will take as its starting point public events such as women- and queer-led congregational prayers that disorient (Ahmed, 2006) Islamic norms by inhabiting ritual spaces with those bodies that Islamonormativity considers wrong. It will then discuss the daily resistance (Scott, 1987) of Muslim women living in urban contexts in Pakistan as they navigate their queerness and their Muslimness through a heavily Islamonormative context.

## **163. The Revolutionary Lesbian 1970s, A Sponsored Session of the Lesbian Caucus**

### **Sponsored Session**

**4:30 PM–5:45 PM**

**Wisconsin Center**

**101A (LCD)**

#### **MODERATOR**

- ◆ **Jaime Cantrell, University of Mississippi**

#### **PARTICIPANTS**

### ***The African Turn in “The Black Unicorn”: Exploring Audre Lorde’s Revolutionary Legacy of Re-defining, Re-naming, & Reclaiming Black Lesbian Feminist Poetic Articulation in the era of the Black Arts Movement***

- ◆ **Shola Ifasheyé, Texas Southern University**

Too Black to assimilate into White Feminist spaces and too lesbian to assimilate into patriarchal Black Liberationary models as espoused during the Black Arts Movement (BAM), Lorde's own journey into African Traditional Systems, Blackness and lesbians in *The Black Unicorn* (1978) marked a turn from a Euro-centric to an Afro-centric identity that, paradoxically, provided a more inclusive and liberationary lattice on which Black lesbians could articulate identity and politics. Her use of African mythoi, deities, and oracular utterances in the *Black Unicorn* introduced an epistemic transformation evident in the re-defining, re-naming, and reclaiming of myriad expressions of her own identity.

### ***The Politics of Solidarity in Early Lesbian Networks in Mexico City***

- ◆ **Anahi Russo Garrido, Metropolitan State University, Denver**

This paper examines the role of waged labor in the emergence of lesbian networks in the late 1970s in Mexico City. While waged labor played an important role in women's mobility in the city and the possibility of a certain economic autonomy, I suggest that the emergence of lesbian networks in the late 1970s and early 1980s is contingent to the politics of solidarity and wage labor must be looked at as a collective, rather than strictly individual, resource. Overall, my paper questions the relationship between capitalism and emergent gay and lesbian communities. This study is based on ethnographic work conducted since 2009, including 40 interviews with women between the ages of 23–65 years old.

### ***“A More Powerful Weapon”: Lesbian Feminists and the Revolutionary Underground***

- ◆ **Emily K. Hobson, University of Nevada, Reno**

In March 1975, when Philadelphia police arrested the revolutionary leftist Susan Saxe, Saxe tied her identity as a lesbian feminist to her refusal to collaborate with the federal government. In a public statement, she termed lesbian feminism “a far more powerful weapon than any the police state can bring to bear against us.” The politics Saxe reflected attracted sensationalist media at the time yet has received little attention since. This paper addresses that gap by analyzing 1970s lesbian feminist involvement in and support for the revolutionary underground. I highlight the work of the Susan Saxe Defense Committee, Committee to End Grand Jury Abuse, and other forms of resistance to federal investigation and repression.

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I describe lesbian feminist support for the underground as an expression of both personal and collective self-defense expressive of influences from the anti-war movement, Black Panther Party, and black prison organizing.

## 164. Native Women's Memoir: Narratives of Resistance

**4:30 PM–5:45 PM**

Wisconsin Center  
101B (LCD)

### MODERATOR

- ◆ *Hinda Seif, University of Illinois, Springfield*

### PARTICIPANTS

#### *Memoir as Borderlands*

- ◆ *Hannah R. Stuble, Independent Scholar*

The memoir can function as home for those who straddle the borderlands. Through complicating the memoir I seek to claim memoir as "home" by embracing my existence in multiple worlds. My standpoint—as a first generation college student from a small factory village who has attended community college, an elite private liberal arts school, and a large public university—has afforded me the lens to examine borders within institutions.

#### *Making Story Out of Disaster: Representation and Alternative Human Patterns in 21st Century Native Women's Literary Memoir*

- ◆ *Theresa Warburton, Western Washington University*

In *Bad Indians: A Tribal Memoir*, Ohlone/Costanoan-Esselen writer Deborah Miranda observes: "Human beings are made of words and the patterns we construct out of words." Here, Miranda joins other contemporary Native women writers such as Leslie Marmon Silko, Linda Hogan, Louise Erdrich, LeAnne Howe, and Joy Harjo in producing memoirs that destabilize the colonial distortions of history and spatiality that bolster continued colonial claims to life and territory. In this paper, I explore how these writers use memoir to confront the continued dispossession of Native peoples made possible through the distortion of both historical and contemporary narratives of Native life.

#### *An Interesting Partnership between Two Worlds: The Calgary Stampede Indian Princess at the Interstice of Treaty 7 and the Canadian Settler State*

- ◆ *Kimberly A. Williams, Mount Royal University*

With the theme "Institutions/Containments" as its catalyst, this paper explores the contentious relationship between the Canadian settler state and the Treaty 7 First Nations of Southern Alberta as it is maintained and conducted on and through the body of the Calgary Stampede Indian Princess. It asks, "What role does the Calgary Stampede, with its institutionalized forms of racism, hetero/sexism, nationalism, and colonialism, in conjunction with the forms of corporeal and psychological containment facilitated by the 'Indian Princess' trope, play in re-producing the precarity of Canada's Indigenous women?"

## 165. Precarious Pedagogy: Staying True To Feminist Pedagogy In The Lecture-Sized Classroom

**4:30 PM–5:45 PM**

Wisconsin Center  
101C

What does it mean to enact radical, decentered, feminist pedagogy in the very spaces that are traditionally white, patriarchal, heteronormative, and cisgender? The university, the classroom, and, even more so, the lecture-sized classroom represent privilege in terms of class, race, gender, and sexuality. Feminist and radical pedagogies have aimed to reinvent how we think about the seminar, but what about the lecture? The large classroom seems to demand the very hierarchy and dominant perspective that feminist and radical pedagogies want to upset: the instructor assumes all knowledge and authority while the students passively receive knowledge. Are large courses inherently unfeminist?

### MODERATOR

- ◆ *Corinne Field, University of Virginia*
- ◆ *Melanie Adley, Vanderbilt University*

### PRESENTERS

- ◆ *Roderick Cook, University of Pennsylvania*
- ◆ *Mary Zaborskis, University of Pennsylvania*
- ◆ *Meghana Nallajerla, University of Pennsylvania*
- ◆ *Gillet Gardner Rosenblith, University of Virginia*
- ◆ *Evelyn Shuqing Wang, University of Virginia*

## 166. Re-Reading Jhumpa Lahiri: The Anglophone Global Novel and Precarity of Gender

**4:30 PM–5:45 PM**

Wisconsin Center  
101D

### PARTICIPANTS

#### *Precarious Masculinity: Exploring the Migrant Intellectual in Jhumpa Lahiri's "The Lowland"*

- ◆ *Suchismita Banerjee, University of Wisconsin, Milwaukee*

Challenging John Tosh's notion of Victorian masculinity, home, and domesticity, Lahiri's novel *The Lowland* argues for a much nuanced definition of what constitutes masculinity in a post-globalized world. Her world explores what I call "indeterminate masculinity" where precariat immigrant men like Shubhash are constantly negotiating their space between expected patriarchal prescription and non-identifiable, self-constructed gender roles in a foreign terrain. However, can Shubhash's ineffectuality be read as an extension of colonial construction of the "effeminate Bengali man" of the nineteenth century or as the manifestation of insecure immigration?

#### *"He is Made from Your Meat and Bone": Precarious Motherhood and Ambivalent Abjection in Jhumpa Lahiri's Fiction*

- ◆ *Debjani Chakravarty, Utah Valley University*

Motherhood is a recurrent theme in Jhumpa Lahiri's fiction: a theme that embodies repression and rebellion; patriarchy-sanctioned selflessness and feminist self-determination. Lahiri's imagined community of motherhood is reminiscent of Kristeva's "abjection," Butler's critique of body politics, and Bhabha's "colonial ambivalence" and "hybridity." In this

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paper I interpret Lahiri's multilayered leitmotif of mothering as precarious— informed by the politics of migration, consumption, desire, and isolation. Through a reading of her works such as "The Interpreter of Maladies," "Unaccustomed Earth," and The Lowland, I argue that this precarity presents an interesting contrast to her sometimes apolitical treatment of subjects, identities, and histories.

## **Teaching The Namesake as Transnational Feminist Literature**

♦ Basuli Deb, University of Nebraska, Lincoln

Can Ashima in Jhumpa Lahiri's *The Namesake* be called a transnational feminist of sorts? How does *The Namesake* provide feminist redefinitions of the American Dream? These questions serve as anchors for teaching the text to my undergraduates. An analysis of Ashima's final return to her homeland India, I argue, challenges the average American undergraduate to interrogate white, liberal feminisms that have historically sought to interpret America as the site of freedom for Third World women. The novel comes to occupy a precarious space inside the literature classroom—an example of a moderate but nonetheless feminist rewriting of the Orientalist arranged marriage plot.

## **The 'Family Novel' and its Feminist Failures: Jhumpa Lahiri's "The Lowland"**

♦ Nandini Dhar, Florida International University

Jhumpa Lahiri's *The Lowland* is an important attempt to represent a middle-class woman's endeavor to embody the identity of a Naxalite radical leftist. Yet, that attempt reveals a problematic gender politics. In this paper, I argue, that problematic politics stem from Lahiri's inability to move beyond the genre of family novel, which ultimately prevents her from imagining a political belonging for women beyond the domestic space. Consequently, Lahiri's novel lapses into a gendered moralism, which not only fails to imagine a radical left feminist subjectivity, but also seeks to rejuvenate the family by banishing the politicized woman from its boundaries.

## **167. Queerly Precarious Childhoods**

**4:30 PM–5:45 PM**

Wisconsin Center  
102A (LCD)

MODERATOR

♦ Julie Passanante Elman, University of Missouri

PARTICIPANTS

### **Risky Resilience: LGBTQ Youth on Harassment, Resistance, and Sanctions in Schools**

♦ L. Boyd Bellinger, University of Illinois, Chicago

♦ Nicole Darcangelo, University of Illinois, Chicago

Drawing from an ongoing research project, this paper highlights LGBTQ youths' experiences of exclusionary school discipline, as well as the pathways these youth use to negotiate their school environments. By keeping the young people at the center of our analyses, this project contributes to a wider understanding of the intersecting impacts of race (and racism), gender (and misogyny), sexuality (and homophobia), and mental health (and ableism) on young people's risky negotiations with forms of interpersonal and state violence, including school discipline.

## **Wanted: Queer Foster Families**

♦ Liz Montegary, Stony Brook University

This paper takes a closer look at New York City's recent efforts to recruit "LGBT-affirming foster parents." In addition to looking for supportive heteronormative families for lesbian, gay, bisexual, transgender, and questioning youth currently in care (i.e. "in the system"), the Administration for Children's Services is specifically reaching out to LGBT-identified adults who might be willing to foster or adopt at-risk youth. This paper teases out the racialized and sexualized class politics undergirding state-sponsored efforts to not just promote but actively build familial forms where a certain kind of queerness might thrive and even reproduce itself.

## **Offending Children, Registering Sex**

♦ Erica Meiners, Northeastern Illinois University

This paper explores the increased representation of young people on sex offender registries and how criminalizing sexual activities perpetrated by minors naturalizes the link between age and consent, creating complex, precarious landscapes for youth to navigate sexuality. A push to criminalize child sexual activity flattens the possibilities of child/youth sexual agency and disproportionately regulates the life pathways of the most marginal young people, specifically those nonwhite, queer, or poor. Yet producing meaningful opportunities for public safety and dismantling registries, which abjectly fail to secure any form of public safety, requires moving beyond the problem of juveniles on the registry.

## **'Crack Babies,' Precarious Childhood, and the Making of Disability as Racial Damage**

♦ Lezlie Frye, New York University

Bringing together feminist scholarship that critiqued the national panic surrounding the figure of the "crack baby" with disability analysis, this paper interrogates popular, legal, and medical accounts generated in the US from the mid-1980s-90s. It analyzes the production of new forms of vulnerable childhood crafted through intersecting discourses of disability, race, and class: metaphors framing Black poverty as a national wound; Black youth as damaged, abused, and neglected; and the nation's (primarily white) experts as inheritors of newly expanded roles of social reproduction and care. The discourse of disability thus became a newly wielded, indispensable mechanism for policing Black families.

## **168. Eco-Activism**

**4:30 PM–5:45 PM**

Wisconsin Center  
102B (LCD)

MODERATOR

♦ Alison K. Staudinger, University of Wisconsin, Greenbay

PARTICIPANTS

### **How Gender Inequity & Environmental Degradation are Intertwined: Indian Women & the Ramifications of Water Privatization**

♦ Courtney Reynolds, University of Cincinnati

In order to facilitate agency for the displacement of women in the global South due to environmental degradation, we must work outside of such Western, neocolonial notions of what constitutes a "solution." I focus my research on northern Muslim

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Indian women in the Haryana state of India, who lack agency for their own water rights in an ever encroaching corporate driven world. 21st century ideas of sustainability are truly about the dependability of "international imperialists" who enforce global policies that profiteer off of disposable resources: water, oil, and women.

## **Plastic Pollution, Precarious Bodies: Pamela Longobardi's Eco-Activist Aesthetic**

- ♦ *Jennifer Wagner-Lawlor, Pennsylvania State University*

Award-winning artist Pamela Longobardi has spent her career advocating for the elimination of plastic pollution from our environment, and from our own bodies. Her feminist-materialist aesthetic grounds a conscious, intra-agential partnering of artist and environment, and emerging artworks explore the "living" affects/effects of our "toxic love affair" with plastic. I argue that this practice is a model for feminist eco-activism, but, more than that, represents a radical epistemological standpoint of co-constitutive recognition. As such, it suggests new platforms for advocacy—speaking for and with—radically "other" being(s). The argument is supported by attention to an ongoing project: The Drifters Project.

## **169. Fat Activism Futures: Embodiment, Performance, and Radical Media**

**4:30 PM–5:45 PM**

Wisconsin Center  
102C (LCD)

### MODERATOR

- ♦ *Laura Jane Collins, Virginia Tech*

### PARTICIPANTS

#### **Beyond 'Thick': Women of Color and Fat Embodiment**

- ♦ *MaryAnn Kozlowski, University of Kentucky*

In this paper, I examine narratives regarding the fat, black, female body. I examine the ways fat is presented in the novel Push by Sapphire. I also discuss and synthesize research regarding women of color and eating disorders. To conclude, I discuss liberating representations of the fat, black female body. My intention is to show that women of color face fat bias in distinct and abundant ways. Fat scholarship, though, too often focuses on "fat women's experience," as if all women experience fat embodiment in the same ways. This erases and distorts the realities of fat women of color.

#### **Fat Activists Negotiating Body Projects and Social Publics in the 'Obesity Epidemic'**

- ♦ *Carla A. Pfeffer, University of South Carolina*

Fat/size-acceptance advocates and activists are an understudied and stigmatized social group. Here, I examine how members of this group navigate and manage conflicting social publics in the era of the "obesity epidemic." I consider social actors' placements at intersections of mainstream, medical, and fat/size-acceptance publics as they are encouraged to lose weight in order to become attractive or healthy, and to resist conscious weight management attempts as a form of political liberation/resistance. I detail five strategies for negotiating body projects across these publics, each carrying implications for social inclusion and potentials to achieve what participants considered most important—fat rights.

## **Plus-Size Fashion Blogs: Negotiating Race, Sexuality, Gender, and Neoliberalism in Plus-Size Fashion Blogs**

- ♦ *Clare Conway, Girls Inc. of Chattanooga*

A growing population of women who identify as plus-sized are using the multimedia blogging site Tumblr as a venue for creating community and sharing resources and experiences. Through posting personal photos, participants use Tumblr to address the lack of size representation in the fashion industry. This project examines how bloggers negotiate racial, gendered, and sexual identities, as well as how their participation both supports and defies a neoliberal economy that is often exploits women on an international scale. By examining five "fatshion" blogs, this project offers a nuanced examination of one branch of the online "Fatosphere" of fat acceptance activists.

## **The Fat Woman at Work: Empowerment and Agency in the Labor of Performance**

- ♦ *Katherine Anne Phelps, University of Massachusetts, Boston*

Female fatness remains an offense against contemporary social mores. Western society continually works to contain female excess and relegate the fat woman to the margins of society, suppressing her ability to achieve economic and social parity. One area we are beginning to see challenges to this containment is within the labor of performance. The dynamic of fat female oppression transforms when we consider the work of fat women that deals directly with presentation and spectacle. This paper examines the subversion and resistance to the cultural containment of fat female bodies through labor in which corpulence shifts from contemptible to crucial.

## **170. Leading Ladies: Black Women, Fantasy, Reality, Precarity and Made for TV?**

**4:30 PM–5:45 PM**

Wisconsin Center  
102D (LCD)

From reality television shows such as Love and Hip-Hop and Real Housewives of Atlanta to scripted dramas such as Scandal, Sleepy Hollow, The Have and the Have Nots and Empire which all have Black women in leading roles, we seem to be in a period in which Black women and their fictionalized lives are in the forefront of the United States imaginary. Concurrently we are in a time where the real lives of Black women have to fight for the simple recognition that they do indeed matter. This roundtable examines the contradictory spaces Black women occupy in this current media moment.

### MODERATOR

- ♦ *Gwendolyn Deloris Pough, Syracuse University*

### PRESENTERS

- ♦ *Kinitra D. Brooks, University of Texas, San Antonio*
- ♦ *Kishi Animashaun Ducre, Syracuse University*
- ♦ *Gwendolyn Deloris Pough, Syracuse University*
- ♦ *Tracey M. Salisbury, University of North Carolina, Greensboro*
- ♦ *Sherri Williams, Syracuse University*

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## 171. Complicity and Capacity Building: Problems and Approaches to Coalition in the Face of Increasing Impermanence

4:30 PM–5:45 PM

Wisconsin Center  
102E (LCD)

### PARTICIPANTS

**"Without Us, Nothing Will Work. So Why Can't You Support Our Campaign?"**: Examining Feminist Indifference to the Justice for Janitors Campaign at the University of Alberta

♦ *Ethel Tungohan, University of Alberta*

Feminist alliances within universities are made difficult because of power hierarchies that have become even more entrenched and increased corporatization fueled by cutbacks on public education funding. Such cutbacks have, in many cases, led to increased dependence on contingent faculty as well as on temporary migrant labor to staff non-faculty positions. This paper examines the challenges faced by migrant workers who were part of the "Justice for Janitors" campaign in getting support from feminist professors and non-faculty associations within the University of Alberta, illustrating how stated commitments to feminist and social justice causes do not necessarily translate into action.

### Complicit: On Being A WGST Program Director in the Neoliberal University

♦ *Katie Hogan, University of North Carolina, Charlotte*

As recent online articles have pointed out, "middle managers" (directors, chairs, and deans), as well as non-administrative tenured and tenure-track faculty, feed the adjunctification machine. Yet, as a director of a poorly funded program that relies almost completely on adjunct labor, I believe the situation for full-time faculty and administrators in "precarious" disciplines such as women's and gender studies is more complicated than these articles suggest. A structurally induced complicity renders tenured and tenure-track faculty and administrators silent in the normalized practice of adjunct exploitation. This paper will try to offer a multifaceted understanding of complicity in this critical conversation.

### Facilitating Coalition: Engaged Learning as Consciousness-Raising and Feminist Leadership Development

♦ *Linh Hua, Loyola Marymount University; California State University, Long Beach*

As contingent faculty, I develop assignments to maximize my impact on students' political consciousness and the undergraduate campus culture. To do so, I self-identify as a leader despite contingent status and marshal pedagogical and funding resources to help students build alliances. For example, I host an engaged-learning event to screen student-produced Public Service Announcement films that raise consciousness, reinforce learning objectives, and develop their identity as political campus leaders. Using a website or YouTube channel as a central hub, I openly encourage alliances in the service of an intersectional feminist community and the growth of Women's Studies as a department.

## 172. Occupation, Securitization, and Domestic Militarization

4:30 PM–5:45 PM

Wisconsin Center  
103A (LCD)

### MODERATOR

♦ *Kristine Byron, Michigan State University*

### PARTICIPANTS

**'What about the Children?': Domestic Militarism in the United States, 1992-'96**

♦ *Josh Cerretti, Western Washington University*

In the aftermath of the Gulf War, the U.S. government engaged in militarized encounters with civilians during the Los Angeles Riots and sieges at Ruby Ridge and Waco. In this presentation, I treat each event as a bout of 'domestic militarism' in two senses: state violence exercised within the borders of the United States and state violence exercised in order to promote a particular vision of the family. I read the consequences of these events through a series of 1996 laws that changed federal policy on welfare, marriage, immigration, and prison sentencing while reflecting a new form of militarized heterosexuality.

### Bestiary of Sexual Politics: Addressing Occupied Feminine Subjects in a Colonial Penal Code Reform

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

A feminist reading of the Puerto Rico Penal Code Reform is a pretext to analyze how the criminalization of women materializes into situations of precarity, dispossession, and violence. Through the analysis of adultery, prostitution, and abortion—three conducts typified as crimes in the code—and the scrutiny of women-profiling through criminal law, this paper intents to expand an urgent discussion about the allocation of sexual politics and gender norms within the colony, unveiling the premises that underlie the systematic punishment of women and that are closely linked to various forms of occupation.

### Bulletproofing Kids: Intersecting Inequalities, Gun Violence, and Neoliberal Security

♦ *Barbara Sutton, University at Albany*

♦ *Kate Paarlberg-Kvam, Skidmore College*

Responses to gun violence in the United States often reproduce social inequalities, constructing certain bodies and lives as "grievable" and others as threatening and disposable. Bulletproof garments for children, which hit the U.S. market in response to school shootings, are paradigmatic of such dynamics. They belong to a wide spectrum of containment tactics, including gated communities, security cameras, and militarized institutions. Based on content analysis of media sources featuring bulletproof apparel for kids, we examine the construction of children and schools as neoliberal security markets, the reproduction of class and racial inequalities, and the gendered scripts that undergird such products.

### How Nuisance Property Laws Amplify the Intersecting Vulnerabilities of Battered Women

♦ *Gretchen W. Arnold, St. Louis University*

♦ *Shang-Tzu Yeh, University of California, Berkeley*

There has been little attention to how nuisance property laws, which fine people for excessive 911 calls, affect battered women. Our research into this issue includes interviews with 27 domestic violence victims in St. Louis. We have found that nuisance

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property laws discourage women from calling 911, undermine their current and future housing arrangements, and ultimately hold victims accountable for the abuse. Our research exposes the law enforcement policies and practices that compound, rationalize, and reinforce harm to battered women. These harms are especially serious for women who are already vulnerable due to their disadvantaged class, racial, and other statuses.

## 173. Queering Art and Performance: Music, Modern Dance, and Afrolatina Dance

**4:30 PM–5:45 PM**

Wisconsin Center  
103B (LCD)

MODERATOR

♦ *Fatemeh Hosseini, University of Maryland*

PARTICIPANTS

### Dancing with Precarity: Lesbian Sexuality in the Dance Halls of Belle Epoque Paris

♦ *Amanda Erin Lee, Washington University, St. Louis*

In an age when displays of queer sexuality resulted in censorship or imprisonment, two legendary female performers negotiated precarity—mediating lesbian sexuality through modern dance. Loïe Fuller incorporated queer eroticism into her choreography of undulating veils, and reconstructed belle époque notions of female sexuality by living openly as a lesbian. Meanwhile, French author Colette caused a riot (followed by censorship) in response to her onstage lovers' kiss at the Moulin Rouge. Using Colette and Fuller's memoirs, along with contemporary Parisian dance reviews and newspaper accounts, I historicize the relationship of precarity to French politics, sexuality, and the dancing body.

### Heartthrobs: Queer Romance and Decolonial Love in Theory and Popular Culture

♦ *Michael Lee Gardin, Northwest Vista College, Alamo Colleges*

This paper addresses theories of love in social justice efforts through a case study of the band Tegan and Sara. Analyzing performances, marketing campaigns, and fan culture of the lesbian musicians, the paper argues that Tegan and Sara endeavor to re-write normative scripts of heterosexuality and hone in on the social justice potential of the affective functions of queer romance and 'crushing,' or the affective resistance of queer women's interpersonal romantic relationships but also the communal affective practice of dreaming and desiring one's 'heartthrob.' The presentation outlines queer affects fundamental to our understandings of intimacy, social formations, and coloniality.

### The Archive of La Yí Yí Yí's Laughter, or Performing Black Diasporic Historicity

♦ *Ana Grujic, University at Buffalo*

This project interrogates how the fluid gender performance of the Queen of Latin Soul La Lupe, and its relation to Yoruba cosmology, reveal diasporic identities as working against and with the (post)colonial concepts of nation and racial memory. I consider how forms of black performance, conventionally unidentified with revolutionary consciousness, relocate agency from the perimeters of rational subject to "dubious" spaces "beside oneself"—sudden visions, bouts of the cultural memory of trauma, and dancing with ancestors.

## 174. Precarious Solidarities: Feminists Finding Common Cause through Visual Media

**4:30 PM–5:45 PM**

Wisconsin Center  
103C (LCD)

MODERATOR

♦ *Seung-Kyung Kim, University of Maryland*

PARTICIPANTS

### Her Name Was Leelah: Remembering Trans Lives through Tumblr Art

♦ *Jessica Vooris, University of Maryland, College Park*

Leelah Alcorn was 17 when she committed suicide and left a tumblr note detailing parental abuse she received for being transgender, which went viral. Through an analysis of tumblr posts and artwork memorializing Leelah, I examine the politics of visibility around trans deaths, and argue that her whiteness, youth, and use of new media influenced the level of attention that her death received. Drawing on scholarship by David Valentine on discourses of violence, Eunbyul Lee's essay on race and trans legacies, and Kath Weston's theories of spacetime, I contextualize this particular suicide within contemporary trans activism and community organizing.

### Dancing a Route through This Dispersed and Fragmented Existence: The Power of the Amateur Image in Feminist Diasporic Documentary

♦ *Eve Grice, University of Maryland, College Park*

Elspeth Kydd calls the viewer to dance the dance of Caribbean diaspora family autobiography in her 2012 documentary, "Stone Street," named for her family home in Trinidad, and made using her own family's home video footage. In this paper, I argue that Kydd's insistence on amateur style in her documentary foregrounds the primacy of seeing context in forging familial and social bonds through visual media. By extension, I consider how her critical aesthetic choice theorizes this relation of seeing as foundational to the formation of feminist solidarities in the aftermath of Empire.

### A Picture Says a Thousand Words: Native Invisibility in Narratives of Feminist Solidarity

♦ *Jeannette Soon-Ludes, University of Maryland, College Park*

For decades a photograph was buried in the University of Hawai'i archives. It was taken at Pearl Harbor and captured a multiracial group of four women as they steadied a fire hose, water projecting beyond the frame. Since resurfacing in 2011 it has been used to visually narrate a history of solidarity between women of color, though often in ways that render invisible native Hawaiian women and the violence of U.S. imperialism in the Pacific. This paper reflects on the work necessary to forge Lugones' (2010) vision of decolonial feminism by contextualizing the photograph through native Hawaiian perspectives.

# Friday, November 13

## 175. "The Questionable, the Illegible, the Queer: Sexuality, Race, and Ability Shaping Vulnerability"

**4:30 PM–5:45 PM**

Wisconsin Center  
103D (LCD)

**MODERATOR**

- ◆ *Daniel Winunwe Rivers, The Ohio State University, Mansfield*

**PARTICIPANTS**

### **Questionable Queers?**

- ◆ *Mimi Marinucci, Eastern Washington University*

Many who are in a position to reap the benefits of heterosexual privilege, but for whom none of the familiar categories (straight, lesbian/gay, bi, trans) feels completely accurate, identify as "queer" to indicate that things are a bit more complicated. There are others, however, for whom queer community represents a retreat from mainstream heterosexuality, and the intrusion into the queer community by people who experience some degree of hetero privilege is not always welcome. My presentation will therefore identify some considerations that those for whom appropriation and cooptation are relevant concerns should bear in mind when claiming queer identity.

### **Oriental Sexual Transgression: The Defective Female Adoptee Body**

- ◆ *Kimberly McKee, Grand Valley State University*

There are multiple dimensions of incest and violence within the adoptive family. In this case study, I utilize the 1992 Woody Allen–Soon-Yi Previn–Mia Farrow scandal. Anxieties over incest, sexual reproduction of "defective" bodies, and the fetishization of Asian women are projected onto Soon-Yi's body. I elucidate how Soon-Yi's perceived intellectual disability interacts with her status as adoptee, which explicitly shapes her construction as an illegible rational subject. She becomes the source of moral, Oedipal panic–Oriental fantasy as reality. Allen and Previn's sexual transgression reveals how discourses of hypersexuality, Orientalism, incest, and kinship are intertwined and troubled.

### **Constraining the Native Queer: Imposition of Heteronormativity on Native Youth through Settler Education and Juvenile Justice**

- ◆ *Krista Benson, The Ohio State University*

Ongoing colonization in North America has a deep investment in the imposition of heteronormativity upon indigenous populations as a part of the project of naturalizing heteronormativity and normalizing settler colonization. This paper examines histories of Native youth in US boarding/day/mission schools alongside ethnography with justice-involved Native youth to examine the enforcement of heteronormative gender and sexual roles. I argue that the effects of child removal through education and experiences of justice-involved Native youth speak to the complex tangle of the liminality of Native youth and the necessity of enforcing legible heteronormativity upon them to justify the neoliberal settler state.

## 176. **Affective Industries: Managing Security, Play, and Healing**

**4:30 PM–5:45 PM**

Wisconsin Center  
103E (LCD)

**MODERATOR**

- ◆ *Kim Brillante Knight, University of Texas, Dallas*

**PARTICIPANTS**

### **Managing Whiteness: National Security for the "Whole Community"**

- ◆ *Lindsay Thomas, Clemson University*

This paper explores the Department of Homeland Security's (DHS) "whole community" approach to national security. DHS uses media like posters, pocket cards, and online tutorials to train the public to respond to a wide range of incidents, including active shooter scenarios, workplace harassment, and human trafficking. These media also provide instruction in managing our own affective orientations toward these disparate forms of violence, but only when "our own" refers to white, middle-class bodies. Such managerial techniques normalize some forms of violence while sensationalizing others, revealing who and what is at risk, and who and what can be risked.

### **Game Over: Permadeath, Virtuosity, and the Mechropolitics of Precarious Masculinities**

- ◆ *Amanda Phillips, University of California, Davis*

"Mechropolitics" draws on Mbembe's concept of necropolitics to consider how video games construct death and dying as technical and gamic mechanics with real world political consequences. This paper investigates "permadeath," which ends play and starts the game from the beginning rather than providing extra opportunities like save states or extra lives. Permadeath games are risky and frustrating, inducing the gamer to proceed with caution. The rising popularity of this genre reflects our precarious political climate, but permadeath also relies on discourses of virtuosity in games—reaching back to arcade culture—that buttress wounded masculinities under scrutiny following recent controversies like "Gamergate."

### **The Aftermath: Affective Industries and Post-environmental Disaster**

- ◆ *Megan Kristina Fernandes, Lafayette College*

How is vulnerability "managed" in the aftermath of environmental disaster? This paper investigates strategies of affect management in post-ecological disaster spaces. In October 2013, Lorraine Plourde gave a lecture on the cat cafe boom in Japan, highlighting the emergence of cat cafes as spaces of sensory comfort following a series of national traumas in the past twenty years (post Fukushima nuclear disaster, the Kobe earthquake, the 2011 tsunami). Linking healing industries, economic precarity, and environmental discourse, this paper draws on real and imagined eco-disasters to illuminate the politics of domesticity, nostalgia, and stewardship as forms of affective regulation.

# Friday, November 13

## 177. Writing Women's Disabilities

4:30 PM-5:45 PM

Wisconsin Center  
201A

**MODERATOR**

- ◆ *Lisa Carol Wilson, University of Tulsa*

**PARTICIPANTS**

### *The Politics of Representation: Able and Disabled British Women from 1860 to 1911*

- ◆ *Linda Sue Hudson, University of Tulsa*

Disability theory enables a reconsideration of the inability/ability binary (Siebers) in representations of women's illnesses in Victorian and turn-of-the-twentieth-century women's fiction. Anticipating contemporary thought, writers re-staged undiagnosable and stigmatized illnesses (Barnes) as teachable moments, by turning a sympathetic eye to the cultural conditions and subjectivity of suffering women. Over time, "women's" illnesses became sites of political action, e.g., against the Contagious Diseases Acts. Drawing on Susan Wendell's feminist theory, this paper argues for a more complex understanding of the imbrications of Victorian women's silence, suffering, and victimization on one hand, with their self-articulation, agency, and independence on the other.

### *Disability and Double Consciousness in Flannery O'Connor*

- ◆ *Amanda Hagedorn, University of Tulsa*

This paper reapplies DuBois's "double consciousness" to two "disabled" protagonists in Flannery O'Connor's stories and, by extension, O'Connor herself. Hulga in "Good Country People" and Rufus in "The Lame Shall Enter First" do not fit the "human paradigm," defined by N. Anne Davis as expressing what human beings "are and what (in that particular society) people think they ought to try to be." Whereas "stigmatized individuals sometimes blame their difficulties on the stigmatized trait" (Lerita M. Coleman), O'Connor attributes these characters' hubris to advantages they find in their disabilities.

### *Reimaginings of Disability, Identity, and Relationality in Mothers' Memoirs*

- ◆ *Jan Wilson, University of Tulsa*

This paper considers the transformative "liminal spaces of embodied knowledge" within mothers' memoirs about raising children with developmental disabilities by asking to what extent they destabilize binaries between independent/dependent and self/other; reconsider the meaning of mothering, disability, and caregiving; challenge oppressive cultural models by intersecting mothering and disability; illuminate the assumptions of neoliberal policies that make caregiving all the more precarious and necessary, especially in the context of poverty and racism; and subvert their liberatory potential by capitulating to the very ideologies they mean to subvert and rewrite.

### *Negotiating New Normals: Appropriate Powerful Selves Through Contemporary Pain Narratives*

- ◆ *Shelly Gregory, Independent Scholar*

When Ann Jurecic's husband was diagnosed with cancer, she was abruptly introduced to an unfamiliar narrative. So, too, were Lynne Greenberg, Sarah Manguso, and Melanie Thernstrom forced into a new language when they fell ill:

Western medicine. Drawing on Judith Butler, Kathryn Conway, and Rosemarie Thomson Garland's work on precarity, illness, and disability (among others), this paper analyzes the ways—"fractured" by medical narrative, while well-versed in the literary tradition—these women created their own narratives. The narratives of illness and chronic pain they achieved gave them what they most wanted: to live their lives as scholars, wives, and mothers.

## 178. From Precarity to Transdisciplinary Solidarity: Collective Reflections on Feminist Teaching at a Small Engineering University

4:30 PM-5:45 PM

Wisconsin Center  
201B

The roundtable examines feminist teaching in interdisciplinary or disciplinary-specific gender-related courses/topics under precarious conditions. Specifically, the participants reflect on teaching pertinent courses at an engineering university with the male/female student ratio at 65/35 and specific general education requirements in gender studies. They discuss strategies employed in film studies, sexuality studies, philosophy, literature, and psychology and explore possibilities for change and transformation. They aim to consider forging transdisciplinary solidarity and establishing a community of feminist teaching where disciplines related to STEM fields may dispossess non-STEM disciplines, positivist epistemologies may dispossess feminist epistemologies, and mainstream feminist scholarship may dispossess underrepresented social groups.

**MODERATOR**

- ◆ *Dong Isbister, University of Wisconsin, Platteville*

**PRESENTERS**

- ◆ *Mary Lenzi, University of Wisconsin, Platteville*
- ◆ *Gohar Siddiqui, University of Wisconsin, Platteville*
- ◆ *Becky Fernette, University of Wisconsin, Platteville*
- ◆ *Clare Forstie, University of Wisconsin, Platteville*
- ◆ *Claudine Pied, University of Wisconsin, Platteville*

## 179. Working for Justice: The Value and Costs of Emotional Labor at a Liberal Arts College

4:30 PM-5:45 PM

Wisconsin Center  
201C

At colleges that emphasize student-faculty interaction, engagement with student social justice efforts adds another dimension to the intensive emotional labor demands of teaching and advising. Although the work of faculty in efforts to address sexual violence, discrimination, and intersectional inequalities on campus is critical for the health of educational institutions, this work is typically not recognized, rewarded, or remunerated. This workshop will use examples of the social justice activities of Women's, Gender, and Sexuality Studies faculty at a small liberal arts college to explore strategies to encourage institutional support and recognition of social justice work on campus.

# Friday, November 13

## MODERATOR

- ◆ *Naadiya Hasan, Guilford College*

## PRESENTERS

- ◆ *Diya Abdo, Guilford College*
- ◆ *Lisa McLeod, Guilford College*
- ◆ *Julie A. Winterich, Guilford College*

## 180. Damsels in Distress: The Intersection of Princess Culture and Dating Violence

**4:30 PM–5:45 PM**

Wisconsin Center  
201D

## MODERATOR

- ◆ *Maria Cristina Santana, University of Central Florida*

## PARTICIPANTS

### **Why I Stayed: How Caucasian College Women Explain their Acceptance of Dating Violence**

- ◆ *Elizabeth Swart, University of Southern California*

This paper discusses the experience of dating violence by Caucasian college women and its relationship to the Princess discourse. More than ¾ of Caucasian respondents who reported a strong affiliation with Princess Culture had also experienced dating violence—verbal, physical, and/or sexual. Only about half of those experiencing abuse reported that they immediately ended the relationship. This paper uses comments made by survey respondents to help understand “why I stayed” and to understand the consequences of that decision.

### **Pleasing Self, Pleasing Family: Latina College Women, Princess Culture, and Dating Violence**

- ◆ *Stephanie Gonzalez Guittar, Valdosta State University*

According to the survey, Latina college women also participated as children in Princess Culture and later experienced dating violence in college. But only about half of those who experienced violence chose to leave the violent relationship. This paper analyzes comments made by those women who did NOT leave abusive relationship to help understand why they stayed and what, if any, cultural cues and connections led to their decisions.

### **Precarious Positions: College Women Wrestle with Ideals of Romance**

- ◆ *Amanda Koontz Anthony, University of Central Florida*

Attracting a partner is often a complicated process due to “feminine rivalry”—a seemingly constant sense of comparison and competition among women. Women may perceive other women as their rivals, because those other women also understand and feel the pressures of socially-constructed feminine ideals. Such norms and values can leave women in a precarious place, helping to perpetuate a patriarchal structure in which the beauty myth keeps women separated. Furthermore, because having a desirable male partner is viewed as a status marker, it can support women staying in abusive relationships.

## 181. Precarity of Voice in Women's and Girls' Narratives: Moving Our Voices to the Center

**4:30 PM–5:45 PM**

Wisconsin Center  
202A

## MODERATOR

- ◆ *Renee M. Powers, University of Illinois, Chicago*

## PARTICIPANTS

### **Precarious Liberators: Women's Amnesty Groups Securing Freedom for America's Political Prisoners after World War I**

- ◆ *Jennifer Adams, DePauw University*

Between the years 1917–1923, thousands of Americans were tried, convicted and imprisoned under the Espionage and Sedition Acts for opposing or protesting World War I. Many of these prisoners remained in federal penitentiaries after the War, spurring groups of women leaders in the labor movement to launch campaigns for the amnesty of these political prisoners. In this paper, I will explore the activism of these women and consider the reasons that their narratives remain obscured even today.

### **Exploring the Precarious Stories of Large Women Who Are Ascribed Unhealthy Identities by Medical Providers**

- ◆ *Jennifer S. Kramer, College of St. Benedict/St. John's University*

One's identity is largely shaped through her communication with others, which includes those from whom we seek medical advice. In interviews with large women, they describe the harm of being ascribed unhealthy identities by their medical providers when seeking advice for nothing related to their weight. By having their bodies interpreted as less than, these women felt a violation of a core element of their identity and continue to struggle to reclaim their bodies.

### **Speaking Sex to Power: Sexually Active Girlhoods in the Postwar United States**

- ◆ *Amanda Littauer, Northern Illinois University*

As I claim in my new book, *Sex Anarchy* (UNC, 2015), girls' sexual subjectivities in the postwar U.S. exceeded gender and sexual “containment” at the same time that they were constrained by conservative moral ideologies. Precarious by definition, heterosexually active girlhoods were legible only in terms of racial or psychological pathology, but some teens nonetheless spoke and wrote about their passions and practices. Implicitly contesting sexual and racial double standards and challenging adult authority, they helped pave the way for the more open revolts of the following decades.

### **From Forgotten to Unforgettable: The Michiana Women Leaders Project**

- ◆ *Terri L. Russ, Saint Mary's College*

The recording of women's historical contributions to society has been precarious at best and often non-existent on the local level. In this paper I will discuss The Michiana Women's Leaders Project, which brings local institutions, community members, and women leaders together into collaboration to create a permanent archive of women's lives

# Friday, November 13

and contributions to the community. The project privileges women's voices and how they frame their contributions and leadership as important.

## 182. Postcolonial Feminist New Materialisms

4:30 PM–5:45 PM

Wisconsin Center  
202B

**MODERATOR**

- ◆ *Lindsey Breitwieser, Indiana University*

**PARTICIPANTS**

### A World of Materialisms

- ◆ *Angela Willey, University of Massachusetts, Amherst*

The “science” privileged and often conflated with “matter” in new materialist storytelling is the same science destabilized by postcolonial feminist science studies. This does not mean that new materialist feminisms and postcolonial feminist science studies are necessarily at odds, as new materialist storytelling and prevailing conceptualizations of the postcolonial seem to suggest. On the contrary, I argue that thinking creatively, capacious, pluralistically, and thus irreverently with respect to the rules of Science, about the boundaries and meanings of “matter,” “life,” and “humanness,” could be understood as a central project for postcolonial feminist science studies.

### Hoodia Provocations: How Plant Materiality Matters to Law and Science

- ◆ *Laura Foster, Indiana University, Bloomington*

Drawing upon feminist science studies and feminist materialism, this article argues that materiality matters for the making and unmaking of legal claims. It focuses on the patenting of a succulent plant named Hoodia gordonii by South African scientists in 1997 to treat obesity. In response, Indigenous San negotiated a benefit sharing agreement in 2003 for royalties from Hoodia sales. This article considers San mobilization in demanding benefit sharing and the materiality of the plant. For instance, it recounts how patented Hoodia molecules failed to suppress human appetite when clinically tested, thus hindering its future commercialization and potential benefits for San.

### The Half-Lives of Transpacific Ecologies

- ◆ *Aimee Bahng, Dartmouth College*

This paper uses postcolonial feminist materialisms to formulate “transpacific ecologies” in the long wake of nuclear fallout. Examining accounts of radiation sickness and atomic testing around the Marshall Islands since 1946, I inquire after the human and inhuman biopolitical refugees of decades-long U.S. nuclear testing under the auspices of trusteeship. Positioning native Islanders within and beyond littoral ecosystems, these accounts reveal the contradiction of U.S. discourses of protection and the disposability of life in Pacific territories. This prehistory prepares the HGP’s subsequent transformation of an irradiated Pacific into a zone of financialized genomics and promissory narratives of regeneration.

## Afro-Caribbean Feminism Beyond the Anthropocene

- ◆ *Adam Hantel, Rutgers University*

This paper intervenes into “anthropocene” discourse (that humanity has become a geological agent affecting the earth at a systems level) from the perspective of Afro-Caribbean feminism. Sylvia Wynter in particular historicizes the geopolitics of knowledge around this term, arguing that thinkers from the Caribbean have continually theorized from the intersection of colonialism, economic exploitation, and environmental destruction (conditions faced throughout the world since at least the fifteenth-century) and constructed livable worlds. Mapping these creative responses and the alternative political imaginaries they generate suggests a counterweight to the technological expertism currently dominating debates over climate change.

## 183. 2015 Presidential Session: Contesting Precarity, Engaging Intersectionality

4:30 PM–5:45 PM

Wisconsin Center  
202C

Precarity, this year's conference theme, highlights how multiple forms of structural subjugation saturate our time, one marked by violence, dispossession, conquest, and suffering. This presidential session explores how intersectionality remains essential for deciphering and challenging oppressive power relations. It approaches intersectionality as a multidimensional justice orientation and counter-hegemonic way of knowing that can be drawn on to collectively pursue a transformed world. Session participants take up three key dimensions of intersectional work:

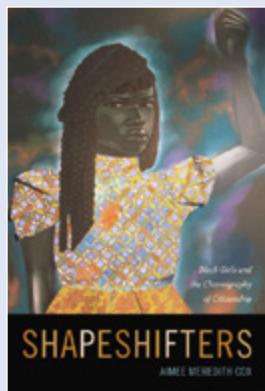
- ◆ Dismantling structural inequalities: how does intersectionality help to name and address the root causes (structural, philosophical, affective, psychological, representational) of discrimination?
- ◆ Widening (or transforming) the scope: how can intersectionality be used to alter analytical and political frames so that distinct forms of oppression at the “intersections” of lived identities and matrices of relational power are rendered visible, rather than absented, ignored, or erased?
- ◆ Demanding accountability for all lives mattering: how can intersectionality be engaged to push for comprehensive justice orientations and strategies for change?

**MODERATOR**

- ◆ *Beverly Guy-Sheftall, Spelman College*

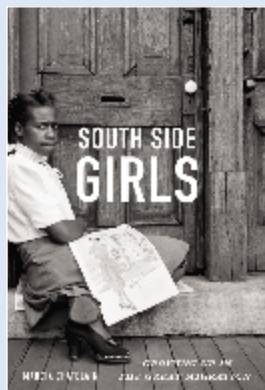
**PRESENTERS**

- ◆ *Vivian M. May, Syracuse University*
- ◆ *Kimberlé Crenshaw, University of California, Los Angeles*
- ◆ *Sirma Bilge, Université de Montréal*
- ◆ *Elizabeth Ruth Cole, University of Michigan*



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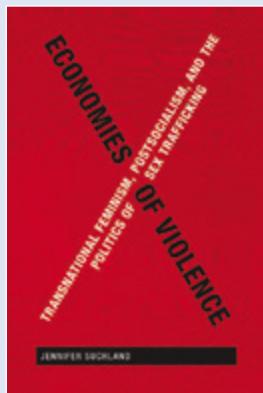
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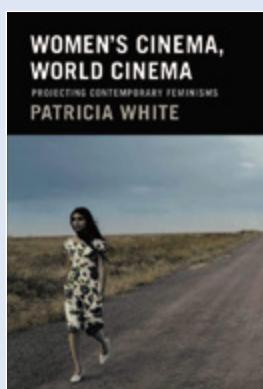
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# Friday, November 13

## 184. Prescribing Pleasure: Biopolitics After the Sex Wars

**4:30 PM–5:45 PM**

Wisconsin Center  
202D

**MODERATOR**

- ◆ Megan Milks, Beloit College

**PARTICIPANTS**

### *The 'Value' of Orgasm: Asexuality and the Reorganization of Pleasure*

- ◆ Karli June Cerankowski, Stanford University

In Orgasmology, Jagose suggests if we can move beyond what we "presume to know about the object or event of orgasm," we may "reorganize...knowledges about not only sex, sexual orientation, and sexual agency but also the social contract, democracy, capitalism, modernity, affect, and history." This paper takes up Jagose's project from the angle of nonsexual pleasures. Situating asexual pleasure in queer theories of affect and desire, this paper shows how the de-centering of the orgasmic imperative shifts our understandings of what constitutes the sexual, questions how we value intimacy, and reimagines the temporalities of pleasurable affects.

### *Pleasure, Capacitation, and Rhetorics of Queer Citizenship*

- ◆ Cynthia Barounis, Washington University, St. Louis

This paper explores some of the ways in which compulsory sexuality has taken shape as a biopolitical construct within queer theory. Using Preciado's *Testo Junkie* as a centerpiece, the paper will consider how rhetorics of sexual optimization, health, and orgasmic capacity have come to frame queer citizenship in what Preciado calls the 'pharmacopornographic era.' Against this model, the essay turns to Eli Clare's articulation of crip transmasculinity in *Exile and Pride*, suggesting that Clare's account of stone butch untouchability brings trans, feminist, and crip theory together in ways that carve out new spaces for theorizing queer asexuality.

### *Ecstatic Therapies, Affective Treatments: Sexuality, Governance, & the Management of Low Female Desire*

- ◆ Alyson K. Spurgas, Southern Illinois University Edwardsville

This paper examines current diagnostic and treatment protocols for managing female sexual dysfunction. An analysis of the newest low desire diagnoses in the DSM—specifically, Female Sexual Interest/Arousal Disorder (FSIAD)—exemplifies a trend toward framing women's sexual problems as neurobehavioral in nature and women who lack desire as in need of affective regulation and reorientation. I investigate contemporary treatments for women with low desire, including Mindfulness-Based Cognitive Behavioral Therapy (MB-CBT), arguing that these treatments are structured by biopolitical imperatives to happiness and pleasure, and that they ultimately prescribe heteronormative and gendered modes of embodiment, intimacy, and relationality.

## 185. Race and Police Violence

**4:30 PM–5:45 PM**

Wisconsin Center  
202E

Our roundtable, "Pedagogies of Ferguson," emerges from a forthcoming Feminist Studies forum. This roundtable was organized around the idea of asking feminist scholars to reflect both on the practice of teaching about racial violence and the experiences of teaching in the midst of racial violence. What do feminist pedagogies centered on Ferguson and its aftermath look like? How do we present the various forms of violence—including state action (in the case of murder) and state inaction (in the case of non-indictments)—that produce and uphold the conditions that mark the present?

**MODERATOR**

- ◆ Ashwini Tambe, University of Maryland

**PRESENTERS**

- ◆ Sarah Cervenak, University of North Carolina, Greensboro
- ◆ Rebecca Wanzo, Washington University
- ◆ Sylveria Falcon, University of California, Santa Cruz
- ◆ Treva Lindsey, The Ohio State University

## 186. Anarchic Potentialities: Activist Responses to Biopolitical Discourses of Security

**4:30 PM–5:45 PM**

Wisconsin Center  
203A

Security discourses both mask and justify systemic inequity, positioning non-normative practices and ways of being as anarchic threats to the social order. This interdisciplinary roundtable examines how activist scholarship can effectively counteract the logic and institutionalization of security by reframing anarchic practices as a site of potential. Drawing from biopolitical methodologies, scholars from literary studies, philosophy, feminist digital humanities, community health sciences, and cultural studies scholarship, participants in this roundtable will open a conversation with attendees by first identifying sites of institutional security and then collaborating to imagine forms of resistance to institutionalized categories of identity.

**MODERATOR**

- ◆ Ginna Husting, Boise State University

**PRESENTERS**

- ◆ Ashley Byock, Edgewood College
- ◆ Lisa King, Edgewood College
- ◆ Lauren J. Lacey, Edgewood College
- ◆ Hale Thompson, University of Illinois, Chicago

## 187. Institutions, Politics, and Worthy/Unworthy Lives

**4:30 PM–5:45 PM**

Wisconsin Center  
203B

**MODERATOR**

- ◆ Jocelyn Fenton Stitt, University of Michigan

# Friday, November 13

## PARTICIPANTS

### **The Catholic Church, the Roots of Antiabortion Politics, and the Value of Life**

- ◆ *Sarah B. Rowley, Indiana University*

This Catholic opposition to abortion in the late 1960s was based in part on an argument that to allow abortion in cases of deformity, disability, poverty, or rape would be to place greater value on certain lives than on others. However, in the following decades the bishops' lobbying did limit access through "conscience clauses," notification requirements, and withholding federal funding of abortion services for poor women. The cumulative effect of the Church's efforts was to prioritize fetal life over pregnant women's lives. Pregnant women's reproductive autonomy was precariously reliant on class, religion, geographic location, race, marital status, age, and age.

### **The Blood of Innocent Children: Constructing True Victimhood and Disposable Lives in the 1985 MOVE Police Bombing**

- ◆ *Melissa N. Stein, University of Kentucky*

In 1985, the Philadelphia police responded to a stand-off with an Afrocentric environmental group by firebombing their communal home, killing eleven MOVE members, five of them children. As tensions increased between MOVE members and their neighbors prior to the bombing, activists and journalists criticized the police for not intervening, alleging that the city was unresponsive to black residents, imploring them to "think of the children." After the tragedy, the media and the MOVE Investigative Commission lambasted the state intervention, grieving for the "true victims," the children who perished alongside adults whose radicalism and intractability seemingly made them unworthy of grief.

### **The Institutionalization of Fetal Personhood: Women's Bodily Autonomy Meets the State**

- ◆ *Laura Harrison, Minnesota State University, Mankato*

This paper will examine how the ideology of fetal personhood prioritizes the alleged right to life of fetuses over the bodily autonomy of pregnant women, and the role of institutions such as medicine and the state in sanctioning these divisions. Cases from recent years will demonstrate this shifting terrain, including that of Marlise Munoz, the Texas woman who was temporarily kept on life support against the will of her family in order to sustain the life of her fetus. Stories such as these expose the role of institutions in determining what sort of "life" and autonomy are worth protecting.

## **188. Sex Worker Activisms, Combating Human Trafficking, Slavery, and State Prostitution Policies**

**4:30 PM–5:45 PM**

**Wisconsin Center  
203C**

### **MODERATOR**

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

## PARTICIPANTS

### **Feminist Methodologies to Illustrate Statewide Precarity for Human Trafficking: The Colorado Project to Comprehensively Combat Human Trafficking.**

- ◆ *Anjanette Alejano-Steele, Metropolitan State University, Denver*
- ◆ *Amanda A. Finger, Laboratory to Combat Human Trafficking*

This paper reviews the Laboratory to Combat Human Trafficking's feminist research methodologies applied to the Colorado Project to Comprehensively Combat Human Trafficking to identify statewide precarity for human trafficking. Phase III of the three-year longitudinal project gathered survey, focus group, and interview data to characterize precarity, community vulnerability, and institutional containment for ten diverse communities around the state of Colorado. An interdisciplinary team of researchers, practitioners, and survivors explored how institutionalized forms of oppression intersect to produce precarity through the conduct of action-based research within a social ecology model. The resulting statewide Colorado Action Plan will be presented.

### **Making the Familial Visible in Modern Slavery: Slavery through Marriage, Adoption, and Blood**

- ◆ *Lisa S. Alfredson, University of Pittsburgh*

In slavery studies negligible attention has been given to what this paper describes as "familial slavery" involving slave-slaver relations that are also familial (marriage, adoption, birth/blood). Some scholars dismiss relevant familial practices as not true slavery, many make inclusive references, but few study them. Through interdisciplinary analysis of a comprehensive range of practices, this paper develops a framework for understanding familial slavery which bridges feminist and slavery theory, explains when abusive familial relations cross the line into slavery, how familial relations enable relations of slavery, and why they are important. In turn, it develops new insights regarding populations of concern.

### **Precarious Families and Communities in Edwidge Danticat's *Claire of the Sea Light***

- ◆ *Kristin Pitt, University of Wisconsin, Milwaukee*

This paper examines vulnerability and precarity through Edwidge Danticat's 2013 novel *Claire of the Sea Light*. The novel opens with a natural disaster in the seaside village of Ville Rose, Haiti; it also focuses on the familial crisis facing Claire and her father, an impoverished fisherman who hopes to give Claire away in the hopes of providing her a better life. Exploring relationships between life and death, between losing everything and building something new, the text focuses on smaller, more precarious and vulnerable paths forward for Haiti and members of the Haitian diaspora rather than grand gestures and sweeping reforms.

### **Sex Work and Affect in Henri DuParc's "Rue Princesse"**

- ◆ *Christine Cynn, Virginia Commonwealth University*

Satirizing HIV prevention efforts that promote control of eros, Henri DuParc's 1993 film, *Rue Princesse* celebrates laughter and pleasure as enabling the transgression of gender and class boundaries, as well as binaries between French/African, modern/traditional, and younger/older generations. The film critiques the sexual hypocrisy underpinning the scapegoating of sex workers as the cause of HIV's spread

# Friday, November 13

and engages with the contradictions of its own production: reliant on funding from USAID, it nevertheless represents HIV prevention devised and disseminated by communities of sex workers who mobilize each other and their clients as more effective than foreign-funded interventions.

## Towards a Progressive Prostitution Policy: Countering the Neoliberal Turn

♦ *Rebecca Mary Frances Hewer, University of Edinburgh*

This paper looks at UK prostitution policy and discusses the ideological narratives underpinning them. It will be argued that whilst such narratives superficially appear to have progressive (feminist) potential, they are in actuality underpinned by neoliberal discourses of the self and society. This 'bluff' is, in part, achieved by the re-signification of key concepts such as 'vulnerability' and 'victimhood'. I conclude by arguing that neoliberal discourses entrench precarity, should be resisted and countered, and that the internationally acclaimed Violence against Women Agenda presents the most promising conduit through which to achieve this.

## 189. Narrating Precarity: Poverty, Violence and Interruption in the Female Bildungsroman

4:30 PM-5:45 PM

Wisconsin Center  
203E

### MODERATOR

♦ *Gabriel Janine Atchison, Yale Divinity School*

### PARTICIPANTS

#### *Treacherous Terrain: Black Women, Courtship, and Domestic Injustice*

♦ *Aneeka A. Henderson, Amherst College*

While late twentieth-century hip hop artists such as Public Enemy successfully rapped about police brutality and the prison industrial complex, black female writers wrote their own stories about female protagonists negotiating poverty, disenfranchisement, and domestic injustice. Sister Souljah's *The Coldest Winter Ever* (1999) depicts a coming-of-age tale against the backdrop of the New York City projects during the "crack epidemic." Using urban blight and hyperbolic depictions of female maturation predicated on avarice and duplicity, *The Coldest Winter Ever* underscores the vulnerability of black patriarchy in order to transform black women's goals of "marrying up" into racial treachery.

#### *Female Bildungsroman as Catharsis: The Precarity 'Monstrous' Girls*

♦ *Natalie Kate Wilson, California State University, San Marcos*

The female bildungsroman is a form particularly suited to addressing and subverting the politically induced condition of precarity. My paper will consider the female bildungsroman in relation to the monstrous and the notion that females, particularly marginalized females, are often characterized as cultural pariahs or monsters. I will specifically speak to the current wave of coming of age novels that feature protagonists who grapple with poverty, norms of femininity/sexuality, and sexualized violence within worlds they inhabit.

## "She Will Be a Boy": Transgressive Choices and Muslim Girlhood

♦ *Tehmina Pirzada, Purdue University*

My paper deals with Muslim girlhood in relation to the vectors of difference which separate Muslim girlhood from western girlhood narratives. To analyze this phenomenon, I will be specifically looking at Muslim girlhood in relation to the concept of disability and cross dressing, and how Muslim girls are employing these tropes as transgressive acts in order to overcome the power dynamics of their respective societies. To focus on the locale and to limit the scope of my paper, I will be specifically looking at fiction/films set in Pakistan and Afghanistan.

## Transgressive Womanhood, Precariousness and the Gendered Postcolonial City in Sefi Atta's Everything Good Will Come

♦ *Grace Adeniyi Ogunyankin, York University*

Using Sefi Atta's *Everything Good Will Come*, I examine how Enitan navigates the precarious of everyday life within the context of the socio-politico-economic upheaval of post-independence Lagos, Nigeria. I argue that the dystopian condition of Lagos is intricately connected to colonialism and neo-colonial patriarchy, which in turn shape the gendered politics of urban space. I also posit that Enitan's changing experience of urban space, particularly characterized by state sanctioned violence and other forms of urban violence, plays a critical role in Enitan's self-actualization and self-assertion as a feminist who advocates for social justice and defies the traditional confines of womanhood.

## 190. Speaking Face to Face / Hablando Cara a Cara: The Visionary Philosophy of María Lugones

4:30 PM-5:45 PM

Hilton Milwaukee  
MacArthur

This Roundtable seeks to discuss dispossession and distortion as analyzed within the forty-year journey of feminist philosopher María Lugones and her weaving of women of color feminism, popular education, and coalitional praxis. Her scholarship magnifies resistant agency among those who are denied autonomy to craft economies of representation and material regeneration. Emerging from their contributions to an upcoming book on Lugones's body of work, the participants foreground the breadth of her intellectual production by discussing: plural ontologies against the impoverishing of the present, coalitional praxis against social fragmentation, and intercultural dialogues about intersectionality, its accuracy, limits, and distortions.

### MODERATOR

♦ *Hilary Malatino, East Tennessee State University*

### PRESENTERS

- ♦ *Shireen Roshanravan, Kansas State University*
- ♦ *Jennifer McWeeny, Worcester Polytechnic Institute*
- ♦ *Chris Cuomo, University of Georgia*
- ♦ *Yu-Chen Tai, The Ohio State University*
- ♦ *Kelli Zaytoun, Wright State University*
- ♦ *Pedro Di Pietro, Syracuse University*

# Friday, November 13

## 191. Feminist Mothering Business Meeting

4:30 PM–5:45 PM

Hilton Milwaukee  
Miller

## 192. The Feminist Precariat? Critical Reflections on Labor and the PhD in Gender, Women's, and Feminist Studies

### Sponsored Session

4:30 PM–5:45 PM

Hilton Milwaukee  
Mitchell

#### MODERATOR

- ◆ Carly Thomsen, Rice University

#### PARTICIPANTS

### *Flooding Our Labor Market: Graduate Student Faculty, WGS Directors, and Displaced Responsibility*

- ◆ Marisa Camille Allison, George Mason University

It is not uncommon for students in GWFS PhD programs to hear horror stories of graduates on the market for 8–9 years, moving between contingent faculty positions as they search for the elusive tenure track position. Meanwhile, such students are relied on to teach in their departments, with serious consequences for time to completion. As precarity becomes the norm in higher education, grad student faculty have picked up the slack, even while funding within their departments has declined. What do these changes mean for WGS doctoral students? What is the responsibility of WGS departments to their students and graduates?

### *Challenge or Opportunity?: GWFS PhDs and the Transformation of Higher Education*

- ◆ Wendy Burns-Ardolino, Grand Valley State University

While the current labor climate is daunting, there are no shortage of possibilities for GWFS PhDs whose work cuts across the fields of the social sciences and humanities and the split between qualitative and quantitative methods. Working in the interstices between public and private, state and local, for-profit and non-profit, and local communities to address real world needs presents opportunities to create social change. I argue that GWFS PhDs may indeed be in the most opportune space for moving the discipline forward in bridging academic and non-academic sectors, and moving theory and practice into lived praxis.

### *From Foster Care to Feminism: A GWFS PhD is the Thing for Me?*

- ◆ Lizbett Benge, Arizona State University

My inconsistent upbringing in transracial foster care renders me a statistical anomaly as a postsecondary student. Even so, I am pursuing a doctoral degree in GWFS, one of the only fields that seems able to accommodate my particular standpoint, but one in which my research is also often met with: "We don't have the faculty to support what you want to do." This paper critically addresses the paradox of my experience of working overtime to establish the credibility of my scholarly voice with the (unspoken) prioritization of particular forms of oppression in a field committed to social justice.

## To Discipline or Not to Discipline?

- ◆ Leslie Kern, Mount Allison University

GWFS PhDs face a doubly-tough job market: there are few jobs, period, and even fewer in the field. Our interdisciplinary training allows us to play a chameleon game, attempting to "blend in" with various disciplinary fields to teach and find longer term work as we move through adjunct, contract, or postdoc positions. My own trajectory involved applications to half a dozen different fields, and teaching in three, before I secured a tenure track position in geography. My paper addresses the affective politics of "going disciplinary" and the challenges of staying connected to GWFS while making feminist homes in new disciplines.

## 193. New England Women's Studies Association Business Meeting

4:30 PM–5:45 PM

Hilton Milwaukee  
Pabst

## 194. Feminist Masculinities Interest Group Business Meeting

4:30 PM–5:45 PM

Hilton Milwaukee  
Walker

## 195. Strange(r) Bonds: Politics, Precarity and State Protection

4:30 PM–5:45 PM

Hilton Milwaukee  
Wright A

#### MODERATOR

- ◆ Annie Hill, University of Minnesota
- ◆ Julie Moreau, Northern Arizona University

#### PARTICIPANTS

### *States of Vulnerability: Human Trafficking and the Transnational Order of Protection*

- ◆ Annie Hill, University of Minnesota

Since its introduction in 2000, the UN Trafficking in Persons protocol has been ratified by 166 states. The TIP protocol commits governments to fight trafficking, assist victims, and coordinate anti-trafficking efforts transnationally. Mapping anti-trafficking efforts, the US produces a TIP report that ranks states depending on their compliance with minimum standards for eliminating trafficking, as defined by American law (TVPA). In light of this global policy "harmonization" and American assessment, the paper pursues two interrelated questions: how are embodied and spatial vulnerabilities produced through anti-trafficking efforts, and how might a transnational feminist analytic intervene in state projects of protection?

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## **Expendable Citizens: Sexual Minorities and the Discourse of the “Gap” in South Africa**

♦ *Julie Moreau, Northern Arizona University*

South Africa has become known both for its commitment to human rights and for its high levels of violence against sexual minorities. Activists, scholars, and policy makers alike consistently refer to a “gap” between de jure and de facto rights when discussing the situation of LGBT people. Through analysis of recent speeches by South African politicians, I argue that sexual minority citizenship in South Africa is constituted in large part by this discourse of a “gap” between rights on paper and in practice, rendering imaginable how a citizen can be expected to persist in law but be unable to lead a livable life.

## **Stranger Intimacies: On the Racial and Affective Politics of Sponsored Queer Migration**

♦ *Melissa Autumn White, Hobart and William Smith Colleges*

In 2011 the Minister of Citizenship and Immigration Canada challenged LGBT organizations to “step up” and privately sponsor refugees seeking sexual orientation and gender identity (SOGI) protection. Since then, several “Group-of-Five” sponsors across the country have hand-picked and privately resettled 25 migrants seeking SOGI-based asylum. This paper analyzes the neoliberal, Orientalist, and homonational relations of power at play in the privatization of SOGI sponsorship, but it also explores how precarious intimacies engendered amongst strangers might lead to more subversive outcomes that push beyond and deeply unsettle kin, blood, and nation-based forms of intimacy and belonging.

## **Intersectionality in the Canadian Courts: In Search of a Politics of Possibility**

♦ *Caroline Hodes, University of Lethbridge*

Intersectionality has played a pivotal role in feminist, anti-racist, anticolonial legal theory since Kimberlé Williams Crenshaw coined the term in 1989. Since then, it has also crossed borders and informed judicial interpretation in notable Canadian court cases. This, however, does little to attenuate the problems that Crenshaw took issue with in her early interventions. In this context, it is applied in ways that locate the causes of the discrimination in the body thereby reproducing colonial status hierarchies. In this paper, I treat courtrooms as sites of transnational encounter and exchange where intersectionality appears as part of processes of population control.

## **196. Transformative Resistances in an Age of Neoliberal Dispossession**

**4:30 PM–5:45 PM**

Hilton Milwaukee  
Wright B

### **MODERATOR**

♦ *Barbara LeSavoy, The College at Brockport*

### **PARTICIPANTS**

#### **Transcending Institutionalized ‘Othering’**

♦ *Charise DeBerry, Washington State University*

This paper examines Iris Marion Young’s “Five Faces of Oppression” as the tenets of “othering” institutionalized in higher education, which produce a hostile space for those considered outsiders to the norms of education (1990).

Through critical ethnography and critical discourse analysis, I explore the dialectic between liberation and marginalization, which higher education poses. As Sara Ahmed argues in *On Being Included*, institutional spaces are steeped in “the politics of emotion.” I propose how the emotionality of critical love and hope can be politics utilized in solidarity efforts that strive to transcend institutionalized othering.

## **Precarious Progress: The Civil Rights to Now**

♦ *Frank Collington King, University of Wisconsin, Platteville*

The Civil Rights Movement is often depicted as securing passage of the Civil Rights and Voter Rights Acts and the de jure end of Jim Crow laws, yet failing to redress economic oppression and police brutality. Black Lives Matter is a continuation of that struggle. As Judith Butler stated ‘Black Lives Matter’ is important as “...it states the obvious but the obvious has not yet been historically realized” (2015). I aim to trouble narratives of progress by arguing for a historical analysis that examines violence against Black women, which has become a backdrop to male victimhood.

## **BDS to #BlackLivesMatter: Transnational Strategies against State Terrorism**

♦ *Mary Jo Klinker, Winona State University*

Exploring strategies of resistance in the face of state-sanctioned imperial violence, this paper argues that the transnational solidarity between Palestinian Liberation and Black Lives Matter movements embody politicized mourning of “facing other others” (Ahmed, 2002). These strategies have aimed to contest the site of neoliberal consumer politics, which is demonstrated by BDS activists’ chant “While you’re shopping, bombs are dropping” and the occupation of the Mall of America by Black Lives Matter activists. Such actions challenge dispossession in the face of apathy.

## **197. Resisting Spaces Of Containment: Intersectional Feminist Pedagogies And Counter Strategies**

**4:30 PM–5:45 PM**

Hilton Milwaukee  
Wright C

### **PARTICIPANTS**

#### **Becoming Facebook Friends: What Does a Learning Community Look Like in Distance Education?**

♦ *Agatha Beins, Texas Woman’s University*

Online teaching continues to gain prominence and prevalence, requiring feminist teachers to inhabit this space if we wish to resist neoliberal forms of identity politics and knowledge production in higher education. In my paper I address practical and theoretical aspects of building an online learning community by analyzing activities I plan during the first week of an online class. I engage scholarship on constructivist pedagogies, collaborative learning, and affect to argue that virtual social spaces not only counter the university’s disciplinary strategies but also make visible the complex, intersectional personhoods of our students.

## **Feminist Transformations: From Diversity to Social Justice**

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

Sara Ahmed (2007) critiques how diversity can hide beneath a “shiny surface” the “rotten core” of oppression (p. 244). However,

# Friday, November 13

she says diversity can also be a "cuddly" (p. 244) term used to draw people into conversations about social justice. Inspired by her vision, I have developed a syllabus for an undergraduate diversity course centered on feminist pedagogy, intersectionality, and postpositivist realism where students articulate and examine their worldview, then listen carefully to those positioned differently to interrogate their assumptions. My paper describes how this approach has transformed a "diversity" course into one that advocates for and models social justice.

## **Situating Consciousness: Poststructuralism And Transnational Feminist Strategies**

- ◆ **Mignonette Chiu, Hunter College**

Advancing post-structuralist strategies as WFGS teaching methodology, I have developed introductory WFGS syllabi that adopt a poststructural approach in which the central concepts of intersectionality and of transnational feminisms are embedded within the pre-structure of the WGS curricula. I propose these strategies for several reasons: to structure WGS curricula to reflect major theoretical shifts in WFGS; to address the state of student and faculty precariousness (professional, emotional, and other), particularly adjuncts, queer and WOC; to address controversial issues productively in the classroom; and most importantly, to address consciousness of students who are situated very differently within power and privilege.

## **Dismantling Geopolitics of Precarity in the Transnational Feminisms Classroom**

- ◆ **Emek Ergun, Keene State College**

This paper discusses the transnational feminisms classroom as an institutional site where the feminist teacher has to navigate the imperial politics of containment that often prevent students from seeing geopolitical Others as agential subjects and hearing their voices as legitimate articulations of knowledge and political lessons. The paper explores pedagogical strategies (e.g. reading Jamaica Kincaid) to reconstitute the feminist classroom as a "contact zone" where imagined collaborations with Others facilitate both critical modes of self-reflection and relational modes of solidarity, rather than the imperialist impulse to affirm the self's superiority, desire to save Others, and reproduce symbolic economies of precarity.

## **198. Shabbat**

**5:00 PM–6:30 PM**

**Hilton Milwaukee  
Oak**

Annual Jewish Caucus Shabbat led by Rabbi Elizabeth Goldstein. All are invited! This event is for any who would like to join in Shabbat as a sacred joyous time of inner peace, reflection, and building. We welcome Shabbat by opening ourselves to renewal through a service that interweaves Jewish feminist praxis and traditional ritual with varied spiritual wisdoms. Caucus members encompass identities that range from religious to secular and we honor our diverse backgrounds. Join us for this hour of renewal.

## **199. Graduate Student Reception**

**5:30 PM–6:30 PM**

**Hilton Milwaukee  
Juneau**

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

## **200. NWSA Welcome and Keynote Address: Sara Ahmed**

**7:00 PM–9:00 PM**

**Wisconsin Center, Ballroom CD**

Sara Ahmed is Professor of Race and Cultural Studies and Director of the Centre for Feminist Research at Goldsmiths, University of London. Her work is concerned with how bodies and worlds take shape; and how power is secured and challenged in everyday life worlds, as well as institutional cultures. Publications include: *Differences that Matter: Feminist Theory and Postmodernism* (1998); *Strange Encounters: Embodied Others in Post-Coloniality* (2000); *The Cultural Politics of Emotion* (2004, 2014); *Queer Phenomenology: Orientations, Objects, Others* (2006); *The Promise of Happiness* (2010); *On Being Included: Racism and Diversity in Institutional Life* (2012); and *Willful Subjects* (2014). She is currently finishing a book, *Living a Feminist Life* (some of this material is being worked through on her blog, [feministkilljoys.com](http://feministkilljoys.com)) and has begun a new research project on "the uses of use."

## **201. NWSA Welcome Reception**

**9:00 PM–10:30 PM**

**Wisconsin Center  
Ballroom Pre-function**

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



National Women's Studies Association Annual Conference  
**DECOLONIALITY**

**SAVE THE DATE**  
**November 10-13, 2016**  
**MONTRÉAL, QUEBEC**

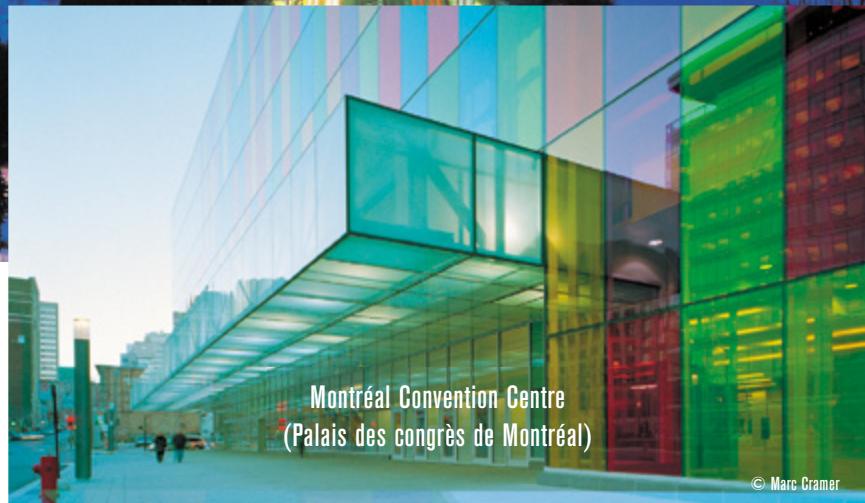


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Our annual conference regularly draws more than 1,600 attendees and is the only annual meeting exclusively dedicated to showcasing the latest feminist scholarship.

For 2016, we will focus on:

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- World-making and Resistant Imaginaries

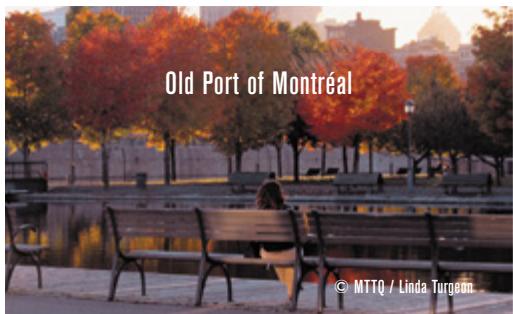


**Proposal Submission Deadline:  
February 22, 2016**

For more information visit

[www.nwsa.org](http://www.nwsa.org)

Questions about traveling to Canada? Visit the Tourisme Montréal located next to the NWSA registration area.



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

# Saturday, November 14

## General Conference Registration

**7:00 AM–5:00 PM**

Wisconsin Center  
Main Lobby

## Child Care

**8:00 AM–5:45 PM**

Hilton Milwaukee  
Killbourne

Your Event Sitters, LLC (YES), a licensed and bonded childcare service, which provided care at the NWSA 2013 and 2014, will be returning to the NWSA annual conference to provide onsite child care for those who have pre-registered and pre-paid.

## Maternal Care Room

**8:00 AM–7:00 PM**

Hilton Milwaukee  
Schlitz

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

## Quiet Space

**8:00 AM–5:45 PM**

Hilton Milwaukee  
Founders Boardroom

## Employment Services

**8:00 AM–7:00 PM**

Wisconsin Center  
203D

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

## Exhibit Hall

**9:00 AM–6:00 PM**

Wisconsin Center  
Exhibit Hall (Ballroom AB)

Check out the latest titles in women's studies, learn about publishing, and strike up a conversation with organizations offering potential speakers, resources, and partnership opportunities. Visit the NWSA Exhibit Hall located in Ballroom AB, 1st Floor, Wisconsin Convention Center.

## 202. Yoga for Everybody

**7:00 AM–8:00 AM**

Wisconsin Center  
Ballroom Pre-function

This morning yoga class is designed to incite energy, encourage relaxation, and inspire creativity. There will be marvelous music and time for us to stretch and breathe together. Everybody is welcome—all conference participants, including conference and hotel staff. No fancy clothes, previous experience, or special props are required. The class is taught by Becky Thompson, a senior yoga teacher (RYT-500), and author of *Survivors on the Yoga Mat: Stories for Those Healing from Trauma*.

### PRESENTER

♦ *Becky Thompson, Simmons College*

## 205. You're Making Me Crazy: Four Inquiries into Performativity, (In)legibility, and Precarity in Women's Activism

**8:00 AM–9:15 AM**

Wisconsin Center  
101A (LCD)

### PARTICIPANTS

#### *Pauli Murray and Acts of Self-Making*

♦ *Virginia Thomas, Brown University*

Pauli Murray, activist, lawyer, feminist, author, and Episcopal Priest, did not shy away from conflict with institutional power. As an African American, same-sex loving woman, Murray faced intersecting forms of stigmatization while challenging the institutions to which she demanded entry. Her fears of mental illness stemmed partially from family medical history, but interacting with these hegemonic institutions was inevitably "crazy-making," reinforcing her fears about her mental health. As a resilient figure, this paper investigates Murray's self-portraits as a young artist and sermons as a priest as a window into how she engaged in dynamic self-making to pursue her political goals.

## Wiretaps and WAV Files: Meditations on Oral History, FBI Archives, and the Atlanta Lesbian/Feminist Alliance

♦ *Rachel Gelfand, University of North Carolina, Chapel Hill*

My project explores precarious slippages between oral history and surveillance. Working with ex-Weatherperson and Atlanta Lesbian/Feminist Alliance co-founder, Vicki Gabriner, I examine oral history as queer practice. As a queer daughter of lesbian mothers, my work with Vicki, whom I have known since birth, is framed by questions of intimacy and institution. It is a project of intergenerational queer connectivity. In 1973, the FBI arrested Vicki. Before trial, she listened to FBI wiretaps. Our dialogue revisits this moment of listening in its bodily and temporal affects through interviews, personal papers, FOIA documents, and community archives now housed in academic institutions.

# Saturday, November 14

## Theatre of the Observed: Performance as Healing Practice & Tool for Social Change

♦ *Jamila Imani Reddy, University of North Carolina, Chapel Hill*

Role-play, physical re-membering (accessing memories which are stored within/genetically coded in the body), and radical self-expression are critical tools for social change. These practices allow us to respond to misrepresentation by reclaiming narratives and taking ownership over cultural imagery. This paper will explore how these practices can be used in social justice movements as a means by which marginalized groups can have agency in the oppressive relationship between the "other" and the spectator.

## Body in Question: The Multiracial Body Performing Beyond Between

♦ *Alison Kibbe, Independent Scholar*

The female multiracial body is a contact zone embodied, referencing histories of racialized, sexualized performance, including protest, minstrelsy, and passing. These "ambiguous" bodies are policed, examined, and labeled as psychologically distressed as a means to control their potential to disrupt economic and political systems built on monoracial classification. My project asks, what potential does the 21st century female multiracial performing body have to challenge intersecting systems of oppression? I investigate this question through an examination of my performance art practice as a multi-racial women and my current project which traces my family's history in Jamaica, Cuba, and the US.

## 206. Middle-Eastern Feminisms: Armenian Feyadi Fighters, Tunisian Art, Tasseogreaphy

**8:00 AM–9:15 AM**

Wisconsin Center  
101B (LCD)

MODERATOR

♦ *Ayana Weekley, Grand Valley State University*

PARTICIPANTS

### Armenian Female Fedayi Fighters of 1915: Queering Race, Gender, and Collective Memories

♦ *Carina Giorgi, Pomona College*

Armenian women's social histories and culture remain severely underrepresented in the existing bodies of literature on the Armenian genocide of 1915. This project specifically hones in on female Armenian Fedayi fighters of 1915. Using queer intersectional and feminist theoretical perspectives, I seek to examine how female Armenian Fedayi fighters are perceived as bordering 'heroic narratives' while simultaneously exploring how the genderqueer aspects of these women are disruptive to a 'compulsory whiteness' trope and an Armenian nation building project.

### Domestic Intelligence: Armenian Matrilineal Rituals of Tasseography as Subversive Forms of Knowledge Production

♦ *Carina Giorgi, Pomona College*

Despite being matriarchal and subversive, traditions of tasseography (coffee ground reading rituals) in the context of Middle Eastern women, particularly Armenian women,

have gone underreported in both feminist and queer theory. With this body of literature to draw from, Armenian women's tasseography can be framed as a mode of renegotiating power, space, and knowledge contextualized within the larger framework of queer phenomenology and Middle Eastern feminisms.

## Manifested Vulnerability: Ethnic and Gender Subjectivities in Contemporary Tunisian Women's Artwork

♦ *Anne Marie Butler, State University of New York at Buffalo*

This paper argues that contemporary Tunisian women artists inhabit a particular social geography and political temporality that renders their situation as postcolonial, gendered subjects precarious. These postcolonial and gender statuses contribute to a vulnerability that manifests in the choices they make about the subject, form, and content of their artworks. This paper investigates the connections between gender legislation in the late 20th century and the growth of Tunisian women artist's popularity in the 1990s. It also proposes that the subjectivities articulated in the artists' works embody particular expressions of that specific temporality.

## 207. Underground Performances and Discrete Productions

**8:00 AM–9:15 AM**

Wisconsin Center  
101C

PARTICIPANTS

### Boys Keep Swinging: Drag Kings on Gender, Performance, and the Art of Being a Man

♦ *Chene Koppitz, University of Michigan Dearborn*

This project explores drag king culture outside an academic framework, such as Judith Butler's theory of gender performativity, comparing the performance styles and personas of local/regional drag kings/male illusionists (past and present) with their personal narratives and lived experiences, inside and outside of performance venues. How much or how little influence does hegemonic masculinity, heteronormativity, personal identity, and/or the current political landscape play in drag king persona and performance? Do academic theories regarding gender performance impact what happens on a Midwestern lesbian bar stage? Can the academy find a place for non-academic, sometimes politically incorrect, voices?

### Dykeaspora: Queer Haitian Women Creating Their own Spaces

♦ *Sophonie Bazile, University of Cincinnati*

Same-gender loving Haitian women living in the U.S. diaspora face not only racism and sexism but also homophobia from the dominant society as well as their own communities, in part for religious reasons. While often remaining attached to their home culture, which is vehemently homophobic and affords little space for non-heterosexual identities, they face exclusion from contemporary queer/LGBTQ discourses that tend to privilege white same-sex relationships. Moving between such complex subject positions, these women create a hybrid sexual identity that combines both local and global conceptions of queer identity and agency.

# Saturday, November 14

## *Eroticizing the Abject: Transgender Experience and the Limits of Human Subjectivity in Divas from the Underground*

♦ Rae Lange, Northwestern University

This essay provides a theoretical analysis of *Divas from the Underground* (2014), a performance by Chicago-based artist Sofia Moreno inspired by her experience as a transwoman of color working in the sex industry. Utilizing theories of performance and affect that emphasize how gender, sexuality, and race infuse our notions of the erotic and the abject, I argue that Moreno's combination of strip tease with grotesque aesthetics challenges the conflation of transfemininity with monstrosity in U.S. popular culture, thus providing a powerful heuristic for questioning the limits of human subjectivity in the twenty-first century.

## *Re/De-constituting Subjectivity in the Face of Neoliberal Biopower: The Radical Potential of Queer BDSM*

♦ Alison Elizabeth Parks, City University of New York

This project is concerned with exploring radical passivity as a means of political resistance, and takes as its case study the submission of queer bodies during BDSM play. Though the idea of subject refusal through BDSM is not new, the increased regulation of BDSM communities recently suggests a co-optation of the practice by neoliberalism. The question, then, is whether submission through BDSM can still be viewed as a means of subverting and escaping neoliberal biopower while simultaneously being constrained by it? The answer I wish to propose is yes, when analyzing the practice through the lens of queer subjectivity.

## 208. Distortion as Dispossession: Representing and Manipulating Gender Variance in Western Narratives

8:00 AM–9:15 AM

Wisconsin Center

101D

MODERATOR

♦ Joelle Ruby Ryan, University of New Hampshire

PARTICIPANTS

### *Junk Politics: The Representational Dispossession of Transgender Men*

♦ Cael Keegan, Grand Valley State University

This paper analyzes the visual economy of trans male representation in Western film and television as exerting a "junk politics": a dispossessing politics of erasure that narrativizes trans men's "junk"—or genitalia—as absent or unreal in mainstream culture. Quantitative studies and critical articles alike consistently note the apparent "invisibility" of trans men, attributing it to the relatively low numbers of trans men, their "passability," or their access to male privilege. Few researchers have considered the erasure of trans men in Western media as the distorted product of a dispossessing junk politics that narrativizes trans male embodiment as fundamentally deficient.

### *Transnational Mediations of the Bacha Pos*

♦ Karen Ruddy, York University

This paper analyzes representations of the Afghan bacha posh (a Dari phrase for girl children who "dress like a boy")

in Jenny Nordberg's 2014 book, "The Underground Girls of Kabul." The bacha posh are racialized and produced as both gender warriors who expose the barbaric misogyny of the Afghan society and as victims whose "female masculinity" represents acquiescence to a patriarchy that grants male and masculine subjects power and privilege. Bacha posh are used to shore up the legitimacy of liberal feminist "gender equality" projects and neoliberal freedoms, and their myriad lived experiences of gender variance are disavowed and illegible.

## *Unknowable and Unknown: Locating Gender Variant Homeless Youth in 'Expert' Discourses*

♦ Michelle Spiegel, Arizona State University

This paper explores how gender variant/trans\* youth (especially youth of color) are discursively produced vis-à-vis policy and evaluation reports intended for service-organizations working with homeless youth. "LGBTQ" homeless youth are generalized in these reports, which contributes to the invisibilization and misrepresentation of particularly trans youth experiences and needs. These failed (or sometimes absent) representations are not always intentional; yet they nevertheless influence 'solutions' and funding decisions, and participate in and highlight the biopolitical construction and management of queer neoliberal youth citizens. This paper explores how gender variant homeless youth dispossession is distorted and how distortion contributes to their dispossession.

## 209. Feminist and Queer Arts and Activism at the Dawn of the Neoliberal Era

8:00 AM–9:15 AM

Wisconsin Center

102A (LCD)

MODERATOR

♦ Brooke Lober, University of Arizona

PARTICIPANTS

### *Women Against Imperialism, the Zionist Feminists, and the 'Charge of Anti-Semitism'*

♦ Brooke Lober, University of Arizona

The 1982 pamphlet issued by San Francisco-based Women Against Imperialism, "The Issue of Zionism in the Women's Movement," described both the state of Israel and the United States as "white settler colonies," and argued that "the women's movement must take a stand in solidarity with the Palestinian revolution and with the national liberation struggles of colonized Third World peoples inside the United States" (p. 2). This pamphlet is read alongside the debate it began with the Yiddish feminist group Di Vilde Chayes, who argued for Zionism as a form of Jewish national liberation, even while decrying Israeli military violence.

## *The Erotics of Queer and Feminist Prison Abolition: A Reading of GCN's Penpal Project*

♦ Stephanie Murphy, University of Arizona

This session examines how feminist and lesbian political legacies have intersected with anti-prison organizing. In 1975, Boston based Gay Community News began a prisoner pen pal program for incarcerated LGBT identified people. Through research drawn from the Lesbian Herstory Archives, this paper analyzes women's letters and art submissions to editor Mike

# Saturday, November 14

Riegle. Revealing many dimensions of affect and erotics to the project, these letters illuminate the concerns, desires, and needs that women articulated in resisting state violence and challenging the terms of their own precarity.

## Affective Labor in a Time of Neoliberal Precarity

♦ *Elizabeth Verkran, University of Arizona*

This session examines archival material on the international Wages for Housework campaign, whose political demands concerning unpaid labor pre-date contemporary conceptions of what Michael Hardt and Maurizio Lazzarato term "affective" and "immaterial" labor. Founded in 1972, the campaign formed in order to raise awareness and challenge those forms of unwaged labor considered "women's work." Following Sarah Ahmed's challenge to the "citational relational" in academic knowledge production, this paper examines these materials now in order to discuss the significance feminist conceptions of reproductive labor bear in relation to contemporary debates concerning the significance and democratization of affective labor(s) under neoliberal capitalism.

## Reexamining Niki de St. Phalle and the American West

♦ *John-Michael Howell Warner, University of Arizona*

This session looks at art by Niki de St. Phalle, including Les Arizona Series, The California Series, and Queen Califia's Magical Circle. Through an examination of the artist's long time interest in the American West, beginning with her residence in Carefree, Arizona in the mid-1970s, St. Phalle's artistic practice points to feminist expressions of what Chon Noriega called "many Wests," among them, indigenous, colonial, and national pasts palimpsestically layered in the landscape. Based on archival study, this paper queries how St. Phalle explored contemporary day-to-day life and lived experience that is inscribed in western geography.

## 210. Affective and Representational Narratives of Militarism

**8:00 AM–9:15 AM**

Wisconsin Center  
102B (LCD)

### MODERATOR

♦ *Meredith Heller, Northern Arizona University*

### PARTICIPANTS

#### *Gender, Violence, and the Extreme: Girls Going off to Fight in the Era of the War on Terror*

♦ *Isra Ali, New York University*

This paper examines versions of the female soldier emergent in War on Terror discourse: U.S. soldiers recently formally inducted into combat, suicide bombers attacking in public places, and young runaways who become objects of public curiosity for fleeing peaceful places to join ISIS on the battlefield. I do this to better understand how "women" function as measures of the scope and intensity of violence in any given conflict, and how this impacts feminist articulations for and against militarism as a means of engendering the liberation of women, by thinking about moments when women are perpetrators of the violence being measured.

## Pleasure and Regret: An Exploration of the Emotional Lives of World War I Airmen

♦ *Janet Lee, Oregon State University*  
♦ *Bradley Boovy, Oregon State University*

Representations of pleasure in killing are particularly troubling aspects of military sites of control and containment, especially in terms of the ways they indicate performances of racialised heroic masculinities that support nationalist struggles. This paper analyses diaries and letters written by airmen who fought in the British Royal Flying Corps during World War I. It employs a history of emotions approach that explores the complex and volatile affective lives of these classed and racialised subjects, focusing on representations of pleasure and remorse by airmen sanctioned to kill.

## Social Positioning and Policy Change in US Special Forces: Should Females Serve?

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

As the military continues to integrate women into combat units, U.S. Special Operations Command must decide whether to allow females into Army Special Forces. Based on focus groups surveys of active duty Special Forces males and Special Operations females, we argue that male resistance to female integration is based on presumptive beliefs that females will be unable to engage with males in traditionally patriarchal societies. Female soldiers' experiences while deployed in traditionally patriarchal societies refute these assumptions. We use a transnational positionality framework to explore these competing narratives and discuss the implications for female integration within Special Forces.

## You Can Be Black and Navy Too: Recruiting Difference in Ebony Magazine

♦ *Jeremiah Favara, University of Oregon*

Military recruiting advertisements entice individuals to enlist in the armed forces while constructing representations of ideal militarized subjects. Since the shift to an all-volunteer force in 1973, the military has targeted women and people of color in recruitment efforts, heralding that "you can be Black and Navy too" and that the "Army is serious about equality". This paper analyzes advertisements found in Ebony from 1973 to 1983 to explore how "difference" has been used to portray the military as an institution invested in equality and diversity.

## 211. Pedagogies of Vulnerability

**8:00 AM–9:15 AM**

Wisconsin Center  
102C (LCD)

### MODERATOR

♦ *Mary Thompson, James Madison University*

### PARTICIPANTS

#### *Black Queer Bodily Vulnerability in the Teachable Moment: Microaggressions and Queer Feminist Pedagogical Projects*

♦ *Mel Michelle Lewis, Goucher College*

This paper unpacks the experiences of self-identified Black queer feminist pedagogues who participated in a qualitative study. The study explores bodily vulnerability in

# Saturday, November 14

the classroom and on campus, and illuminates strategies for addressing microaggressive actions in pursuit of the teachable moment. Vulnerability is heightened for pedagogues whose identities and academic disciplinary locations place them in marginalized positions within the academy, as they pursue their pedagogical projects. This paper engages both the emotional toll of microaggressions, as participants' bodies and identities become indistinguishable from social, political, and sexual taboos, as well as the strategies employed for survival and success.

## **Performing Precarity: Using Performance Pedagogy to Teach about Social Class Inequalities**

◆ *Leslie Rebecca Bloom, Roosevelt University*

Performance is a meaningful strategy for feminist pedagogy, particularly to teach about the economic disparities and government policies that make women's lives precarious. I describe the performances created by students in four Women's and Gender Studies courses I taught. I analyze how creating a performance helped students learn about intersectionality theory, social class, neoliberalism, and the vulnerability of women as a result of increasing poverty. I discuss student development of skills in feminist research, non-fiction creative writing, public speaking, and activism. Finally, I reflect on the potential contributions of this course for building WGS programs in precarious times.

## **Precarious Work: Teaching, Learning, and Disability in the University**

◆ *Kate Kaul, York University*

A critical approach to disability in the university must work with several binaries: form/content, research/teaching, universal/individual, proactive/reactive, private/public, student/faculty, visible/invisible. The concept of vulnerability naturalizes disability, identifying it with the individuals who bring it with them to their classrooms. In contrast, precarity offers a framework through which to consider relations within and among these binaries, a framework in which the elements themselves shift, pivot, list, limp—yet with neither side of the binary represented as inherently more fragile, more frail.

## **212. Devaluation and Border Violences**

**8:00 AM–9:15 AM**

Wisconsin Center

102D (LCD)

MODERATOR

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

PARTICIPANTS

### **'They Must Think I'm Tokyo Rose': Older Immigrant Women and the REAL ID Act of 2005**

◆ *Marian Sciachitano, Washington State University*

My paper seeks to make visible how the ongoing process of precaritization works to control and contain older immigrant women in the U.S., among diverse others, in a seemingly innocuous state institution like the Department of Transportation as a result of The REAL ID Act of 2005. It will discuss the implications of this precariousness for older immigrant women in a post 9/11 era.

## **Letting Die?: Risk, Abandonment, and the Politics of Counting in the U.S.-Mexico Border Zone**

◆ *Sophie Smith, Duke University*

Since the mid-1990s, thousands of human remains have been recovered from the U.S.-Mexico borderlands. Under the security strategy, 'Prevention Through Deterrence,' unauthorized migration is tactically directed into remote and treacherous desert lands. Those migrating through vast desert corridors are routinely lost to the elements without access to supplies or rescue. The targeted production of suffering in the border zone seeks to rationally deter others from attempting the journey. This study draws on the work of Michel Foucault, Alicia Schmidt-Camacho, and Eyal Weizman to explore the logic of indirect violence in the U.S.-Mexico border zone as a tactic of neoliberal governance.

## **Technologies of Precarity: Surveillance of Migrants**

◆ *Felicity Amaya Schaeffer, University of California, Santa Cruz*

This paper explores surveillance technologies touted as the most revolutionary (and civil) approach to controlling migration and criminality. Values of innovation from war economies into healthcare and border management have led to medical developments that enable patients to monitor diseases before they invade their bodies, while the governance of borders is similarly driven by the need to identify migrants before they either reach the nation, or before they commit a crime. Thus, these "innovations" require an intimacy with humans while attempting to anticipate threat, exacerbating precarious conditions.

## **Unstable Grounds: Excavating the Exclusionary Foundations of U.S. Gender-Based Asylum**

◆ *Cynthia Sorousha Gorman, West Virginia University*

Despite optimism in the 1990s, advocates describe the current state of U.S. gender-based asylum as uncertain, fragmented, and in some cases, deteriorating. This paper argues that the precariousness of female asylum seekers was prefigured by decisions issued immediately following the 1980 Refugee Act which defined the 'social group' provision of refugee law. Although not typically considered part of gender-based asylum jurisprudence, I argue that these decisions implanted exclusionary gendered, raced, and classed logics in the foundation of refugee law that make entire populations suspect and preemptively ineligible for asylum, normalizing differential access to asylum protection for women.

## **213. Affective Environs in Precarious Times**

**8:00 AM–9:15 AM**

Wisconsin Center

102E (LCD)

MODERATOR

◆ *Christina Holmes, DePauw University*

PARTICIPANTS

### ***My Dirty Little Heaven: Agony, Ecstasy, and Eros in Sensual and Catastrophic Ecologies***

◆ *Sumita Chakraborty, Emory University*

I explore the work of Brooklyn-based and Kenyan-born artist Wangechi Mutu to theorize an ethics that comes not from harmony, but from erotic, violent, and catastrophic vulnerability. In Mutu's art, human and nonhuman bodies merge with each

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other and their environments, embracing both the pain and the Eros of their encounters. Working with Stacy Alaimo's transcorporeality (2010) and Lynne Huffer's ethics of contestatory relationships (2013), I ask: what do relational ethics look like when our encounters have left us precariously situated, with our boundaries destroyed and our bodies humming ecstatically from quivers of pleasure and throbs of pain?

## **Working Through Ambivalent Futures: Countrified Affect and Environmental Risk**

♦ *Jordan Lea Johnson, Emory University*

Extending questions of affect, ambivalence, and queer futurity (Edelman, 2004; Edelman and Berlant, 2011) to rural contexts, I explore how responses to slow violence (Nixon, 2011) and industrial threat in the country reframe issues of spatiality and temporality. Caught between the negotiation of pasts structured by vulgar rusticity (Herring, 2010) and futures framed in terms of development and industrial profit, negotiations of environmental risk attest to the ambivalence of rurality within queer and modernizing narratives of progress. I argue that rural negotiations of futurity could be further asserted within feminist and queer theory, offering countrified tools for building more workable futures.

## **Into the Woods: Environmental Eros in Barbara Hammer's "Creative Geographies"**

♦ *Lauran E. Whitworth, Emory University*

This paper examines 1970s lesbian-feminist aesthetics, specifically the works of American avant-garde filmmaker Barbara Hammer, to delineate an environmental eros in which nonhuman nature is a source of erotic inspiration and interspecies connection. My close readings of Hammer's films Dyketactics (1974) and Multiple Orgasm (1976) challenge critiques of these materials as escapist relics of an essentializing past. Instead, I use contemporary feminist and film phenomenological theory to argue that the natural environment was an actor in radical re-imaginings of subjecthood and relationality that constitute an eco-erotic ethics with clear implications for contemporary environmental politics and so-called Anthropocene feminism.

## **214. Exploring Affective Politics of Change: Selfhood, Solidarity, and New Cosmology**

**8:00 AM–9:15 AM**

Wisconsin Center

103A (LCD)

MODERATOR

♦ *Shana Ye, University of Minnesota*

PARTICIPANTS

## **Gendered Self in the Digital Era: Digital Photography and Auto/Biographic Representation**

♦ *Xin Huang, University of Wisconsin, Milwaukee*

The widespread usage of digital cameras and smart phones has transformed photographic practice and its role in the study of individual lives. Traditional chemical photography and digital photography are produced, compiled, and shared in significantly different contexts, and these differences have a profound impact on the relationship between photography and

the auto/biographical representation. This paper explores how the changing materiality of digital photography affects people's auto/biographical photo practices, and the opportunities and challenges this brings to the study of individuals' lives. It will also examine the representation of the gendered self in personal digital photography.

## **Persimmon/semen: Toward an East Asian Womanist-Queer Ecocriticism**

♦ *Xiumei Pu, University of Minnesota, Twin Cities*  
♦ *Charlie (Yi) Zhang, South Dakota State University*

Using Hong Kong diva Sandy Lam's album Gaia as an example, our presentation explores how gender and sexuality are deployed to articulate new streams of cultural criticism of the global environmental crisis. We seek to illuminate the ecospiritual ethos in Earth-based spiritual traditions in East Asia and how they contribute to cultural production of new womanist-queer ecocritical consciousness. This new consciousness offers a non-western and non-anthropocentric mode of thinking to address the crises, violence, and dispossessions deriving from the global restructuring. More importantly, it has a great potential to open up new modalities to further the global eco-socio healing praxis.

## **Social Media and Transnational Intimacy**

♦ *Hui Niu Wilcox, St. Catherine University*

Social media have brought the micro dimensions of transnationalism into clearer relief. They have become sites where Chinese migrants around the globe define and transform intimacy on a daily basis. Intimacy is not merely an interpersonal phenomenon, as it is shaped by macro forces, such as modernization, globalization, and ideologies of nation-state and citizenship. Based on qualitative interviews and discourse analysis of social media, this paper investigates the concept of transnational intimacy (broadly defined) and its implications for immigrant women and their communities both in the U.S. and in China.

## **215. Learning to be "Good Enough": Hollywood's Role in Standardizing Knowledge and the Myth of Meritocracy**

**8:00 AM–9:15 AM**

Wisconsin Center

103B (LCD)

Precarity is produced when capitalist systems depend on the oppression of marginalized groups to sustain or advance economic gains. We see this model replicated in standardized testing—a multi-billion dollar industry that claims to measure student achievement. We/critics contend that standardized testing only reflects the accessibility of knowledge to students with economic resources, and exploits 'Other' learners as unlearned, undisciplined, troubled individuals. We utilize film clips to address Hollywood's role in reifying binary images about marginalized and centered groups. This workshop will raise questions about whether standardized testing is an appropriate tool for the progression of equality in higher education.

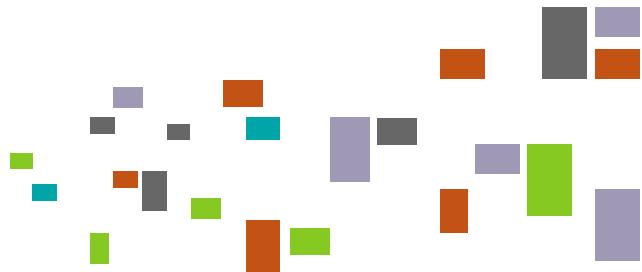
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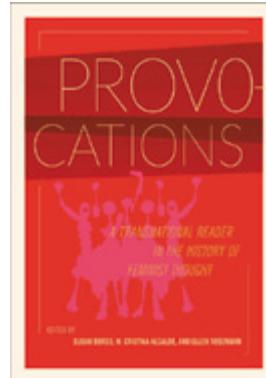
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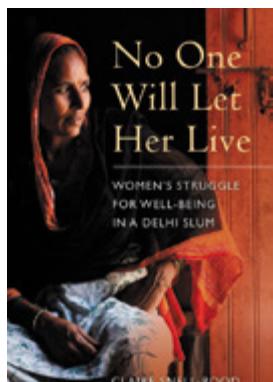
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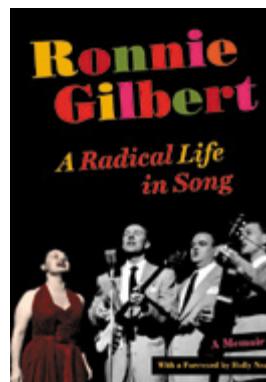
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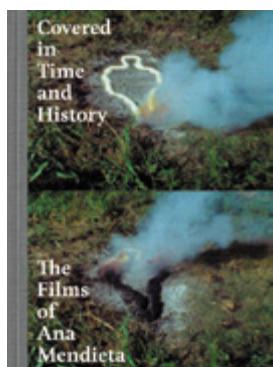
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*A Radical Life in Song*

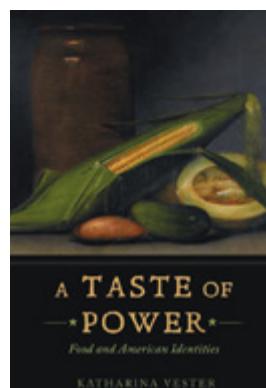
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## 216. Women's Rights within Islam: Emerging Cases from Egypt, Iran, and Turkey

8:00 AM–9:15 AM

Wisconsin Center  
103C (LCD)

MODERATOR

- ◆ Ayca Mazman, University of Cincinnati

PARTICIPANTS

### **Women in Middle Eastern Countries: Determining the Level of Religious Beliefs in Muslim Iranian Women**

- ◆ Mozghan Malekan, University of Cincinnati

After the Islamic Revolution in 1979, Islamists attacked 'Iranian identity', and tried to replace it with the 'Islamic identity'. The purpose of this research is to find out the level of religious identity among a sample of Iranian women. Findings of my inquiry indicate that some Iranian women believe that an ideal woman must act according to the cultural and religious norms and traditions. Such women strongly internalize these values and have become a source of control and restriction over the activities of other women. On the other hand, many women attempt to become Westernized (modern) women, far from religious beliefs.

### **Secularism, Islam, and a Broken Democracy: A Look at Women's Rights in Turkey**

- ◆ Ayca Mazman, University of Cincinnati

My paper provides a causal-historical case which clearly shows a collusion between Western secular thought and Islamic values in Turkey. While the historical clash goes as early as the times of the Ottoman Empire, such a clash resurfaced especially in light of the recent discourse of ruling AKP party's discourse on women's position in the society. There has been widespread push-back to the declining human rights, but I argue that even movements considered to be progressive in the context of Turkey are inherently patriarchal, hence they do not necessarily endorse the advancement of the agenda "women's rights as humans rights".

## 217. Feminist Knowledge Production and Asian Inquiries: Encountering Precarity in the Ethnographic Field

8:00 AM–9:15 AM

Wisconsin Center  
103D (LCD)

MODERATOR

- ◆ Tamara C. Ho, University of California, Riverside

PARTICIPANTS

### **Precarious Redemption: Gender, Labor, and Rebirth in Bhutan**

- ◆ Sara Ann Swenson, Syracuse University

I analyze Unni Wikan's ethnographic work on Bhutanese Buddhist women through the lenses of Judith Butler and Christian Marazzi to demonstrate how gendered precarity is rendered redemptive via Buddhist women's rhetorical constructions of rebirth. Women in Bhutan face dramatic

changes in light of globalization—especially around the increased medicalization of childbirth. Women's subjectivities shape and are shaped by a patriarchal Buddhist cosmology that declares childbirth simultaneously impure and redemptive. I integrate Marxist and feminist readings of gendered labor and subjectivation into Wikan's work to analyze medicalization's impact on Bhutanese women's approaches to the interfacing precarities of birth, death, and rebirth.

## **Trafficking in Inequalities: Sex Work, International Politics, and Anti-Trafficking in Cambodia**

- ◆ Larissa Sandy, RMIT University

Identified as a trafficking 'hot spot', it is difficult for sex work in Cambodia to be understood in terms other than trafficking. Based on ethnographic research with Cambodian sex workers, this paper explores issues surrounding the orthodoxy of sex work as trafficking and the concomitant regulation of non-normative bodies via criminalizing frameworks compounding the pervasive inequalities and injustices sex workers face. It explores the role of trafficking frameworks in inducing precarity; the convergence and divergence in feminist theories and sex worker experiences; and the positioning of Cambodian sex workers in global and local hierarchies of power and their attempts to contest hegemonic frameworks.

## **Approach to Understanding Empowerment of Cambodian Women Religious: Critique of Knowledge through Qualitative Methods**

- ◆ Lara Schubert, Claremont Graduate University

Knowledge production, a key to understanding precarity, occurs in institutions like NGOs and the academy. One approach to critiquing a certain knowledge—the concept of empowerment—uses qualitative methods to present exceptions to the dominant discourse of empowerment. Both inspired by and in tension with postcolonial feminists Mohanty and Spivak, this approach takes the risk of producing knowledge with constructive ethnographic methods, while maintaining a critical stance on the construction of knowledge. By opening up the concept of empowerment beyond a feminist-liberation framework, such work highlights the particularities for specific Cambodian women, seeking to understand women in their own frameworks.

## 218. How to Do Things with Media Archives

8:00 AM–9:15 AM

Wisconsin Center  
103E (LCD)

MODERATOR

- ◆ Kevin Gotkin, University of Pennsylvania

PARTICIPANTS

### **Making the Personal Political: Philly Feminists' Discursive Activism**

- ◆ Rosemary Clark, University of Pennsylvania

Since the fight for suffrage, U.S. feminists have consistently relied on tactics of personal articulation: printing pamphlets, publishing newsletters, handcrafting zines, engaging online. Social movement theory, however, has relegated communication practices to the "cultural" rather than the "political" dimensions of activism, as if the two can be demarcated at different stages of a movement's development.

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Through a mixed methods approach grounding ethnographic fieldwork in archival analysis, I examine the history of feminist discursive activism as it has unfolded in Philadelphia, from the Civil Rights era through the present, pushing social movement theory to recognize the political possibilities of communication.

## **Disability, Digital, Dualism**

### ◆ Kevin Gotkin, University of Pennsylvania

Much has been said in digital media studies about "digital dualism," the idea that on/offline experiences are largely distinct. Little research, however, has considered those who are often central to these debates: people with disabilities. Disabled users are held up as proof of the Internet's emancipatory potential, but these technologies remain often inaccessible when designed for the able-bodied user. In this presentation, I look at online forums about disability on the early Internet through digital archival analysis and oral user histories. I divine a complicated portrait of access, showing how disabled users negotiated with the technical and cultural constraints.

## **The Public Archive of Queer Feminism in Lebanon**

### ◆ Sara Mourad, University of Pennsylvania

Through an intertextual reading of a collective memoir (*Bareed Mist3jil*, 2009) and an electronic magazine (*Bekhsoos*, 2008–2012) by the Lebanese queer feminist collective Meem, this paper examines the performance and representation of non-normative genders and sexualities as an archival practice. Exploring questions of visibility and language which have defined scholarship on postcolonial queer and LGBT identity formations, I argue that anonymization and translation were pivotal practices for community-building, self-expression, and political mobilization around gender and social justice in post-civil war Lebanon.

## **219. Rendered Here and Made Anew: Black Artist-Scholars Creating Scholarship and Narratives That Resist**

**8:00 AM–9:15 AM**

Wisconsin Center

201A

### MODERATOR

#### ◆ Stephanie Troutman, University of Arizona

### PARTICIPANTS

#### *'Where Do You Come up with this Stuff?': Embodied and Intellectual Creative Practice in the Discipline of Women's Studies*

##### ◆ Bettina A. Judd, The College of William and Mary

Focusing on the publication of my debut poetry collection *Patient*, I aim to center the affordances of the artist-scholar model. *Patient* is a project that further investigates the position of the scholar in recording memory and challenges the mind/body, scholar/artist duality that I encounter professionally. In the book, a researcher is haunted by the stories of Anarcha Wescott, Lucy Zimmerman, Betsey Harris, Joice Heth, Esmin Green, and Henrietta Lacks while being subject to the position of patient. As both researcher and patient, she finds that her role in both positions implicates her in a history of medical subjection and display.

## **Theorizing the Trappings of Black Girl Bodies through the Accommodations of Flesh**

### ◆ Anya Michelle Wallace, Pennsylvania State University

Black Girls bear witness in tennis shoes  
in flip-flops  
in boots with the fur  
in Ruby slippers  
How is it that we are the hypervisible,  
simultaneously the erasers of our own selves?

Theorizing Black girlhood experiences, I position the Black girl body within Alexander Weheliye's recollection of the flesh (*Spillers*), alongside Fleetwood's troubled vision because bodies of Black girls are rarely seen as possessing the ability to transgress constructs of race and difference. The poem-segment above represents anger concerning 'trappedness', one that only seems relevant to blackness. I pose the question: Does the black girl body exceed these attachments—how?

## **Black Girl Brilliance, Black Girl Magic: Criticism and Creativity in Black Feminist Literary Theorizing**

### ◆ Mecca Jamilah Sullivan, University of Massachusetts, Amherst

This presentation explores the place of creative production in literary theorizing on black girlhood. Linking the creative and theoretical works of writer-scholars June Jordan, Audre Lorde, NourbeSe Phillip, Cheryl Clarke, Elizabeth Alexander, and Evie Shockley, I argue that, by engaging black girlhood from both artistic and critical perspectives, these scholars access under-explored realms of interiority and desire. Reading from my short story, "A Magic of Bags," dramatizing a big black teenager's rejection of heteronormative womanhood in favor of black queer feminist self-making, I position the skin between critical and creative analytical modes as a crucial site for exploring black girlhood.

## **220. "Whatever Marvels of My Own Inventiveness:" Black Women's Affective World-Making in a World Made Precarious**

**8:00 AM–9:15 AM**

Wisconsin Center

201B

### MODERATOR

#### ◆ Shaeeda Mensah, Pennsylvania State University

### PARTICIPANTS

#### *Tectonic Shifts or Demonic Grounds: Rastafari Women's Transatlantic Intellectual Genealogies*

##### ◆ Shamara Wyllie Alhassan, Brown University

Structures of precarity, such as classism and imperialism, inform Black women's ability to travel and mark their experiences of travel. Rastafari women often occupy the most marginal social and economic positions within Jamaica and Ghana. What can Rastafari women's views of travel reveal about the nature of precarity and world-making today? Using the framework of Katherine McKittrick, this paper traces Rastafari women's transatlantic travel as critical to Black women's cartographies and self-making through space. Rastafari women's spatialized knowledges of themselves and their place in the world are essential to shifting the precarious tectonic fault lines of legitimate and illegitimate knowledges.

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## **"New Genres of Being Human": World-Making through Viral Blackness**

♦ *Ashleigh Wade, Rutgers University*

Control societies generate precarity, especially for racialized and gendered bodies, through appropriation of the digital for seemingly unlimited surveillance. However, the ubiquity of digital technologies along with the possibilities of "going viral" also present potential for resisting control and making/imagining alternate worlds. Given Black women's increased interface with digital platforms such as Twitter and Instagram, this paper aims to develop preliminary thoughts toward a theory of world making that views human bodies as affective/affected cyber-physical assemblages and examines the relationships between Black social media practices, the transformative potential of radical Black Feminism, and virality as a subversive technique.

## **Black Radical Orgasms: Sex, the Demonic Grounds, and the Pursuit of Ontological Sovereignty**

♦ *Hadiya Sewer, Brown University*

Sylvia Wynter argues that "demonic grounds" are an apt term for the Western ontological marginalization of Black female subjectivities as unknowable, irrational, chaotic, and unrepresentable, precarious figures in schemas of racial, gendered, and sexual difference. Wynter asks us to un/silence the demonic grounds as a means of contesting the overrepresented prototype of "Man," and securing the well being of the human species. This paper aims to use Wynter's work to trace the new descriptive statements of the human that emerge in Black women's pursuit of radical orgasms and ontological sovereignty in the practice of sacred women's circles.

## **An Imagined Place Might Save Your Life: Despair, Mourning, and World-Making in Black Women's Writing**

♦ *Lydia Kelow-Bennett, Brown University*

Antiblackness and racialized gender violence are conditions that create feelings of despair for Black women whose daily lives are made precarious under these structures. This despair is especially poignant when the "place" of Black women—both literally and symbolically—has been circumscribed as inferior, unsafe, and inescapably small (McKittrick, 2006). Yet, Black women writers have utilized despair and mourning as productive affective forms for imagining new worlds. Using the writings of Hortense Spillers, Dionne Brand, and Saidiya Hartman, this paper will examine how precarity-induced despair and mourning have been essential to the practice of Black women's writing and world-making.

## **221. (Re)Constituting Conceptions of the "Person", the "Human", and "Objects of Attachment"**

**8:00 AM–9:15 AM**

Wisconsin Center  
201C

MODERATOR

♦ *Erin Christine Tobin, The Ohio State University*

## PARTICIPANTS

### ***Corporeal Ambiguity, Ontological Vulnerability and Forceful Precarity: A Proposal for an Ethical and Response-Able Project of Political Personhood***

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

Drawing from feminist materialist approaches that deploy an ontology grounded in an agential conception of matter (Barad, 2007; Bennett, 2010; Grosz, 2008, 2011; Povinelli, 2014; Schrader, 2012; Wilson, 2008) and from feminist political philosophies that take the conceptual figure of vulnerability as the ground to articulate an ethico-ontology (Butler, 2004, 2006, 2010, 2012; Braidotti, 2013; Diprose, 2011, 2013; Murphy, 2012; Lorey, 2012; Puar, 2010, 2014), this paper proposes an ethical project to think about political participation and subjectivity that deploys an ontological condition of shared precariousness and vulnerability into a positive, transformative, sustainable, and creative agential matter.

### ***Head, Heart, Guts: A Method for Listening and Talking Across Difference and as a Challenge to Myths of Civility***

♦ *Kerrita Mayfield, University of Massachusetts, Amherst*

How can civil discourse and the project of civility—its policing and production—be taught to bridge disparate people and positionalities? Have the postmodern promises of civility masked the ways collaboration is complicated, even among allies? Head, Heart, Guts as a method recognizes our mutual intersectional humanity (Buber, 1938) while offering anti-oppressive deconstruction of hegemony through power aware power sharing (Mezirow, 1997; Schussler Fiorenza, 2001, 2013).

Hierarchies between soul/ego, community/hubris, authenticity/performance, visibility/invisibility harken to Ahmed's (2007) observation that in considering privileged body's space occupation space distracts from the power implications of the constructed the body or self.

### ***Optimistic Infants: Attachment Theory and Lauren Berlant's "Cruel Optimism"***

♦ *Eric James Taggart, University of California, Davis*

This paper explores the notion of attachment as it appears in Lauren Berlant's articulation of cruel optimism. I suggest that critical discourse organized around affect, trauma, and the body would benefit from supplementing Berlant's work with a distinction between psychoanalytic theory and attachment theory. Foreclosure of the difference between the two fields risks obscuring some very interesting contributions from the attachment literature. As an example of the productive potential reopened by this distinction, I place insecure-ambivalent and disorganized patterns of attachment alongside cruel optimism and trace the affective contours that emerge.

## **222. Containing Threat: Terrorism, Race, Gender, and Sexuality**

**8:00 AM–9:15 AM**

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201D

MODERATOR

♦ *Aniruddha Dutta, University of Iowa*

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## PARTICIPANTS

### **The Colonial Construction of Terrorism: Revolutionary Violence, Women, Ideology**

- ◆ *Shahin Kachwala, Indiana University, Bloomington*

This paper analyzes the British colonial state's labeling of Indian revolutionaries as terrorists in the early 20th century. This construction of terrorism resulted in draconian laws and surveillance measures, cast radical militancy as disorderly violence in moral opposition to the Raj, and Indian militant nationalists were viewed as mere "bomb throwers". Similarly, the colonial state viewed women's participation in political violence in terms of their affective, kinship ties and their ideological naiveté. In drawing this parallel, I ask questions about the role of violence in India's nationalist struggle, the ideological grounding of militant nationalism, and the political subjectivity of women.

### **Terrorizing Transness: Necropolitical Nationalism**

- ◆ *Nick Clarkson, Indiana University*

This paper examines representational links between transgender phenomena and "terror" in 20th and 21st century U.S. culture. I offer the framework of "terrorizing transness" to bring together three meanings of this phrase: first, trans people terrorize the gender binary. Second, trans people are criminal and deceitful; they might be concealing weapons or terrorist intentions. Third, trans people are terrorized (that is, harassed and assaulted) by those who understand us through a metaphor of terrorism. These representational links were re-activated in post-9/11 surveillance policies which triangulated concerns about "terrorism," undocumented migration, and trans phenomena.

### **What of the Veil, the Turban, and the Hoodie?**

- ◆ *Santhosh Chandrashekhar, University of New Mexico*

This paper explores reading techniques that render the hijab, turban, and hoodie as threats. If turbaned Sikhs and hijabi Muslim women gained hypervisibility after 9/11, the hooded (Black) male has become a sign of criminality. I argue that despite their different significatory economies, the turban, hijab, and hoodie have one commonality: they render bodies both hypervisible and opaque. If race works as an ocular technology, then the hijab, turban, and hoodie interrupt this process by refusing to render the body transparent. As such, they can become key grounds in forging solidarity against the racialized logics of the security state.

### **Black/Queer Terrorists Dancing at the Christmas Parade**

- ◆ *Lamont Loyd-Sims, Indiana University, Bloomington*

In December 2013 the Prancing Elites garnered immense hostility from audience members during their performance at the annual Christmas Parade in Semmes, Alabama. The news coverage of the controversy describes the Black male dancers as "female impersonators," and includes a white mother voicing her concerns about the Prancing Elites performing in front of children. My paper explores how Black sexualized subjects and their performance represent deviance. Moreover, I locate the Semmes community within the ontological borders of the U.S., where I examine how the articulation of Black artistic performance exists as a terroristic threat to a white heteronormative nation-state.

### **223. Pedagogy in Precarity: The Practical Politics of Feminist Pedagogy in Introductory Classes**

**8:00 AM–9:15 AM**

**Wisconsin Center  
202A**

Building on discussions generated in last year's workshop, "Transgressive Teaching", this workshop focuses on how feminist approaches to syllabus design, lesson planning, and assessment at the introductory level—across (inter)disciplinary and institutional locations—must grapple with precarity in education. How do feminist pedagogical commitments shape how we introduce new content, skills, and critical approaches in any classroom? How must they respond to disciplinary and institutional imperatives (online learning, large lectures, under-resourced institutions)? How should we account for how precarity positions students differently in the classroom? Bring teaching materials, ideas, or questions. Under/graduate students are welcome and encouraged to join.

#### **PRESENTERS**

- ◆ *Eve Grice, University of Maryland, College Park*
- ◆ *Amanda Healy, University of Michigan*
- ◆ *Verónica Caridad Rabelo, University of Michigan*
- ◆ *Sunhay You, University of Michigan*

### **224. Precarious Labor and Affect in Cultural Formations**

**8:00 AM–9:15 AM**

**Wisconsin Center  
202B**

#### **MODERATOR**

- ◆ *Darshana Sreedhar Mini, University of Southern California*

#### **PARTICIPANTS**

### **Precarious Labor in Soft-Porn Films: Anonymity as a Masking Device**

- ◆ *Darshana Sreedhar Mini, University of Southern California*

This paper looks at the genre of "soft-porn" films produced in India and the intricate network of anonymity within which these films are produced and circulated. Mapping an ethnography of production practices, I look at the realm of fictitious identities which supports the production of these films and the varied strategies employed by the cast and technicians to evade their real identities. The precarious zone that soft-porn traverses and the understanding of labor that informs the work ethics of the crew is interrogated to understand the nexus between vulnerable subject positions and affective embodiments it gives way to.

### **Staging Precarity: Asylum Law and the Ambivalent Trans/Migrant Subject**

- ◆ *Debanuj DasGupta, The Ohio State University*

Transgender bodies seeking asylum in the US are caught in a state of precarity as asylum procedures demand the narration of gendered persecution. The narration of trauma onsets a process of re-traumatization where both the witness and the survivor forms a kind of contentious entanglement. This paper interrogates the text of "Tara's Crossing" a play written by Jeffrey Solomon. The play explores the journeys of a trans/gender identified asylum seeker from Guyana, while she is

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held captive in the Elizabeth detention center. I re-read the play and Tara's narrative in order to situate the ambivalent nature of trans/migrant subject formation.

## **Surveillance and Construction of Precarious Selves: Cell Phone Technology and Pornography**

- ◆ *Anirban Kapil Baishya, University of Southern California*

In the 2000s, India was confronted by two scandals—"Mysore-Mallige scandal" and "DPS MMS scandal" which involved the viral circulation of videos of young couples having sex. Suddenly no one seemed safe anywhere as there was a perpetual fear that there could be recording devices installed unnoticed and anyone could be the "star" of the next big show. Surveillance, formerly the domain of the state now percolated to the realm of the everyman. This paper will interrogate the construction of precarious selves unleashed by cell phone technology and the how it shifts the perception of vulnerability and desire.

## **'What are You?': The Inhuman Optimism in "A Girl Walks Home Alone at Night" (2014)**

- ◆ *Elizabeth Venell, Oxford College of Emory University*

This paper confronts the knot of precarious labor and affect against the cinematic backdrop of *A Girl Walks Home Alone at Night* (2014), set in the mythical oil fields of Bad City, Iran. Exploring the different facets of vulnerability, including the looming presence of gendered violence, the film compels us to reconsider the relationship between regulatory norms and industries that rely on flexible labor. Communicating its modes of resistance to hegemonic norms of gender, class, and ethnicity through mood and tone, the film posits an uncanny optimism for those who can withstand the brutality of life in "Bad City."

## **225. Art Education and Activism**

**8:00 AM–9:15 AM**

Wisconsin Center  
202C

### MODERATOR

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

### PARTICIPANTS

#### **Stripper Storytelling Project: Precarious Workers as Knowledge Producers**

- ◆ *Lindsay Ilana Turner, San Diego State University*

Although strippers are the subject of numerous cultural products and academic studies, they have rarely been the producers of these works. Drawing on intersectional feminist frameworks and my experience working in the industry for nearly a decade, this project engages dancers' understandings of their work and their industry through embodied storytelling and documentary film. A collective undertaking by a group of dancers, this articulation of dancers' self-definitions and self-defined labor issues contributes to feminist academic and activist work that seeks to support workers in this precarious industry.

## **The Precarity of Using Femininity to Recruit Girls into STEM and Beyond**

- ◆ *Veronica Arreola, University of Illinois, Chicago*

Forty years of activism within the academy has resulted in women closing the gap in obtaining science, technology, engineering, and mathematics (STEM) degrees. Yet as it is more than just a bodies game. How does the performance of femininity fit into the women in STEM movement? With programs utilizing gendered language and images (e.g. pink and glitter) to recruit girls to STEM, does this counter the advances towards systemic change? Addressing girls and women in STEM across the spectrum of femininity is complicated by how femininity is received within the STEM fields.

## **The Presence and Role of Art in Women and Gender Studies**

- ◆ *Barbara Bickel, Southern Illinois University*

This paper presents findings from a study undertaken to find out if, how, why, and to what end Women and Gender Studies programs in North America utilize the arts in their curriculum and programming. The findings will open discussion regarding the use of the arts in WGS with the intention to increase awareness of the value of the arts to address precarity in the academy and beyond. Its aim is to assist the restorative and transformative work to be done, where action and research can meet through the arts in the academy as a form of creative and strategic resistance.

## **226. Precarity and Food Justice: Queering Agrarianism, Communal Kitchens, Farmers' Markets, and Local Foods Movements**

**8:00 AM–9:15 AM**

Wisconsin Center  
202E

### MODERATOR

- ◆ *Katherine Schweighofer, Dickinson College*

### PARTICIPANTS

#### **A Queer Crip Feminist Critique of Agrarianism**

- ◆ *Kim Q. Hall, Appalachian State University*

From Henry David Thoreau (1863) to Wendell Berry (2015), walking has been celebrated as the mode of bodily movement most conducive to thoughtful meditation on one's relationship to the land, a meditation posited as central to eating and living well. This essay offers a queer crip feminist critique of connections between eating, farming, and walking that inform agrarian literature. In this paper I consider how connections between eating and walking in agrarian literature reflect deeply embedded gendered, racialized, heteronormative, and able-bodied assumptions that ultimately compromise the development of alternative ways of being and thinking necessary for the realization of food justice.

## **Communal Kitchens as Response to Precarious Times**

- ◆ *Stina Soderling, Rutgers University*

This presentation considers three communal kitchens as responses to precarity, and their role in bridging public and private. Through providing basic necessities, communal kitchens allow people to have a different relationship to a

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social movement, and also to notions of public and private. By providing food to all without requiring proof of need, these kitchens reassert means of subsistence not as a privilege to be earned, but as something everyone deserves. While communal kitchens often reinscribe gendered patterns of labor, they also provide space for rethinking this labor, by aiming to move all labor out of the monetary economy.

## **A Queer Crip Analysis of Local Food Movements' Production of Race and Place**

◆ *Carly Thomsen, Rice University*

This paper examines food justice movements' calls for the consumption of local foods and the ways that such calls both construct precarity and also work against common understandings of and responses to precarity. I am particularly interested in how local foods movements construct certain subjects and spaces—rural and urban, alike—as precarious in their discourses of food "access" and "accessibility." Drawing from disability and queer studies, I analyze how local foods advocates produce, ignore, and call up race and place in their discussions of "food deserts," and in so doing, sustain fantasies of accessibility.

## **The Queer Food Politics of Farmers' Markets**

◆ *Katherine Schweighofer, Dickinson College*

The costs of American food production, including corporate agriculture, unethical and unsanitary livestock management, and wasteful aestheticism have prompted many to search for alternatives. For some, opportunities for rethinking individual and collective consumption practices are found at the local farmers' market. While these institutions offer resistance to capitalist food systems, they are also caught in neoliberal rhetorics of individuality that divide and prevent community and alliance building. Reviving earlier ecofeminist calls for feminist attention to environmental politics, I argue queering food politics offers resistance to precarity's vulnerabilities and further enables the positives of precarity, such as affective resistance and coalition-building.

## **227. Undisciplining Solidarity: Precariously Inhabiting Intersections of Indigenous and Feminist Studies**

**8:00 AM–9:15 AM**

Wisconsin Center  
203A

### MODERATOR

◆ *Jasmine Syedullah, University of California, Riverside*

### PARTICIPANTS

#### **Seeing-Feeling the Image: Indigenous Feminisms, Intergenerationality, and an Archive of Embodied Looking**

◆ *Andrea Miller, University of California, Davis*

This paper explores the author's relationship to a photograph of her Wampanoag great grandmother to construct a personal intergenerational archive of Native ancestry through practices of embodied looking. How do affective experiences of embodied looking confound settler-colonial spatiotemporalities and provide openings for decolonial ways of being and knowing? Here, individual experience opens up to formations of collective belonging otherwise foreclosed through colonial

legacies of genocide and erasure. By centralizing Indigenous feminist discussions of desire and the sacred, this paper imagines a decolonial approach to affective theories of visual culture, intervening in discussions of affect reliant on settler-colonial logics of experience.

## **Not Contrabands, but Soldiers: The Liberation of Human Rights from the Time of Slavery**

◆ *Jasmine Syedullah, University of California, Riverside*

Black men enlisted during the Civil War knowing loyalty alone would not ensure their protection from what Guyora Binder termed, "the slavery of emancipation." This paper is a close reading of Harriet Jacobs's speech to the "colored troops" before the newly-named Toussaint L'Ouverture Hospital in Alexandria. Its distinctly gendered call to decolonize the call to arms in 1864 contributed to Black appeals to human rights while disidentifying with the national imaginary of domestic security. Jacobs's fugitive-humanism held the nation to account for the domestic violence of unification and provoked soldiers to reclaim "contraband" as badges of belonging to a transnational polity.

## **Xicana Indígena Root Work: Decolonizing 1848, Borderlands, and Historical Trauma**

◆ *Susy J. Zepeda, University of California, Davis*

This Xicana Indígena historiography places in tension historically intertwined traumatic legacies of the 1848 Treaty of Guadalupe Hidalgo next to Gloria Anzaldúa's theories of Borderlands—particular attention is paid to complex histories of colonization and racialization that shape constructions of "Mexican American," Chicanas/os, and mestizaje. This work investigates the solidification of Chican@ identities and asks how colonial legacies have limited our perception of the geopolitical locations known as México, Aztlán, and the U.S. Southwest and invisibilized Native American peoples and relations? By fore-fronting decolonization, this Xicana root work disrupts accepted nationalist imaginaries and contributes to queer feminists of color borderland consciousness.

## **Punishing Indian Territory: Leavenworth's First Women Prisoners**

◆ *Sara M. Benson, San Jose State University*

Photographs found in the archives reveal a forgotten history of women's punishment at Leavenworth Penitentiary, a complex political and legal status created by Leavenworth's relationship to the Indian Territory. Despite denials that Leavenworth held women, early records document the customary and legal punishment of Native, Black, and white women from the Indian Territory, women subject to the authority of the Major Crimes Act wherein arson and assault were federal crimes punishable with life sentences. The photographs evidence a destabilization of Native American sovereignty and reveal the double racialized and gendered logic of jurisdiction imprisoning from Indian Territory to Leavenworth Penitentiary.

## **228. Transgender Bodies and the Precarity of Medicalization**

**8:00 AM–9:15 AM**

Wisconsin Center  
203B

### MODERATOR

◆ *Cathryn Lucas-Carr, University of Iowa*

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## PARTICIPANTS

### **"The Doctor Wouldn't even Touch Me": Trans\* Bodies and the Navigation of Healthcare Systems**

- ◆ *Karli June Cerankowski, Stanford University*

In Lambda Legal's 2010 study, 27% of transgender and gender-nonconforming people reported being denied treatment by a medical service provider because of their gender expression. This paper explores the precarious position of trans\* bodies in medical systems that refuse to treat them and that cannot promise the safety and care that doctors are supposed to provide. Using data that documents discrimination trans\* people face in healthcare settings, first-hand accounts from patients, and dialogues with practitioners, my analysis not only reveals the shortcomings of medical institutions, but also suggests ways to improve access to quality healthcare for trans\* people.

### **Travels and Con(texts) in Neoliberalism and Non-Binary Transition**

- ◆ *Yana Calou, City University of New York*

WPATH's latest Standards of Care reflects changes to binary notions of gender, expanding access to care for genderqueer/non-binary individuals. Moving away from disciplinary gender production via gatekeeping clinics, this shift toward the individualization of gender is a fruitful site for exploring neoliberal technologies of power and self under which non-binary identities have been legitimized. Building upon Foucault's configurations of confession as truth production, governmentality, and biopower as they relate to the production of new genders, I use my embodied experiences navigating non-binary hormonal and surgical care to uncover internal contradictions in the logics used to produce gender and customized care.

### **229. Occupying A New Feminist Future: North American Asian Feminist Pedagogical Praxis**

**8:00 AM–9:15 AM**

Wisconsin Center  
203C

## MODERATOR

- ◆ *Rujuta Mandelia, Temple University*

## PARTICIPANTS

### **"Why Would Asians Want to Draw Attention to Themselves if Life is Already Fair?": Teaching and Learning in the Absent Present**

- ◆ *Dong Ibsister, University of Wisconsin, Platteville*

This paper discusses teaching Women's and Gender Studies courses on an engineering campus and pedagogical efforts to help with students' epistemological transformation. In particular, the paper critically examines the significance of integrating Asian American experience into instructional activities, reflects on classroom authority complicated by race and gender, and discusses pedagogical practices for students' epistemological transformation.

### **"But I Thought You Were White": Racial Microaggressions in the Classroom**

- ◆ *Kimberly McKee, Grand Valley State University*

This paper explores the experience of being a Korean American, transnational adoptee in the academy. This paper interrogates the contradictions associated with Anglicized names, transracial adoption, and the Asian American female body. Specifically, she reveals how racialized assumptions concerning demeanor, vocabulary, and gender performance as they relate to classroom authority impacts online and face-to-face learning.

### **Race, Nation, and Transnational Feminist Pedagogies**

- ◆ *Sanjukta Mukherjee, DePaul University*

A climate of increasing corporatization, militarization, internationalization, and hyper-nationalism poses particular pedagogical challenges for transnational feminists, who emphasize the interconnections between the global and local, and culture and economy. Drawing on my teaching experiences in post 9/11 U.S., I demonstrate how complex and contradictory discourses of nation, nationalism, citizenship, and empire always mediate how immigrant faculty of color born and raised in the global south experience race and racism in the Women and Gender Studies classroom. The classroom, I argue, is a dynamic space where multi-faceted race-relations beyond the Black/White binary are produced, contested, and negotiated.

### **231. What's Power Got to do With It?: Performing Activisms While Navigating Emancipatory Politics and Border Crossings**

**8:00 AM–9:15 AM**

Wisconsin Center  
203E

## MODERATOR

- ◆ *Andres Lopez, Oregon State University*

## PARTICIPANTS

### **Translocal Politics and the Potential for New Forms of Cross-Border Solidarity**

- ◆ *Renata Rodrigues Bozzetto, Florida International University*

In a transnational context, feminist praxes are committed to challenging various sites of institutional control and containment. Despite the hopes for multidirectional collaboration, power asymmetries within nations and feminisms have often maintained stratified solidarity networks. This paper problematizes feminist mappings of precarity that stimulate colonizing gazes, unintentionally supporting neoliberal economies and imperial control cultures. Articulating postmodern, postcolonial, transnational, and women of color feminisms, I argue that a focus on "translocalities," which exist beyond the national, destabilize the ways in which some feminist institutions induce precarity in a globalized context.

### **An Ensemble of Discourses: Navigating Emancipatory Politics within the State and Complicating Power Dynamics**

- ◆ *Roselyn Daniela Almonte, University of Florida*

In a critical text, Wendy Brown reminds us that we must look past the state as a monolith, an it, a singular entity whose priority is sustainability through oppressive regimes,

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rather as an "ensemble of discourses" (p. 174). This paper explores the ways the modern political and social moment requires women of color to pursue emancipatory political aims through state-sanctioned programs and legislation. Brown's redefinition realizes the possibility of rupture, where dominant discourses are shaken and removed, but also lends way to reimagining power, as women of color navigate through spaces in institutions built to uphold white supremacist, capitalist patriarchy.

## Rewriting Empire, Writing Change: Ahmadi Muslim Women's Performances of Activism

♦ *Hina Shaikh, University of California, San Diego*

My paper examines the precarity of activism by Ahmadi Muslim women in a Western context. While such activism is easily co-opted by neoliberal structures of consumption, as seen with Ayaan Hirsi Ali and Malala Yousafzai, that ultimately support US Empire and policies of intervention in South Asia and "the Middle East," I am interested in how Ahmadi Muslim women in the West navigate such embodied containments in their everyday lives. I argue that we must redefine activism in order to situate how Ahmadi Muslim women creatively reconstruct narratives of US Empire through writing editorials in local and national publications.

## 234. Paradoxes of Precarity: Transnational Vulnerabilities and Resiliences

**8:00 AM–9:15 AM**

Hilton Milwaukee  
MacArthur

MODERATOR

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

PARTICIPANTS

### The Perils of being (called) 'Vulnerable': Identifying Bioethical Imperialism

♦ *Rosemary Jane Jolly, Pennsylvania State University*

This paper interrogates 'precarity' as it is deployed in protective protocols for research with human subjects. I critique this construct in the light of the self-narrativization of subjects such protocols are intended to address in indigenous communities affected/infected by HIV, substance abuse, and other social 'pathologies' of poverty in texts from South Africa and Australia. What kinds of stigma are attached to these subjects marked as vulnerable? How do we engage the knowledge of subjects deemed vulnerable, but who envision themselves otherwise? To what extent does the liberal framework of precarity ignore the resources and resiliencies of racialized, indigenous communities?

### The Climate of Precarity: Does 'Mother Earth' Really Need Saving?

♦ *Jennifer Wagner-Lawlor, Pennsylvania State University*

"The earth is in a precarious state; save its future for our children." As climate change effects become ever-more-palpable, the political climate favors costly geo-engineering schemes, rather than any kind of "adjustment" to the slash-and-burn attitude toward the other-than-human world. But does the planet—"Mother Earth"—need saving? This talk engages feminist-materialist critique to deconstruct "precarity of nature" frameworks for climate

action. Revisiting assumptions about other-than-human passivity and human agency, I ask whether/how technology-oriented climate interventions rehearse the bad-faith promise to "keep our world safe from X" characteristic of neo-liberal (re)actions.

## Artistic and Activist Resistance to the Manufacture of African Vulnerability

♦ *Gabeba Baderoon, Pennsylvania State University*

In this paper I analyze the use of images of African vulnerability in the ongoing production of a humanitarian Northern gaze, recently critiqued by Tavia Nyong'o and Henriette Gunkel. I point to the moral sleight of hand through which African experiences of physical and discursive violence are transmuted into accusations of their culpability and shame, recalling the shame that transformed the systemic racial and sexual violence of colonialism into accusations of Black women's deviance and sexual collusion with the colonizer (Wicomb, 1998, p. 92). I explore African activist and artistic engagements with the production of vulnerability and violation on the continent.

## 235. Feminism and Activism Interest Group Business Meeting

**8:00 AM–9:15 AM**

Hilton Milwaukee  
Miller

## 236. Accessing Excellence through the Fulbright Scholar Program

**8:00 AM–9:15 AM**

Hilton Milwaukee  
Mitchell

The Fulbright Scholar Program is designed to encourage all elements of American academic life to participate in developing academic excellence through international teaching and research. As the United States government's flagship educational exchange program, Fulbright offers both opportunity and recognition for research, teaching, curriculum development, community linkages, and myriad other constructive, empowering connections for individuals in all areas of study. Encouraging the participation of new scholars as well as established ones, it supports both long and short grants and offers increasing flexibility in timing. Understanding how to use the program provides access to a valuable resource for growth.

PRESENTER

♦ *Silvija Stoljevska, IIE/CIES*

## 237. Distance Education Task Force Business Meeting

**8:00 AM–9:15 AM**

Hilton Milwaukee  
Pabst

## 239. South Asian Feminist Caucus Business Meeting

**8:00 AM–9:15 AM**

Hilton Milwaukee  
Walker

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## 240. Age and Political Debility: Precarious Positions of Teenage Girls and Older Women in Social Justice

### Sponsored Session

8:00 AM–9:15 AM

Hilton Milwaukee

Wright A

This co-sponsored roundtable brings together members of the Girls and Girls' Studies, and the Age and Ageism Caucuses to consider the significance of age in social justice work. It will include teenage girls and older women as presenters; panelists will consider how age and gender construct notions of political ability and debility, specifically in terms of how teenage girls and older women experience their own political (dis)engagement. As a new collaboration between Caucuses, this session sparks a broader conversation about how age, as a marker of debility, intersects with other aspects of difference to produce precarious political identities and practices.

#### MODERATOR

- ◆ Amy Rutstein-Riley, Lesley University

#### PRESENTERS

- ◆ Emily Christine Bent, Pace University
- ◆ Charlotte E Jacobs, University of Pennsylvania
- ◆ Katherine Clonan-Roy, University of Pennsylvania
- ◆ Corinne Field, University of Virginia
- ◆ Dana Edell, SPARK Movement

## 241. 'Creeping by daylight': Embodying Vulnerabilities in Charlotte Perkins Gilman's "The Yellow Wallpaper"

8:00 AM–9:15 AM

Hilton Milwaukee

Wright B

Gender Research Seminar members invite participation for a yoga workshop based on research done in spring 2015 around an ensemble staging of the Charlotte Perkins Gilman iconic story, "The Yellow Wallpaper." After performing embodied explorations of intersecting oppressions relating to gender, race, illness, ability, and occupation as depicted in the story we will reflect together on the experience. Our research question asks how yoga and embodied learning offer a way to prevent or to understand, to respond and to heal harm done to the physically and mentally vulnerable.

#### MODERATOR

- ◆ Prudence Moylan, Loyola University, Chicago

#### PRESENTERS

- ◆ Suzanne Bost, Loyola University, Chicago
- ◆ Betsy Jones Hemenway, Loyola University, Chicago
- ◆ Ann M. Shanahan, Loyola University, Chicago
- ◆ Elizabeth Coffman, Loyola University, Chicago
- ◆ Jacqueline Long, Loyola University, Chicago

## 242. Beyond the Clery Act: The Undergraduate Campus Climate Survey and Sexual Violence Prevention

8:00 AM–9:15 AM

Hilton Milwaukee

Wright C

Perceived discrepancies in Clery Act reports led researchers from a small midwestern university to administer a sexual violence climate survey during spring 2014. They achieved a response rate of 25% of the undergraduate population by leveraging student peer networks, social media, and faculty/staff allies. One in four students reported surviving sexual assault in their lifetime, and 23% of first year students experienced their assault while attending this college. Roundtable participants will compare their results to national statistics, discuss how their data contributes to awareness of local campus sexual violence, and describe challenges faced by campus activists in this field.

#### MODERATOR

- ◆ Kristin Mapel Bloomberg, Hamline University

#### PRESENTERS

- ◆ Brynna Morgan, Hamline University
- ◆ Kristin Mapel Bloomberg, Hamline University
- ◆ Elena Anderson, Hamline University
- ◆ Kathryn Burleson, Hamline University

## 244. Graduate Student Resume Review and Mentoring

9:00 AM–5:00 PM

Hilton Milwaukee

Juneau

NWSA offers a limited number of one-on-one resume review and mentoring sessions for graduate students who are planning or conducting a job search, both academic and non academic. Students who completed an application process prior to the conference to sign up for 45-minute one-on-one meetings get feedback on CV's, resumes, and advice about the job search process. Space is limited and assigned prior to the conference.

## 245. Erotic Fissures: Nostalgia, Ephemerality, and Queer Temporality

9:30 AM–10:45 AM

Wisconsin Center

101A (LCD)

#### MODERATOR

- ◆ Lauren N. O'Laughlin, University of Washington

#### PARTICIPANTS

### *Impermanence and Permeability: The Present as Membrane*

- ◆ Sean Jarvis, University of Washington, Seattle

In this paper, I argue for a historiography that turns its attention toward the present without losing the thread of continuity that forms the context for historical research. In so doing, I formulate the present as a membrane, permeable to the competing desires for pastness and futurity that contextualize the ladaness of experience. By reading Gordon's work on hauntology and Muñoz's queering of utopia alongside Spivak's idea of the vanishing present, I trace the affective terrain of a

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historiography that attempts to document the cartography of the ephemeral without constraining the circulation of meaning within it.

## **The Erotics of Diasporic Homemaking: Longing and Connection in the Art of Ndijeka Akunyili-Crosby**

- ◆ *Bimbola Akinbola, University of Maryland, College Park*

This paper examines the figurative paintings of Nigerian mixed media artist Ndijeka Akunyili-Crosby who invites viewers to experience the uneasiness of negotiating multiple cultural universes, which she renders as domestic interiors. In this paper I argue that in the paintings where Akunyili-Crosby captures intimate moments of love and desire between her and her white American husband she utilizes the erotic to defiantly linger in the liminal space between longing for homeland and finding pleasure in making a home elsewhere. Thus, her art-making practices force us to reconsider the role of desire and intimacy in the constructions of diasporic subjectivities.

## **246. Challenging Distortions: Making Our Histories Visible Through Public Media Initiatives**

**9:30 AM–10:45 AM**

Wisconsin Center  
101B (LCD)

**MODERATOR**

- ◆ *JoAnne E. Lehman, University of Wisconsin System*

**PARTICIPANTS**

### **Wisconsin Women Making History: Website**

- ◆ *Karla Strand, University of Wisconsin System*

Wisconsin Women Making History is a multi-platform project that grew out of a collaboration between the University of Wisconsin and Wisconsin Public Television. Partners recognized that existing resources on local women's history were underrepresented in classrooms, on the airwaves and, in particular, on digital media. While several small collections existed online, the majority of documentation about women's history was inaccessible to students and citizens across the state. To address this problem, the partners formed a coalition of six organizations to create a website with biographies, photographs, video and external resources about 200 women in the state's recorded history.

### **Wisconsin Women Making History: Advising**

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

Wisconsin Women Making History, which is a multi-platform project that grew out of a collaboration between the University of Wisconsin and Wisconsin Public Television, invited advisors from the UW Gender & Women's Studies Consortium to nominate history makers to appear on the project's website. Advisors also helped to write and identify research for diverse women that were underdocumented. The online project was accompanied by the production of a flagship documentary profiling the state's first African-American woman judge and secretary of state. The Wisconsin Women Making History website launched on International Women's Day in March 2015.

## **MAKERS: Women in Nevada History**

- ◆ *Joanne Goodwin, Women's Research Institute of Nevada*

The participation of women and people of color in Nevada's history has received minimal treatment outside scholarly publications. To address the distortion and invisibility,

university historians have created two multi-platform resources available to the public as well as the scholarly researcher. The African American Experience uses primary sources and narrative to provide a community wide view of blacks in Nevada. MAKERS: Women in Nevada History is a collaboration between the Women's Research Institute of Nevada and VegasPBS to produce a three-part television series on individual and collaborative efforts of women over the last 100 years—from suffrage to present day.

## **247. Producing New Knowledge in Transdisciplinary Dissertation Research in WGS**

**9:30 AM–10:45 AM**

Wisconsin Center  
101C

**MODERATOR**

- ◆ *Mark Kessler, Texas Woman's University*

**PARTICIPANTS**

### **I Bleed, Therefore I Research: Feminist Phenomenology and Research on Menstrual Suppression**

- ◆ *Diana Álvarez, Texas Woman's University*

Phenomenological research is interested in the common meaning of lived experience, investigating the ways in which meanings are constructed (Creswell, 2013). This paper discusses how I have adapted this method of inquiry to research on menstrual suppression, while challenging the method's core assumptions. By applying a feminist lens to the phenomenological practice of bracketing—which asks researchers to set aside their own experiences—this paper offers suggestions for incorporating more fully in our research the perspectives of participants. A feminist phenomenology promises to help us understand menstrual suppression in a new way.

### **Voices of the Unheard: Introducing Feminist Scholarship from the Global South to Create New Directions in Women's and Gender Studies**

- ◆ *Pallavi Govindnathan, Texas Woman's University*

Though Women's and Gender Studies views itself as an interdisciplinary and global field, there still remains a strong tendency to view research methodology and epistemology through a Western lens. In this paper I question: Why are the voices of the oppressed in the global south discussed scarcely within the field? Through the exploration of independent Indian films as visual narratives, I argue that films from the global south can function as provocative, as new methods of knowledge production, thereby creating a transdisciplinary discourse with the inclusion of artistic artifacts and feminist voices of the global south.

### **Transdisciplinary Bridges: Interfacing WGS and New Materialisms through Anzaldúa Theorizing**

- ◆ *Sara Ishii, Texas Woman's University*

Doctoral research in women's gender studies (WGS) operates as a window that reveals the discipline's valued modes of knowledge production. Recently, scholars examining the output of feminist scholarship argue that WGS research exercise more careful considerations of the study's

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epistemological and methodological foundations. In light of the reflexivity demanded of WGS scholarship this paper explores the question: how can transdisciplinarity improve the transparency of knowledge production and aid in self-reflective efforts? I approach this question by examining my doctoral work that explores the interfaces of WGS and new materialisms through the work of Gloria E. Anzaldúa.

## An Indigenous Approach to Dissertation Research on the Practice of Compassionate Listening Within Talking Circles

- ◆ *Carla Nikol Wilson, Texas Woman's University*

Talking circles originated in the practices of Indigenous peoples. Wolf and Rickard (2003) claim, "The creation of the talking circle has historically been credited to the Woodland Tribes in the Midwest" (p. 39) and emphasize the significance of the circle itself as sacred and representing the interconnectedness of all things. In this paper, I explore the design of a dissertation on the practice of compassionate listening within talking circles using an Indigenous approach. I propose that Atkinson's (2001) principle of deep listening and hearing with more than the ears will allow my research to transcend the disciplining of women's studies research.

## 248. "Beyond the Poems" Creative Writing in Times of Precarity

**9:30 AM-10:45 AM**

Wisconsin Center

101D

### MODERATOR

- ◆ *Jan Bindas-Tenney, University of Arizona*

### PARTICIPANTS

#### Fray: Negotiating Love Between Original & Shadow

- ◆ *Rosa Alcala, University of Texas, El Paso*

Spivak writes, "The task of the translator is to facilitate this love between original and its shadow, a love that permits fraying, holds the agency of the translator and the demands of her imagined or actual audience at bay." In my recent work exploring my mother's life as a Spanish worker, my role as translator is foregrounded and fraught. How do I "facilitate this love," between mother-tongue and English, between mother and daughter, archive and memory, utterance and silence? The work begins in intimacy, where the translator surrenders to the ways in which a text, a life, a relationship unravel.

#### Towards the Shore Line: Parenting and Writing Through the Anthropocene

- ◆ *Susan C. Briante, University of Arizona*

In a recent symposium on sentimentality and contemporary poetry, poet Sarah Vap decries the monitoring and censoring of sentimentality in poems as a means of "belittling certain life experiences and wisdoms...simply by associating them with the term." Briante will read from a lyric essay on parenting through economic precarity and global climate change as well as discuss the ways in which she and other contemporary women writers risk "sentimentality" in exploring intimacy, affect, and eros in their writing.

## You Can't Subscribe to This, You Have to Keep Wanting It

- ◆ *Rachel Levitsky, Pratt Institute*

Levitsky will intersperse her own work-in-progress, called Fix It, a creative fiction/non-fiction/poem and essay about writing, survival, and building structures for the survival of myself and other feminist writers, with the work of the recently deceased poet Akilah Oliver. In combining her work with Olivers, she will call to the vibrancy and instability of living in an ethical world that can only ever be emergent, coming into being...an imagined and material world that is enabled by radical desire.

## 249. Captivity, Precarity, and Solidarity: Tracing Vulnerabilities and Their Resistant Potential

**9:30 AM-10:45 AM**

Wisconsin Center

102A (LCD)

### PARTICIPANTS

#### Precarious Captivity: Captive Solidarities

- ◆ *Heather M. Rakes, DePaul University*

This paper reads Orange is the New Black as contemporary captivity narrative. In early captivity narratives from the seventeenth century, predominantly white women wrote memoirs to renew their faith and morality after experiencing life among "heathens" and witnessing, but subsequently repressing, life under the effects of colonization and enslavement caused by their "home" cultures. In Orange, Piper's "goodness" is her flexibility, a neoliberal mode of subjectivity she engages in the face of her newfound precarity. More than captive of the state, Piper feels captive to her other inmates, and reasserts her superiority through flexible subjectivity.

#### Reclaiming Collective Vulnerability, Transforming Disability Politics

- ◆ *Kennedy Healy, DePaul University*

Tracing the shaming of vulnerability back to colonization and looking at neoliberal notions of individualism, this paper recognizes the ways vulnerability and precarity continue to be tied to ableism. Drawing on the work of disability and feminist thinkers Kim Nielsen, Alison Kafer, and Eli Clare, I grapple with the complexities of being vulnerable and the necessity for vulnerability in healing. Finally, the paper calls for reclaiming a collective vulnerability by people with disabilities, considering the ways moving towards vulnerability could transform disability politics. This requires analysis of relationships between precariousness, interdependence, and disability.

#### Pluralist Feminism and the Limits of Liberal Multiculturalism in Orange is the New Black

- ◆ *Heather M. Rakes, DePaul University*

This paper examines Jenji Kohan's Orange is the New Black through Maria Lugones' concept of pluralist feminism. Upon first glance, it might seem that the show seeks to fulfill Lugones' injunction that we not "think all difference is the same;" however, the racial, class, gender variation, and ability/disability differences among the women actually serve liberal multicultural interests more so than those of radical pluralist feminism. This risks relegating the pluralist work of solidarity with prison populations and prison abolition to the margins beyond the series.

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## 250. Am I Next? Missing and Murdered Indigenous Women

**9:30 AM–10:45 AM**

Wisconsin Center  
102B (LCD)

**MODERATOR**

- ◆ *Stephanie Lumsden, Portland State University*

**PARTICIPANTS**

### ***They Want Our Hearts in the Ground: The Murder of Native Women and the Desires of the Settler State***

- ◆ *Stephanie Lumsden, Portland State University*

Since the onset of invasion and colonization the lives of Native women have always been precariously situated. Rightfully understood as the bearers of Native tradition and the future of Native nations, Native women were and continue to be targeted for sexual assault and murder. However, the death and dying of Native women receives little or no attention outside of Native communities. The purpose of this paper is to argue that the murder of Native women is not indicative of how various economic and social networks have failed them, but rather that their deaths are endemic to the settler state.

### ***We Are Not Throwaways: Community Collaboration in Memorializing Missing and Murdered Native American Women***

- ◆ *Angel Hinzo, University of California, Davis*

The Walking with Our Sisters commemorative art installation consists of over 1700 pairs of moccasin vamps (tops) which represent over 1181 missing or murdered Native American women and girls in Canada. This paper connects the sewing and artistic creation of the exhibit to Indigenous practices. This exhibit challenges settler states to account for the violence that continues to be experienced by Native American women and engages the public to visualize the extent of the violence that has taken place in the last 30 years.

### ***"I Don't Count": Non-Recognized Native Women***

- ◆ *Vanessa Esquivido-Meza, University of California, Davis*

This paper will address non-recognized and non-status Native women in the U.S. and Canada. Indigenous women continue to suffer as a result of Canada's Indian Act of 1876 and The United States House Concurrent Resolution 108 of 1953, which stripped away their Native identity. These women are not a part of Native statistics nor are they a part of white society. I myself am a member of a non-federally recognized tribe; as a visibly Indigenous woman where do I count?

### ***"Please Help Me Find My Daughter.": Engendering Western History and the Study of Genocide and Massacres in Northwest California***

- ◆ *Cutchu Risling Baldy, University of California, Davis*

California's post-invasion history is framed by genocide. During the Gold Rush, while men were often murdered, women were taken and forced into sex slavery or concubinage. Many tribes attempted to circumvent this continued violence through ceremonial and cultural practices, other tribes were driven to wars and retaliation. This paper explores how the continued erasure of missing and murdered Indigenous women from the historical record during the Gold Rush era has contributed to contemporary issues of violence in Native communities and how tribes are participating in the (re)writing and (re)righting of this history through cultural and ceremonial revitalization.

## 251. NO!: The Rape Documentary—10 Years Later

**Sponsored Session**

**9:30 AM–10:45 AM**

Wisconsin Center  
102C (LCD)

Released almost ten years ago, Aishah Shahidah Simmons' NO!: The Rape Documentary remains an essential text for those committed to naming and eradicating the endemic disparities and injustices resulting from rape and sexual assault. As Alice Walker points, "If the Black community in the Americas and in the world would save itself, it must complete the work this film begins." Along these lines, NO! provides viewers with the tools necessary to understand existing theories and politics intended to eradicate sexual violence, as well as to develop radical new forms of transformative resistance to rape.

**MODERATOR**

- ◆ *Tracy Fisher, Scripps College*

**PRESENTERS**

- ◆ *Heidi R. Lewis, Colorado College*
- ◆ *Aishah Shahidah Simmons, AfroLez Productions*
- ◆ *Beverly Guy-Sheftall, Spelman College*
- ◆ *Frances Reanae McNeal, Texas Woman's University*

## 252. Mapping Safe Passage for Gender Non-conforming People: Maps, Apps, and Tools for Gender Inclusive Facilities

**9:30 AM–10:45 AM**

Wisconsin Center  
102D (LCD)

Gender inclusive (GI) restrooms and locker rooms are more than a convenience. They are a safe haven from harassment as well as a biological imperative. Utilizing archived data sets of locations for the production of mapping and the creation of mobile applications is a major leap forward in providing access to existing public facilities while providing an advocacy tool for the generation of new ones. This workshop is an exploration of the existing need for GI public spaces and the potential solutions being developed for people to find them where and when the need arises.

**PRESENTER**

- ◆ *Christopher Henry Hinesley, Rochester Institute of Technology*

## 253. Precarity and Responsibility: (Re)producing Difference in Higher Education

**9:30 AM–10:45 AM**

Wisconsin Center  
102E (LCD)

**MODERATOR**

- ◆ *Nancy Kendall, University of Wisconsin-Madison*

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## PARTICIPANTS

### **The Institutional Management of Student Precarity on Campus**

- ◆ *Matthew Wolfgram, University of Wisconsin*
- ◆ *Nancy Kendall, University of Wisconsin-Madison*

This paper describes three institutional processes deployed to manage resource precarity at one large Wisconsin university campus: (1) normalization represents precarity as a common, unremarkable institutional feature; (2) tokenization represents precarity as an extreme but rare situation; and (3) intensification and triage represents precarity as too extreme for intuitive management and re-directs the person outside the institution. These processes erase the gendered, raced, and classed causes, processes, and consequences of various forms of precarity (such as homelessness) from institutional sight and action. I describe strategies employed by student activists to narrate embodied experiences of precarity and change university policy.

### **Remedial Coursework and Academic Precarity**

- ◆ *Frank Vernon, University of Wisconsin, Madison*

Whereas gender disparities have been documented among college remedial courses—particularly mathematics, where female students are over-represented—there is a limited literature exploring implications for female students' higher education opportunities, including increased expenses and time to graduation. Presenting female remedial mathematics students' navigations of a STEM-dominated higher education campus, where female students are disproportionately enrolled in remedial mathematics at rates much higher than the national average, the author juxtaposes female students' meaning-making with institutional discourses concerning who constitutes a minority group and how disproportionality should be conceptualized and addressed in higher education.

### **The Emotional Labor of Precarity: Preparing Students for Life After College**

- ◆ *Denise Goerisch, University of Wisconsin, Madison*

In order to retain students and prepare them for life after college, university administrators highly encourage academic advisors to carry out gendered constructions of care while advising undergraduates. To do so, advisors perform the gendered practice of emotional labor in which they suppress or express feelings they think will better equip students for the precariousness of post-college life. Advisors take on a maternalistic role in comforting students' anxieties about the future and nurturing students' professional and personal development. This paper seeks to understand the emotional labor of precarity as enacted by advisors and explore students' responses to this gendered practice.

### **How College Students Learn to Live Working Class Lives**

- ◆ *Esther C. Kim, University of Wisconsin, Madison*

While college is presented as the pathway to upward mobility, an increasing proportion of today's college students navigate lives of financial precarity. In the past, college students commonly worked part-time work to cover college costs. Today, with rising college costs and less remunerative and stable labor options post graduation, many low-income, full-time college students work full time, take on loans, live in unstable housing, and are food insecure. This paper describes how minoritized low-income college students navigate college at one UW

access campus by learning to manage a precarious, gendered, raced, and classed student role that mirrors precarious future working-class options.

### **254. Who Am I Without You? Erotic Lives of Older Women in TV, Film, and Literature.**

**9:30 AM–10:45 AM**

Wisconsin Center

103A (LCD)

#### MODERATOR

- ◆ *Corinne Field, University of Virginia*

#### PARTICIPANTS

### **"I Can Feel Every Wrinkle": Aging, Womanhood, and the Disappearing Sexuality of "Transparent"'s Maura Pfefferman**

- ◆ *Melanie Cattrell, Western Carolina University*

"Transparent," an award-winning show that premiered on Amazon in 2014, chronicles 70-year-old Mort/Maura Pfefferman's transition from male to female, the reactions to this identity from her family and friends, and the sexual escapades of the three adult Pfefferman children. Although "Transparent" is clearly able to push the boundaries of television norms, regrettably, Maura—the most controversial Pfefferman—has no sex life or romantic relationships of her own, and is frequently relegated to the background status of a desexualized older woman. Therefore, this groundbreaking show perpetuates the well-worn stereotype that old women are not viable sexual beings.

### **What's So Funny About Women And Age?: Psychoanalysis, Humor, and Catherine Shire's "The Three Weissmanns of Westport"**

- ◆ *Nancy Backes, Cardinal Stritch University*

Although literature is often reluctant to deal with the affective and erotic lives of older women, Catherine Shire's novel, *The Three Weissmanns of Westport*, uses humor to release the "unconscious of age" into the conscious mind in order to explore their desires, loves, and intimacies. In this paper, I will draw on Freud and psychoanalysis to show how Shire's portrayal of 75-year-old Betty, whose husband has left, and of her daughters, one of whom falls for a much younger man, leads to a deeper appreciation of the role of affect and eros in the lives of aging women.

### **Unscripted: Exploring Representations of Unpartnered Older Women's Sexuality**

- ◆ *Beth Montemurro, Penn State University, Abington*

Since dominant sexual scripts on television often depict older women as asexual, cultural images of sexualities in women beyond the age of forty are lacking. Yet, alternate sexual scripts, like those used in "Hot in Cleveland," have recently emerged in which un-partnered older single women are painted as confident and libidinous. In this paper, I look at these scripts to see whether they enhance understandings of women's lifelong eros or mock older women's desire. Through an analysis of the 5th season of "Hot in Cleveland," I explore how single women's sexualities are shown and the implications of these representations.

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## **"Take Off Your Clothes, Old Man": Real Life vs. Filmic Representations of Older Women's Sexuality and Desire**

- ◆ *Pamela Heath Gravagne, University of New Mexico*

Although the diversity of older women's experience makes a generalized account of sex and desire in old age impossible, studies conclude that they remain important to women well into their 90's. In light of these studies, I compare filmic representations of older women's sexuality and desire with first-person accounts of sexual experience in old age. By focusing on the disparities or similarities between representation and experience, I highlight both the ageism that infects many representations and the way more positive images can change how we think about the persistence of desire in, and the expression of sexuality by, older women.

## **255. "My Country Needs Me": Black Women, Structured Invisibilities and the American Mind."**

**9:30 AM–10:45 AM**

Wisconsin Center  
103B (LCD)

MODERATOR

- ◆ *Moya Zakia Bailey, Northeastern University*

PARTICIPANTS

## **"Your Blues Ain't Like Mine": Black Women, PMDD, and Marketing Narratives of Women's Mental Health.**

- ◆ *Whitney A. Peoples, University of Texas, Arlington*

This paper explores the erasure of Black women's experiences with depression from mainstream marketing rhetoric for pharmaceutical treatments of Premenstrual Dysphoric Disorder (PMDD). Examining the marketing campaign for the only oral contraceptive also approved to treat PMDD, YAZ, highlights how post-feminist narratives of whiteness, youth, choice, and freedom effectively obscure Black women's experiences with reproductive healthcare, depression, and PMDD specifically. I argue that obscuring Black experiences of PMDD is absolutely fundamental to representing the disorder as the rightful domain of an economically privileged white womanhood primed to afford and consume the appropriate pharmaceutical intervention and treatment.

## **"All the Female Insane are White": Revisiting Phyllis Chesler's Women and Madness**

- ◆ *Diana Louis, Indiana University*

Phyllis Chesler's Women and Madness was a groundbreaking examination of women's historical experiences with mental illness. It illuminated the role of gender in psychiatric treatment and incarceration. This presentation considers Chesler's discussion of women in asylums with respect to case studies of nineteenth-century black women in Southern asylums. I argue that their incarceration informed not solely by their status as the "female insane," but also their designation as "colored insane." In turn, their differential suffering in the asylum was shaped by dominant gender codes and racialized dispossession.

## **256. Feminist Coalition Building as Resistance: Contesting Academic Precarity**

**9:30 AM–10:45 AM**

Wisconsin Center  
103D (LCD)

Women are disproportionately represented in precarious occupations, and institutions of higher education are no different in this respect. According to recent research, women comprise between 51 and 61 percent of part-time faculty in the U.S. To address the gendered nature of the academic precariat, collaborations and alliances have been formed between national organizations, think tanks, disciplinary interest groups, and local organizers in an attempt to converge research with action. This roundtable is designed as a discussion with representatives from key organizations in the movement as they discuss the latest research and advocacy concerning women and contingent academic employment.

MODERATOR

- ◆ *Marisa Camille Allison, George Mason University*

PRESENTERS

- ◆ *Heidi Hartmann, Institute for Women's Policy Research*
- ◆ *Maria Consuelo Maisto, New Faculty Majority*
- ◆ *Gwendolyn Beetham, Douglass Residential College, Rutgers University*
- ◆ *Keisha Davenport, Cuyahoga Community College*

## **257. Feminist Imbrications: Race, Gender, and Islam**

**9:30 AM–10:45 AM**

Wisconsin Center  
103E (LCD)

MODERATOR

- ◆ *Heather M. Turcotte, The Feminist Wire*

PARTICIPANTS

## **U.S. Media Darlings: Arab Women Activists, Exceptionalism, and the 'Rescue Narrative'**

- ◆ *Ahlam Muhtaseb, California State University, San Bernardino*

The emergence of the heroic resistance of many Arab women activists during the Arab Spring came in defiance of the stereotypical Orientalist representations of these women in Western media. This paper deconstructs some of the dominant discourses of U.S. mainstream media on Arab female activism, linking it to the larger issue of the "universality" of women experiences and feminism.

## **Revising (Palestinian) Feminist Narratives: Gender, Nation, and the Colonial Condition**

- ◆ *Rabab Ibrahim Abdulhadi, San Francisco State University*

Conventional wisdom posits that the masculinist impulse of nationalism views women not only as participants in the multi-faceted struggles of national movements, but most significantly to this project, as reproducers of boundaries of national groups and as symbols of national difference. My research however points to the challenges mounted by Palestinian women activists to this limited and limiting definition of their place in the national movement. I argue that despite the prohibitive reality of colonialism, the fluid authority structure, ambiguous boundaries, and resistance strategies of anti-colonial liberation

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movements provide a hospitable environment for cultures of resistance that undermine hegemonic nationalism.

## Feminists Fight Terror: Race, Sex and Islam

- ◆ *Sunera Thobani, University of British Columbia*

A commitment to gender and sexual egalitarianism is now widely accepted as a unique 'Western' cultural value, in relation to which Islam and Muslims are considered irremediably misogynist. The success of this claim relies on feminist and queer endorsements that further the demonization of Islam and the dehumanization of believing Muslims even as it facilitates the incorporation of feminism—not only the integration of women—into the imperialist realpolitik. My aim in this paper is to study the contemporary engagements of prominent feminist and queer activists (Western and Muslim) with the civilizational mission that is the 'West'.

## 258. Creating and Queering Motherhood

**9:30 AM–10:45 AM**

Wisconsin Center  
201A

### PARTICIPANTS

#### *Single Motherhood in India Via Assisted Reproduction: Negotiations of Science, Kinship, and Feminism*

- ◆ *Anindita Sengupta, The Ohio State University*

In the last few years, India's fertility industry has experienced rapid growth. The existence of new reproductive technologies has opened up new potentials for reproduction, family, and kinship. In this paper, I will discuss the narratives of two single mothers who took the help of ART to have a child in Kolkata, India. Through their narratives I will explore the ways in which these women are creating their own definition of motherhood while negotiating with the local meanings of family which emphasizes compulsory heterosexuality, marriage and parenthood.

#### *Inheriting the 'Power and the Promise': Queer Women of Color and the Reproduction of Race*

- ◆ *Nicole Frances Engel, Minnesota State University, Mankato*

This paper will explore the reproductive choices being made by queer women of color in the US as they resist the logics of both white supremacy and neoliberal "colorblindness" to create families that affirm the value of black and brown lives in the face of disproportionate harm, containment, and death.

## 259. Traumatic Fissures of Blackness: Affective and Erotic Encounters with Anti-Black Violence in the Americas

**9:30 AM–10:45 AM**

Wisconsin Center  
201B

Gendered black subjects in the Americas exist in a state of constant precarity. We are, in many ways, erotic and affective subjects for whom precarity is a pre-condition. For black women and feminized black subjects, the realities of transnational anti-black violence simultaneously hyper-visibility and erase the black female body producing traumatic fissures. Structured as a dialogue between scholars who research these

issues, this roundtable will explore the relationship between violence and desire as constitutive of both the erotic, and affective technologies of blackness transnationally. What are the global logics of anti-blackness and violation in relation to desire and sentience?

### MODERATOR

- ◆ *Dana M. Davis, Queens College*

### PRESENTERS

- ◆ *Aisha Beliso-De Jesus, Harvard University*
- ◆ *Erica Lorraine Williams, Spelman College*
- ◆ *Olivia Perlow, Northeastern Illinois University*
- ◆ *Christen A. Smith, University of Texas, Austin*
- ◆ *Joy James, Williams College*

## 260. Encounters between Native and Women's and Gender Studies.

**9:30 AM–10:45 AM**

Wisconsin Center  
201C

This roundtable creates a space for conversation about the often-tense encounters between Native Studies and Women's and Gender Studies. Non-native scholars may encounter Native figures, histories, or criticism in their work, but wrestle with how to engage Native studies without replicating distorted notions of Native women, genders, and histories. Native Feminist scholars often tire of whitemainstream feminist assumptions that Native Feminist politics fit neatly as a subset of feminist thought, which is a refusal to think through how settler-colonialism shapes contemporary Native experience. The participants include three Native scholars, two non-Native scholars, and discussion with all who attend.

### MODERATOR

- ◆ *Ashley Glassburn Falzetti, Eastern Michigan University*

### PRESENTERS

- ◆ *Qwo-Li Driskill, Oregon State University*
- ◆ *Stina Soderling, Rutgers University*
- ◆ *Elizabeth Curran, Eastern Michigan University*
- ◆ *Petra Kuppers, University of Michigan*

## 261. Critical Science Literacy: Feminist, Queer, Trans\*, and Intersex Interventions

**9:30 AM–10:45 AM**

Wisconsin Center  
201D

### MODERATOR

- ◆ *David Rubin, University of South Florida*

### PARTICIPANTS

#### *Dreams of a Dyke Science*

- ◆ *Angela Willey, University of Massachusetts, Amherst*

Drawing on archives of lesbian science activism, pedagogies of critical science literacy, and debates about possibilities for feminist science, this essay articulates a project of knowing bodies grounded in genealogies of radical critique: of the normal, of science, and of the idea that what exists is all there is. Building on decades of queer feminist engagements with science, it sketches the contours of an as-yet-unrealized collective vision of an epistemologically and methodologically promiscuous approach

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to knowing that is reflexive, curious, and borne out of awareness of the stakes of reducing bodies to "nature" or "culture."

## Precarity, Evidence, and the Demand for Protection

- ◆ *Cyd Cipolla, New York University*

Using the lens of queer feminist critical science studies, this essay examines the way vulnerable populations mobilize around scientific and forensic evidence in the search for protection from sexual violence. Centered on Know your IX and End the Backlog, two recent campaigns that rely on and reinforce statistics about serial rapists in strategically different ways, this essay questions who is allowed to use science to demand justice, what kind of evidence counts as worth knowing, and at what cost this knowledge is enacted.

## *Neuroimaging Trans\*: A Call for a Trans\* Critical Science Studies*

- ◆ *Kristina Gupta, Wake Forest University*

This paper analyzes the neuroimaging studies that have been conducted with trans\* individuals from 2010 to the present. Many of these studies remain wedded to essentialist conceptions of sex, gender, and sexuality while a few recent studies disrupt both mind/body dualism and sex/gender essentialism. I argue that the existence of these studies points to a the need for the development of a trans\* queer feminist critical science studies.

## Rethinking 'Disorders of Sex Development': Intersex, Biomedicine, and Social Justice

- ◆ *David Rubin, University of South Florida*

This paper critically analyzes the debate over the Western biomedical establishment's effort to replace the term intersex—an umbrella category for individuals born with atypical sex characteristics—with the taxonomy of "disorders of sex development" (DSD). Examining intersex activist critiques of DSD nomenclature, I situate the DSD debates in the context of contemporary processes of neoliberal restructuring and biopolitical practices of bodily regulation. I argue that the concept of critical science literacy can help us to understand both the medicalization of atypical bodies and intersex activist resistances to medicalization.

## 262. The Transformational Work of the Erotic: Resistance, Solidarity and Community Building

9:30 AM-10:45 AM

Wisconsin Center

202A

MODERATOR

- ◆ *Margaret Crosby, Alverno College*

PARTICIPANTS

### *Prana in Poetry: The Erotic as Life Force*

- ◆ *Becky Thompson, Simmons College*

In this talk, I discuss challenges of writing about the erotic in political poetry drawing upon the Justonics Sequence ("justonics" a made up word from "justice" and "ebonics"), a manuscript of my poems that offers words derived from converting proper nouns into verbs, as in, he marxed the communist manifesto, she davis's a vision of liberation, she lorde's us to inspire excellence. Drawing on the crucial work of Audre Lorde and Jacqui Alexander on the import of the erotic,

I examine the work of meditation and yoga in the creative process and as a way to heal our communities.

## *Yoga and the Power of the Erotic*

- ◆ *Diane Harriford, Vassar College*

Audre Lorde's commentary concerning the precariousness of Black women's lives is even more important today as we come to realize that Black lives seem to matter less and less. At the same time, she urged us to harness the "the power of the erotic" to resist.

I will focus on how yoga's focus on the inner voice, the union of the self with the highest self, helps Black women heal our bodies and spirits which allows us to embrace of "the power of the erotic" to help make our freedom dreams real.

## *Bodies on the Page: Uses of the Erotic in Caribbean Narratives*

- ◆ *Leah Strobel, University of Wisconsin, Sheboygan*

Writing the erotic within Caribbean narratives can be a way of creating what I term a desiring logic, which has the quality of constant movement that counters the desire required to sustain capitalism. Current Caribbean fictions tend to reimagine the national through subaltern spaces, creating collectivities that are not based upon fixed identities, but upon shared resilience. Through the writing of embodied practices such as dance, sexual expressions, and drag performances, authors such as Larry La Fountain-Stokes, Mayra Santos-Febres, and Rita Indiana Hernández present the erotic as a resource available for the very survival of their characters.

## *Politics of 'Subaltern' Dance Forms in the Knowledge-Building Process*

- ◆ *Soulit Chacko, Loyola University, Chicago*

The popular view that Indian classical dances are elements of Hindu religion presupposes the existence of a symbolic code by which dancers (mostly women) narrate a 'story' to the audience (Rowe, 2008). Framing the body as an object of specific cultural context fails to see the body as a narrative of complex issues and messy histories of patriarchy, colonialism, and religious fundamentalism (Chatterjee, 2004; Butler, 2004, 2009). Using my dance training and performances by other dancers, this paper argues that classical dances are also complex and creative forms by which 'knowledge is constructed and presented' (Haraway, 1988; Orenstein, 1998).

## 263. Trans/National Imaginaries: Panics, Distortions, and Dispossessions

9:30 AM-10:45 AM

Wisconsin Center

202B

MODERATOR

- ◆ *Sara McKinnon, University of Wisconsin, Madison*

PARTICIPANTS

### *Imaginaries of Immigration*

- ◆ *Eithne Luibheid, University of Arizona*

In mainstream media, the immigration process is imagined as a straight line leading to a desirable endpoint (assimilation, citizenship). Drawing on queer of color theories, this talk explores how that imaginary naturalizes the dispossession

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of millions of migrants for whom legal status is not available; is implicated in government programs for transforming legal immigrants into subjects who experience differential forms of racialized, engendered, sexualized, and economic precarity; and affirms citizenship as a status in which everyone should invest, even while nation-states increasingly divest in everyone but the most privileged. Can alternative imaginaries challenge the ongoing production of these effects?

## **Panic-Inflected Imaginaries: A Focus on the Rhetorical Force & Function of the Non-Image**

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

Radical desires for border securitization have produced/been produced by panic-inflected imaginaries. This presentation begins with the state-constructed fiction of a beheading terrorist in the Arizona desert and moves to other such fictions including the transgender-, the mother-, and the baby-terrorist. Such imaginaries are predicated on a non/image, which moves beyond the visual. The non/image is considered here for its function as an informational and affective argument for new technologies and regulatory techniques of what and who must be feared, contained, deported, or otherwise dis/appeared.

## **Sex, Drugs, and Violence: Imagining Mexico in US Political-Economic Rhetoric**

- ◆ *Sara McKinnon, University of Wisconsin, Madison*

Since the mid-2000s US discourse about Mexico has consolidated around widely circulating images of the country's narco-economy and of their migrating population's desire for northern penetration of United States. This presentation considers the function of this distorting rhetoric of Mexico as only-always racked with violence, and violence that is often sexualized. Examining US popular discourse alongside congressional hearings since the 1970s I trace the development and contemporary intensification of this dirty and dangerous imaginary. I conclude by considering who and what these contemporary imaginings of the Mexico might work to dispossess.

## **264. Precarious Value? Reflections on the PhD in Gender, Women's, and Feminist Studies**

### **Sponsored Session**

**9:30 AM–10:45 AM**

**Wisconsin Center**

**202C**

Sponsored by the Gender, Women's, and Feminist Studies PhD Interest Group, this roundtable explores the following questions: How has the GWFS PhD affected field development? The NWSA? What is the value of the PhD in and beyond the academy? What is at stake in growing GWFS PhD programs in austere times? What is the added value of a GWFS PhD over those outside the field but that focus on women, gender, and/or sexuality? What is the role of Certificates or Concentrations in GWFS? How do we remain open and interdisciplinary as GWFS develops clearly defined methodologies, theories, and pedagogies?

### **MODERATORS**

- ◆ *Laura Briggs, University of Massachusetts, Amherst*
- ◆ *Melissa Autumn White, Hobart and William Smith Colleges*

### **PRESENTERS**

- ◆ *Carrie N. Baker, Smith College*
- ◆ *Maria Bevacqua, Minnesota State University*
- ◆ *Patti L. Duncan, Oregon State University*
- ◆ *Lisa Diedrich, Stony Brook University*
- ◆ *Vivian M. May, Syracuse University*
- ◆ *Allison Kimmich, National Women's Studies Association*
- ◆ *Kimberly A. Williams, Mount Royal University*

## **265. From Words to Transnational Action: The Precarity of Gender Violence**

**9:30 AM–10:45 AM**

**Wisconsin Center**

**202D**

### **MODERATOR**

- ◆ *Linda Olson, Castleton State College*

### **PARTICIPANTS**

#### ***Sex Scene and Sex Seen: Rape Discourse in India***

- ◆ *Sanjukta Ghosh, Castleton State College*

Since the December 2012 Delhi gang rape and death of a student, much attention has been given to institutions that maintain a culture of sexual terrorism. This paper examines rape laws in India and representations of sexual violence found in Bollywood films. Using Judith Butler's notion of precarity as a "politically-induced condition," it explores how State and non-State actors maximize the vulnerability of certain populations to gendered violence. It discusses four themes: the construction of Indian womanhood, the phallocentrism of the definition of sexual assault, the expectations of the judicial system, and the re-calibration of gender relations in the country.

#### ***Women's Experiences Negotiating Street Harassment as Everyday Violence***

- ◆ *Melinda Mills, Castleton State College*

Increasing attention to street harassment focuses on how women respond to men strangers in public spaces. In my research on street harassment, I conducted 20 interviews with women who shared the various strategies they employed during the street harassment they faced from men. I borrow from Audre Lorde to consider the ways that silence can potentially, if only partially, protect women from verbally assaultive men who harass women in public. I advance the notion that street harassment is a form of violence. This violence both reveals and conceals itself in the discourses of silence about and during street harassment.

#### ***"These Two Young Men that Had Such Promising Futures": Media Representation of Sexual Violence in the U.S.***

- ◆ *Linda Olson, Castleton State College*

When we apply a binary notion of gender to frame heterosexuality this works "as cultural scaffolding for rape" (Gavey, 2005), meaning the discourse of sex and gender set up the "preconditions for rape" (Gavey, 2005). Media discourse of sexual violence against women supports this claim because the passive voice is used and violence is often de-gendered as well. This tends to divert attention from the actions of perpetrator and transfer it to the victim. This representation is confounded by race, class, and gender, influencing who we see and don't see as victims and perpetrators.

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## 266. Crafting Identity, Risking Vulnerability, and Claiming Space in the Fashion Blogosphere

9:30 AM–10:45 AM

Wisconsin Center  
202E

Our roundtable centers on fashion blogs written by cisgendered and trans\* women, considering the potential which these online venues have to open up new sites for dispossessed women to speak about their experiences, as well as the innate vulnerability which comes with being an embodied woman on the Internet. Our roundtable will raise questions about how women of color, self-defined fat women, queer women, working-class women, and women involved in alternative fashion communities use their self-created blogs as venues through which to claim a public voice in a mainstream fashion culture that consistently marginalizes and demeans them.

### MODERATOR

- ◆ *Eileen Boris, University of California, Santa Barbara*

### PRESENTERS

- ◆ *Crystal Boson, Independent Scholar*
- ◆ *Gina Giotta, California State University, Northridge*
- ◆ *Holly Kent, University of Illinois, Springfield*
- ◆ *Katie Manthey, Salem College*
- ◆ *Gigi McNamara, Marietta College*
- ◆ *Kathy Nguyen, Texas Woman's University*

## 267. Through a Glass, Darkly: Narrative Distortions of Precarity

9:30 AM–10:45 AM

Wisconsin Center  
203A

### MODERATOR

- ◆ *Troy Kozma, University of Wisconsin, Barron County*

### PARTICIPANTS

#### *Amy Dunne Wrong: Entelechialization of the Accuser Killjoy in ‘Gone Girl’*

- ◆ *Nichole Kathryn Kathol, University of Wisconsin, Barron County*

In this paper Amy Dunne, the female antagonist from *Gone Girl*, fulfills the entelechial trajectory of the accuser killjoy: a figure who takes the shape of the perfect villain for those calling into question the validity of claims of sexual violence against women in the U.S. and placing the blame exclusively on the accuser/victim. Employing Kenneth Burke's idea of entelechy and Sara Ahmed's concept of the feminist killjoy this essay uses *Gone Girl* as a "perfectly rotten" case study for exploring the typology of the accuser killjoy.

## Precarious Positions: Integrity Privilege and Being Seen

- ◆ *Melissa Kozma, University of Wisconsin, Stevens Point*

This paper claims that the common conception of integrity is distorted—it excludes those in precarious social positions. Having integrity, or rather being seen as having integrity, is a privilege for those who already enjoy privilege. The following questions will be explored: are there some persons who cannot

be seen as the sort capable of having integrity at all? Is it possible, or even desirable, for those with integrity privilege to confer some of it upon those in precarious positions? And finally, is there a way for precarious persons to gain integrity on their own?

## The ‘Bully’ Narrative: How Creating Precarity Becomes Child’s Play

- ◆ *Jeanine Weekes Schroer, University of Minnesota, Duluth*

The notion "bully" functions as a narrative that disfigures precarity. Its distorting purpose is revealed through consideration of two oppositional uses of the term: "Bully" amplifies supposed trespasses against traditional beneficiaries of systems of power when those who would speak truth to power are called bullies. It is also minimizes the violence those with privilege perpetrate against members of stigmatized groups in and out of schools. An interdisciplinary and intersectional critique of the "bully" discourse ultimately reveals the need for language that will expose the precarity of both certain victims and certain alleged perpetrators of "bullying".

## 268. The Limitations of “Rights” in Emergent LGBTQ Activism

9:30 AM–10:45 AM

Wisconsin Center  
203B

### MODERATOR

- ◆ *Carla A. Pfeffer, University of South Carolina*

### PARTICIPANTS

#### *The Blindfolds of Lady Justice: CeCe McDonald and the Disposability of Black Transgender Lives*

- ◆ *Mia Fischer, University of Minnesota*

This paper engages with the story of CeCe McDonald, a transgender woman of color who was charged with second-degree murder for killing her attacker during a racist and transphobic assault in Minneapolis in 2011. I argue that the media's framing of McDonald's gender-nonconformity as deceptive and threatening, as well as the state's eagerness to prosecute McDonald for murder illustrates how both the media and the state reinforce white supremacist discourses of the justice system's alleged color and gender blindness. I thereby interrogate what this alleged impartiality says about the disposability of both people of color and transgender lives.

## Transforming Title VII: Compelling Judicial Contemplation of ‘Sex’ in Transgender Employment Discrimination

- ◆ *Laura Jane Collins, Virginia Tech*

This paper demonstrates that because transgender plaintiffs find themselves in the precarious position of having no explicit protection under federal employment law and thus, have had to fashion arguments for why Title VII sex discrimination is applicable in their cases, courts have been compelled to re-envision "sex" not as an individual identity marker but as a social category and classification system. I argue that legislative inaction and the precarious situation of transgender plaintiffs has led to courts undertaking more nuanced considerations of sex and gender and that these considerations may have positive implications for both transgender and cisgender persons.

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## Where are the Radical Teachers?: Neoliberal Education Reform and Social Movement Unionism

♦ *Erin Hagen, Sarah Lawrence College*

This paper analyzes the history of teacher and teachers' union resistance to neoliberal education reforms in the U.S., contrasting the potency of issue-based campaigns with instances of social movement unionism. It both examines women at the forefront of anti-neoliberal education policy activism, and highlights the significance of teaching as a feminized profession, considering the consequences that the devaluation of feminized skill sets and the gendering of wages have had with regard to teachers' exclusion from federal education reform.

## 269. Troubling Masculinities: Precarious De/Formations of Manhood

9:30 AM–10:45 AM

Wisconsin Center  
203C

### MODERATOR

♦ *Emek Ergun, Keene State College*

### PARTICIPANTS

#### *Hegemonic Masculinity and Precarious Representations in U.S. News Coverage of the “Honor Killing” of Almaleki*

♦ *Autumn Reed, University of Maryland, Baltimore County*

This paper examines the U.S. news coverage of the 2009 “honor killing” of Noor Almaleki as a site of constructing stigmatizing discourses about Muslim, Middle Eastern, and South Asian men. Using critical discourse analysis in combination with Judith Butler’s work on mourning and grief and R.W. Connell’s theory of hegemonic masculinity, the paper demonstrates how the news coverage of the case represented the masculinities of these men as inferior to U.S. hegemonic norms of masculinity. In doing so, the paper reveals how media discourses intensify the precarity of already marginalized men while solidifying the hegemonic masculinity regime of the U.S.

#### *De-masculinizing Funerals, Reclaiming Lives: Women Defying Precarity in Turkey*

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

This paper discusses the funerals of femicide victims and Kurdish women guerillas killed by the Turkish state as sites of resistance against and intervention into normative masculinization. As cases of femicide have been rising in recent years in Turkey, women have been going against the grain by claiming the bodies of murdered women and carrying their coffins as a way to protest the normalized public perceptions of violence against women. In a country where women’s “vulnerability” and “insecurity” are deadly, women are defying the precarity of their lives by reclaiming the funeral site despite the normative male-exclusivity of the event.

#### *“Manology”: The Construction of Black Masculinity in Relationship Advice Literature*

♦ *Emerald L. Christopher-Byrd, Georgetown University*

Relationship advice authors such as Steve Harvey, Rev. Run, and Tyrese Gibson, focus on providing “guidance” to women by encouraging them to change their behavior in

order to obtain or maintain a relationship. While encouraging black women to understand men, relationship advice literature demonstrates how gender, race, and sexuality intersect to construct black masculinities. This paper interrogates the precarity of black masculinity shaped in relationship advice discourse and explores the deeply embedded patriarchal system in the black community that continues to be perpetuated by black men while black women are encouraged to learn it, navigate it, and accept it.

## 270. Politics, Power, Resistance: Campus Sexual Assault

9:30 AM–10:45 AM

Wisconsin Center  
203E

### MODERATOR

♦ *Amanda Stewart, University of Illinois, Chicago*

### PARTICIPANTS

#### *Rape on Campus and the Politics of Surveillance*

♦ *Shadid Siliman, Indiana University*

While forms of sexual violence have long been acknowledged as technologies of surveillance, what is often left unconsidered are the ways in which our remedies also operate as technologies of surveillance. Critically examining the qualitative survey responses of a college population on the issue of sexual violence, in addition to considering policy implementations on several campuses in response to Title IX investigations, this presentation demonstrates how campaigns aiming to end sexual violence in higher education actually contribute to the culture of surveillance in which sexual violence plays a role.

#### *The Hunting Ground: Inspiration for Change?*

♦ *Carney Maley, University of Massachusetts, Boston*

This paper will analyze the reactions to Kirby Dick’s latest documentary *The Hunting Ground* scheduled for release on February 27, 2015. Like Dick’s previous documentary, *The Invisible War*, *The Hunting Ground* addresses the problem of sexual assault and the hypocrisy of institutions whose rhetoric of freedom and equality fail to reflect the experiences of the women who participate in them. Dick shifts his focus from the military to college campuses. This paper will explore the responses to the film from university administrators, faculty, and students. Will this film inspire further activism from the anti-rape movement? Or will it draw backlash?

## 271. Precarious Bodies in Liminal Spaces: Feminist Re-imagining of Debt, Labor, and Resistance

9:30 AM–10:45 AM

Hilton Milwaukee  
MacArthur

### MODERATOR

♦ *Mary Margaret Fonow, Arizona State University*

### PARTICIPANTS

#### *53 Million Lives at Stake: The International Labour Organization, Gender, and Precarious Work*

♦ *Debjani Chakravarty, Utah Valley University*

The purpose of this paper is to understand the expansion of precarious work and to examine the role of the International

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Labour Organization (ILO) in facilitating transnational forms of women's activism for economic rights. Neoliberal global restructuring has increased gender divisions with the feminization of both the international workforce and of poverty. In this paper, we argue that domestic work is essentially precarious and gendered that exists in the grey area between the binaries of self/other, inside/outside, and public/private as well as within a shadow economy whose exploitative potential can be mitigated by specialized strategies and a multi-pronged approach.

## Saving Afghan Women?

- ◆ *Sally Kitch, Arizona State University*

The desire to save Afghan women from their own misogynistic, "primitive" culture has been historically used to justify political manipulation and war in Afghanistan. The concept of precarity provides a different lens through which to view both that sentiment and the complex influences on Afghan women's tortured history and current status.

In this paper I draw from my recently-published feminist geopolitical analysis based on a decade of work with Afghan women leaders. I analyze the precarious, structured status of Afghan women, offering a framework for thinking about what Western nations (and feminists) implicated in their precarity owe to these women.

## Debt and the Dispossession of the Self

- ◆ *M. Clark Sugata, School of Social Transformation*

Traditional framings of dispossession typically center on the loss of physical property. However, alternative understandings of dispossession take into consideration the fracturing of community and self-identity. For example, psychic dispossession not only ruptures one's conception of the self, but it also ruptures one's temporal equilibrium as individuals experience the present in relation to an increasingly constrained future. Looking into the life experiences of employees and borrowers within the alternative banking industry reveals how the accumulation of debt serves to dispossess individuals of much more than physical property, and how the female body is targeted to sustain these systems of debt.

## 272. International Task Force Business Meeting

**9:30 AM–10:45 AM**

Hilton Milwaukee

Miller

## 273. Higher Education as a Location of Gender-Based Precarity

**9:30 AM–10:45 AM**

Hilton Milwaukee

Mitchell

**MODERATOR**

- ◆ *Susan Marine, Merrimack College*

## PARTICIPANTS

### **Gender-Inclusive Practices in Campus Women's and Gender Centers: Benefits, Challenges, and Future Prospects**

- ◆ *Susan Marine, Merrimack College*

Women's and gender centers have provided a home for feminist activism, education, and empowerment on the college campus since the 1970s (Davie, 2002; Marine, 2011). Recently, some women's and gender centers have undertaken practices of expanding their missions and programming to include cisgender men and trans\* people of all genders. This exploratory study sought to document these practices and to give voice to the challenges and benefits that centers derive from including those who do not identify as women in their work. What these changes portend for the future of women's centers work will be explored.

### **Institutionalized Marginality: The Future(s) of Women/Gender Studies Programs in the United States**

- ◆ *Andres Castro Samayo, University of Pennsylvania*

What are the futures of Women/Gender Studies academic programs in US colleges and universities? By focusing on institutional case studies, this paper interrogates the inextricable genealogies between new managerialism and neoliberal imperatives (Ahmed, 2012; Ferguson, 2012) within higher education governance and the insistent marginal status of W/GS programs in education. Although bachelor's in W/GS programs account for less than 1% of all degrees conferred in the US (NCES, 2013), this paper argues that W/GS programs ensure the viability and prosperity of postsecondary education's civic mission in fostering civically engaged citizens.

### **Compulsory Heterogenderism: A Phenomenological Approach**

- ◆ *Z. Nicolazzo, Northern Illinois University*

Using data from an 18-month critical ethnography alongside trans\* collegians, this paper highlights the phenomenon of compulsory heterogenderism. This term is a neologism to explain how trans\* collegians' gender identities and sexualities were consistently understood in and through each other. As a result, participants' gender identities were erased or otherwise rendered invisible. Given participants' reliance on their physical college environment to further their educational goals, the pervasiveness of compulsory heterogenderism highlights the precarity of trans\* students' ability to remain resilient and be successful—however they personally defined success—in higher education contexts.

### **Fitting in and Freaking Out: Women's Studies Conferences as Sites of Precarious (Un)belonging**

- ◆ *Emily Frascatore Henderson, University College London*

Women's Studies conferences are important sites for the formation of networks, careers, and academic identities; they are also sites in which the institutional processes of higher education are reproduced and contested. This paper, which draws on interviews and autoethnographic materials from a study of three national Women's Studies conferences (NWSA, US; FWSA, UK; IAWS, India), focuses on discourses of (un)belonging at these conferences. Gender-based precarity in this

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paper is conceptualised as the negotiation of the conference site by delegates whose gender identity is bound up in their institutional and personal relationship with the field of Women's and Gender Studies.

## 274. Affective Labors of Precarity, Precarities of Transnational Feminist Scholarship

9:30 AM–10:45 AM

Hilton Milwaukee  
Oak

MODERATOR

- ◆ Sandra Soto, University of Arizona

PARTICIPANTS

### *Trans Precarity and Transnational Reproductive Labor*

- ◆ Aren Aizura, University of Minnesota

Recently, trans women of color have become visible in left politics as the unacknowledged leaders of LGBTQ movements, but also as the precarious and vulnerable subject par excellence. Rather than politically empowering trans women of color, these representations often render them as irrevocably other, unknowable except through helplessness and abjection. Reading such moments through transnational feminist theories of reproductive labor, I argue that precarity and vulnerability are forms of biopolitical production: they must be deployed by trans immigrant subjects in order to function entrepreneurially and flexibly within shifting global migration economies and human rights discourses about diversity.

### *Feeling Labor: Divining Precarity in Turkey*

- ◆ Zeynep Kurtulus Korkman, University of Arizona

Women, youth, and LGBTQ individuals are seeking their fortunes in divination as neoliberalization renders their futures ever more precarious. I explore affect, labor, and precarity in the increasingly digitalized and transnationalized divination economy in Turkey. Synthesizing feminist and critical scholarships on emotional and affective labors, I conceptualize divination as a feeling labor that produces an affective intersubjective space for the incitement, experience, and articulation of emotions that accompany precarity. I argue that commodified fortunetelling provides a medium of divining, inhabiting, and enduring precarity for gender and sexual minorities, but only at the expense of further precariatization of these very groups.

### *Making Test Subjects: Globalized Clinical Labor and Affect in the Case of Transvaginal Mesh*

- ◆ Ariel Ducey, University of Calgary

Through examination of how women around the world became test subjects for the expanded use of synthetic mesh in transvaginal repair surgeries, this paper puts in dialogue feminist scholarship on women's reproductive and embodied labor with literatures on affect and the economic valuation of bodily capacities. The affective dimensions of transvaginal mesh have implications for transnational feminism, particularly that the largely-unregulated market for medical devices runs on surface knowledge, rather than on surveillance or big data, and reconfigures notions of research, treatment and consent in ways that do not map neatly onto divisions between the global north and global south.

## Is Nursing Affective Labor?: Nurses' Resistances to Precariatization in Turkey

- ◆ Aysecan-Terzioglu, Koç University

Nursing is popularly described as affective labor linked to "female instincts" of "altruistic angels" and undervalued in Turkey, despite the nurses' efforts to establish their work as a highly specialized and reputable profession. Based on interviews with nurses and observations in private and public hospitals in Istanbul, I explore how nurses draw upon feminism to counter the devaluing of their work as feminized affective labor and the precariatization of their job. I also investigate how the nurses benefit from transnational perspective, acquired through their global educational and professional experiences, in comparing their social status with the nurses' in other countries.

## 275. Graduate Student Caucus Business Meeting

9:30 AM–10:45 AM

Hilton Milwaukee  
Pabst

## 276. Disability Studies Interest Group Business Meeting

9:30 AM–10:45 AM

Hilton Milwaukee  
Walker

## 277. Living Precariously: Narratives of Race, Vulnerability, and Borders

9:30 AM–10:45 AM

Hilton Milwaukee  
Wright A

MODERATOR

- ◆ Barbara Simerka, Queens College

PARTICIPANTS

### *The Precariousness of Precarity: Anzaldua on Border Politics*

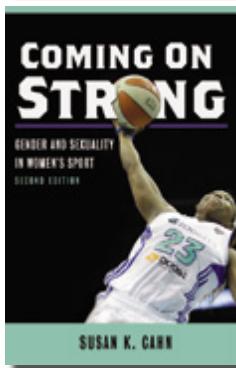
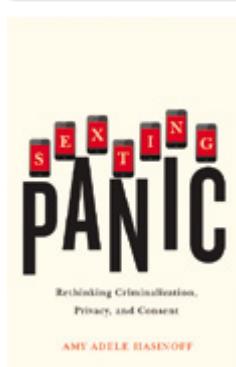
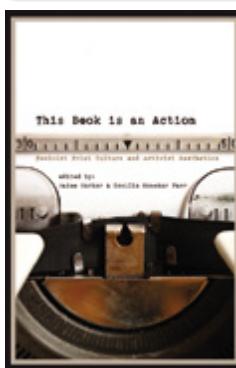
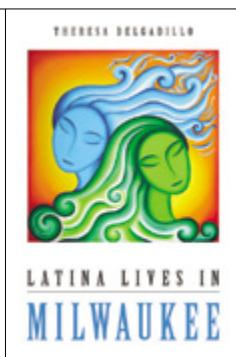
- ◆ Alyson Cole, City University of New York, Queens College

Feminists have long debated how to politicize precarity without associating certain psyches and bodies with victimhood and powerlessness, allowing oppression to overshadow future liberation, or conceiving of relations of domination and subjection as static. This paper revisits Gloria Anzaldua's theorizing of geographic, national, gendered, sexual, and linguistic divides that create and sustain precarity for some by marking and quarantining them as the Other. I analyze her depiction of those situated in these "vague and undetermined places" as well as her conceptualization of the motion, movement, and assemblage ("todas las partes de nosotros valen") generated from this liminal political space.

### *Temporal Borders and Precarity in "Kindred"*

- ◆ Barbara Simerka, Queens College

In the time travel novel Kindred, Octavia Butler contrasts the specific yet related forms of affective and embodied precarity of a black woman in 1976 and the slave who was



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Theresa DELGADILLO

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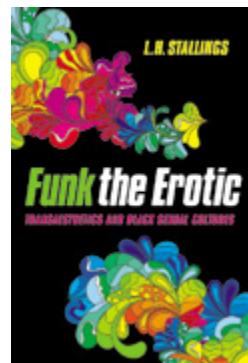
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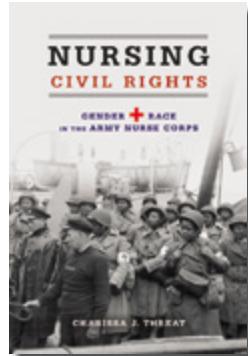
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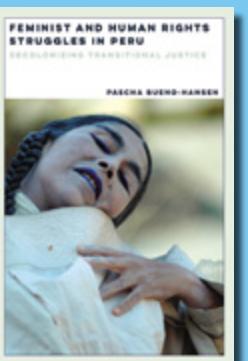


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# Saturday, November 14

her direct ancestress. Magic realist narrative strategies allow the protagonist to inhabit an atemporal space encompassing both plantation and bicentennial California; her body literally serves as the border conjoining disparate eras. Under the most extreme form of institutionalized precarity, master, slave, and descendant alike confront "the ambivalence between the relational difference and the possibilities of what is in common in difference" (Lorey).

## 278. Race, Literature, and Identity Politics

**9:30 AM-10:45 AM**

Hilton Milwaukee  
Wright B

MODERATOR

- ◆ Courtney Jarrett, Ball State University

PARTICIPANTS

### *Passing Attachments: Identity and Love Objects in Nella Larsen's Passing*

- ◆ Rachel Jane Carroll, University of Wisconsin, Madison

In Nella Larsen's *Passing* (1929), Larsen's ekphrastic practices highlight affective attachments to racial difference giving the novel its precarious edge. Tenderness, eros, nostalgia, and love draw racial signifiers through the sieve of the visual and aesthetic. This paper argues that we must account for the ways that "positive" affective attachments collate racial, gender, and sexual "difference" as aesthetic objects. This reading of *Passing* will explore how "loving" racial difference informs the igneous precarity of living within white supremacy. These aesthetic and affective relations produce opportunities of resistant loving even as "love" facilitates racist living.

### *South Asian Diasporic Fiction: Project of Empire and Consolidation of the American Nation-State*

- ◆ Roksana Badruddoja, Manhattan College

In this paper, I review four popular award-winning literary fictions: Samina Ali's *Madras on Rainy Days* (2004), Chitra Banerjee Divakaruni's *Arranged Marriage* (1995), Tanuja Desai Hidier's *Born Confused* (2002), and Jhumpa Lahiri's *The Namesake* (2003). I use these fictions as sites of possible ruptures in lived experiences of second-generation South Asian-Americans.

### *Continuity and Interdependence: Jane Addams's Writerly Modernist Ethnography*

- ◆ Claire Marie Class, Washington University, St. Louis

Jane Addams, founder of the Hull-House settlement in Chicago, begins several books by asking readers to excuse their existence. Skeptical of academic sociology, Addams struggled to determine research methods that were useful and honored partiality. I argue that anxiety about responsible feminist methods drove Addams to develop a writerly modernist ethnography, one that emphasizes interdependency and careful interpretation via a medley of descriptive, survey, and mapping techniques. Far from eschewing writing, writing became the method through which Addams held together and actualized complex ideas and paid heed to the voices and vulnerability of immigrant women in the Nineteenth Ward.

## 279. 'To Live Freely in the Territory of their Own Bodies': Reproductive Justice and Complexity in the Margins

**9:30 AM-10:45 AM**

Hilton Milwaukee  
Wright C

MODERATOR

- ◆ Erika Derkas, New Mexico Highlands University

PARTICIPANTS

### *Population Control in Occupied Palestine: At the Nexus of State-Sponsored Violence and the Fight for Reproductive Justice*

- ◆ Erika Derkas, New Mexico Highlands University

The reproductive justice framework sheds light on the notion that state sponsored population control tactics that target certain communities through the social engineering of women's bodies are racist, colonialist, and gendered. This paper considers the ways that the Palestinian female body becomes the raw material for managing the politics of life and nationhood through the infrastructure of occupation. With the intention to control, regulate, and eliminate entire groups, the Israeli Occupation represents not only an assault on Palestinians in general but an assault on Palestinian women's bodily integrity as their access to safe reproductive care and decision-making is undermined.

### *Race and Sexual Violence*

- ◆ Sessyon Crawford, New Mexico Highlands University

This study examines how race complicates the experience of sexual violence for black women. Since the unveiling of the No! documentary more attention was paid to violence towards women of color, however, a relatively paltry amount of inquiry among feminist sociologists exists. I examine testimonies by survivors to bring to the center an aspect of black women's lives that remains marginalized. Initial work has already revealed a silenced experience of sexual violence representing a collective silence that persists in the black community. The research offers a site where racist, classist, and misogynistic myths are contested and reconciliation may be engendered.

### *Black Women and Breastfeeding*

- ◆ Lauren Harris, New Mexico Highlands University

Despite statistics that breastfeeding rates remain low among black mothers, many black women do breastfeed their children. This paper explores institutional factors that continue to undermine the wellbeing of women of color, their babies, and their communities. The legacy of slavery which halted breastfeeding early on to increase fertility and wet nursing for the master's children coupled with other systemic factors contributes to lower breastfeeding rates for black women today. Programs like WIC and public hospitals, and limited access to jobs where maternity leave is granted or where private space to pump can be negotiated are recipes for reproductive injustice.

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## 280. The University of Michigan's Women's Studies Ph.D. Turns Twenty: Perspectives on Institutionalization and Precarity

11:00 AM-12:15 PM

Wisconsin Center  
101A (LCD)

2014/15 marks the 20th anniversary of the first graduate students admitted to the women's studies joint Ph.D. programs at the University of Michigan (English, Psychology, and History). This roundtable engages with Institutions/Containments and the overall conference theme of "Precarity" to reflect on the founding, institutionalization, and implementation of the joint Women's Studies Ph.D. Given the many threats facing women's studies programs, graduate students, professors, and alumni reflect on the precarity and strength of women's studies at Michigan during the founding of the program as well as in their current institutional locations.

**MODERATOR**

- ◆ *Jocelyn Fenton Stitt, University of Michigan*

**PRESENTERS**

- ◆ *Valerie Traub, University of Michigan*
- ◆ *Breanne Fahs, Arizona State University*
- ◆ *Kathi Miner, Texas A&M University*
- ◆ *Erika Gasser, University of Cincinnati*
- ◆ *Verónica Caridad Rabelo, University of Michigan*
- ◆ *Petra Kuppers, University of Michigan*

## 281. Visualizing Black Girls in Popular Culture: The Rise of BeyHive Feminism

11:00 AM-12:15 PM

Wisconsin Center  
101B (LCD)

**MODERATOR**

- ◆ *Venus Evans-Winters, Illinois State University*

**PARTICIPANTS**

### Dancing Dolls: Mississippi's Hip Hop Feminists

- ◆ *Tiffani J. Smith, Claremont Graduate University*

Fierce, passionate, motivated, and determined are just a few characteristics that describe Mississippi's Hip-Hop majorette troupe, the Dancing Dolls. The Dancing Dolls and their Coach, Ms. D, utilize the aesthetics of Hip Hop and other cultural expressions to redefine and expand Black girlhood representation. This paper provides a critical Black feminist content analysis of the Dancing Dolls and Ms. D's use of cultural artistic expression to combat institutions of oppression in Mississippi and other social contexts.

### OMG! Look at Her Butt: The Role of Consumption on Twitter/Instagram in Nicki Minaj's Feminism

- ◆ *Aria S. Halliday, Purdue University*

This paper is a response to social media's ability to reproduce through retweets and reposts the miseries inflicted upon Black girls and women (i.e. #bringbackourgirls, #freeMarissaAlexander). Focusing on memes appropriating Nicki Minaj's "Anaconda" cover, sometimes without even the use of her face, this paper engages popular culture at the intersections of discourses on

black women's bodies, feminism, sexuality, control, and resistance. Utilizing Ruth Nicole Brown's feminist vision of Black girlhood and Pierre Bourdieu's "symbolic violence", this paper explores how social media acts as a site of reproduction and consumption, pleasure and misery for Black girls in the U.S.

## 282. Whither the Teaching Evaluation? Critiques and Proposals for Ethical Teaching Standards

11:00 AM-12:15 PM

Wisconsin Center  
101C

High-brow popular media seems to have received the message that college teaching evaluations are biased, unfair, and often counter-productive. Evaluations are particularly predisposed to be critical of women, people of color, and non-normative authority figures—the subjects of and for women's and gender studies. To date, there has been no collective call among university professionals to push for alternatives to these flawed metrics. This panel proposes just such a dialogue, arguing that precisely due to its commitment to social justice and gender and racial diversity, WGS is the appropriate place from which to advance the conversation.

**MODERATOR**

- ◆ *Brenda R. Weber, Indiana University*

**PRESENTERS**

- ◆ *Melinda Quinn Brennan, Indiana University*
- ◆ *Shahin Kachwala, Indiana University, Bloomington*
- ◆ *Lessie Jo Frazier, Indiana University*
- ◆ *Kathryn Thompson, Indiana University*
- ◆ *Jennifer Lynn Jones, Indiana University*

## 283. Addressing Privilege: Precarity within Masculinities Research

**Sponsored Session**

11:00 AM-12:15 PM

Wisconsin Center  
101D

**PARTICIPANTS**

### Neoliberal Precarity and Transnational White Male Victimhood Narratives

- ◆ *Christina Owens, Miami University*

Drawing on ethnographic fieldwork in Nagoya, Japan, this paper examines how white U.S. migrant men teaching English abroad have reacted to increasingly precarious employment conditions, including outsourced and contingent hiring schemes that negatively effect salaries, job stability, and access to health benefits. I argue that the rights rhetoric inspired by these economic conditions (deployed in labor unions and beyond) demonstrate the transnational mobility of the "white male victim" discourses that have been common within reverse-racism, feminist backlash, and anti-affirmative action debates in the United States.

### From 'Victim' to 'Hero': Collective Identity and Masculinity in the Intactivist Movement

- ◆ *Amanda Kennedy, Stony Brook University*

The early 1980s saw the emergence of a men's movement against male circumcision, often called Intactivism. Over the

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past 40+ years, the movement has grown in membership and international scope. This paper traces one particular element of the movement—the collective identity shared by its members. I trace an implicit tension in individual members' identities; they are simultaneously victims and heroes. This tension, and their ability to resolve it through a collective "hero" identity, has important implications for masculinities studies, and for understanding the broader Men's Rights Movement. The hero identity provides a phallic recuperation of an otherwise precarious masculinity.

## Dangerous Bodies: Blackness, Fatness and the Masculinity Dividend

◆ *Marta Usiekiewicz, University of Warsaw*

Contemporary obesity epidemic discourse galvanizes racism and classism under the veil of "care," and is used to further stigmatize mostly poor people of color. I want to examine the intersection of fatness, race and masculinity to show how in the case of black male bodies fatness is criminalized and used to legitimize excessive violence inflicted on those bodies, as shown in the deaths of Eric Garner and Michel Brown. I will discuss the oftentimes conflicting projections attached to fat black male bodies to analyze the mechanism that enable not just the criminalization of race and poverty, but also of fatness.

## 284. Feminism and Archives: Negotiating Precarity

**11:00 AM-12:15 PM**

Wisconsin Center

102A (LCD)

MODERATOR

◆ *Kelly Wooten, Duke University*

PARTICIPANTS

### Inspiration in the Archive: Suffrage Poets, Affect, and Activism

◆ *Maggie Rehm, University of Idaho*

Although activists often find themselves on the brink of burnout, strategies from the past can sustain feminist activism today, and archives can offer both inspiration and perspective. This paper examines suffrage poetry as a record not only of the activism itself, but also of the affective work required in order to sustain it. These poems provide a window into the emotional lives of women who dedicated their time to working for the nineteenth amendment; not only did suffragists inspire and support one another, I argue, but the preservation of their poetry also facilitates a sense of solidarity across the waves.

### An Anthology's Archive: 'This Bridge Called My Back'

◆ *Meredith Benjamin, City University of New York*

This Bridge Called My Back: Writings by Radical Women of Color is often positioned as a turning point for U.S. feminism. Rather than reading This Bridge as a singular intervention into feminism's trajectory however, an engagement with the anthology's archives allows us to read it as a series of resonances and relationships that stretch back before its publication and forward, as it circulates and produces affective responses. The files of the anthology's publisher, Persephone Press, reveal dimensions beyond the published book—from the affective labor involved in its development and editing to its transformation into staged performances.

## Danger in the Pleasure of the Image: The Feminist Sex Wars and Visual Discourse

◆ *Margaret Alice Galvan, City University of New York*

At the 1982 Barnard Conference on Sexuality, commonly understood as the launch point for the Feminist Sex Wars, certain speakers were protested but not kept from speaking while the heavily visual conference Diary was censored. Through archival research at Barnard and the Lesbian Herstory Archives, this paper analyzes the conference and the censored Diary and asks why a visual mode of feminism is more precarious than textual discourse and how this precarity is echoed in the archive itself. How can the visual—especially when representing sexuality—invite in eros, and how does this affect impact our readings of these images?

## # Take Back The Archive

◆ *Lisa Goff, University of Virginia*

This paper documents the creation of a digital archive on the history of sexual violence at the University of Virginia. Inspired by the incredulous responses to an article in Rolling Stone, the archive records, curates, and contextualizes the shifting discourse around rape and sexual assault at the University. The project incorporates decades of feminist scholarship on the relationship between power and representation, particularly research on designing digital archives that advocate for survivors of violence. It constitutes a site of feminist knowledge production, contentious of the ways digital representation of records and narratives influence, and are influenced by, affect and eros.

## 285. Between Precarity and "Progress": Informalization, Finance and Gendered Projects of Neoliberalism in the Global South

**11:00 AM-12:15 PM**

Wisconsin Center

102B (LCD)

Neoliberal restructuring has heightened the already insecure nature of informal sector work in the global south. Policies aimed at addressing these insecurities, however, reproduce gender, sexuality, class, ethnic, and religious stereotypes in ways that often exacerbate precarity, even as they promise modernization and progress. This panel brings together scholars who are investigating different dimensions of distortion/dispossession/resistance in this context. Through case studies that address a range of informal sector experiences and policy initiatives, we explore the manner in which people are caught between the promise of neoliberal discourses of progress and navigating the tenuous material challenges of their everyday lives.

MODERATOR

◆ *Drucilla Barker, University of South Carolina*

PRESENTERS

◆ *Suzanne Bergeron, University of Michigan, Dearborn*  
 ◆ *Sanjukta Mukherjee, DePaul University*  
 ◆ *Sonalini Sapra, Saint Mary's College, Notre Dame*

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## 286. AMC: Transformation Now! Toward a Post-Oppositional Politics of Change

11:00 AM-12:15 PM

Wisconsin Center  
102C (LCD)

Drawing on women-of-colors and indigenous theories, TRANSFORMATION NOW! explores the theoretical, pedagogical, and intersectional implications of positing interconnectivity as a framework for identity formation, knowledge production, coalition-building, and social change. The book includes several recurring themes: (1) the significant, potentially transformational contributions women-of-colors theorizing can make to mainstream scholarship and cultural issues; (2) the importance of enacting nonoppositional theories and tactics which learn from but do not become trapped by oppositional critique; (3) the development of context-specific relational methodologies enabling us to forge complex differential commonalities; and (4) the creation of transformational identity politics that deeply acknowledge, yet simultaneously move through, existing social categories, thus offering a vital alternative to conventional identity politics, mainstream feminist theories, and conventional critical race studies. TRANSFORMATION NOW! develops nonoppositional theories and relational methods that insist on a politics of hope yet thoroughly acknowledge the existing social disparities and systemic injustices.

### AUTHOR

- ◆ *AnaLouise Keating, Texas Woman's University*  
AnaLouise Keating is Professor of Women's Studies and Director of the Doctoral Program in Women's Studies at Texas Woman's University, where she teaches courses on feminist, womanist, & indigenous epistemologies; Gloria Anzaldúa; womanist spiritual activism; speculative realisms; and Women's and Gender Studies as an academic (trans)discipline. Her work focuses on U.S. women of color theories, multicultural literature and pedagogy, transformation studies, and Gloria Anzaldúa. She is the author, editor, or co-editor of ten books, including *Transformation Now! Toward a Post-Oppositional Politics of Change*; *Teaching Transformation: Transcultural Classroom Dialogues*; *The Gloria Anzaldúa Reader*; and *this bridge we call home: radical visions for transformation*. She is also edits *New Visions in Womanism, Feminism, & Indigeneity*, a new book series at University of Illinois Press.

### CRITICS

- ◆ *Suzanne Bost, Loyola University*
- ◆ *Aime Carillo Rowe, California State University, Northridge*
- ◆ *Teresa Delgadillo, Ohio State University*
- ◆ *Layli Maparyan, Wellesley College*

## 287. Activism, Performance, and Radical Education

11:00 AM-12:15 PM

Wisconsin Center  
102D (LCD)

### MODERATOR

- ◆ *Ariella Rotramel, Connecticut College*

### PARTICIPANTS

## A Legacy of Art and Activism: The Kitchen-Table Politics of Dr. Margaret Burroughs

- ◆ *Mary Ann Cain, Indiana University, Purdue University Fort Wayne*

This presentation examines how precarities against which artist-teacher-activist Dr. Margaret Burroughs successfully deployed art and activism still threaten to destroy the legacy of racial pride and history she worked so tirelessly to create. By understanding Burroughs' anti-racist efforts, we can better grasp the available means to counter these ongoing injustices.

## Finding Sanctuary: The Politics of Precarity for Recently-Released Prisoners

- ◆ *Elizabeth R. Canfield, Virginia Commonwealth University*

This presentation is about "Sanctuary," a "free school" project in Richmond, Virginia that is staffed by former prisoners and activists and was started through a writing workshop that I teach in the Richmond City Jail. This talk examines how people in jails/prisons are part of a pipeline of precarity and state-imposed vulnerability and what one group of people decided to do about it. Sanctuary offers a possibility for self-determination and community empowerment in a time of crisis.

## Hawai'i's Women's Prison: The Role of the Kailua Prison Writing Project and the Prison Monologues as Expressive Pu'uonua

- ◆ *Leanne Trapedo Sims, University of Hawaii-Manoa*

My ethnographically based research focuses on the role of creative writing and performance at Women's Correctional Community Centre (WCCC) on Oahu. Love Letters explores the correspondence between the women in the Performance Monologues and the students at Kapolei High School. The women in the Performance Monologues who are "disappeared" mothers to their biological children are surrogate/performative mothers for the teenagers, whose letters are odes of longing to parents disappeared from their lives. As the teenagers are witnesses to the inmates' transformation, the inmates in turn become witnesses to the teens' transformation via the epistolary.

## 288. "Good Enough" Mothering and Reproductive Politics in Precarious Times

11:00 AM-12:15 PM

Wisconsin Center  
102E (LCD)

### MODERATOR

- ◆ *Eileen Boris, University of California, Santa Barbara*

### PARTICIPANTS

## Motivational Abortion Bans: Race, Nation, and Genocide

- ◆ *Jennifer Denbow, California Polytechnic State University*

Legislatures in the United States have recently begun considering bills that would ban abortion based on the race of the fetus. Proponents of these laws claim that such abortions are a form of genocide and often present abortion as a form of slavery. This paper argues that, even as they purport to protect black women, these laws have important resonances

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with the 1990s myth of the welfare queen. In addition, although supporters of the bans disavow eugenics, the bans paradoxically draw on and reproduce the notions of national purity and civilization that undergirded eugenic policies in the 20th Century.

## **Queering Teenage Pregnancy Prevention: Temporality and Happiness Rhetoric in the Milwaukee Campaign 2006–2015**

- ◆ *Laura Christine Tanner, University of California, Santa Barbara*

I analyze the function of temporality and happiness rhetoric in teen pregnancy prevention public service announcements distributed in Milwaukee. The PSAs circulate an affective economy of shame, disgust and delegitimation, and mobilize racialized, classed, and sexualized controlling images of teenage mothers. These images operate within phallicized whiteness to position teenage mothers as willfully out of time (outside of heteronormative chronobiological time) and pointless (failing to point toward happy futures). Such representational distortions lead to material dispossession as they stabilize systems of marginalization (poverty, racism, heteronormativity) that make promises of teenage mothers' unhappiness fulfill their own wish.

## **Birth Announcement: Black Women for Wages for Housework and the Right to Have Children**

- ◆ *Leigh Dodson, University of California, Santa Barbara*

In the 1970s in Italy, the United Kingdom, Canada, and the United States, feminists organized the International Wages for Housework Campaign to demand the revaluation of women's unpaid reproductive labor. On April 24, 1976 in Brooklyn, a group of Black women created a "birth announcement" celebrating the formation of their own autonomous collective with the International—Black Women for Wages for Housework. This paper examines archival material, including letters, publications, news clippings, and speeches, to analyze the transformative tactics of resistance, both discursive and material, enacted by this autonomous collective in their efforts to revalue the work of mothering.

## **Baby Safe Haven Campaigns and Saving Newborns from 'Unworthy' Mothers**

- ◆ *Laury Oaks, University of California, Santa Barbara*

Feminist anthropologists Scheper-Hughes and Sargent state that in the late 1990s, policymakers considered "alternatives for dealing with a projected increase in child abandonment in the United States resulting from the dismantling of child welfare supports" (1998, p. 20). Advocates of "baby safe haven laws" created a socially and legally acceptable outlet to address what was represented as a "dumpster babies" problem. This paper analyzes the age, race, class, and citizenship contexts of dispossessed pregnant women's lives to argue that safe haven law campaigns pressure them to anonymously and permanently relinquish their motherhood status as a way to demonstrate maternal responsibility.

## **289. Vulnerability, Human Rights, and Political Asylum**

**11:00 AM–12:15 PM**

Wisconsin Center  
103A (LCD)

MODERATOR

- ◆ *Wendy S. Hesford, The Ohio State University*

## PARTICIPANTS

### **Transnational Circuits of Accountability and Precarity: Ugandan LBTI Activists' Responses to Anti-Homosexuality Legislation**

- ◆ *Katie Oliviero, Dickinson College*

Feminist investigations into the interlocking relationships between systematic disadvantage and opportunity prompt inquiry into how individuals and institutions are accountable to persistent power inequalities—and complicit within them. This paper explores how frameworks of vulnerability and precarity may help generate transnational forms of accountability for the gendered and sexual effects of colonial legacies. It explores how Ugandan LGBTI activists a) respond to claims from US evangelicals and Ugandan MPs that homosexuality is a western colonial import and b) complicate UN and Euro-American innocence narratives that condemn the legislation on the grounds that it represents a form of third world barbarity.

### **The Uncomfortable Meeting Grounds of Different Vulnerabilities: Disability and the Political Asylum Process**

- ◆ *Amy E. Shuman, The Ohio State University*

Political asylum applicants with disabilities face historical-institutional obstacles as well as the typical barriers confronting any asylum applicant who must demonstrate credibility and conformity to the legal categories of asylum. Historically and institutionally, the remedy to disability-based persecution and discrimination has been to provide cure or rehabilitation rather than to accord people with disabilities the means to participate inclusively in civil society. Exclusion, in the form of containment, imprisonment, and torture. This paper will interrogate the embedded relationships between precarity, dependence, and remedy.

### **Queering Vulnerability: Re-conceptualizing the Erotic in Queer Refugee Performance**

- ◆ *Rachel Lewis, George Mason University*

This paper examines the work of U.S.-based visual artist and queer immigrant rights activist, Monica Enríquez in order to explore how queer refugee performances grapple with the question of what it means to be a desiring sexual subject—to make oneself vulnerable to the other—amidst the quotidian reality of state violence. As I argue, by reframing queer migrant vulnerability in terms of the erotic—or the body's proximity to both pleasure and pain—Enríquez's work challenges us to think about what it might mean to claim something other than sexual autonomy as an alternative to state-sanctioned forms of violence.

## **290. Affective Networks, Political Organizing & Embodiment Online**

**11:00 AM–12:15 PM**

Wisconsin Center  
103B (LCD)

This roundtable draws on a diversity of research to demonstrate the ways social media opens up new possibilities for political mobilization and activist interventions: digital embodiment within US-based #BlackTwitter; India's social media-driven protest "Kiss of Love" as a challenge to growing conservative moral ethos; uses of "vernacular images" by

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Dominican Facebook users; and the language used by sex workers in online spaces to minimize risk of interpersonal and state violence. We question how the ambivalent ethics of digital protest movements challenge or uphold neoliberal logics that are invested in affective relationships within virtual worlds?

## MODERATOR

- ◆ *Eesha Pandit, Independent Scholar*

## PRESENTERS

- ◆ *Roxana Galusca, University of Michigan*
- ◆ *Rachel Afi Quinn, University of Houston*
- ◆ *Darshana Sreedhar Mini, University of Southern California*
- ◆ *Pritha Prasad, The Ohio State University*
- ◆ *Jessica D. Moorman, University of Michigan*

## 291. Gendered Production of Privilege and Vulnerability in the Context of Neoliberalism

**11:00 AM–12:15 PM**

Wisconsin Center  
103C (LCD)

## MODERATOR

- ◆ *Amy Bhatt, University of Maryland, Baltimore County*

## PARTICIPANTS

### *Mexico's Disappeared and the Political Economy of Precarity: Lessons for our Neoliberal Times*

- ◆ *Melissa W. Wright, Penn State University*

Protests against the September 26 massacre of students in Iguala, Mexico demand their return, ALIVE. This demand remains, despite the news of their deaths. It is a movement that echoes decades of protest across the continent for the return of "the disappeared," those kidnapped by corrupt regimes. In Mexico, such protests have woven together with those against feminicidio (the killing of women with impunity) and against the juvencidio (the killing of youth with impunity) during U.S.-funded drug war. Such struggles link transnational justice movements to the transnational flows of global capital, which seeks ever-expanding supplies of precarious labor.

### *Geographies of Social Vulnerability and Precarious Labor in el Nuevo South*

- ◆ *Lise K. Nelson, Pennsylvania State University*

Neoliberal globalization has driven the displacement of workers in Mexico and their recruitment into so-called "new destination" communities across the United States. Research in the U.S. South has drawn attention to how these labor flows articulate with regional racial formations and social histories to produce unique patterns of (precarious) economic integration and social-civic exclusion. This paper draws on ethnographic data to explore the frictions between production and social reproduction in el Nuevo South, with particular attention to how class, race, gender, and illegality (as a form of neoliberal governmentality) shape these dynamics.

### *A Position of Righteousness: Masculinist Protection, Vulnerability, and Exploitation in US Egg Donation*

- ◆ *Erin Heidt-Forsythe, Pennsylvania State University*

Political debates about compensation in egg donation transactions has created a dialogue about 'precarity' in the US, demonstrating how deliberative discourse of vulnerability and

exploitation are used in new ways to surveil, control, and deny political efficacy to the feminized labor force of egg donors. Using Iris Marion Young's concept of the logic of masculinist protection, I analyze US state-level legislative deliberation to curtail compensated egg donation. I argue that legislators co-opt feminist rhetoric of gender, vulnerability, and exploitation to extend political structures of masculinist protection over feminized, and often politically weakened, egg donors in the US.

## **Precarity in the Context of Breast Cancer Genomics**

- ◆ *Michelle McGowan, University of Pennsylvania*

Because breast cancer is increasingly recognized as a chronic disease, US-based clinicians now promote tumor sequencing, which promises to tailor cancer patients' treatments based on the genomic profiles of their tumors. However, genomic profiling and therapy for breast cancer patients may prolong life without potential for cure, wielding "cruel optimism" (Berlant, 2011). Yet, the precarity of a "slow death" from breast cancer may be privileged, as most patients still cannot access genomic testing, targeted therapeutics, or clinical trials, thus hastening death for women of limited means or insurance who seek treatment far from elite institutions providing genetically-driven breast cancer care.

## 292. Queer Research Methods: Producing Knowledge With and Against Distortions

**11:00 AM–12:15 PM**

Wisconsin Center  
103D (LCD)

## MODERATOR

- ◆ *Dylan McCarthy Blackston, University of Arizona*

## PARTICIPANTS

### *Queer Methods for Researching Empire*

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

In my paper, I explore the question: How might queer scholars unravel the distortions of imperialist ideology? Taking Emma Pérez's lead from her article "Queering the Borderlands: The Challenges of Excavating the Invisible and the Unheard" (2003), I show how the question "For whom and by whom has sexuality been defined [in colonial contexts]?" can inform methods of data collection and interpretation by outlining my scholarship about European and U.S. imperialism in Haiti.

### *The Archives as the Emerging Knowledge of the Self*

- ◆ *Jamie A. Lee, University of Arizona*

In this presentation, I draw on Foucault's work on Parrhesia to engage the archives as a space of multimodal truth-telling that challenges the traditional understanding of archives as "authorized evidence." Utilizing archival theorists, I trace shifting archival paradigms from modern to postmodern and, I argue, into posthuman to reveal the spaces of teché touboi (the art of living) that can be considered lived, temporary truths. Through a queer, somatechnical lens, I analyze oral histories from the Arizona Queer Archives to demonstrate the neoliberal strata that undergird storytelling techniques as embodied practices of "speaking truthfully" within the politics of respectability.

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## *Sensing the Precarious Queer: Bodies, Abilities, and the Haunted Pleasures of Disoriented Gaming in “Gone Home”*

- ◆ *Londie T. Martin, University of Arkansas, Little Rock*

Drawing on queerness, spatiality, and new media embodiments, I argue for the painful pleasures of sensate engagement—a spatialized queer-feminist research method—for recognizing the potentially and precariously transformative understandings of bodies made possible in digital games like *Gone Home*. As queer research play, sensate engagement responds to the affordances of new media texts and offers new ways to recognize difference. I offer sensate engagement as a multi-sensory tool for sensing discarded or unremembered bodies, abilities, and literacies—spatialized omissions that require intersectional considerations of ability, whiteness, and spatiality in the gameplay of *Gone Home*.

## **293. Producing Precarity: Science, Technology and the Politics of Vulnerable Lives**

**11:00 AM–12:15 PM**

**Wisconsin Center  
103E (LCD)**

**MODERATOR**

- ◆ *Banu Subramaniam, University of Massachusetts, Amherst*

**PARTICIPANTS**

### *Precarious Time: The ‘False Hope’ of Egg-Banking Technology*

- ◆ *Rajani Bhatia, University at Albany*

Recently, egg freezing and banking has been aggressively marketed to young, healthy women as a way to preserve fertility. Although the American Society of Reproductive Medicine warns against giving women “false hope” (ASRM & SART, 41), ads pitch the method as a means to secure a future with family and reduce anxieties about the precariousness of time. While all young women may feel increased reproductive vulnerability in the context of such messaging, only women with potential upward mobility can afford the IVF trajectory. Hidden costs include IVF failure and an implicit reinforcement that some women’s fertility is not worth preserving.

### *Precarious Authority: White Scientific Masculinity and the Anthrax Scare*

- ◆ *Gwen D’Arcangelis, Cal Poly Pomona*

How do structures of hegemony maintain their authority? In this talk I problematize the authority of “white scientific masculinity,” and its reproduction during moments of crises. The 2001 anthrax mailings not only set in motion a bioterrorism panic. The FBI search for the perpetrator, which implicated the white male scientist figure and the biodefense institutions he stewards, simultaneously generated and shored up anxiety about “white scientific masculinity” as a nationalist symbol of protection against bioterrorism. I examine how the FBI and news media reinstated the authoritative status of white scientific masculinity through their construction of criminal profiles of the perpetrator.

## *Precarious Truths: Listening to Women’s Voices in the Fracking Debates*

- ◆ *Kristen Abatsis McHenry, University of Massachusetts, Dartmouth*

When does power listen to truth? How are women’s experiences and testimony of the harmful effects of fracking met with uncertainty, silence, and contempt. Using qualitative interviews I explore how truths about fracking are generated by objective science but also by women. Yet, individual testimony is not considered legitimate evidence of harm and therefore women “complaining” of health problems related to fracking are repeatedly dismissed and silenced by the mainstream scientific community, government agencies, and energy corporations. I examine women’s experiences of fracking and discuss the gendered fear tactics used to silence women and the “truth” they speak about fracking.

## **Precarious Belonging: ‘Un’documenting Citizenship in a Multispecies World**

- ◆ *Banu Subramaniam, University of Massachusetts, Amherst*

In Summer 2014, a political frenzy emerged about “unaccompanied minors” crossing the U.S. border from Mexico. The chants of “Deport! Deport!” were premised on these children carrying deadly diseases and rendering “Americans” especially the young and the elderly precarious and “vulnerable.” In contrast, one year later, undocumented students used the “monarch butterfly” to symbolize the necessity of migration and mobility for biological survival in the contemporary world. This paper uses these two cases to explore how citizenship is “documented” for different species of biological life, and offer us a roadmap to rethinking citizenship in a multispecies and globalizing world.

## **294. Disciplining Motherhood: Affect, Embodiment, and Policy**

**11:00 AM–12:15 PM**

**Wisconsin Center  
201A**

**MODERATOR**

- ◆ *Keitha-Gail Martin-Kerr, University of Minnesota*

**PARTICIPANTS**

### *In the Name of Happiness: The Precarity of Marriage in the South Asian Diaspora*

- ◆ *Angelee Singh, University of Wisconsin, Milwaukee*

Based on the results of a qualitative study of South Asian female migrants to the U.S., this paper explores and complicates diasporic notions of happiness, love, and marriage. This paper examines how female migrants as vulnerable parents frame wanting happiness for their children as a driving force in choices they made during their precarious lives in the U.S. This paper aims to juxtapose notions of happiness and love found in theory/fiction alongside recounted experiences of migrants in order to discuss how affect and Eros can be methods of social control and regulation in the conflicting diasporic and generational context.

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## The Destabilization of Citizenship through Policy Narratives Surrounding Modern Motherhood

- ◆ Kimberly A. Saks McManaway, Wayne State University/  
University of Michigan-Flint

In the face of a persistent gender gap, studies of politics often neglect the importance of the politics of motherhood based in a neoliberalistic ideal of womanhood. Aside from the choice to become a mother, the choice in method of infant feeding is often the most divisive topic in this arena both popularly and in policy. This paper looks at the policy narratives that inherently destabilize the political capital of women by creating distinct political implications for individual choices in a way that deepens existing oppressions and codifies them politically without the benefit of full representation.

## “We Are All Very Anxious”: Mothers’ Responsibility to Alleviate the Bad Feelings Emerging from Precarity

- ◆ Amanda Danielle Watson, University of Ottawa

In April 2014, the Institute for Precarious Consciousness with the CrimethInc. Ex-Workers’ Collective produced a zine called “We are all very anxious,” which argued that the dominant reactive affect of contemporary capitalism is anxiety. As feminist theorists of affect have illuminated (Cvetkovich, 2012; Ahmed, 2010; Berlant, 2011), public feelings are unequally distributed by race, gender, disability, and class. This paper examines how maternal bodies in precarious circumstances are newly disciplined toward an affective burden—redolent of the “happiness duty” (Ahmed, 2010) and well-worn literature on the “second shift” (Hochschild, 1989)—to cope with the inherited burdens of global capitalism (see Vosko, 2011).

## 295. Creating Women’s and Gender Studies Publics: Containments within and Seepages Beyond the Field-Imaginary

11:00 AM–12:15 PM

Wisconsin Center  
201B

Although WGS’s “field-imaginary” often takes its own “abjection [from] the public political sphere as evidence of [its] political value” (Wiegman, *Object Lessons*), this roundtable nevertheless seeks to locate a diverse set of projects that momentarily exceed, delicately sidestep, or ever-so-slightly seep out of the disciplinary boundaries of political abjection. We seek, in other words, to create WGS publics. Topics include: WGS textbooks and programs that don’t focus on feminism, feminist engagements with genetic explanations of human differences, defying “gender equality perspectives” in teaching about sex work advocacy, and funding WGS work through appeals to evangelical/conservative audiences.

MODERATOR

- ◆ Courtney Patterson, Northwestern University

PRESENTERS

- ◆ Catherine Orr, Beloit College
- ◆ Ann Braithwaite, University of Prince Edward Island
- ◆ Karlyn Crowley, St. Norbert College
- ◆ Annalee Lepp, University of Victoria
- ◆ Alison Piepmeier, College of Charleston
- ◆ Christopher Korey, College of Charleston

## 296. The University, the State, and the Borders of Power

11:00 AM–12:15 PM

Wisconsin Center  
201C

Much of the most significant work of the current university often takes place at its borders. Three scholars from an urban public university in Texas, an anthropologist, historian, a literary comparatist and 2 scholars from Wisconsin and Washington share experiences of challenging containments of universities, prisons, and women’s studies programs. In what ways does the state contain the university? In what ways can the university be a site of precarity? What similarities might be found in the policing of state borders and the borders of the university? Does women’s studies continue to occupy a liminal zone within the academic imaginary?

MODERATOR

- ◆ Shreerekha Subramanian, University of Houston, Clear Lake

PRESENTERS

- ◆ Christine Marie Kovic, University of Houston, Clear Lake
- ◆ Angela Marie Howard, University of Houston, Clear Lake
- ◆ Shreerekha Subramanian, University of Houston, Clear Lake
- ◆ Alka Kurian, University of Washington, Bothell
- ◆ Frances M. Kavenik, University of Wisconsin, Parkside

## 297. Regulatory Violences and Vulnerable Mobilities: Transgender Subjects in Circulation

11:00 AM–12:15 PM

Wisconsin Center  
202A

MODERATOR

- ◆ Ashley Teodorsen, University of California, Davis

PARTICIPANTS

*Bloom’s “Normal” (2002) and Tarttelin’s “Golden Boy” (2013): Reading Gender Fluidity Written Across Time and Text*

- ◆ Barbara LeSavoy, The College at Brockport

Textual inscription of identity has evolved to mirror knowledge shifts in trans-feminist studies (Stryker, 2006; Serano, 2013). Teaching Tarttelin’s, (2013) “Golden Boy” a fictionalized novel on intersex identity, quickly dates Bloom’s (2002), “Normal: Transsexual CEOs, Cross-dressing Cops, and Hermaphrodites with Attitude,” a non-fiction study of trans, cross-dressing, and intersex identities. Using Berlant’s (2011) flourishing, theorized under the subtheme Debility/Vulnerability, this paper charts progression in trans-feminist studies, examining ways writing gender precarity across a decade of fiction and nonfiction transforms a debility framework of trans-tolerance into a capacity model of trans-agency in WGST teaching and learning praxis.

## Queer Precarity: The Public Vulnerabilities and Unsettled Passages of Transgender Liminality

- ◆ Amy Ray Stewart, Southern Illinois University, Carbondale

Caught in the psychical and existential vulnerabilities of appearing in the world is the transgender body, whose queer movements through space and time reveal a liminality fraught with debility. Tracing the precarious thresholds through which the transgender body appears in the world, I demonstrate how

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the interstices between private and public life are experienced as unsettled passages of appearing through which the political erupts out of the existential. My analysis of such thresholds, which centralizes transgender narratives of navigating public restrooms, is meant to transform our social, political, and ethical recognition of the vulnerabilities that shape transgender experiences of precarity.

## **Rest, Room, Resistance: Transgender and Disabled Bodies in the Public Toilet**

♦ *Max Thornton, Drew University*

The accessible restroom is the primary public space of visible overlap between the social regulation of transgender and disabled bodies: a unisex single stall where the disabled body is ungendered and the transgender body is disabled. Yet it is also potentially a place of refuge for these bodies when they are made unsafe or unwelcome in non-accessible, gendered toilets. The accessible toilet can be both a breathing space and a rallying point for those trans and disabled bodies whose right to exist in public is socially and legally contested.

## **Transgender in a Time of Tourism: Cosmopolitan Transfemininity in Itaewon**

♦ *Ruby Kim, Washington State University*

This paper argues the need to critique and dismantle the neoliberalism of U.S. military hegemony in Seoul, South Korea. It intends to theorize the biopolitical production of lesbian, gay, and transgender bodies in Itaewon, also known as "Homo Hill," a district of Seoul. It intends to theorize queer and transgender subjectivities as counterpublics to the military presence of the U.S. Army Garrison Yongsan as well as Camp Kim, located adjacent to the garrison. Using queer theory this paper explores the role of sexual citizenship, tourism, and queer Asian mobility and modernity within a homonational discourse.

## **298. Women & Religion: Beyond Hierarchy, Inequality, and Oppression**

**11:00 AM-12:15 PM**

Wisconsin Center  
202B

### MODERATOR

♦ *Gohar Siddiqui, University of Wisconsin, Platteville*

### PARTICIPANTS

## **Gendered Dimensions of Pentecostalism in Sub-Saharan Africa**

♦ *Mary Jo Neitz, University of Missouri*

The growth of Pentecostalism in the global south was big news at the end of the 20th Century. Part of that growth was fueled by resources that flowed from North American organizations. Yet the doctrine that God speaks directly to persons provides an openness to individual interpretation and the possibility of antinomianism. Such possibilities disrupt top down authority and shape Pentecostal churches to fit with local needs. Women and men start and make use of new Pentecostal churches to support their desires and demands in a contested cultural landscape. This paper explores some of the gendered dimensions of global Pentecostalism.

## **The Centrality of the Female in Tao-Te-Ching of Taoism**

♦ *Mary Lenzi, University of Wisconsin, Platteville*

Feminist analyses of religion, religious language, imagery, and practices have well-documented the patriarchal, hierarchical nature of Confucianism (*Analects*). In contrast, Taoism articulates the centrality of the female and non-duality (yin-yang). *Tao-Te-Ching* poetically overturns all duality and opposition, notably rejecting the traditional duality of the female as emotional, irrational, passive, and private, and the male as rational, authoritative, political, and public. Instead, the female body, spirit, emotions, and love of all, without a judgmental stance best convey the Tao. By overcoming the unequal gender divide, one's heart and mind are equally valued and expressed in relationships to Tao, nature, and community.

## **Songs of Earth Mother: The Di Mu Creatrix as an Alternative to Anthropocentrism**

♦ *Xiumei Pu, University of Minnesota, Twin Cities*

Compared with well-known Taoist and Buddhist classics such as *Tao-Te-Ching* and *Diamond Sutra*, *Di Mu Jing* or *Songs of Earth Mother* is a spiritual text little known to the world. My presentation elaborates on (1) the notions of gender, sexuality, and nature as conceptualized in *Di Mu Jing*; (2) varied representations of *Di Mu* in contemporary Chinese-American feminist and womanist ecocritical literature and art; and (3) the potential of the *Di Mu* creatrix to move us through and beyond the Anthropocene towards a just and sustainable future.

## **299. Between Affect and Eros: Precarity and the Asexual Community**

**11:00 AM-12:15 PM**

Wisconsin Center  
202C

### MODERATOR

♦ *Ela/Elzbieta Przybylo, York University, Toronto*

### PARTICIPANTS

## **Asexual Non-representationalism and Reactive Sexual Sovereignty**

♦ *Scott Michael McLellan, Loyola University, Chicago*

What are the stakes of making a non-representationalist turn in asexual theory, one for which scholars like Jasbir Puar and Alexander Weheliye are more insistently pushing? I contend that this turn offers new strategies for disavowing promises of human sexual availability rather than consoling them. This shift, though, may produce fertile ground for a new or exacerbated precarity in asexual communities. I consider possible recoils of informal sexual sovereignty, aimed at attaining the sexually promised body in full and maintaining a hegemonic ecology of power relations and becoming-intersectional. How can non-representationalists account for and mitigate this backlash?

## **Asexual Affects: What Anxiety, Shame, and Abjection Have to do with Asexuality**

♦ *Anna Kurowicka, Polish Academy of Sciences*

Narratives about asexuality often focus on three affects: anxiety, shame, and abjection, which are both experienced by asexually-identified people and projected onto them by others, presumably sexuals. Drawing on Cvetkovich's writings on trauma and Sedgwick's on shame, I will reexamine these

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three affects in order to explore their productive potential as a possible basis for asexual self-identification. I will argue that the fact that some asexuals are assumed to have experienced, or in fact do experience these negative affects in relation to sex, does not need to delegitimize asexual identity, but can instead become its constitutive element.

## **Compulsory Sexuality and Asexual Existence**

- ◆ *Kara M. French, Salisbury University*

This paper places the development of asexual identity in conversation with gay and lesbian liberation movements and the feminist "sex wars" of the 1980s. It further understands asexuality as a historically bounded identity of the recent past. While both feminist and lesbian and gay liberation movements have often equated sexual pleasure with political liberation, asexuality challenges feminists to broaden understandings of sex positivity to include romantic and erotic practices that do not involve sex or sexual attraction. Asexuality, the so-called "fourth orientation," has the power to reconfigure sexual hierarchies beyond dichotomies of gay vs. straight or sex-positive vs. sex-negative.

## **Towards an Inclusive Framework of Intimacy: Un-enamoring and Deconstructing Relationality**

- ◆ *Geoffrey Thomas Payne, George Mason University*

By critiquing several scholars within the field of asexuality studies, as well as identifying a lack of a comprehensive and intersectional discussion on asexuality, this talk looks into the intersection of asexuality studies, kinship studies, and explorations of non-normative relationships (e.g. aromantic sexuality), and points to new directions for further inquiry on the study of intimacies. The purpose of this talk is to expose the dynamics of power which privilege certain kinds of relationships over others, to make sense of the social structures which regulate how we form intimate connections, and to bring otherwise unintelligible intimacies into the explicit.

## **300. Decolonial Sensing Against the Tortures of Precarity: Spirited Haunting and Communal Reconstitutions of the Disappeared**

**11:00 AM-12:15 PM**

Wisconsin Center  
202D

### PARTICIPANTS

#### **Softly Speaking, Ancestral Foretellings: Yosimar Reyes and the Underside of 'Quee-rr-r' Affect**

- ◆ *Pedro Di Pietro, Syracuse University*

Colonialism threatens coexistence and coevalness (Mignolo, 1995; Smith, 2005), imposing a dehumanizing comparison (Fanón, 1952). Today, this legacy shapes affective dispositions towards comparison among Latinas/os but from within subaltern, precarious and yet enduring, grounds of mestiza/o memory and selfhood (Anzaldúa, 1987; Lugones, 1994). This presentation explores this decolonizing response to precarity within the spoken word archive of Yosimar Reyes, member of a "queer of color" network in the San Francisco Bay Area. It focuses on his tapping into the practice of esoteric foretelling inspired by "decolonizing spiritualities" (Pérez, 2005).

## **Being Disintegrated <—> Reconstituting Communal**

- ◆ *Maria Lugones, Binghamton University*

An important aspect of precarity is the experience of being disintegrated as someone of value, of living in threads, with a fear that eats at one's capacity for reflection. One must (re)create a sense of self that can weave the threads into a way of being. Being communal enables a path away from disintegration, one that is being for others in the reweaving the threads. Using a decolonial lens where I take the oppressing <—> resisting relation as communal (Lugones, 2003, 2010), I explore this terrifying experience in which only one's sense of oneself as a communal being can calm.

## **Gone Missing: Racialized Embodiment and Haunting in Trans/Intersex Archives**

- ◆ *Hilary Malatino, East Tennessee State University*

This presentation examines instances of patient disappearance in the case studies of the U.S.-based sexologists who served as architects of trans and intersex medical pathologization. Thinking with Avery Gordon's scholarship on haunting and Sara Ahmed's work on willfulness, I position these disappearances as a method of resistance to the imposition of what María Lugones has termed the colonial/modern gender system. Examining how racialized class disparities effect what bodies appear in this archive and which don't, I explore the implications of these absences for intersex and trans historiography.

## **Colonial Mimicry, Model-Minority Subjectivity, and Coalitional (Un)Becomings**

- ◆ *Shireen Roshanravan, Kansas State University*

This paper considers the affective complexities of Jacqui Alexander's call to "rewire our senses" (2006) as a crucial decolonizing practice, especially given how colonial fragmentation shapes yearnings that can reroute resistance toward complicity with oppression. Because it implies a transformation of how we feel and desire, "rewiring our senses" necessitates a willingness to move toward discomfort and recognize/inhabit non-dominant sensibilities. Focusing on subjectivities whose sensibilities are wired historically through resistant uptake of colonial mimicry and model-minority racial projects, I engage María Lugones's concept of "faithful mirrors" (2003) to elaborate difficulties and possibilities of "rewiring senses" toward sustained coalitional transformation.

## **301. Ephemeral Occupations: Precarity and Feminist Reclamations of Place**

**11:00 AM-12:15 PM**

Wisconsin Center  
202E

### MODERATOR

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

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## PARTICIPANTS

### **Fierce Feminist Takeovers: Street Art's Ephemeral Aesthetics and the Transformation of Precarious Belongings**

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

Graffiti and street art are notoriously male-dominated subcultural spaces often hostile to women's participation. In response, over 150 female graffiti and street artists will take over the infamous "Banksy Tunnel" in London on International Women's Day 2015. "Femme Fierce: Leake Street All Girl Takeover" is a feminist reclamation of subcultural place that operates on three levels: the wall (via live painting), the subculture (via numerical representation), and social media (via #femfierce). Employing ethnographic research alongside feminist performance theories on ephemerality and precarity, I argue that these "one-time" occupations transform women's precarious belonging to these subcultures.

### **A Life in the Country: Lesbians and Feminists Living on the Land**

- ◆ *Julie Enszer, Independent Scholar*

Current historiography situates feminism in the 1970s as an urban phenomena, but feminism—and lesbian-feminism—flourished in rural spaces as well. During the 1970s, feminists living in rural communities published two print journals, *Country Women* and *Maize*. These journals provided a networking vehicle for rural women to share information about living conditions, instructions on practical skills like plumbing and animal care, political analyses about their lives, and creative and artistic work. While narratives of freedom in urban spaces pervade contemporary scholarship, women writing in these journals found greater possibilities for their lives in rural communities.

### **Ephemerality, Precarity, and Durability: Feminist Periodicals and the Production of Feminist Places**

- ◆ *Agatha Beins, Texas Woman's University*

Feminist periodicals published in the 1970s gave feminism a place, telling readers where to find feminism, yet these places were often ephemeral (e.g., a demonstration in a public space) and precarious as shown, for example, by women's centers' struggles with financial viability. Drawing on scholarship on cultural studies, history of the book, sociology, and feminist geography, I argue that periodicals gave feminism temporal stability. They allowed places to exist through time, and as serial publications, periodicals continually reminded readers that feminism had a place.

### **Enduring Incarceration: Gender, Race, and Carceral Precarity**

- ◆ *Anne Bonds, University of Wisconsin, Milwaukee*

How do women negotiate and endure the precarity engendered by carcerality and the multiple state violences that (re)produce their vulnerability? Building from McKittrick's (2011) notion of 'prison life'—defined as "the everyday workings of incarceration as they are necessarily lived and experienced, as a form of human life and struggle inside and outside of prisons (956)"—explore how formerly incarcerated women in Milwaukee, Wisconsin negotiate and contest carceral precarity. Through this framing, the paper explores how, in the context of criminalization, dispossession, and state abandonment, formerly incarcerated women's mutual aid contests carceral precarity and reimagines urban futures.

### **302. Promoting Campus Belonging In and Through LGBT+ Commencement Ceremonies**

**11:00 AM–12:15 PM**

Wisconsin Center

203A

After our university held its first LGBT+ graduation ceremony in May 2014 (other such ceremonies recognizing certain racial and ethnic groups have long traditions), we conducted interviews examining the historical events that lead to the ceremony and how LGBT+ students, faculty, and staff see its importance, how they understand the university's commitment to diversity and to LGBT+ students in particular, and what precarities face LGBT+ students. Here, we share our findings and offer resources for others to organize similar events on their campuses, as the event has generated movement towards increased visibility, stability, and belonging for LGBT+ students.

## PRESENTERS

- ◆ *Carolyn Cusick, California State University, Fresno*
- ◆ *Jacqueline Rebecca Alvarez, Fresno State*

### **303. Dear Allies: How to Stop Feeling Guilty and Start Being Useful**

**11:00 AM–12:15 PM**

Wisconsin Center

203B

Grounded in critical race theory, this workshop provides concrete strategies to resist the potential dispossessions and distortions of teaching what you are not. We use the precarity of our positions as women of color in predominantly-white institutions—and the standpoints those positions provide us—to decenter and destabilize dominant narratives of feminist pedagogy as inherently inclusive. We invite our workshop participants to collaborate with us in exploring dialogic and self-reflective tactics to form solidarity with those whose lived experiences dramatically differ from our own. This workshop is useful for persons interested in reconsidering or resisting epistemological "bias."

## PRESENTERS

- ◆ *Jessica E. Birch, Indiana University, South Bend*
- ◆ *Maria Inez Velazquez, University of Maryland, College Park*
- ◆ *Tamyka Morant, University of Maryland, College Park*

### **304. Race, Racism, and Intersectionality in WGSS at The Ohio State University**

**11:00 AM–12:15 PM**

Wisconsin Center

203C

Discussions of race, racism, and intersectionality have been perhaps the most lively and empowering intellectual debates within gender and women's studies. Women of color scholars and activists, in particular, have revolutionized the field in productive, provocative, and necessary ways. This roundtable discussion will focus on how the Department of Women's, Gender, and Sexuality Studies at The Ohio State University—one of the flagship programs in the field—has made great strides in situating itself squarely within these debates during the past few years.

# Saturday, November 14

## MODERATOR

- ♦ *Guisela Latorre, The Ohio State University*

## PRESENTERS

- ♦ *Guisela Latorre, The Ohio State University*
- ♦ *Taneem Husain, Gustavus Adolphus College*
- ♦ *Treva Lindsey, The Ohio State University*
- ♦ *Angela Tu, The Ohio State University*

## 305. Giving Us Pause: Critical Reflections on “Precarity”

**11:00 AM–12:15 PM**

Wisconsin Center  
203E

## MODERATOR

- ♦ *Janet Trapp Slagter, California State University, Fresno*

## PARTICIPANTS

### *The Dangers of ‘Precarity’ as Gate-Keeping and Erasure*

- ♦ *Penny Weiss, Saint Louis University*

Waiting for NWSA's conference news...I saw it—the theme: "precarity." Underlining it at every usage, my computer doesn't even like it. I use my "auto-replies" (A-R) to the announcement as opportunities for reflection. My "vignettes" make personal use of feminist history, and feminist use of personal history.

One vignette begins: (A-R) The term is a neologism, potentially making the production and experience of vulnerability sound new. (Q) Will we learn from and build upon or will we jettison our theoretical and activist histories with this invitation? How new are "diverse forms of violence, inequality, and harm pervading contemporary life" (NWSA.org)?

### *Supporting the Logic Producing the Precarity We Criticize in WGS*

- ♦ *Maki Motapanyane, Mount Royal University*

I critique how precarity (as neoliberal incursion on education/corporatization of universities) is discussed in WGS. The trends highlighted are surely problematic (exploited contract labour; determining productivity by quantity of publications or external grants; etc.). But does this focus mask the overwhelming investment of our programs in serving an individualist/competitive/exploitative logic? I discuss the culture of academic individualism, competition, and opportunism in WGS; how professional feminism can support the very logic producing the 'precarity' we criticize; and how all this distances us from concepts of liberatory education that have inspired the push to create a space for WGS in the academy.

### *Catching on, Caught Unawares, or Caught Out: Introductory Musings on the Idea of Precarity*

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

New to the conversation on precarity, I am interested in the way the language gives me a sense of uneasiness. Is this unease only a lack of familiarity? My paper will pay particular attention to reviews, introductory accounts, and dialogues among authors on the concept of "precarity." I attend to the ways authors talk back to one another in order to learn the concept's contours and expose what gives others pause. Reviewing "precarity" through its critiques allows me to look at precarity both with curiosity and skepticism. In the process I hope to uncover the roots of my initial discomfort.

## 306. Precarity Sucks: Human De/Valuing in the University of Disaster

**11:00 AM–12:15 PM**

Hilton Milwaukee  
MacArthur

The now all too familiar description of the precarious university is a crucial site of disaster and concomitantly of human de/valuing. This roundtable asks: how do we operate within the "belated disciplines" (e.g. gender studies and ethnic studies) as crisis is used to manage difference by routing it through diversity and multiculturalism; what performative and affective possibilities do we have for, in Cacho's words, "accepting hopelessness," or other techniques for refusing the profoundly limiting and violent crisis-mongering, human de/valuing of the university of disaster?

## MODERATOR

- ♦ *Jigna Desai, University of Minnesota*

## PRESENTERS

- ♦ *Katie Lynn Bashore, University of Minnesota*
- ♦ *Danielle Bouchard, University of North Carolina, Greensboro*
- ♦ *Amy L. Brandzel, University of New Mexico*
- ♦ *Rachel Levitt, University of New Mexico*

## 307. Community College Caucus Business Meeting

**11:00 AM–12:15 PM**

Hilton Milwaukee  
Miller

## 308. Creative and Rebellious: Feminist Students' Activism Through New and Old Media

### Sponsored Session

**11:00 AM–12:15 PM**

Hilton Milwaukee  
Mitchell

## MODERATORS

- ♦ *Amelia Meman, University of Maryland, Baltimore County*
- ♦ *Katherine Miller, University of Denver*

## PARTICIPANTS

### *Cat Talk: Feminist Strategies for Collegiate Feminist Student Organizations*

- ♦ *Amanda Neumann, Indiana University, Purdue University Fort Wayne*
- ♦ *Lauren V Murfree, Indiana University, Purdue University Fort Wayne*

Presenters will discuss their work on the campus feminist zine, Cat Talk. They will explore experiences with campus power dynamics during the formation and funding of Cat Talk; how feminist pedagogy has influenced the inception and direction of Cat Talk as a method of feminist activism and literature; how Cat Talk has shaped campus activism since its inception; and how the collaboration between their university's three feminist-oriented student organizations has strengthened Cat Talk and influenced the campus-wide understanding of the roles of activists and students.

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## **Media and Feminism: Reshaping Justice**

### ♦ Luis Edward Tenorio, St. John's University

This presentation will evaluate feminist scholarship and the issue of justice in relation to media. In this evaluation, emphasis is placed on social media such as Facebook, Tumblr, and Twitter as well as more traditional media forms such as literature and film. While surveying scholarship, this paper also seeks to address whether current feminist scholarship should push for a re-conceptualization of justice. Additionally, the presenter will examine how conceptions of justice affect the way in which students, as well as the institutions, deal with issues such as sexual harassment, rape, etc. on campuses.

## **The Media Project(s): Marginal Creation in the 'by-and-for' Mission Orientation**

### ♦ Kirin Gupta, Harvard University

When we curate (by) and (for) a marginalized population on a campus laced with privilege, what are the boundaries we stand on? With what precarity do we map ourselves into the existing institutions and navigate the resource-complexes of privileged institutions. This presentation seeks to understand student-produced magazines and curated collections as a site of activism. A few of the projects that are explored in this research include the "I, Too, Am Harvard Campaign," the development of "Manifesta Magazine," and the budding "I Need Feminism" movement.

## **309. "Precarious Effects: Affective Constructs of the Body and their Material Consequences"**

**11:00 AM-12:15 PM**

Hilton Milwaukee  
Oak

### PARTICIPANTS

#### **Playing with Time: Using Fetal Precarity to Disavow and Contain Affect**

### ♦ Katie Gentile, John Jay College

This paper integrates psychoanalytic and queer theories of temporality to address the rash of fetal personhood amendments. Exploring the affective dynamics of the cultural body, it argues that the fetishization of the fetus works to split off anxieties while also containing them within the vulnerable fetal body—a body, that, within this conceptualization, is in need of rescue from the irresponsible and dangerous maternal body. As such, the paper understands the cultural body as one that plays with time and futurity in order to disavow feelings of humiliation and vulnerability in the face of increasing global instabilities.

#### **Economies of Ink: Affect, Disease, and Marked Bodies**

### ♦ Doug Valentine, University of Missouri

This paper investigates two distinct types of affective work done by the memorial-themed tattoos of charity runners. Drawing on Ahmed's notion of affective economies, it first argues that altruism among close-knit charity groups leads to an enhanced desire for permanent, outward displays of group affiliation—an affiliation that ultimately magnifies the relationship of runners to their financial supporters. Next, the paper contends that the tattoos can be read as an affective response to a protracted period of mortal precarity and that for

both survivors and their supporters they come to symbolize a conquering of the material body

## **Rhetorics of Affect and Intimacy: Plastinate Exhibits and the Construction of the Neoliberal Citizen-Subject**

### ♦ Tara S. Pauliny, John Jay College

This paper argues that the persuasive effects of plastinate exhibits such as BODIES...The Exhibition and Body Worlds are predicated, in part, on the rhetorical deployment of intimacy and affect. It argues that the exhibits foster a relationship among audience, text, and author predicated on the possibility of personal transformation and material effect, where viewers are constructed as recipients of authorial (albeit anonymous and disembodied) knowledge and benevolence. Drawing on the Foucauldian concepts of biopower and governmentality, the paper focuses on this intimate and affective rhetorical relationship and asks how such appeals construct a particular version of the neoliberal citizen-subject.

## **310. Anti-White Supremacy Taskforce Business Meeting**

**11:00 AM-12:15 PM**

Hilton Milwaukee  
Pabst

## **311. Jewish Caucus Business Meeting**

**11:00 AM-12:15 PM**

Hilton Milwaukee  
Walker

## **312. Precariat Praxis: Materializing Feminist Critiques of New Democratic Sciences**

### Sponsored Session

**11:00 AM-12:15 PM**

Hilton Milwaukee  
Wright A

### MODERATOR

♦ Carole McCann, University of Maryland, Baltimore County

### PARTICIPANTS

#### **Tinkerers Just Want to Have Fun: Feminists Tinkering in DIY Biology Labs**

### ♦ Sara Giordano, San Diego State University

Do-it-Yourself (DIY) science has become increasingly popular in cities around the U.S., Europe and Australia in recent years. One physical location of this tinkering has been in community lab spaces. As part of a larger project in which I interrogate democratic models for science in synthetic biology, here I present results from participant-observations at one community lab in Los Angeles, LA Biohackers. Through my analysis I focus on what we (feminists) can understand about the making of these spaces and biology from hands-on tinkering alongside these DIY scientists.

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## **Salvaging the Material: Embodying Feminist Science in the DIY Tiny House Movement**

♦ *Evangeline (Vange) Heiliger, Oberlin College*

The DIY Tiny House movement calls for rethinking human needs and collectivizing building practices to address intersectional economic, environmental and housing justice concerns. Drawing on participant observation of workshops in Portland and Cleveland, I argue that economically vulnerable tiny homers' invoke their human precarity both to push for a skill-sharing commons and to justify individually paid expertise. I engage feminist science studies and feminist materialisms to understand how these tensions are negotiated through the intimate, embodied labor of shared DIY practices to salvage materials for building tiny homes.

## **Feminist Biohealth Hacktivism**

♦ *Clare Jen, Denison University*

I put forth "feminist biohealth hacktivism" as non-normative technoscientific praxis. As examples, 1970s Jane Collective and present-day Women on Waves "hack" into expert economies of laws, technologies, and viscera, to provide safe abortions. As a corollary, I interrogate layperson "hacks" from my feminist bioscience classroom laboratory. I designed these hacks to re-imagine and re-enact the materiality of scientific practices that are conventionally used to investigate female reproduction. I draw empirically from questionnaire responses. In doing so, I "bear witness to the vital materialities that flow through and around us" (Bennett, 2010) under conditions of reproductive precarity.

## **Sex-Worker Health Activism as a Model for Community-Based Feminist Science**

♦ *Lindsay Ilana Turner, San Diego State University*

St. James Infirmary (SJI), a peer-run occupational health and safety clinic for sex workers in San Francisco, provides a range of services and conducts sex-work related public health research. As part of a larger project looking at democratic, community-based science through synthetic biology, this paper explores SJI as a model for democratic feminist science. Drawing on feminist science studies frameworks and my experience as a volunteer at SJI, I consider the ethics at play in the founding of the organization and identify obstacles to creating democratic models of feminist science.

## **313. Atwood, Anzaldúa, Lispector, and Erdrich: Strategies for Responding to Distortion and Dispossession in Feminist Fiction**

**11:00 AM–12:15 PM**

Hilton Milwaukee

Wright B

MODERATOR

♦ *Susan Cumings, University at Albany*

PARTICIPANTS

### **Dispossession of Meaning in Atwood's "Oryx and Crake"**

♦ *Rebecca Christine Potter, University of Dayton*

This paper takes Margaret Atwood's *Oryx and Crake* as a case study for how ecological degradation also distorts narratives of possession and control, what Val Plumwood

calls the master narrative of dominion. Atwood presents a unique feminist critique of the master narrative by showing environmental disruption (species extinction, toxicity, plague) as resulting from the master narrative, yet also casts environmental disruption as a dynamic process with the potential to dispossess the 'masters' of their narrative. Drawing on Juri Lotman's concept of the semiosphere, I argue that characters such as Oryx reveal the transformative power of meaning-making in a precarious world.

## **Reading Death with Resilience in the Fiction of Gloria Anzaldúa and Clarice Lispector**

♦ *Kelli Zaytoun, Wright State University*

"But don't grieve for the dead; they know what they are doing."  
—Clarice Lispector, *A Hora da Estrela/The Hour of the Star*

This paper explores the juxtaposition of death and resilience in Anzaldúa's unpublished short stories "Sleepwalker" and "The Were Jaguar," and Lispector's final novel *A Hora da Estrela*. I argue that the non-conventional treatment of death in each narrative serves as means for vindication, challenging the distortion and dispossession of those marginalized by capitalism and patriarchy represented by the protagonists. Under tremendous physical and material restraints, each character disrupts their conditions by entertaining, or being transformed by, death.

## **There is More to Be Told: Sexual and Tribal Dispossession and Survivance in Louise Erdrich's Fiction**

♦ *Sheila Hassell Hughes, Saint Mary's College, California*

This paper examines sexual violence against Anishinaabe girls and women in Erdrich's fiction. Characters such as Fleur Pillager, June Kashpaw, and Geraldine Coutts suffer assaults by white men seeking to "put them in their place," and, collectively, these acts of violence extend and amplify the historical displacement and dispossession of their tribal communities. Rather than naming their assailants, however, Erdrich's rape survivors use silence as part of a larger "survivance" (Vizenor) strategy for themselves and their people. Engaging indigenous feminist thought (Smith; LaDuke), I argue that Erdrich's fiction challenges dominant distortions and violations of indigenous bodily, ecological, and political sovereignty.

## **314. The Precarity of Refugee Legibility: Hmong Resisting Abjection**

**11:00 AM–12:15 PM**

Hilton Milwaukee

Wright C

MODERATOR

♦ *Louisa Schein, Rutgers University*

PARTICIPANTS

### **Building Midwest Solidarities: Hmong Queer Activists Engaging and Reworking Marriage Equality**

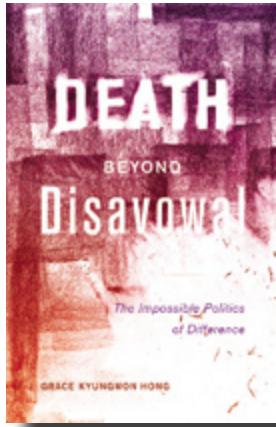
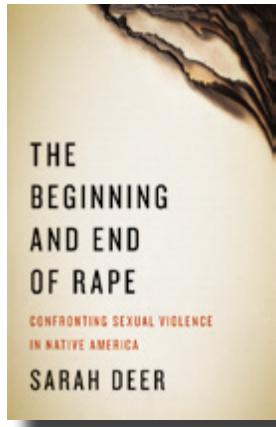
♦ *Kong Pheng Pha, University of Minnesota, Twin Cities*

In 2012, Minnesota became the 12th state to pass marriage equality. Missing in dominant queer discourse were the perspectives of minorities like the Hmong. My paper



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deploys queer-of-color critique (Ferguson) to examine how a Hmong LGBTQ collective, Midwest Solidarity Movement, helped pass marriage equality. I argue that while Midwest utilized a normative rhetoric of (neoliberal) freedom, they also brought race and refugee migration to the forefront. Furthermore, their politics speaks to both mainstream and Hmong audiences. Together, I illuminate how queer Hmong are re-using refugee migration to tackle both heteronormativity and normative belonging within mainstream LGBTQ and Hmong communities.

## **Another Social Death: The Distortion and Policing of Hmong Masculinities**

♦ *Louisa Schein, Rutgers University*

Framing Hmong masculinities through comparative racialization, I propose that while abjection for Asian American males has regularly been ascription of femininity/homosexuality, Southeast Asian refugees have been “gangsterized” as hyperaggressive former warriors requiring discipline by a state that pursues security through criminalizing men of color. Midwestern Hmong have encountered repressions for their purported reckless masculine excess—hate murders while hunting, police gunfire at home. I chart varieties of Hmong praxis, including mobilizations to expose profilings that have eventuated in violence against them; and I query their stories going unremarked in the fluorescence of activism against police brutality since Ferguson 2014.

## **Hmong Youth and Sport: Challenging Dominant Narratives about Gender and Racialization in the United States**

♦ *Chia Youyee Vang, University of Wisconsin, Milwaukee*

Along with their male counterparts, young Hmong American women are subverting normative gendered and racialized portrayals of Asian Americans through playing sports. This paper examines the cultural politics of sports participation to demonstrate the strategic ways in which youth are defying prevailing dominant images of Hmong American boys and young men as thugs and girls and women as victims of Hmong patriarchy. I investigate the interconnections between race, gender, and sport, while centralizing the voices and experiences of Hmong young athletes to reveal the multiple ways in which marginalized communities resist disenfranchisement through and beyond ethnic sports tournaments.

## **315. Saturday Poster Presentations**

**11:45 AM-1:15 PM**

**Wisconsin Center  
South Lobby (first floor)**

### PARTICIPANTS

#### **Quebec Disquieted: Remembering the FLQ Crisis After Reasonable Accommodation**

♦ *Stephanie Latella, York University*

While counterterrorist discourse on race and sexuality is widely criticized, critics risk reproducing US-exceptionalism by treating 9/11 as the singular, seminal moment for terrorism. I remember otherwise by excavating the FLQ Crisis of 1970, when radical Quebecois nationalists kidnapped federalist politicians and detonated bombs throughout the Montreal area. After the violence, Quebec nationalism resolved into language policy, implicating immigrant women as bearers of a francophone body politic. By presenting this context, I highlight

how Quebec's recent debate on reasonable accommodation does not only replicate post-9/11 Islamophobia, but mobilizes long-standing racial/sexual assemblages to quell the anxieties of settler colonialism.

## **Radical Congregants: Reimagining Religion in North Carolina's Movements for Feminist and Gay Equality**

♦ *Stephanie Rytilahti, Duke University*

“Radical Congregants” examines why people turned to organized religion to sort through internalized feelings of racism, sexism, and homophobia at the height of the feminist and gay liberation movements. This question complicates scholarly assumptions that secularity—not religiosity—was a mainstay of political activism, and also challenges the idea that evangelical and fundamentalists dominated organized religion’s response to social change. While many historians document the importance of churches in the black civil rights movement, my research extends this chronology by uncovering how mainline Protestant groups also added gender equality, sexual orientation, and gender identity to this mix from 1970–1990.

## **Residential Disinvestment and Low-Income Tenant Activism in Civil Rights-Era Philadelphia**

♦ *Zane Anthony Curtis-Olsen, Yale University*

This paper analyzes the impact of disinvestment on low-income, private housing in the largely black neighborhoods of North Philadelphia through the work of neighborhood women resisting their dispossession and differential suffering. These women—in Citizens Against Slum Housing (CASH) and the Tenant Action Group (TAG)—sued negligent landlords, demanded proper code enforcement from the city, and brought federal attention to neighborhood neglect. Though they had success against individual landlords and mortgage lenders, they were unable to stop abandonment. Their work prefigured a form of neighborhood-level community activism that became increasingly important to municipal politics in the subsequent decade.

## **Resisting Distortion and Creating Community: LGBT Arab Youths Online**

♦ *Lauren Copeland, University of Kentucky*

LGBT-identified individuals and activists in the Arab world face criticism both from within their own communities, which often view them as unauthentic and Westernized, and from scholars who view their identities as colonial products. However, in order to begin understanding LGBT identities and activist projects within the Arab world, it is important to explore the narratives created by LGBT individuals themselves. I examine Ahwaa, a Bahrain-based online community for LGBT youth in the Arab world. Members of Ahwaa challenge distorted representations of LGBT Arabs through their claim of an authentic identity that transcends and takes seriously existing structures of inequality.

## **Running Against the Media: Anger and the Feminist Killjoy**

♦ *Colleen Bunn, Miami University*

Women in the political arenas face a tradition of misogyny/anger. The media adds to this by creating content that perpetuates stereotypes of female politicians. Hillary Clinton/Sarah Palin stand out based on their appearances/behaviors that have been images constructed mostly by the media. With analysis of media from the 2008 presidential campaign, the

# Saturday, November 14

author provides a framework of how the media projects failure, anger, and the concept of the feminist killjoy onto political female bodies. In addition, I will explore the government's projection onto female political bodies that forces them to use anger/feminist killjoy to provide credibility to their femininity.

## **Swallowing the New Market: The POSE Weight Loss Procedure**

- ◆ *April Herndon, Winona State University*

What are the limits of weightloss surgeries? According to the invention and marketing of recent procedures performed through the mouth and without traditional incisions, there are virtually no limits, especially for women. Called the POSE procedure (Primary Obesity Surgery Endolumenal), these surgeries are marketed for patients, especially women, who have only twenty to thirty pounds to lose. The development and marketing of these procedures suggests that the pressure to surgically "correct" fatness is mounting for consumers and financially profitable for surgeons, creating a kind of perfect storm for misogyny and fatphobia.

## **The Animated Distortion of Feminism and Sexism**

- ◆ *Rachel Ann Larson, Gonzaga University*
- ◆ *Okunyi Chol, Gonzaga University*
- ◆ *Nikolie Windsor, Gonzaga University*

Through a comparative examination of the portrayals of young women and feminism within the popular animated series The Simpsons, Family Guy, and Bob's Burgers, we explore the way feminism and sexism have been distorted to appeal to specific demographics and perpetuate regressive ideologies. The distorted manner in which these shows address the complexity of feminism and sexism reveal the precarity of feminism in popular culture. The examination of these limiting portrayals is imperative in addressing the manner in which current and future generations of viewers will interact with feminism as an academic discipline as well as a social justice movement.

## **The Barbara Bush Controversy at Wellesley College: Rhetorical Containment of Young Adult Women Questioning "Post-Feminist" Identities**

- ◆ *Margaret Rose LaWare, Iowa State University*

This presentation traces the rhetoric used to critique the voices of the students of Wellesley College who protested Barbara Bush as commencement speaker in 1990. The controversy touched "a national nerve" (Rosenfeld). The controversy also ignited a backlash against the young women who had challenged the expectations of propriety for their gender and class by suggesting that Bush, an owning class wife, mother, and political helpmate, was not an adequate role model. Within the controversy appeared efforts to undermine the young women's agency to speak by characterizing them as infantile and sexually promiscuous.

## **The Feminist Toolbox: Dissecting Movements within the Israeli-Palestinian Conflict**

- ◆ *Jill Rebeka Rubin, Florida Atlantic University*

In this presentation, I will explore the use of the Internet as a tool in feminist movements within the Israeli-Palestinian conflict. I will contextualize how said movements arose from and have been impacted by the historical formation of Israel, the creation of precarity within Israel, and the continuation of neo-colonial imperialism.

## **The Making of Feminine Citizenship in Former Yugoslavia**

- ◆ *Lucinda Elizabeth Klarich-Kahn, Smith College*

The collapse of former Yugoslavia resulted in emergence of multiple states defined in terms of ethnonationalism. The violent disintegration of the former state was regulated by regimes of genocide, ethnic cleansing, and gender-based violence.

Many former Yugoslav feminists reacted by identifying with feminist citizenship. Instead of focusing on these moments of radical exceptionalism, I am investigating the ideological justification of the women who condoned and justified mass sexual atrocities (such as rape camps) through the prioritization of citizenship. My paper will explore aspects of feminine citizenship by disturbing notions of agency, political subjectivity, and perpetrator/victim dichotomy.

## **The Precarity of Genderqueer Consumers in a Gender Binary Marketplace**

- ◆ *Kim McKeage, Hamline University*

Using depth interviews along with expressive, art-based collages, we examine the vulnerability that genderqueer consumers face in the marketplace. Drawing upon a macromarketing model of consumer vulnerability (Baker, Gentry, and Rittenburg, 2005) we explore the ways in which personal, social, and structural characteristics frame consumers' experiences of precarity through marketplace vulnerability. Gender identity intersects with market factors, producing vulnerability as commercial spaces recreate and reify the gender binary. Genderqueer consumers disrupt this marketplace narrative and extending commercial "space" in ways that cause rethinking of the very notion of gender in consumption—and the consumption of gender.

## **The Representation of Adolescent Mothers in Print Media**

- ◆ *Christine Smith, University of Wisconsin, Greenbay*

Articles addressing adolescent pregnancy or motherhood from teen girl, mainstream news, and feminist print magazines were coded for their representation of the topic. Younger teen mothers were represented with greater frequency than older teens. Teen magazines were more likely to present narratives from the mothers themselves. Education of adolescent mother was often presented positively because the stories were coming from the teen girls themselves but very few stories overall presented a positive view of teen motherhood. The majority of articles mentioned contraception usage. Lack of sex education was mentioned in approximately 40%. Those representations are not consistent with research findings.

## **Trade Violence: Neoliberalism and Vulnerability**

- ◆ *Sarah Elizabeth Slates, University of Louisville*

This poster focuses on femicide in Ciudad Juárez, Mexico, the North American Free Trade Agreement (NAFTA), and the need for improved research methods to better understand how some vulnerable populations of women are disproportionately affected by neoliberal trade agreements. Though violence against women (VAW) and femicide affect women around the world, I have chosen to focus on this border city because it has been described as a proving ground for neoliberal reforms (Bowden, 1998). As I will argue, an interdisciplinary approach that incorporates both social science and humanities based methodologies is needed to understand the outcomes of the NAFTA.

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## **Uncontained Bleed: Teaching Graphic Memoir in Women's and Gender Studies**

♦ **Casey O'Brien, University of Wisconsin, Milwaukee**

This poster presentation shares the results of the final project in my first-year seminar course "Drawing Women's Lives: The Graphic Memoir," a course which examines how women remember, (re)create, draw, and narrate their lives. Through the process of writing and drawing their own graphic memoirs, students critically reflect on their lived experiences, increasing awareness of intersections of race, class, gender, and sexual identities. This poster will feature excerpts from student projects, parts of my assignment sequence, course goals, and instructor reflections.

## **Why #BringBackOurGirls Has Not Brought Back a Single Girl: Creating a Discourse Between African and Western Feminist and Womanist Practice**

♦ **Gail Krahnenbuhl, Triton College**

On April 14, 2014, 276 girls between the ages of 16–18 were kidnapped in the town of Chibok located in the Northeast Nigeria by Boko Haram. Distortion and Dispossession are useful to understanding Boko Haram's view of women and girls. Invoking Islam, they recognize women as the property of men to be bought and sold. I will offer the activism of Christian and Muslim women during the war in Liberia, led by Nobel Prize Winner Leymah Gbowee, as a womanist interfaith model for women in Nigeria to resist distortions of women and girls perpetuated by fundamentalist theologies.

## **Why Should We Concern Ourselves with Black Girls?: Narrating Precarity in American Urban Public Schools**

♦ **Latoya Williams, Claremont Graduate University**

This study examined the intersections of race, class, gender, and exclusionary discipline in the lives of urban, middle school, Black girls. The experience of being Black, female, and living in poverty cannot be understood from a lens of mutual exclusivity. Therefore, one must also include the interactions with institutions that frequently reinforce structural inequities (Crenshaw, 1991; Collins, 2002). The study aimed to answer: What impact does race, class, gender, and strain (e.g. exposure to violence, complex trauma, perceived racism) have on the schooling experiences of Black girls attending urban middle schools?

## **Women in Russian Higher Education**

♦ **Svetlana Gertner, Moscow State University of Culture and Arts**

Signing by Russia of Bologna treaties led to mounting workload for Russian professors, overcrowded classes, and huge cuts in faculty and staff. Russian women became a most vulnerable group in such circumstances. Even a retirement age of 55, which has been considered as an advantage to that western women have enjoyed, became an instrument in the hands of "reformers" to make Russian women first target in job cuts. This is giving to "women's precariousness" its Russian meaning. Report will examine anti-feminine practices employed by Russian bureaucrats in higher education and coping strategies counterpoised by Russian women.

## **'Unafraind Educators' Support the DREAMers**

♦ **Loren Kate Redwood, University of Washington, Bothell**

This poster presentation will provide information to conference attendees on the Defense, Relief, and Education

of Alien Minors Act and the youth resistance organizations that have taken a leading role in the debate over education access and immigration reform. It will provide an opportunity for attendees to examine the emergence and growth of the movement, investigate the ways in which young people have organized, collaborated with other organizations, and gained their own autonomy. It is a call to feminist educators to commit to building alliances with the DREAMers at their own institutions acting as allies for institutional access and change.

## **Transwomen, Feminism, and Exclusion: Is it the Same Exclusion as Race and Class?**

♦ **Karla June, University of South Florida St Petersburg**

This paper explores the current status of transgender identity within feminist movements and argues these institutions have excluded transwomen, echoing the historical exclusion of women from these same institutions based on race and class (hooks, 1984). This paper shows how transgender individuals, specifically transwomen, are affected by exclusionary feminism (Serano, 2008; 2013) through backlash and discrimination, which results in an "other" status and shame similar to racist and classist exclusions (Feinberg, 1992). The presenter concludes with suggestions toward an inclusive trans-feminism solidarity and intersectional theory (Bhattacharya, 2012).

## **316. Membership Assembly Meeting**

**12:15 PM–1:15 PM**

**Wisconsin Center**

**102C (LCD)**

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 vote on recommendations and resolutions online electronically after the conference. This change, adopted by the Governing Council in June 2015, will promote democracy in the association and allow for increased member involvement.

## **317. Plenary Session: Action/Resistance/Action: Intersectional Activism and Praxis**

**1:15 PM–2:45 PM**

**Wisconsin Center**

**Keynote/Plenaries (Ballroom CD)**

This plenary features three outstanding scholar-activists who will discuss their contributions to radical intersectional justice work and to combating systemic inequality across a range of contexts. In different ways, each speaker practices intersectional ways of knowing/being, contests lived injustices, and works in solidarity to meaningfully transform material reality. Together, their work offers a compelling vision of a more just world, demonstrates how the lived conditions of oppression are differentially experienced and resisted, and illuminates how myriad inequalities can be contested and transformed. Longstanding forms of inequality continue to shape contemporary life, but there are also legacies of ongoing resistance that can be drawn on to effect change. Speakers in this plenary explore how we might best understand and dismantle inequality and examines how intersectional work can be employed to address and counteract precarity.

# Saturday, November 14

## MODERATOR

- ◆ Treva Lindsey, *The Ohio State University*

## PARTICIPANTS

- ◆ Karma R. Chávez, *University of Wisconsin, Madison*  
Karma R. Chávez is an associate professor in the Department of Communication Arts and affiliate in the Program in Chican@ and Latin@ Studies and the Department of Gender and Women's Studies at the University of Wisconsin, Madison. She is co-editor of *Standing in the Intersection: Feminist Voices, Feminist Practices* (with Cindy L. Griffin, SUNY Press, 2012), and author of *Queer Migration Politics: Activist Rhetoric and Coalitional Possibilities* (University of Illinois Press, 2013). She is also a member of the radical queer collective Against Equality, an organizer for LGBT Books to Prisoners, and a host of the radio program, "A Public Affair" on Madison's community radio station, 89.9 FM WORT.

- ◆ Nirmala Erevelles, *University of Alabama*

Nirmala Erevelles is Professor of Social and Cultural Studies in Education at the University of Alabama. Her teaching and research interests lie in the areas of disability studies, critical race theory, transnational feminism, sociology of education, and postcolonial studies. She has published articles in the *American Educational Research Journal*, *Educational Theory, Studies in Education and Philosophy*, the *Journal of Curriculum Studies*, *Teachers College Record*, *Disability and Society*, *Disability Studies Quarterly*, and the *Journal of Literary and Cultural Disability Studies*, among others. Her book, *Disability and Difference in Global Contexts: Towards a Transformative Body Politic*, was published by Palgrave in November 2012.

- ◆ Mia Mingus, *Bay Area Transformative Justice Collective*  
Mia Mingus is a writer, community educator and organizer working for disability justice and transformative justice responses to child sexual abuse. She is a queer physically disabled Korean woman transracial and transnational adoptee, born in Korea, raised in the Caribbean, nurtured in the U.S. South, and now living in Oakland, California. She works for community, interdependency and home for all of us, not just some of us, and longs for a world where disabled children can live free of violence, with dignity and love. As her work for liberation evolves and deepens, her roots remain firmly planted in ending sexual violence. She is a core-member of the Bay Area Transformative Justice Collective (BATJC), a local collective working to build and support transformative justice responses to child sexual abuse that do not rely on the state (e.g. police, prisons, the criminal legal system). Her work on disability justice is widely used and cited across educational, activist, and political spaces. Her writing can be found at leavingevidence.wordpress.com.

## 318. Mediated Dis/Embodiments: The Ambivalent Ethics of Representational Technologies

3:00 PM-4:15 PM

Wisconsin Center  
101A (LCD)

## MODERATOR

- ◆ Taneem Husain, *Gustavus Adolphus College*

## PARTICIPANTS

### "I Gets Crazy": Liberation Through Black Female Performances of Insanity

- ◆ J. Brendan Shaw, *The Ohio State University, Mansfield*

In this paper, I consider the performances of the precarious position of "insanity" presented by contemporary Black female performers Nicki Minaj and Janelle Monaë. I argue that these women mine a historically vulnerable position—the Black female body always already understood as subhuman and thus simply flesh—and demonstrate the necessity of hearing the voices of those whose embodiment marks them as without agency or reason. Through both their words and physical performances, Minaj and Monaë suggest that liberation may be found through the spaces of debility and disembodiment marginalized and caged in our society.

### Playing with Disability: Toward a Crip Theory of Gaming

- ◆ Zachary Francis Harvat, *The Ohio State University*

In this paper, I examine how the interactive nature of video games offers unique engagements with issues of debility and vulnerability by exploring three independent art games that center disability: Depression Quest (2013), The Graveyard (2008), and Passage (2007). While these games offer critiques of compulsory able-bodiedness/mindedness, they also engage in the ethically questionable project of asking able-bodied/minded users to "play" with disability/debility/vulnerability. Ultimately, I argue that these crip gaming experiences force players to negotiate a complex process of embodiment and disembodiment that challenges and contests constructions of debility, vulnerability, and disability.

### The Tragedy Model of Disability in Four Public Health Campaigns

- ◆ Jan Wilson, *University of Tulsa*

My paper analyzes the extent to which public health campaigns invoke discursive strategies that regulate and pathologize non-normative embodiments by framing disability as tragedy and violative of imagined white, middle-class, heterosexual norms. Such campaigns exacerbate the precarity of individuals with disabilities by locating the "problem" of disability in particular minds and bodies instead of the institutions and ideologies that constrict disabled people's lives. Groups implicated in these discourses have attempted to create competing narratives that challenge neoliberal claims about corporeal normativity and that present more complex theories of embodiment based on situated knowledges of their lived realities.

### It's #SoWhiteOutside: Digital Embodiments and Ambivalent Ethics on #BlackTwitter

- ◆ Pritha Prasad, *The Ohio State University*

In this paper, I consider how discourses on #BlackTwitter facilitate unique forms of embodiment that are often impossible to achieve for racialized bodies who are exceptionally vulnerable to institutional and bodily violence in offline contexts. How, for instance, might digital protest create new forms of visibility for disruptive and vulnerable bodies by destabilizing imperialist, logos-driven notions of authenticity? And how might the ambivalent ethics of digital protest challenge or uphold neoliberal logics, even while existing within neoliberal spaces?

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## 319. The 35th Anniversary of Black Macho and The Myth of The Superwoman: Distortions of Black Feminism as a Concept

3:00 PM-4:15 PM

Wisconsin Center  
101B (LCD)

Despite the fact that Black Macho and The Myth of The Superwoman, a black feminist text, was published 35 years ago in 1979, it has remained difficult and precarious to most discussions of gender and theory in black and feminist communities. Its role was from the outset a precarious one, and despite the popularity of the title, it continues to challenge the mainstream of feminist thought, in particular in regard to its critique of black masculinity. This session will be devoted to a discussion of its importance and its flaws as a foundational text.

### MODERATOR

- ◆ Michele Faith Wallace, City University of New York

### PRESENTERS

- ◆ Diane Harriford, Vassar College
- ◆ Beverly Guy-Sheftall, Spelman College
- ◆ Paula Giddings, Smith College
- ◆ Michele Faith Wallace, City University of New York

## 320. Re/Membering, Re/Claiming, Re/Writing Histories of Resistance and Resilience

3:00 PM-4:15 PM

Wisconsin Center  
101C

### MODERATOR

- ◆ Ann Russo, DePaul University

### PARTICIPANTS

#### *Hush/Riff*

- ◆ Misty DeBerry, Northwestern University

De Berry performs excerpts from her solo-play, little sister, while weaving her use of Reiki practices in the writing of the script. little sister tells the story of a child spirit who shape-shifts through the memories of a black/queer woman across several incarnations of being. Spanning Antebellum South to present moment Chicago, it explores structures of violence embodied and re-produced within inter-relational dynamics. De Berry analyzes how Reiki practices can shift modes of hostility, such as daily micro-aggressions, as well as our responses to the stories that we tell about (and are indistinguishable from) ourselves.

## From Heating Ducts to Dumpsters: Housing the Homeless in Public

- ◆ Ashlie Sandoval, Northwestern University

Sandoval explores aesthetic interventions of artists, architects, and activist organizations who are addressing homelessness, starting with Michael Rakowitz's paraSITE (1998-present) to Techdwell's Microhomes (2010-present), and Gregory Kloen's Homeless Homes (2011-present). Drawing from Rosalyn Deutsche, David Bollier, and Antonio Negri, she interrogates how these interventions unexpectedly provoke spectators to rethink how the construction of "public" space is predicated on the historical exclusion of particular marginalized bodies. Instead of participating in urban redevelopment projects that obscure the histories, existences, and needs of the urban

poor, Sandoval shows how these projects gesture toward new forms of public life and communal use of resources.

## Recovering Latina Histories: Amigas Latinas' and LLEGÓ

- ◆ Lourdes Maria Torres, DePaul University

Torres recovers the active role of Latinas in the National Latino/a Lesbian, Gay, Bisexual & Transgender Organization (LLEGÓ). She makes visible the contributions of Amigas Latinas, a Chicago based Latina lesbian group, who ensured that women's needs were prioritized. For example, while recognizing the importance of AIDS/HIV work, Amigas argued for a focus on women's health issues such as cancer. Amigas was integral to Proyecto Basta, an initiative to deal with domestic violence in the Latina lesbian community; they sought to build capacity among service workers to be able to respond to this issue within their community.

## Country Music, Black Artists, and Historical Rememory and Revisioning: The Carolina Chocolate Drops

- ◆ Francesca Therese Royster, DePaul University

Royster explores country musical performances that are a powerful unexpected locations for historical revisioning and rememory, as Toni Morrison describes—the experience of past trauma deeply embodied through sound. The Carolina Chocolate Drops use music to re-envision the history of trauma of black people that help us understand the suppressed embodied histories of slavery in ways that are felt, seen, and heard. Through an intersectional racial, gender, and class lens, Royster shows how their revitalization of black performance practices counter historic loss. Rather than creating work that's merely nostalgic and static, they reinvigorate lost voices for new audiences.

## 321. Precarity and Hope in Digital Media Spaces

3:00 PM-4:15 PM

Wisconsin Center  
102A (LCD)

### MODERATOR

- ◆ Cassie Clark, George Washington University

### PARTICIPANTS

#### *Virtual Beauty: Representing, Recreating, and Subverting Bodies through Online Communities*

- ◆ Leandra Preston-Sidler, University of Central Florida

The body is a medium through which oppression plays out and individuals present normative, ideal, and/or subversive responses to social inscription through chosen or imposed materialities. I analyze the relationship of extreme bodies in virtual spaces (such as the pro-anorexic, self-injurer, or "fat" body) to docility and resistance. While feminist theorists have focused on technologies such as beauty products and cosmetic surgery to change bodies, I emphasize virtual technologies such as images and online communities to accomplish similar goals. I also present specific examples of virtual activism employed to talk back to ideal(ized) bodies predominately featured in popular media.

#### *Digital Socialities: Feminism and Human Rights Videos*

- ◆ Sujata Moorti, Middlebury College

YouTube videos have become the primary sites from which people around the world make human rights claims. Focusing

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on videos from the global south, I analyze the forms of feminism and socialities engendered by this form of transnational activism. Thinking through the geopolitical inequalities structuring these digital narratives, I contend that these human rights documents tap into nodes of affect that have the potential to engender deterritorialized forms of socialities, albeit fragile and fleeting. This paper offers a few modes through which these videos could serve as the building blocks for a feminist inflected understanding of rights and justice.

## Trending Feminism: The Impact of Digital Feminist Activism

- ◆ *Cassie Clark, George Washington University*

How does digital activism translate into feminist engagement? How can digital activism produce substantial, long-lasting change? This paper explores feminists' use of digital media to employ activism in both digital and offline spaces. In its investigation of these questions, this presentation considers the possibilities and implications of hashtag feminism, online campaigns and projects, and smartphone applications. In analyzing digital feminist efforts, this paper also aims to improve future activism.

## 322. Women and Gender First: Bringing Women's and Gender Studies into General Education Classes

**3:00 PM–4:15 PM**

Wisconsin Center  
102B (LCD)

General education courses typically foreground middle class white men's voices and mute marginalized/colonized/devalued groups. Faculty at an urban community college will discuss experiences and strategies within the institution that focus on integrating questions about systemic inequality, construction of gender identities, and narrative control into general education courses. How have we incorporated core concepts about gender throughout our courses, without a Women's and Gender Studies program? How do we integrate feminist pedagogy into a general education core curriculum? The five roundtable members teach in diverse disciplines and will share their experiences before opening up the session among all.

### MODERATORS

- ◆ *Suzanne J. Sanders, Wilbur Wright College*
- ◆ *Sydney Hart, Wilbur Wright College*

### PRESENTERS

- ◆ *Susan E. Colon, Wilbur Wright College*
- ◆ *Suzanne J. Sanders, Wilbur Wright College*

## 323. AMC: Ghost Stories for Darwin: The Science of Variation and the Politics of Diversity

**3:00 PM–4:15 PM**

Wisconsin Center  
102C (LCD)

Ghost Stories for Darwin is a wide-ranging meditation on differences and diversity in the sciences. In a stimulating interchange between feminist studies and biology, Subramaniam explores how her dissertation on flower color variation in morning glories launched her on an intellectual odyssey that engaged the feminist studies of sciences in the experimental practices of science by tracing the central and critical idea of variation in biology. Subramaniam reveals the histories of eugenics and genetics and their impact on the metaphorical understandings of difference and diversity that permeate common understandings of differences among people in contexts that seem distant from the so-called objective hard sciences. Journeying into interdisciplinary areas that range from the social history of plants to speculative fiction, Subramaniam uncovers key relationships between the life sciences, women's studies, evolutionary and invasive biology, and ecology, and how ideas of diversity and difference emerged and persist in each field.

### AUTHOR

- ◆ *Banu Subramaniam, University of Massachusetts, Amherst*

Banu Subramaniam is associate professor of Women, Gender, Sexuality Studies at the University of Massachusetts, Amherst. Trained as a plant evolutionary biologist, she seeks to engage the feminist studies of science in the practices of experimental biology. She is coeditor of *Feminist Science Studies: A New Generation and, Making Threats: Biofears and Environmental Anxieties*. Spanning the humanities, social, and natural sciences, she works at the intersections of biology, women's studies, ethnic studies, and postcolonial studies. Her current work focuses on the xenophobia and nativism that haunt invasive plant species, and the relationship of science and religious nationalism in India.

### CRITICS

- ◆ *Aimee Bahng, Dartmouth College*
- ◆ *Moya Z. Bailey, Northeastern University*
- ◆ *Hilary Callahan, Barnard College*
- ◆ *Deboleena Roy, Emory University*

## 324. Art and Craft and Hierarchies: Are Media and Subject Matter Equal Yet?

**3:00 PM–4:15 PM**

Wisconsin Center  
102E (LCD)

In 1981 feminist art historians Parker and Pollock identified a patriarchal-based hierarchy of both material and subject matter with the visual arts in their book, *Old Mistresses*. But in the 21st century we have to ask, Does this hierarchy still exist? Do class and gender still play a role in art's legitimacy? This roundtable brings together contemporary feminist artists working in the very media and subject matter addressed in the chapter "Crafty Women and a Hierarchy of the Arts" to explore hierarchy in art and craft today.

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## MODERATOR

- ◆ Alison Gates, University of Wisconsin, Greenbay

## PRESENTERS

- ◆ Helen R. Klebesadel, University of Wisconsin System
- ◆ Robert Mertens, James Madison University
- ◆ Alison Gates, University of Wisconsin, Greenbay
- ◆ Cheyenne Chapman Rudolph, University of Florida

## 325. Nationalism, Citizenship, and Unbelonging

**3:00 PM–4:15 PM**

Wisconsin Center  
103A (LCD)

## MODERATOR

- ◆ Jayati Lal, American University

## PARTICIPANTS

### *Containing Precarity: Sochi 2014 and the Imagined Russian Sexual Subject*

- ◆ Ellie Vainker, Rice University

In the wake of the so-called “anti-gay propaganda law,” the Sochi 2014 Olympics became a crucible for discussion surrounding gay rights in Russia. Through a close examination of news reports, this paper outlines the permeation of starkly “homonationalist” renderings (Puar, 2007), which constructed Russia as a zone of precarity and danger for queer sexual subjects, in contrast to the U.S. as a haven of belonging and safety. In demonstrating the hollowness of such representations, the paper outlines the continued dependence on spatial logics in narratives of sexual belonging, which rely on the construction of imagined zones of precarity.

### *Homonationalism and Pinkwashing in Israel/Palestine: Queer Tactics of Traversing Colonialism and Gaining Recognition*

- ◆ Izzat Almour, University of Cincinnati

This paper explores pinkwashing and homonationalism in relation with the Israel/Palestine conflict, by discussing the discourse of the queer national and global activism for justice in the region, and with the postcolonial, poststructuralist, and standpoint theories in mind. I will analyze the Palestinian anti-pinkwashing (pinkwatching) emerging in response to the Israeli homonationalism and its meaning, practices, and organizing. I will question the efficiency of politically and internationally approaching the queer discourse in Israel/Palestine, observe the extent to which either of the two adversaries are promising, and examine the peculiarity of good and virtuous vs. bad and immoralist queers.

### *Maintaining Public Order: Policing & Exclusion of Chicago Queers*

- ◆ Sarah Steele, University of Illinois, Chicago

This study investigates the relationship between Chicago residents' sexual identity and their interactions with police. It employs an intersectional understanding of the structural and institutional relationships between race, gender, and sexual identity to better understand the systematic nature of policing and its effect on the citizens of Chicago. Results suggest significant differences between queer people of color and their White counterparts in both positive and negative aspects of police contact.

## 326. Justice for Palestine and Precarious Attachments: From the Occupied Territories to the U.S. Academy

**3:00 PM–4:15 PM**

Wisconsin Center  
103B (LCD)

This roundtable will consider why BDS and justice for Palestine are central to intersectional feminist theory and practice. It will look at the role of academic institutions in sustaining Israeli apartheid and militarism and racist policing and surveillance in the U.S., as well as the fierce backlash against faculty members who critique Zionist policies and against Students for Justice in Palestine (SJP) chapters. We will analyze the current political situation in the Occupied Territories, the history and growth of the BDS movement, the repression that many faculty and SJP members have faced, and anti-racist feminist resistance strategies.

## MODERATOR

- ◆ Rosalind Petchesky, Hunter College

## PRESENTERS

- ◆ Rabab Ibrahim Abdulhadi, San Francisco State University
- ◆ Rosalyn Fraad Baxandall, Independent Scholar
- ◆ Tami Gold, Hunter College
- ◆ Simona Sharoni, SUNY Plattsburgh

## 327. Disability, Gender, Race and Institutions: Explorations in Precarity

### *Sponsored Session*

**3:00 PM–4:15 PM**

Wisconsin Center  
103C (LCD)

## MODERATOR

- ◆ Beth A. Ferri, Syracuse University

## PARTICIPANTS

### *Precarious Connections: Crossing Walls and Cages through the Alternative Feminist Press*

- ◆ Emily Thuma, University of California, Irvine

This paper examines the print activism of several U.S.-based leftist feminist collectives that emerged from the interstices of anti-prison, de-institutionalization, gay and lesbian liberationist, and women's movements of the 1970s. Prison newsletters produced by these activist groups provide a window onto feminist organizing efforts in the period that centered imprisoned and institutionalized women's lived experiences, conditions of confinement, and modes of resistance. Crafting a politic of “no more cages,” these inside/outside print communities also produced theories of institutional violence that foregrounded the intersections of racial subjugation and gender and sexual normalization across a broad carceral field.

### *Precarious Vows: Marriage Equality and Coalitional Politics*

- ◆ Sarah Rainey, Bowling Green State University

This paper analyzes the similarities and differences between the LGBT marriage equality movement and the marriage equality movement for people with disabilities (PWD). Drawing on Cathy Cohen's (1999) work on secondary

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marginalization in the black community, I argue that both LGBT folks and PWD actively obscure the most needy, most dependent, and most queer members of their respective communities to gain sympathy and support from a (perceived) independent, heteronormative majority. Coalition between the two movements, however, could help promote the values of love, interdependence, and care, revolutionizing the institution of marriage.

## **Disability, Gender, Race, and De-institutionalization**

♦ *Liat Ben-Moshe, University of Toledo*

Despite activism and scholarly backlash, deinstitutionalization in the fields of mental health and developmental disabilities has been a reality in most US states in the last 4 decades.. This brief presentation will point to some ways in which a critical race and feminist analysis of not only institutionalization, but Deinstitutionalization, can lead us to a more complex and intersectional discussion about the success and failure of deinstitutionalization, and the work still ahead for the liberation of people with disabilities and those who care for and about them.

## **328. Precarious Death**

**3:00 PM-4:15 PM**

Wisconsin Center  
103D (LCD)

PARTICIPANTS

### **The Hauntings of Mamudiyah**

♦ *Francine Banner, University of Michigan, Dearborn*

On March 12, 2006, five American soldiers had a few drinks, played cards, then jogged to a nearby Iraqi province where they murdered the al-Janabi family. The perpetrators are sentenced, yet the ghosts of that day continue to haunt us. Engaging the methodology of haunting investigation, we converse with the specters of gender, ethnicity, and class as they were present in Iraq and during the subsequent trial of Steven Green. Centering the words of the soldiers themselves, we explore how the juridical process, in focusing on spectacular violence, served to contain systemic oppressions circumscribing the lives of victims and perpetrators.

### **Queer Ways of Dying: End of Life and Afterlife Care in Contemporary Taiwan**

♦ *Amy Brainer, University of Michigan, Dearborn*

Drawing from narratives surrounding funeral preparations and rites, housing and veneration of the dead, and other ethnographic fieldwork with queer people and their families in Taiwan, I show how choices about the emplacement of spirits after death reflect and reinscribe the precarity and possibilities of queer existence within larger socio-familial structures. My informants' narratives reveal varied forms of reclamation and resistance, ranging from the burning of gender appropriate clothing for use in the next life, to venerating and providing materially for deceased same-sex lovers and friends, to openly challenging gendered scripts in the journey between life and death.

## **Disturbing the Dead: Case Studies of Resource Extraction in Graveyards**

♦ *Carmel E. Price, University of Michigan, Dearborn*

When family and friends buried their deceased in Boone County, West Virginia and Lowellville, Ohio they did so expecting their loved ones to rest in peace. Not realizing that the departed were lying among coveted natural resources, disruption of graveyards due to extraction was not a concern. Years later, family members find themselves fighting to protect the rights of the dead. Through case studies of mountain top removal coal mining in West Virginia and fracking for natural gas in Ohio, I explore issues of graveyard protection, property and mineral rights, the privatization of cemeteries, and the institutionalization of the burial process.

## **329. On Being a “Stranger”: The Uneven Work of Institutional “Diversity”**

**3:00 PM-4:15 PM**

Wisconsin Center  
103E (LCD)

MODERATOR

♦ *Crystal Boson, Independent Scholar*

PARTICIPANTS

### **Faustian Bargains and Academic Identity: Racialization of/by the Academy**

♦ *Christina V. Cedillo, University of Houston-Clear Lake*

The presence of faculty of color is deemed proof of diversity in academia even as their research is denigrated, resulting in tenure denial and precarious working conditions. This “Faustian bargain” relies on a Catch-22 that frames the researcher as native informant while demanding she prove herself an objective (white) observer. Using personal and gathered accounts, this paper interrogates such incongruous conditions and their lived consequences.

### **Students Demanding and Developing Ways of Accountability for Diversity and Inclusion**

♦ *Maria P. Chaves, Binghamton University*

This paper challenges the idea of inclusion as the method for increasing diversity. There are people of color and other marginalized groups who are not seen as valuable sources for critiquing the university. Their concerns are dealt with as individual instances of discontent. Using the “papelitos guardados” methodology developed in by the Latina Feminist Group, I gather and elaborate experiences of student's frustrations and lack of access to institutional structures of transformation within the university.

## **Declaring Ableist, Gendered, and Racialized Diversity or The Naming of Others and Ourselves**

♦ *Casie Cobos, Independent Scholar*

Rather than ignoring ways that Women of Color (WOC) are declared irrationally responsive, overly (or absently) emotional, and/or (in)appropriately bodied, this paper recognizes this ableist, racialized, and gendered labeling logic as a way of diminishing WOC's presence in academia. Furthermore, this logic may also incite fear for WOC to recognize their own relationship with ableism and disability for fear of further discrimination among administration, colleagues, and students. This paper, then, simultaneously unravels and braids cultural

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practices that foreground disability, ethnicity, and gender by looking at pláticas/stories/testimonies as both indictments of the ivory tower and healing processes within overlapping social groups.

## 330. Mothering from the Margins: Borderlands Mothers Navigating Boundaries of Socio-Civic Legitimacy and (Counter-)Hegemonic Authority

**3:00 PM-4:15 PM**

Wisconsin Center  
201A

### MODERATOR

- ◆ *Jenna Vinson, University of Massachusetts, Lowell*

### PARTICIPANTS

#### *Transgression as Political Practice: Young Chicana Mother-Activists Contesting Extra- and Intra-Coalitional Normativities and Precarities*

- ◆ *Leah Stauber, University of Arizona*

Motherhood has sometimes inspired and guided women's collective movements, yet mothers' participation in broader-based social movements has often been circumscribed and rarely theorized. For women of color, young motherhood constitutes a particularly vulnerable social category, reinforcing articulated gender-race stereotypes and serving as marker of social deviance rather than civic responsibility (Hernes, 1987; Lister, 1997). In southern Arizona, however, a uniquely significant contingent of young Chican@ mother-activists challenges extant understandings about the articulations of race, gender, early motherhood/motherwork, and civic agency. This paper posits the radicalized, expansively intersectional work of these mother-activists as a new vanguard for Chican@ border activism.

## *Mothering as Mountain Moving: Decolonizing Birth, Mothering, and Schooling*

- ◆ *Darlane Santa Cruz, University of Arizona*

The project of decolonization in child rearing manifests itself through mothers challenging the hegemony of medical institutions and capitalist socio-cultural norms by choosing birthing practices/ceremonies connected to the life project "of addressing soul loss, land loss, cultural and spiritual fragmentation" (Gonzales, 2012, p. xvii). Post-birth, the challenge extends to western-capitalist educational institutions by opting for a de/un schooling approach that best aligns with family/cultural/social justice values. This paper examines how decolonizing motherhood holds the possibility for claiming authority over the "education" of children toward ethnic, racial, and gender counter-hegemonies.

## 331. Neoliberal Imaginaries and the Domesticated Feminist

**3:00 PM-4:15 PM**

Wisconsin Center  
201B

### MODERATOR

- ◆ *Natasia Boeri, City University of New York*

### PARTICIPANTS

## *Digging Deep While Leaning In: Negotiating Student Leadership and Professional Development in Times of Precarity*

- ◆ *Jenn Brandt, High Point University*
- ◆ *Alixandra Yanus, High Point University*

A clear tension exists between what bell hooks calls the "faux feminism" of Sheryl Sandberg's treatise Lean In and the ever-growing pressure placed on colleges and universities to prepare students for professional success. This paper engages that debate, exploring the role of women's and gender studies programs in navigating competing notions of women's leadership in and outside of the academy. Specifically, this paper will use the presenters' experience in implementing interdisciplinary academic programming on women's leadership and civic engagement as a model for negotiating women's and gender studies' commitment to social justice alongside increasingly corporatized university environments.

## *Feminism as 'Cruel Optimism': Transnational Feminist Engagements and/as Intersectionality-Based Challenges to Global Neoliberalism*

- ◆ *Sri Craven, Portland State University*

I examine contemporary feminism as "cruel optimism," Lauren Berlant's term for "a relation of attachment to compromised conditions of possibility" (p. 27). Reading a variety of sites where feminism's vulnerability to neoliberal markets is evident, and by drawing on examples from a diverse range of transnational feminist engagements—pedagogical, theoretical, and social—I show that intersectionality-based feminism is uniquely positioned to address the precarity of feminism as a political movement. I argue that intersectionality is a not insignificant reason for subjects' attachment to feminism itself, despite the latter's complicated position within the neoliberal global order.

## *332. Anxieties, Proximities, Possibilities: The Personal and Professional Costs of Doing Feminist Sex Research*

**3:00 PM-4:15 PM**

Wisconsin Center  
201C

### MODERATOR

- ◆ *Chelsea Pixler, Arizona State University*

### PARTICIPANTS

#### *Oysters, Orgasms, and Old Men in Bowties: Critical Feminist Sex Research as a Permanent State of Unease*

- ◆ *Breanne Fahs, Arizona State University*

This paper addresses the ways that critical feminist sex research troubles existing frameworks and assumptions (e.g., heteronormativity, beliefs about when sex starts and stops, constructions of giving/receiving orgasm and oral sex) and thereby produces a permanent state of unease. Reflections about job interviewing, teaching, and publishing as a critical feminist sex researcher highlight the dangers of the work, the invitations for projective feelings about bodies/sexualities, and the treacherous intersections of academia and material/lived/visceral experiences of studying sex.

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## **"Please Don't Ask Me That.": Feminist Sex Research and Vulnerable Listening Practices**

◆ *Sara McClelland, University of Michigan*

Asking participants to talk about their sexual lives often involves listening to stories of pleasure, as well as pain, violence, and sadness. The personal costs—to both speaker and listener—of feminist sex research are infrequently documented, often leaving researchers without ways to help themselves or understand the complex set of potential costs and benefits for participants. This paper draws from recent studies with young adults and women diagnosed with cancer to develop a set of methodological practices that can help guide feminist sex researchers who aim to create and maintain vulnerable listening practices.

## **"Do You Mind if I Ask You... ", or the Researcher Wore Black Vinyl**

◆ *Rebecca Plante, Ithaca College*

This paper addresses the precarious space between expertise and 'common sense,' where the feminist sexualities researcher's work is consistently diminished or sexualized or made whimsical. I reflect about job interviewing, teaching, and publishing as a formerly young but still critical, embodied feminist sex researcher, leavened by aging and new irrelevance. This talk will highlight the dangers of doing micro-sociological, interactionist feminist sexualities work across a 25-year career.

## **A Black Feminist Pornographic Gaze: Engaging a Rebellious Critical Erotics in Scholarship on Porn and Sex Work**

◆ *Mireille Miller-Young, University of California, Santa Barbara*

As a feminist researcher of black sexual economies in pornography and sex work, I explore the important stakes of doing research on multiply marginalized black sex workers and how this research continues to engage and challenge feminist discourses about sexual politics and the sex wars, particularly around race. I ask: How do we as feminist sex researchers account for the intransigence of racism, sexism, and capitalist exploitation in sexual economies and the vital ways in which sex workers, and others, create new affective meanings, socialities, and products that expose, subvert, and explode the existing logics of commercial sex industries?

## **333. Abject Assemblages: Grotesque Women, Rednecks, and the Undead**

**3:00 PM–4:15 PM**

Wisconsin Center  
201D

### MODERATOR

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

### PARTICIPANTS

#### **Wangechi Mutu: The Grotesque Female Body, Despised and Desired**

◆ *Jenna Hupp Andrews, University of Michigan, Flint*

Wangechi Mutu's ambiguous representations of grotesque female bodies produce uncertainty as well as visceral reactions such as offence, horror, or outrage. Such strong, visceral responses become opportunities to examine why representations of grotesque bodies affect one so deeply,

leading to the examination of cultural assumptions and master narratives implicated in the figuration. I assert that spaces in between overt meanings and covert assumptions of her figural collages are where the visceral responses emerge and intertwine with conscious interpretations; such experiences can provide an opportunity to examine larger systematic privileges and injustices prevalent in our local, national, and global worlds.

## **Of Monsters and Men: Flipping the Script on Masculinity and Monstrosity**

◆ *Elizabeth Aiessa, College of Lake County*

Romero's original Dead trilogy developed the social protest nature of the modern zombie film as an agent for dismantling conventional representations of men and monsters. This presentation unearths the limitations of Romero's original ghouls, examines the roles individuality and gender play in the construction of the zombie, then exposes the radical readings the undead provoke as this monster evolves over time. The revolutionary impulses of the humanized zombie will be exposed, as will the sociopolitical implications of undermining white hegemony, heteronormativity, patriarchy and late capitalism when the discussion turns to the dismantling of the conventional male hero.

## **Savage Homophobes: Homonationalism and the Figure of the Redneck**

◆ *Angel Lemke, Union Institute & University*

Through readings of a 2005 episode of Will & Grace and Gus Van Zant's 2008 film Milk, I argue tropes of gays as urban "refugees" reproduce ideas of urban gay subjects as vulnerable and civilizing, while rural subjects are portrayed as what Annalee Newitz has called "white savages," monstrously bigoted "redneck" figures, in works aimed at urban gay audiences. Such tropes render the gay conviviality with the nation-state that Jasbir Puar has called "homonationalism" the right kind of nationalism, purified of "redneck" nationalism's racist past, implicitly justifying attitudes of disposability toward the rural poor undergirded by settler colonial logic.

## **334. Pedagogy in Precarious Times: Teaching Resistance, Resilience, and Love**

**3:00 PM–4:15 PM**

Wisconsin Center  
202A

### MODERATOR

◆ *Arisika Razak, California Institute of Integral Studies*

### PARTICIPANTS

#### **Womanist Spiritual Activism as Post-Oppositional Praxis**

◆ *AnaLouise Keating, Texas Woman's University*

Drawing on Gloria Anzaldúa's theory-praxis of spiritual activism and Layli Maparayan's definition of womanism, this paper offers hands-on discussion of post-oppositional teaching tactics developed for women's and gender studies courses. These tactics (which include "standing in," relational readings, complex commonalities, and interconnective analyses) redefine agency in more expansive terms, enabling students to develop broad-based coalitions and actions for self-care and social change. These innovative coalitions and actions are designed to address students' precarious situations with optimism and grace.

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## A Pedagogy of Ceremony

- ♦ *Frances Reanae McNeal, Texas Woman's University*

Using the theory-praxis of AnaLouise Keating's radical interrelatedness, Layli Maparayan's concept of womanist spiritual activism, and Shawn Wilson's relational paradigm to underscore a pedagogy of ceremony, this paper discusses strategies for building beloved community in women's and gender studies courses to address the increasing precarity students experience as global citizens. These approaches include teaching techniques based on Indigenous worldviews that encompass connectionist critiques, recognition of relational differences, and decolonial analyses. These tactics are created for students to develop more extensive forms of social activism, agency, and resilience grounded in transformation, hope, and love.

## From Precarity to Possibility: Restorying the Feminist Classroom

- ♦ *Alka Arora, California Institute of Integral Studies*

The stories that are foregrounded in the feminist classroom—of oppression, injustice, and violence—can deepen students' sense of precarity and despair. How do we engage students in thinking critically about the very real injustices in our world while also enabling them to craft new, more liberatory stories about their lives? Building upon the transformational pedagogies of AnaLouise Keating and bell hooks, this paper suggests strategies for helping students cultivate a sense of agency and possibility. As students "restory" their own experiences, they are better equipped to create new social and political narratives that can transform the world.

## Teaching Love in Women's Studies

- ♦ *LeeRay Costa, Hollins University*

In her book All About Love: New Visions (2001), bell hooks writes that "The choice to love is a choice to connect, to find ourselves in the other." Choosing love, she argues, is counterhegemonic, even revolutionary. Love's potential to bring about lasting social change might even be theorized as an antidote to precarity. Yet, introducing love into the largely secular spaces of the academy, including women's studies classrooms, and into discussions of power, and difference is both challenging and humbling. In this presentation I will share some of my own attempts and failures at teaching love as social justice praxis.

## 335. Student/Faculty Precarity in Conflict Zones On/Off Campus: Losing Academic Freedom and Free Speech

### Sponsored Session

**3:00 PM–4:15 PM**

Wisconsin Center  
202C

Co-sponsored by the Jewish Caucus and the South Asian Feminist Caucus. Precarity intensifies during rising Islamophobia and anti-Semitism, everywhere sex/gender/race/class/visa status/dissertation status/physical-emotional dis/ability and family responsibility across continents intersect. These intersectionalities further corporate academies' "structural violence": betraying public good; stigmatizing some students and faculty as less worthy; obstructing intellectual needs of academic freedom and freedom of speech; and preventing women's studies from achieving political goals integral

to the field. Does speaking truth to power further create resisters as vulnerable "sites of precarity"? Are fears signs of internalized oppression?

### MODERATOR

- ♦ *Sejal Sutaria, King's College*

### PRESENTERS

- ♦ *Pramila Venkateswaran, Nassau Community College*
- ♦ *Robyn A. Epstein, University of Maryland*
- ♦ *Penny Rosenwasser, City College of San Francisco*
- ♦ *Alka Kurian, University of Washington, Bothell*
- ♦ *Sharon Leder, Feminists Against Academic Discrimination*
- ♦ *Janet Lois Freedman, Brandeis University*

## 336. Lesbian Studies in Queer Times

**3:00 PM–4:15 PM**

Wisconsin Center  
202D

This roundtable will explore the status, potential, and limitations of the sign "lesbian" within current theoretical and scholarly paradigms. We will ask how "lesbian," once deeply embedded in feminist thought, became the precarious term in the LGBTIQ acronym; whether "lesbian" can be productively engaged without reconstructing gender dichotomies or reinstating Western hegemonies; and whether a lesbian rubric can negotiate the intersectional imperatives of race, class, nation, geography, religion, and age. How might queer female subjects find a common theoretical vocabulary for creating alliances against heteronormative oppressions? What might be the consequences of retaining—or foregoing—"lesbian"?

### MODERATOR

- ♦ *Susan S. Lanser, Brandeis University*

### PRESENTERS

- ♦ *Susan S. Lanser, Brandeis University*
- ♦ *Amber J. Musser, Washington University, St. Louis*
- ♦ *Anahi Russo Garrido, Metropolitan State University, Denver*
- ♦ *Valerie Traub, University of Michigan*
- ♦ *Shannon Weber, Wellesley College*

## 337. Right(s) Speech and Revolutionary Scenarios

**3:00 PM–4:15 PM**

Wisconsin Center  
202E

### MODERATOR

- ♦ *Juliana Maria Trammel, Savannah State University*

### PARTICIPANTS

*('Lit Fanm la se Lit Tout Mas Pèp la') Between Civil Society and the State: Haitian Feminists (Re)Define Nationalism (1915–2015)*

- ♦ *Mamyrah Dougé-Prosper, North Carolina State University, Raleigh*

I discuss the "new" Haitian feminist movement that uses century-old practices of transnational organizing with other women's movements, of national collaboration with other women and men, and of state infiltration to move their agenda. I begin with the anti-U.S. Occupation resistance to profile the first feminist organization and its struggles to incorporate women into the national imaginary. I then examine women's

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lives under the dictatorship of Duvalier and the dismantling of the movement through gender-based violence. I follow up with an analysis of the transnationalization of the movement and its instrumental role in the "Revolution of 1986."

## Rights Speech and Precarity in the Age of Discursive Appropriation: Women-Hating in Puerto Rico

- ◆ *Guillermo Rebollo-Gil, Ana G. Méndez University System, Universidad del Este*

This paper will discuss the appropriation and distortion of equality and rights discourse by an anti-women hate group in Puerto Rico, in an effort examine the manners in which women across the social spectrum are further dispossessed by the taking of the language in which their claims for justice are typically articulated. Furthermore, this paper will discuss the limits and trappings of rights-centered speech when seeking to provoke radical political change and expand emancipatory politics related to gender in Puerto Rico and elsewhere.

## Social Media, Women, and Development: The Promises and Perils from a Jamaican and Brazilian Point of View

- ◆ *Nickesia Gordon, Barry University*
- ◆ *Juliana Maria Trammel, Savannah State University*

Social media offer de-centralized ways of engaging in communication and more participatory discursive practices. However, inherent in social media infrastructure are issues of power that affect how these communication platforms are used since "the contexts of power in society are economic, political, cultural and technological" (Mody, 2002 p. 185).

The paper investigates how local grassroots organizations as well as international NGOs and multilateral organizations utilize social media to empower women in the Jamaican as well as Brazilian context. The researchers are interested to find out what power dynamics are at play and how they influence the organizations' goals and objectives.

## Specters of Gratitude: Anti-Black Affects in Puerto Rican Feminist History

- ◆ *Judith Rodriguez, University of California, Irvine*

Not until the 1970s did Puerto Rican feminist movements disentangle themselves from the grips of political projects on the island, such as the independence movements that subsumed feminism as a nationalist endeavor. Following this claim, this paper uncovers the ways that Puerto Rican feminist movements unintentionally aligned with creole elite struggles for national sovereignty that attempted to transcend racial and sexual oppression. By critically analyzing Puerto Rican feminism's repertoire of cultural productions and revolutionary scenarios, I illuminate a necessity for an examination of the entanglement of coloniality and anti-Blackness within any feminist analysis of Puerto Rico and its diaspora.

## 338. Slave Narratives: Productions of Vulnerability & Disposability

**3:00 PM–4:15 PM**

Wisconsin Center  
203A

## PARTICIPANTS

### Refuse Bodies, (Un)Grievable Lives

- ◆ *Marisa J. Fuentes, Rutgers University-New Brunswick*  
This paper considers how humans become disposable and the (material, discursive) conditions necessary to produce inurability to violence against different(iated) bodies. Who counts as grievable? Which narratives of resistance or victimhood obscure other lives? I discuss how enslaved people, commodities who became uncommodified "refuse" are unremembered/uncommemorable and unhistorical. In conversation with Butler's work on "precarious lives" and the "(un)grievable," I contemplate the many ways in which precarity and disposability have been (re)produced over time and how commemoration of certain bodies effaces the possibility of mourning others, and seek to understand the conditions in which humans are objectified and their disposability justified.

### Imperial Abjection and Racial Negation: Native American Female Subjectivity and Perpetual War

- ◆ *Leece Lee-Oliver, Mills College*

This paper examines the links between the discursive developments of "the squaw" and current epidemic rates of violence against Native American females. Native American females were coopted as interlocutors, indentured servants, and slaves in imperial projects; their representation (Spivak, 1999) as "squaws" authorized their abject dehumanization. Engaging the theory of "the death ethic of (imperial) war" (Maldonado-Torres, 2008), I examine archival documents, popular culture images, and legal discourses to identify a synchronicity between the institutional denial of "the squaw's" humanity and the perception of Native American females as logical sources of labor and targets of social and state domination.

### Ritual Hacking Witnessing: Unsettling Witnessing of the Trafficked Latina/o

- ◆ *Annie Isabel Fukushima, University of Utah*

This paper takes the audience into various texts and visuals that shape the Latina/o migrant as trafficked: filmic representations, media coverage of trafficking survivor Maria Suarez and unaccompanied migrant children crossing the U.S. border, and legal cases like United States v. Cortes-Meza. The vulnerable Latina/o migrant is tethered to notions of victimhood (rescued), criminality (deportable), and disposable labor that are shaped by the public rituals surrounding spectatorship and witnessing (See Chouliarki and Hesford). Therefore, drawing upon Gayatri Spivak's concept of ritual hacking, I call for a particular type of ritual hacking that (re)defines how one witnesses—an unsettled witnessing.

## 339. Dispossessions and Disaffections: Mobilizing Latin American Feminist Movements and Solidarities

**3:00 PM–4:15 PM**

Wisconsin Center  
203B

### MODERATOR

- ◆ *Yesenia Ramos, San Jose State University*



National Women's Studies Association  
**2016 CHAIR AND DIRECTOR MEETING**

**Friday March 4, 2016**  
**ATLANTA, GEORGIA**

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

**PARTICIPATION REQUIREMENTS**

- 2016 institutional membership
- Regional and Chair meeting registration fee \$125
- Registration form

**ACCOMMODATIONS AND TRAVEL**

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



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



# Saturday, November 14

## PARTICIPANTS

### **Cada Mujer: Coalition Feminist Activism in Contemporary Peru**

- ◆ *Emilie Elizabeth Egger, Yale University*

Since the late 1990s, indigenous women in poverty in Peru have organized themselves as activists in the wake of a five-year family-limitation campaign that led to the coerced sterilization of more than 300,000 women. These women have used their shared experience as survivors of the campaign as the grounds for their political coalition. Through this shared identity, they combat their precarious political existence in a state that has ignored them in collusion with the larger neoliberal powers who have defined them as units of poverty instead of political actors.

### **Desired States: The Desire to Govern and the Governing of Desire**

- ◆ *Lessie Jo Frazier, Indiana University*

Examines competing gendered models of popular participation and ideologies of democracy in neo-liberal Chile under President Michele Bachelet of the Socialist Party (fresh from her leadership position in the U.N.), who sees styles of governance as gendered and thus aimed for a non-masculinist governance based on compromise and dialogue, to, in President Bachelet's words, "create affective ties between the people and the state." In contrast, the leftist parliamentarian and former student leader Camila Vallejo is explicitly lauded for her erotic appeal as a young leader.

### **Precarious Institutionalization: Implementing Women's Rights to Live a Life Free of Violence in Latin America**

- ◆ *Shannon Drysdale Walsh, University of Minnesota, Duluth*

Violence against women is a worldwide phenomenon that has escalated in many Latin American countries, and continues to go unchecked. This precarity demands responsiveness from states that are obligated to ensure women's rights to live a life free from violence, as well as an examination of how and why so many women are left without it. In this paper, I draw on a decade of field research in Guatemala, Nicaragua, and Costa Rica to explain how women's organizations have helped to construct counter-hegemonic women's institutions within the state that help implement laws on violence against women.

## 340. Precarity and the UW System

**3:00 PM–4:15 PM**

Wisconsin Center

203C

The UW system is at the center of rapid state-level political change. This panel examines how new political discourses and policies reposition and make more precarious the lives of previously marginalized staff, faculty, and students. Drawing on Povinelli (2011) we explore if and how diverse staff, faculty, and students have experienced increased precarity, how such increases are conceptualized and narrated to the universities and the general public, and how these narrations allow for the bracketing and transmogrification of gendered, raced, classed, sexed, and abled suffering into fully economized sacrifices necessary for the state's neoliberal renewal.

#### MODERATOR

- ◆ *Nancy Kendall, University of Wisconsin-Madison*

## PRESENTERS

- ◆ *Denise Bartell, University of Wisconsin, Greenbay*
- ◆ *Alison K. Staudinger, University of Wisconsin, Greenbay*
- ◆ *Lucy Mkandawire-Valhmu, University of Wisconsin, Milwaukee*
- ◆ *Eleni Schirmer, University of Wisconsin, Madison*
- ◆ *Kimberley Reilly, University of Wisconsin, Greenbay*

## 341. Building and Maintaining Contingent Faculty Alliances

### Sponsored Session

**3:00 PM–4:15 PM**

Wisconsin Center

203E

This roundtable, sponsored by the Contingent Faculty Interest Group, builds on the work done in three roundtables on the theme of contingency at last year's conference, and the organizing that came out of those sessions. Roundtable participants will discuss the challenges and opportunities of building alliances across the "para-academic" landscape that cross occupational, disciplinary, and national borders.

#### PRESENTERS

- ◆ *Melissa Fernandez Arrigoitia, London School of Economics and Political Sciences*
- ◆ *Gwendolyn Beetham, Douglass Residential College, Rutgers University*
- ◆ *Sekile Nzinga-Johnson, University of Illinois*
- ◆ *Sharon Mar Adams, University of Colorado, Boulder*

## 342. Public Disclosures: Disease, Disability, Distortion, and the Politics of Divulgence

**3:00 PM–4:15 PM**

Hilton Milwaukee

MacArthur

#### MODERATOR

- ◆ *April Lynn Michels, Texas Woman's University*

#### PARTICIPANTS

### **When Parents Go Public: Issues of Identity, Power, and Privilege in the Food Allergy Blogosphere**

- ◆ *Heather Hewett, State University of New York, New Paltz*

Who has the privilege to go public about their children's illnesses? For whose benefit, and whose detriment? For many parents, writing about their children's illnesses or disabilities enables them to contest medicalized narratives. For primary caregivers—often, though not always, women—using the tools of blogging and social media can provide opportunities for creativity and self-authorship. In the case of "newer" diseases such as food allergies, blogging can raise awareness and create community; it can also promote "safe" brands and ethical consumer choices. Where are the silences? How are they related to inequalities and misconceptions about allergies?

### **The Possibilities of Public Powerlessness: Women and Addiction Recovery Memoirs**

- ◆ *Meg Devlin O'Sullivan, State University of New York, New Paltz*

Representations of alcoholics and addicts are gendered, classed, and raced to project an image of certain types of

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substance abusers while rendering others invisible. Arguably, the “least likely” alcoholic in the collective imaginary is a white, middle-class, well-educated woman. Yet one of the most public avowals of addiction occurs in the recovery memoir; a genre dominated by precisely that “unlikely” demographic. What is at work and at stake here? This paper investigates how privilege protects and silences. It describes how popular culture and normative social mores perpetuate epistemologies that obscure realistic understandings of women and addiction and ignore contrary evidence.

## Bodies Like Ours: An Autoethnographic Analysis of Graduate School, Disability, and the Politics of Disclosure

♦ *Angela Carter, University of Minnesota*

Graduate students with disabilities live and work in the thresholds of academic praxis. The convergence of embodied meanings—“disabled” and “emerging scholar”—and the structural conditions of the academy pose graduate students with disabilities at the borders of academic inclusion. Using our collective wisdom, we explore the precarity of our lives by exchanging our experiences facing and challenging barriers, exploring the politics of disclosure and “passing,” and exploring the implications the ideal productive academic body which is ideologically predetermined for white cisgender, heterosexual, able-bodied males. We conclude by “imagining otherwise,” and offer pragmatic steps for inclusion and social change.

## 343. Social Justice Education Task Force Business Meeting

**3:00 PM–4:15 PM**

Hilton Milwaukee  
Miller

## 344. At the Intersection of Identity, Inequity, and Policy: U.S. Educational Systems and Institutions

**3:00 PM–4:15 PM**

Hilton Milwaukee  
Mitchell

### MODERATOR

♦ *Heather Berg, University of California, Santa Barbara*

### PARTICIPANTS

#### *Emotionally-Toxic Geographies of U.S. Higher Education*

♦ *Maura Pavalow, University of Exeter*

This paper discusses a case study on inequity in U.S. higher education as defined by a Participatory Action Research (PAR) team of students of color, women, and LGBTQ students at an elite university (Kindon et al, 2008). “Toxic geographies” are institutionalized spaces that routinely inflict physical and emotional harm (e.g. microaggressions) on marginalized peoples (Mahtani, 2014; Sue, 2010; Ahmed, 2004). To visibilize and challenge such precarity, the PAR team curated an open art event informed by radical love (hooks, 2001) in which the campus shared stories of experiencing/coping with and producing/learning from race-, gender-, and sexuality-based microaggressions.

## No University Left Behind: Transforming Higher Education from Public Good to Profitable Commodity

♦ *Michelle Corbin, Worcester State University*

While corporate education reform originated in K-12, the broader goal has always been the commandeering of the entire public education system in order to reorganize all of public education into a profitable market and tool of neoliberal control and social reproduction. This neoliberal agenda can be traced from its ascendancy with in No Child Left Behind to the current higher education onslaught that might be called No University Left Behind. In this paper I trace the ways that education “reforms” contain mechanisms for extending market-based policy initiatives into higher education in ways that parallel their devastating implementation in K-12.

## Racial and Ethnic Identity Development within Predominantly White and Minority-Interest Sororities

♦ *Julie Christine Krueger, University of Illinois, Champaign-Urbana*

This research addresses the following question: How does participation in predominantly white (PW) and minority-interest (MI) sororities at a large, public Midwestern university affect the racial or ethnic identity (REI) development of minority female students? More broadly, this research explores how racial and organizational context influences REI formation. This study will shed light upon the affects of REI formation as well as racial and organizational context on the reproduction of race and racial inequality. To obtain this information, I interview 24 racial and ethnic minority women who actively participate in PW or MI sororities.

## 345. Law and Public Policy Interest Group Business Meeting

**3:00 PM–4:15 PM**

Hilton Milwaukee  
Pabst

## 346. Trans/Gender Variant Caucus Business Meeting

**3:00 PM–4:15 PM**

Hilton Milwaukee  
Walker

## 347. Mindfully Responding to Dissonance: Teaching Students How to Sit with the Discomfort of Unlearning Oppression

**3:00 PM–4:15 PM**

Hilton Milwaukee  
Wright A

In this interactive workshop, we will share mindful, intersectional, anti-oppression pedagogical principles that have opened hopeful possibilities in our classrooms. Participants will experience mindfulness practices that can help students sit with dissonances between diminishing lenses toward self and others, mixed intentions, and complicated world views. These skills can help students learn to intentionally respond rather than merely react to issues of oppression. Tensions and classroom challenges will also be discussed. Participants will

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leave with practical mindfulness activities and frameworks that can be integrated into social justice classrooms.

## PRESENTERS

- ◆ *Beth Berila, St. Cloud State University*
- ◆ *Jason Laker, San Jose State University*

## 348. Sexual Divestments from Empire: Women's Studies, Institutional Feeling, and the 'Odious' Machine (Anti-White Supremacy Taskforce)

### Sponsored Session

3:00 PM–4:15 PM

Hilton Milwaukee  
Wright B

This roundtable seeks to problematize the institutional amnesia that comes with promises of inclusion, while simultaneously being attentive to the corporeal effects of these histories upon our global landscapes and lives. These (silenced) histories are felt on a daily basis in the labor that we do in Women's Studies. We work collectively to demystify the violence and social stratifications inherent in the institutionalizations of Women's Studies. We expose the sharp contradiction within Women's Studies between the logics of war and profit-making and the collective justice projects of decolonization, freedom and revolution that compel our dreams and desires for just futures

## MODERATOR

- ◆ *Heather M. Turcotte, The Feminist Wire*

## PRESENTERS

- ◆ *Heather M. Turcotte, The Feminist Wire*
- ◆ *Shaznene Hussain, University of Connecticut*
- ◆ *Vanessa Lynn Lovelace, University of Connecticut*
- ◆ *Martina Felicia Powell, The Feminist Wire*
- ◆ *Lauren Marie Todd, Southern Connecticut State University*

## 349. Poetics and Pedagogy

3:00 PM–4:15 PM

Hilton Milwaukee  
Wright C

## MODERATOR

- ◆ *Fatemeh Hosseini, University of Maryland*

## PARTICIPANTS

### *Hesitant Grounds: Digging and Meeting in Audre Lorde's 'The Black Unicorn'*

- ◆ *Tiana Reid, Columbia University*

I consider Audre Lorde's approach to geology in her understudied 1978 book of poems, *The Black Unicorn*. Focusing on themes of sedimentation and disintegration in Lorde's poems "Sahara," "Meet" and "Digging," as well as her vexed participation in FESTAC—the Second World African Festival of Arts and Culture in Lagos in 1977 where she distanced herself from cultural nationalism due to her sexuality—I argue that it is her simultaneous hesitancy toward nature and engagement with it that complicates subjectivity and troubles an understanding of black diaspora as not necessarily commonality but, in Lorde's famed words, a "house of difference."

## Latina Feminisms and the WGST Curriculum

- ◆ *Liza Fiol-Matta, New Jersey City University*

This paper examines how Latina feminism is conceptualized in current Women's and Gender Studies curriculum, primarily by examining undergraduate syllabi focused on US Latina and/or Women of Color feminisms. Of special interest is how other Latina feminisms are interpolated and studied in reference to Chicana foundational texts, and how key Chicana theoretical formulations concerning, for example, the borderland and the indigenous are conceptualized in writing by Puerto Rican, Dominican, Cuban, Central American, and South American feminists. The Latina feminist perspectives in *Telling to Live: Latina Feminist Testimonios*, a text often included in courses on Latina feminisms, are examined.

## How To Live in Damaged Bodies: Neoliberal Precarity and Poetic Affect

- ◆ *Seth Michelson, Washington and Lee University*

My paper theorizes possibilities for the poetic recognition of and resistance to the precarity of neoliberal subjectivation, with a particular emphasis on the neoliberal precaritization of gendered bodies. I suggest this via a detailed examination of poetic affect, detailing how poetry might reveal and rethink the core violence of neoliberalized life as the subjectivation of precarity. My analysis emerges from the close reading of Adrienne Rich's poetry from the 1980s, during the emergence of neoliberalism and the heightening of Rich's feminist poetics. My ultimate aim is to critique neoliberal precarity and propose more egalitarian, pacifistic, and inclusive alternatives to it.

## "We Were Never Meant to Survive": Precarious Feminism and Affective Embodiments in High School Debate

- ◆ *Adriane Brown, Augsburg College*

This paper uses affect theory and youth studies literature to examine the ways that girls in high school debate employ their bodies in resistance against sexist and racist practices. I focus on two teams who make embodied feminist arguments—one who twerks to invoke the political potential of the black booty, and one who performs "blood poetry" to engage in menstrual activism. I contend that while they challenge community preferences for "proper" feminine bodies in debate, their forced reliance on adult judges—primarily white men—to vote for their arguments creates a position of precarity for feminist debaters.

## 350. The Affective Politics of Belonging in the (Post)Neoliberal Andes

4:30 PM–5:45 PM

Wisconsin Center  
101A (LCD)

## MODERATOR

- ◆ *Susana Pena, Bowling Green State University*

## PARTICIPANTS

### *Gendered Violence and the Erotic in the Visual Archive of Iquitos, Peru*

- ◆ *Tara Ann Daly, Marquette University*

I take the photographic archive of the Iquitos rubber era (~1885–1915) as a point of departure to contrast historical images with contemporary ones of women to consider the

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continued role that visual culture plays in constructing gender within capitalist affective economies. I frame the paper with a theorization of the ambiguity of visual culture in the Amazon, reflecting upon its emancipatory potential as well as its (neo) colonial legacies. I argue that due to the absence of female photographers, painters, and writers in Iquitos, the region's female residents have been both hypervisualized as erotic objects and remain invisible as affective subjects.

## ***"My Kind of Woman": The Politics of Accomplishing Gender in "Mujer T" (2013)***

♦ *Juliana Martinez, American University*

In 2013 the mayor's office of Bogotá organized Mujer T, a pageant for trans women. Intense criticism from cisgender feminists protesting the objectification of their trans counterparts ensued. Furthermore, while there was much talk about transwomen, there was little room for their voices. My paper shows how the way in which the debate was conducted highlights the paradoxical character of many contemporary attempts of articulating inclusive discourses and practices. Mujer T is a case in point of how trans articulations of self, womanhood, and eroticism are intensely policed and contested even by those who hope to celebrate and support them.

## ***Same-sex Adoption in Colombia vs. the Dogma of Blood Ties: An Analysis of the Language Surrounding the Constitutional Court's Adoption Decisions***

♦ *Chloe Rutter-Jensen, Universidad de los Andes*

In this paper I look at the politics of representation of same sex adoption cases that are currently being decided upon in Colombia's constitutional court. In the media, from newspapers to twitter, the discourse of biological children/parents is set up as antagonistic to adopted children/parents. I argue that this use of binary language to describe relationships of parenting establishes an oppositional language that serves to alienate certain affective ties from national belonging.

## ***Feeling Post-neoliberal: The Queer (Im)possibilities of Ecuador's Citizen Revolution***

♦ *Amy Lind, University of Cincinnati*

The literature on neoliberalism and affect addresses how emotions such as love, fear, grief, and perseverance play a role in sedimenting a capitalist social, moral order. In this paper we draw from the literature on (post)neoliberalism and affect to understand what potentially comes "after neoliberalism," and how appeals for a postneoliberal social, moral order are constructed. Specifically, we address how Ecuadorian state discourse appeals to a sense of a national and moral community in its "turn to the Left," taking into account the resignification of three key notions: family, plurinationalism, and *buen vivir* (well-being).

## **351. Asymmetries of Academic Opportunity: The Precarity of Community Colleges**

**4:30 PM–5:45 PM**

**Wisconsin Center  
101B (LCD)**

**MODERATOR**

♦ *Alissa Stoehr, Iowa State University*

## PARTICIPANTS

### ***This is Real College!: Returning Women Students Resisting Commonplace Images of Adult Literacy and Community College***

♦ *Sheryl Fairchild, Sacramento City College*

This paper argues that returning women inhabit an intersection of social discourses that devalue both adult literacy and community college. This paper brings together a qualitative case study of returning community college women and literacy theory to show that returning experiences are constructed by and embedded in a broader social landscape that belittles adult learners and questions the status of community college within higher education as not "real" college. The analysis shows that returning women are pressing against a strong current of oppressive images, while simultaneously they are propelled forward by the promise of a college education.

### ***(In)Visible Agency: Relocating Activist Narratives at Community Colleges***

♦ *Jill M. Adams, Jefferson Community & Technical College*

The 1960s uprisings at Berkeley, Kent State, and Columbia have come to serve as the normative benchmark for "student activism" in the U.S. Those stories and movements were pivotal social events and shaped our collective cultural narrative about activism. However, missing from that narrative are the events, students, and issues at community colleges. The distortion of activism undervalues and erases the contributions of community college students and faculty. Theorizing class, this paper explores the institutional dislocation of community college activism, and then re-centers the individual stories of social justice performed through WGS courses and campus movement-building of otherwise marginalized communities.

### ***Is Free Tuition Good for Community Colleges?: Obama's "America's College Promise" Proposal and the Precarity of Community Colleges***

♦ *Heather Rellihan, Anne Arundel Community College*

♦ *Brianne Waychoff, Borough of Manhattan Community College*

The rhetoric surrounding President Obama's "America's College Promise" proposal has reinforced the precarity of community colleges by perpetuating a distorted narrative that marginalizes community college students. We will examine how the debates around the proposal intersect with neoliberal ideologies around education: who is constructed as worthy/unworthy of taxpayer funds and under what conditions? Compared to four-year schools, community colleges have a higher proportion of women, people of color, and working class folks—groups that are marginalized within the labor force, so we will analyze how distorted representations of community colleges intersect with a worker/thinker binary and the precaritization of labor.

### ***Working Class Matters: The Community College WGS Classroom as a Locus for Mass-Based Radical Feminist Reform***

♦ *Genevieve Carminati, Montgomery College*

In *Where We Stand: Class Matters*, bell hooks writes of the precarity of her own education as a marginalized working-class woman in an elitist academy. Such classism, she asserts, thwarts a mass-based radical feminist movement: "Significantly, a visionary movement would root its work first and foremost in the concrete conditions of working-class and poor women. That means creating a movement wherein education for critical

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conscious begins where people are." This presenter argues that the community college classroom is that essential locus for reform and suggests the potential radical influence of community college WGS students who then transfer to four-year universities.

## 352. Precarious Existence: The Intelligibility of Gender Variance that Resists the Binary (Genderqueer, Both/Neither, Agender, Etc.)

4:30 PM-5:45 PM

Wisconsin Center  
101C

MODERATOR

- ◆ *Jessica Vooris, University of Maryland, College Park*

PARTICIPANTS

### *Trans-Anachronism: Regulating Degeneracy in the DSM*

- ◆ *Meredith Lee, University of California, Irvine*

The resurgence of Emil Kraepelin's biological method for classifying mental disorders in the 1970s created the conceptual space to include transsexuality in the American Psychological Association's Diagnostic and Statistical Manual III (DSM-III). I argue that examining the history of transsexuality as a medical diagnosis in the DSM exposes economic, political, and (bio)cultural norms embedded within the so-called objective classifications by revealing a fundamental psychomedical gaze that has sought out human deviance with the intent of establishing institutionalized social control. This history illuminates the DSM's continual disavowal of any nonnormative gender identity that fails to fit the criteria within its manual.

### *Supporting Gender Creative Children and the (Im) Possibility of Non-Binary Genders*

- ◆ *Karl Bryant, SUNY New Paltz*

This paper examines advocacy work that has been at the heart of the "affirmative turn" in approaches to childhood gender nonconformity in order to understand the degree to which non-binary genders are conceptualized in that work. While advocacy work has played a key role in forging affirmative approaches to gender nonconforming childhoods, it has also created its own set of normalizing effects, with embedded assumptions about gender. I argue that while these gender conceptualizations create little room for non-binary genders, reconceptualizations of childhood itself may open up spaces for reimagining gender beyond the binary.

### *Drowning in the Trans Asterisk: The Precarious Existence of Non-binary, Gender-Variant Individuals*

- ◆ *Jo Trigilio, Simmons College*

This paper argues that the umbrella category of trans\* serves as a cloaking device that makes invisible the existence and needs of nonbinary, gender-variant people. Mainstream narratives on trans\*, framed by criteria stipulated by the DSM, feature an intelligible, congruent binary sex/gender crossover, thus continuing to anchor gender in the sexed body. Advocacy for institutional reform focuses on accommodating the crossover, leaving nonbinary, gender-variant people in a precarious position of unintelligibility, silence, and invisibility.

Emerging narratives by nonbinary, gender-variant individuals on strategic navigation of a binary world may begin to dislodge the enforced congruity between sex and gender.

## 353. Contingent Faculty Activists: Dismantling Power Structures from Precarious Spaces

4:30 PM-5:45 PM

Wisconsin Center  
101D

MODERATOR

- ◆ *Susan V. Iverson, Kent State University*

PARTICIPANTS

### *Liminality of Graduate Student Contingent Faculty: The Promises and Perils of Scholar Activism and Organizing While in Graduate School*

- ◆ *Marisa Camille Allison, George Mason University*

This presentation considers the unique roles played by graduate students within the academic labor movement. During the fall 2014 semester, three doctoral students publicly released a report on contingent faculty working conditions in their university following a two-year research project. The report was met with equal praise and scorn from faculty and administrators and quickly gained media attention, becoming the catalyst for organizing efforts at the university. Utilizing the experiences of these graduate students, this presentation considers the uniquely liminal roles and gendered expectations graduate student/faculty inhabit both within academia and within the labor movement as scholar activists.

### *"We Became the Leaders We Were Looking For": Contingent Women Forging Solidarity in Higher Education Unions*

- ◆ *Anne Wiegard, State University of New York, Cortland*

The two-tiered ranking system in higher education disproportionately places women in insecure, low-wage positions with no voice in university governance and until recently, little or no voice in the unions representing these workers. This panelist will explore the particular leadership challenges women face as they seek to empower themselves within academic unions and affiliated organizations. How are higher education unions being transformed by the concerted work of contingent activists?

### *From 'Awful-izing' to Organizing: Strategies for Activism*

- ◆ *Gwendolyn Beetham, Douglass Residential College, Rutgers University*

This panelist will describe how to move from "awful-izing" to organizing, how to use social media, guerilla messaging, and association marketing, among other strategies. After working 14 years as an adjunct English professor in the state's largest community college, the presenter mobilized a few colleagues to start a chapter of the AAUP. They worked with campus administrators and forwarded two bills to the state legislature. While both bills failed, the group was undaunted, and the direct action movement has grown to more than 80 AAUP members organized across four of the 13 colleges within the Colorado Community College System.

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## Contingent Images: The Precarity of Being Part-Time Faculty in Higher Education

♦ *Christin Seher, University of Akron*

This session humanizes the precariousness of contingency for faculty in higher education through the use of photography as a medium for contesting and voicing dissent towards power structures that stratify the professoriate. Faculty from across the United States were invited to submit images and captions in response to the following prompt: Capture/convey the precariousness experienced by contingent faculty members at institutions of higher education in the U.S. Sharing these images serves as an act of activism, representative of the self-identified nature of precarity as a reality for many of our colleagues. Uniting themes and potential implications will be discussed.

## 354. Precarity in the Field of Vision: Mad Men's Imagined Feminisms

**4:30 PM–5:45 PM**

Wisconsin Center

102A (LCD)

This roundtable will focus on the AMC television series *Mad Men*, which ends its run in May 2015, as a narrative about the precariousness of gender, gender politics, and gender imaginaries as stable and recognizable historical identities. The members of this roundtable are feminist scholars who have presented on and written about *Mad Men* and its representation of historical gender as a story about failure and possibility, loss, and opportunity. We are eager to engage a discussion about how feminist mythologies and alternative imaginaries might be produced through the institutional regimes of popular culture, and its political distortions and controls.

MODERATOR

♦ *Maureen McKnight, Cardinal Stritch University*

PRESENTERS

♦ *Denise Witzig, Saint Mary's College, California*  
 ♦ *Lilly J. Goren, Carroll University*  
 ♦ *Linda Beail, Point Loma Nazarene University*

## 355. In/edible Affinities: The Limits of Desire and the Human

**4:30 PM–5:45 PM**

Wisconsin Center

102C (LCD)

MODERATOR

♦ *Amber J. Musser, Washington University, St. Louis*

PARTICIPANTS

### Anorexia and the Nonhuman Other in Contemporary Literature and Film

♦ *Megan Milks, Beloit College*

Within psychiatric discourse, anorexia is often constructed as a narcissistic illness characterized by withdrawal from (human) others. This paper examines contemporary texts that consider anorexia a mode of not withdrawal but allegiance—with nonhuman others. Whereas Park Chan-Wook's film *I'm a Cyborg but That's OK* (2006) links food refusal to cyborg identification, Sarah Gerard's novel *Binary Star* (2015) connects

it to animal liberation and the desire to become a star. Bringing together animal studies, disability studies, and antisocial queer theory, I will investigate the implications of thinking anorexia as a mode that enables affinity with the nonhuman.

## Asexuality, Feederism, and the Cake in Between

♦ *Ianna Hawkins Owen, University of California, Berkeley*

A popular asexual slogan, "Why have sex when you can have cake?" circulates as rallying cry, explanatory tool, and welcoming emoji in asexual communities. Cake is also suggestive of another sexual subculture: feederism, an orientation involving feeding or being fed for pleasure. Through the insights of feederism, this paper aims to understand "sex" at the definitional limits of "asexuality." What is the "sex" that can be substituted by or opposed to cake? Exploring cake as the site of sexual pleasure in feederism helps us understand the (permeable) boundaries of what asexual communities mean when they talk about that same delight.

## The Habituation of Desirelessness: Anorexia and Asexuality

♦ *Eunjung Kim, University of Wisconsin, Madison*

Based on the persistent connection between appetite for food and sexual desire, the desire to eat appears as a stand in for sexual desire. Cakes have been used as a central spectacular rhetoric for the asexuality movement. From the intersection of asexuality and anorexia connected to mental and physical disabilities, I examine the clinical construction of "sexual anorexia" and the visual attachment of food and sex in films 301/302 and *Invisible Light*. Desirelessness as "self-denial" is racialized as a thin, Asian female body, revealing the boundary of the human that is legible through the desire for sustenance, pleasure, and consumption.

## 356. Re-Imagining Religion: Liberating Possibilities of Traditional Religiosity

**4:30 PM–5:45 PM**

Wisconsin Center

102D (LCD)

MODERATOR

♦ *Ashley Glassburn Falzetti, Eastern Michigan University*

PARTICIPANTS

### Christian Forgiveness: The Villain in the Virtue

♦ *Louise M. Doire, College of Charleston*

Traditional Christian teachings on forgiveness have contributed to the perpetuation of violence against Christian women. The ethical mandates to forgive "seven times seventy times," and to forgive "unconditionally" have been instrumental in shaming victims of domestic violence to remain in precariously dangerous relationships. This approach to forgiveness represents an institutional and theoretical failure. A new understanding of forgiveness that separates forgiveness from reconciliation resolves the dilemma faced by Christian women. This paper will work through the theoretical framework, which will allow for the extension of "forgiveness" even as the victim of domestic violence walks out the door.

# Saturday, November 14

## Pornography, Piety, and Precarity: How Conservative Evangelical Christianity Defines and Contests the Erotic

♦ *Kelsy Burke, St. Norbert College*

This paper focuses on two insidious sources of precarity: conservative protestant Christianity and heterosexuality. I examine evangelical Christian engagement with the "erotic," specifically internet pornography and erotic fiction, to show how religious messages seep into (hetero)sexualized culture, and vice versa. On the surface, the messages promoted by evangelical leaders wage a unilateral war against porn. Yet a close reading of these messages suggest that evangelicals draw from the cultural saliency of "eros"—intimacy, sexuality, desire, and their representation—in order to promote their religious worldview.

## 357. Trafficking in Intimacies and Exploitations

**4:30 PM-5:45 PM**

Wisconsin Center  
102E (LCD)

**MODERATOR**

♦ *Katherine Miller, University of Denver*

**PARTICIPANTS**

### Chinese Migrant Brides in Taiwan: Facing the Paradox of Marginalized Citizenship

♦ *Shan-Jan Sarah Liu, Pennsylvania State University*

A considerable number of Chinese women migrate to Taiwan through commercial marriage agencies every year. Although Chinese migrant brides come from just across the strait, I argue that they face intersecting oppressions not only because they are "purchased" brides but also because they are expected to bear sons to continue the family name. I discuss where they are situated politically in facing the challenges of Confucius hierarchical values, constructed differences, and socioeconomic class distinction. Meanwhile, because of the increasing population of migrant brides and their children who are born/raised in Taiwan, a new ethnic Taiwanese identity is continuously negotiated.

### Precarious Intimacies: Europeanized Border Regime and Migrant Sex Work

♦ *Niina Vuolajarvi, Rutgers University*

Basing on an 18-month multi-sited ethnographic fieldwork in among migrant sex workers met in Finland, this paper discusses the effects of the Europeanized border regime on the hierarchization of the field of commercial sex. Drawing on the insights of recent theorizing of the European border regime, this paper explores the meaning of legal residence status to the lives of migrants for whom sexuality and intimacy has become work and a central strategy in migration. To understand the entanglement of borders, work, and intimacy in the lives of migrant sex workers, I introduce the concept of "precarious intimacies".

### Precarity and Citizenship in Human Trafficking Interventions

♦ *Corinne Schwarz, University of Kansas*  
♦ *Rachel Denney, University of Kansas*

Anti-human trafficking policies in the United States and the Dominican Republic both seek to rectify the violence

suffered by trafficked persons through material compensation: paths to citizenship, modes of protection. However, they also create an ideal trafficking survivor: a passive, feminized body willing to cooperate in proving its exploitation (Srikantiah, 2007). We argue that this ideal victim model utilized in U.S. and Dominican anti-trafficking interventions implicitly affects perceptions of citizenship. In order to become legible as trafficking survivors, non-citizens must prove their trauma, shifting from the precarious position of "undocumented" to the sympathetic position of "victim."

## Sex Trafficking, Agency, and Power in Chika Unigwe's "On Black Sisters' Street"

♦ *Laura Barberan Reinares, Bronx Community College*

This paper engages with Chika Unigwe's sex trafficking novel *On Black Sisters' Street* (2009) and issues of illegality, female agency, and power. This analysis argues that, while the trafficked female protagonists depicted clearly deploy moments of agency, the overall socioeconomic context of their exploitation, and the violent ending of one of them enabled by her citizenship status in Europe suggest that such agency may be trivial. In privileging literary/textual agency at the expense of understanding the workings of power, this paper claims that we can downplay the material realities facing these women or, worse, end up naturalizing their exploitation.

## 358. Precarious Lives: Sexual Violence Against Women in Iraq and Egypt

**4:30 PM-5:45 PM**

Wisconsin Center  
103B (LCD)

**MODERATOR**

♦ *Nancy Staton Barbour, Oregon State University*

**PARTICIPANTS**

### Yezidi Women's Narrative of Sexual Slavery

♦ *Suha Hassen, The Ohio State University*

The Yezidi, a constituent of Iraqi Kurdistan diverse culture have recently been subjected to genocide by the Islamic State in Iraq and Syria (ISIS). Thousands of Yezidi women have been captured and enslaved by ISIS fighters. These women are treated as property, raped, and sold as sex slaves. In this paper, I focus on the new lives of survivors who have become refugees, interrogating their self-images and complex mental health conditions. Through analyzing their personal narratives, I document the need for international policy intervention to provide psychiatric and health resources to the survivors of institutional terrorism.

### Cairo 678: A Cinematic Critique of Sexual Violence Against Women in Public Spaces

♦ *Mehra Shirazi, Oregon State University*

Sexual assault and harassment in public spaces is a longstanding and systemic problem in Egypt. This presentation examines the film Cairo 678 as the first Egyptian film to thematize women's experiences of sexual harassment and their individual strategies to fight against it. Fayza, Seba, and Nelly, three women from different backgrounds, confront entrenched social attitudes within a culture of silence, victim-blaming, and perpetrator impunity that is perpetuated by structural and state-sponsored violence. We will explore the film's representations of repressive hegemonic masculinity, the abjection of female body, and global female insecurity.

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## **Reclaiming (Un)worthy Bodies: Grassroots Activism against Harassment in Egypt**

- ◆ *Aisha Khalil Nasser, Oregon State University*

Sexual harassment is pervasive in Egypt. In addition, the state, which habitually deems political activists "unworthy others," has systematically inflicted violence on women's bodies to deter them from political activism. This paper explores grassroots activism to stop violence against women in Egypt. It focuses in particular on the intricate operations devised by local organizations to intervene during mass demonstrations and rescue victims of mob attacks. It further explores the efforts by activists to popularize a culture that condemns these attacks and their perpetrators, thus reversing the processes of normalization and reclaiming the (un)worthy bodies of activists

## **359. Disrupting Traditions/De-Marginalizing the Body**

**4:30 PM–5:45 PM**

Wisconsin Center  
103C (LCD)

### PARTICIPANTS

#### **The Precarious State of the National and International Lindy Hop Community**

- ◆ *Kendra Unruh, Richland College*

Recently, the national and international swing dance and Lindy Hop community has been in conversation about ways in which dance events have become places of contention. Online debates amongst members of the swing dance community have yielded questions about structures of power in the community, particularly the disempowerment of marginalized people, and whether or not these incidents can be excused as "just having fun." My presentation will examine the ways in which the present-day swing dance community is a precarious institution, and how the online conversations within the community contribute to a culture of downplaying the political potential of dance.

#### **The Feminist Body Reimagined in Two Dimensions**

- ◆ *Cara Hagan, Appalachian State University*

The Feminist Body Reimagined in Two Dimensions is an exploration of the intersections of screen dance and feminism. From the advent of the motion picture camera, dance and film have shared a dynamic, often precarious relationship. The constructs of film and dance alone have long histories of issues concerning the presentation, treatment, and resulting perception of women's bodies in addition to a historical lack of women in leadership roles. However screen dance presents a platform to demonstrate feminist principle in ways that dance and film alone do not. An imperfect form however, screen dance does not serve all artists equally.

#### **Embodied Protest: Decolonial Dance Techniques in the 21st Century**

- ◆ *A'Keitha Carey, Texas Woman's University*

Employing Passa Passa, a weekly street dance in Jamaica which exemplifies cultural ambivalence and hybridity and one which decenters gender, race, and class politics as an entry point, I examine how this Caribbean expression of erotic agency and aesthetics manifest in the dance technique CaribFunk™ which I developed. CaribFunk™ is a 21st century fusion of foundational dance, fitness, and somatic paradigms rooted in Afro-Diasporic and Euro-American epistemologies. I argue that

the technique is a colonial expression of agency and rebellion, redresses the politics of the body, sexuality, and respectability through the lens of the abject and marginalized body.

## **Negotiating the Break**

- ◆ *Gill Wright Miller, Denison University*

This presentation offers a newly constructed methodology for considering movement (primarily dance) as research data. By merging the works of various theorists of performance (e.g., Carlson, Bartenieff, Defrancis, Dixon Gottschild, Hamera, Laban, Schechner, Welsh), a systematic yet flexible template arises to negotiate the intersectionality of gendered bodies to provide a permeable yet reliable observational structure. Conceived as an expanded lens, this methodology frames which elements are observed, what identifiable compositional/choreographic devices are noticed, and how (temporary) interpretations can be constructed while supplying supporting evidence. Examples from the other three presentations will be used to demonstrate its application.

## **360. Joteria Studies, Art, and Activism in Las Vegas**

**4:30 PM–5:45 PM**

Wisconsin Center  
103D (LCD)

### PARTICIPANTS

#### **A Muxerista y Joteria Testimonio**

- ◆ *Joanna Nunez, University of Minnesota*

This paper will provide a personal testimonio about immigrant rights organizing in Las Vegas, highlighting a distinct method of organizing that centered around safe space creation and multidimensional/intersectional organizing rooted in feminism and Joteria consciousness. It will discuss the methods used to facilitate safe space creation, May 1st organizing, and several other aspects of organizing.

#### **Joteria Activism**

- ◆ *Jose Manuel Santillana, University of Nevada, Las Vegas*

This paper will connect activism, research, and the development of Joteria identity and consciousness by two groups—La Joteria de UCLA and the United Coalition for Immigrant Rights in Las Vegas. Based on a two year action research project in LA and three years of organizing in Las Vegas, this presentation will draw important conclusions about Joteria and Muxerista identity development and its contribution to the emerging framework of Joteria Studies.

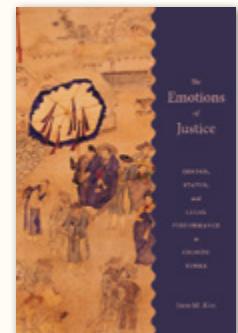
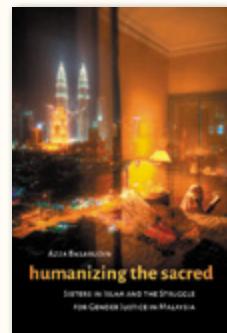
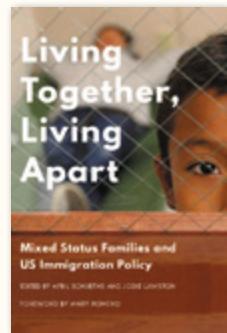
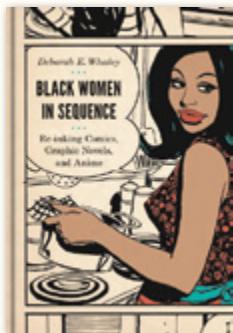
## **361. Nonhuman Precarities: Spirituality, Monstrosity, and Resistance**

**4:30 PM–5:45 PM**

Wisconsin Center  
103E (LCD)

### MODERATOR

- ◆ *Angie Pamela Mejia, Syracuse University*



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

**Jennifer Nez Denetdale**  
University of New Mexico

**Beverly Guy-Sheftall**  
Spelman College

**Cecilia Menjivar**  
Arizona State University

**Chandra Talpade Mohanty**  
Syracuse University

**Nadine Naber**  
University of Illinois, Chicago

**Richa Nagar**  
University of Minnesota

**Margo Okazawa-Rey**  
Fielding Graduate University

# Saturday, November 14

## PARTICIPANTS

### **Science, Spirituality, and Feminist Posthumanism**

- ◆ *Luciana Ugrina, Empire State College*

This paper considers the relationship between precarity, religious discourses, and posthumanist understandings of matter, nature, and biology. Where humanism privileges disembodied reason over unthinking nature, posthumanism reconceives matter as intra-active, self-organizing, and inventive. In reconceptualizing mind-body and male-female dualisms, feminist posthumanist-inflected spiritual and religious discourses denaturalize science-based premises that subtend certain forms of precarity. Through a rapprochement of science and spirituality, both new age and mainstream religious traditions surface productive paradoxes from which to recreate conditions of precarity relating to gender and sexuality.

### ***Subverting the Technologized Gaze: Interrogating the Precarious Sites of Affect and Eros Formation through the Examination of Robotic Bodies and Meaning Making***

- ◆ *Kristin Alder, Texas Woman's University*

This paper works from the assumption that robotic bodies are production sites of auto-antonymic social meaning and as such offer discourses like feminist and queer theories access to the understanding and deconstruction of dominant and oppressive ideologies that control and pathologize our notions and embodiments of affect and eros.

### ***"Raw Beef, Blood, Semen, and Tears": Ecofeminism in Isabel Allende's "The House of the Spirits"***

- ◆ *Pamela B. June, Ohio University, Eastern*

This paper explores Isabel Allende's novel *The House of the Spirits* (1982) through an ecofeminist lens. The novel's symbolic connection of human and nonhuman oppression illuminates the paradoxical relationships humans have with nonhuman animals. Drawing from Ecofeminist theories and Critical Animal Studies, the presentation examines Esteban Trueba's animal abuse, Rosa, Blanca, and Alba's artistic renderings of animals, and Nicolas's burgeoning veganism. The paper demonstrates the paradoxes across generational appropriations of animals, and it works towards an activist resistance of destructive practices.

### ***Undead Feminism: Precarious Monstrosity Reconsidered***

- ◆ *Natalie Kate Wilson, California State University, San Marcos*

Reading feminism as both precarious and monstrous, the paper will present a framing argument from my forthcoming Routledge book—that moving from an oppression framework to one of capacious monstrosity, “doing politics” can be re-envisioned not as “slow death” but as undead/undying—a zombie feminism, if you will. Using the figure of the zombie, which emerged as an anti-colonial figure, I argue in order to redress systematic inequalities, feminism must celebrate its many bodies/heads, by drawing not on what has been seen/deployed as the “main head” (white, western feminism), but on anti-colonial, anti-racist, queer, and transnational feminisms.

### **362. Dependent Relations as Models of Precarity**

**4:30 PM–5:45 PM**

**Wisconsin Center  
201A**

## MODERATOR

- ◆ *Mairead Sullivan, Emory University*
- ◆ *Chloe Diamond-Lenow, University of California, Santa Barbara*

## PARTICIPANTS

### ***Lesbian Motherhood and the Right to Parent***

- ◆ *Kristin Petersen, Emory University*

Many theorists have suggested that sexuality introduces precarity into the realization of citizenship; in the case of lesbian-parented families, this contingency may be amplified by expectations of a reproductive citizenship unique to women. Reviewing selected court cases, I examine the treatment of birth and non-birth mothers to illuminate ways that the law and legal precedent continue to insist upon heteronormative family structures even when they appear to act progressively. The legal discourses arising from these custody cases are instructive for what they reveal about the precariousness of some women's substantive citizenship when they become unintelligible as mothers.

### ***Precarious Wombs: The Fetal Environment in Epigenetic Research***

- ◆ *Natalie Turrin, Emory University*

How has the emerging science of epigenetics framed the maternal body as site of precarity? Through the case study of research on the intrauterine environment, this paper investigates how the maternal body is uniquely positioned in epigenetic research as a result of the field's general consensus that epigenetic programming occurs at developmental periods that are critical to foetal and early childhood development. I argue that while epigenetic research on the maternal body employs the rhetoric of individual responsibility it also opens up conversations about how epigenetic research can reveal the effects of broader social and environmental constraints on gene expression.

### ***The Precarity of Negativity: Separatist Feminism in Queer Theory's Shadow***

- ◆ *Mairead Sullivan, Emory University*

In this paper, I read Lee Edelman's *No Future* with and against the anti-social impulses of early separatist feminism, specifically their refusal of motherhood. Side-stepping a Freud-Lacanian reading of the death drive, I offer a counter reading of social negativity via Melanie Klein, whose account of the death drive takes seriously the embodied experiences of precarity. How might a Kleinian analytic allow us to think social negativity without eliding relationality?

### **363. Spilling Over: Fat Bodies' Refusal to be Contained**

**4:30 PM–5:45 PM**

**Wisconsin Center  
201B**

## MODERATOR

- ◆ *Michaela A. Nowell, University of Wisconsin, Fond du Lac*

# Saturday, November 14

## PARTICIPANTS

### *"There's Always Stomach on the Table and then I Gotta Write!"': Physical Space, Body Consciousness, and Learning in Fat College Women Learners*

- ◆ *Heather Brown, University of North Carolina, Charlotte*

Fat college women students feel most keenly the interactions of their fat bodies with their experiences as learners when they are in the classroom. How much space their bodies take up and whether their bodies fit in the space allotted to them cause fat women learners a significant amount of concern. In addition to physical pain and other practical problems, fat women learners experience that they are bodies watched and judged, first, and students, second. This preoccupation with their bodies creates a level of body consciousness that severely damages their sense of themselves as competent learners.

### *Problematizing the Silencing of Fat Feminist Theories in Women's Studies Graduate Classrooms*

- ◆ *Diana Alvarez, Texas Woman's University*

Graduate level Women's Studies curriculum is meant to represent a plethora of epistemologies that disrupt status quo stories. Although much ground has been gained on this front, many graduate level Women's Studies courses still will not focus on fat feminist theories. Considering how far Women's Studies has come in giving a voice to marginalized groups whose bodies have been instrumentalized against them—such as Women of Colors and transwomen—it is problematic to omit fat feminist theories from the graduate classroom. Efforts must be made towards a holistic feminist scholarship in Women's Studies that is inclusive of epistemologies of fatness.

### *Fat Feminists: Clothing, Size, and Activism*

- ◆ *Katie Manthey, Salem College*

Academia has long been concerned with privileging the mind over the body—to be too stylish as an academic means to risk not being taken seriously. According to Eileen Green, "little attention has been paid to the ways in which women academics...use clothing strategies to 'place' themselves within academic cultures which marginalize and exclude them" (p. 98). This is doubly true for people who do not have traditionally "acceptable" bodies. I will discuss academic fashion, the visibility politics around existing as a person of size, and how this existence is both at odds with and in support of women's studies work.

### *You Have a Body and a Mind: Decolonizing Academic and Public Space*

- ◆ *Kimberly Dark, California State University, San Marcos*

In both teaching and public activism, the body is the significant artifact through which messages are perceived, interpreted and understood. We carry history and bodies serve to inscribe and reify the invisible lines of power that undergird life's social structures. By looking at me on stage, the audience is seeing a familiar form and shared anatomy and also all of my otherness. This prose-poem explores the familiarity of otherness and challenges the audience to accept their own precarity, affect, and eroticism. In performing a statement of purpose that invokes pleasure, I ask audience members to find both for themselves too.

## 364. Global Girlhoods: Transnational Media, Human Rights, and Precarious Politics

4:30 PM–5:45 PM

Wisconsin Center  
201C

"Global Girlhoods" highlights how concepts of girlhood vulnerability, precarity, and human rights travel transnationally, particularly in narratives of "Third World" girls' empowerment through education and economic participation. In conversation with transnational feminist scholars, our discussion will highlight the limits of neoliberal appropriations of human rights discourse, strategic mobilizations of the concepts of vulnerability and precarity, the forms of living that such appropriations make intelligible and the political uses to which they are put. Presenters will discuss the ways in which these precarious relationships require feminists working in transnational spaces to recalibrate our politics and epistemologies.

### MODERATOR

- ◆ *Wendy Kozol, Oberlin College*

### PRESENTERS

- ◆ *Heather Switzer, Arizona State University*
- ◆ *Emily Christine Bent, Pace University*
- ◆ *Wendy S. Hesford, The Ohio State University*
- ◆ *Karishma Desai, Columbia University*
- ◆ *Leifa Mayers, University of California, Santa Cruz*
- ◆ *Shenila Khoja, Columbia University*

## 365. The "Particular Problem" of Campus Sexual Assault: Students Organizing for Inclusion, Institutional Accountability, and Transformation

4:30 PM–5:45 PM

Wisconsin Center  
201D

Campus sexual assault has been described by the White House as "a particular problem." This roundtable will closely examine the politically and socially induced condition of campus sexual assault, sharing student-led efforts to be included in campus sexual assault programming and the precarious work of student activism.

Through themes of advocacy, education, culpability, and systemic exclusion, this student roundtable reveals ways in which the university may amplify if not create new conditions of precarity through the marginalization of underrepresented voices in sexual assault education, such as those of LGBTQI, undocumented, and differently-abled students.

### MODERATORS

- ◆ *Larissa Mercado-Lopez, California State University, Fresno*
- ◆ *Janet Trapp Slagter, California State University, Fresno*

### PRESENTERS

- ◆ *Daniella Parra, California State University, Fresno*
- ◆ *Rebeca Inostroz, California State University, Fresno*
- ◆ *Meredith Marie Navarro-McCullar, California State University, Fresno*

## 366. LGBTQ Place Making

4:30 PM–5:45 PM

Wisconsin Center  
202B

# Saturday, November 14

## MODERATOR

- ◆ *Gwendolyn Deloris Pough, Syracuse University*

## PARTICIPANTS

### **Multicultural Lesbian Gay Studies at Berkeley: Program Building and Queer Failure in the Mid-1980s**

- ◆ *Susan Freeman, Western Michigan University*

Bridging the era of student-initiated gay courses in the 1970s and the rise of queer studies in the 1990s, activist students at UC Berkeley built a fledgling Multicultural Lesbian Gay Studies program that combined social justice agendas, academic rigor, and pursuit of institutionalization. This paper reflects on possibilities and failures of student-led antiracist and antisexist gay studies in the context of the 1980s.

### **Sex is Prevention: AIDS, Public Sex, and Containing Communities of Gay Men**

- ◆ *Scott Olson, Grinnell College*

This paper assesses tensions between state and community-based HIV prevention efforts during the AIDS epidemic (1981–1996) to understand the institutional precarity of gay men and the role of gay male public sex in responses to the disease. By examining a collection of pocket-sized safer sex pamphlets produced during the 1980s and 1990s, I argue that despite state-sponsored HIV prevention initiatives, which largely encouraged men to find monogamous long-term partners or cease same-sex sex altogether, campaigns developed by community organizations embraced promiscuous, public sexuality as a means of educating about and eroticizing safer forms of same-sex sex between men.

### **Sexualities, Place, and Gendered Hate Crimes**

- ◆ *Eric Swank, Arizona State University*

In addressing the spatial elements of heterosexism, a survey of self-identified lesbian, gay, and bisexual (LGB) individuals ( $n = 285$ ) examined whether rural and small town inhabitants experienced more instances of stranger violence. After comparing aggressive acts by community type, we found that rural LGBs reported more homophobic statements and property damage than urban LGBs. When exploring gender differences in the sample, lesbian women had to deal with higher levels of sexual aggression than gay men in all regions of the United States.

### **Imagine That: The Production of Lesbian Place-Making in Vancouver during the 1970s and 1980s**

- ◆ *Nadine Boulay, Simon Fraser University*

This paper will explore the complex affective, discursive, and material forms of lesbian 'community' and utopic politics that formed during the 1970s–80s in Vancouver, B.C. Using oral history interviews, queer and affective geographies, and lesbian/queer history, this paper will explore the myriad of ways that community was imagined, created, and sustained within lesbian feminist activist circles, as well as what structural and social contexts contributed to its relative disappearance post-1980s. In examining this history, the concepts of lesbian community and identity will both be critiqued for how they are shaped by race, whiteness, settler colonialism, class, and gender presentation.

### **367. Writing and Reading the Wounds: Debility/Vulnerability as Resistance, Creativity, and Transformation**

**4:30 PM–5:45 PM**

Wisconsin Center  
202C

## MODERATOR

- ◆ *April Lynn Michels, Texas Woman's University*

## PARTICIPANTS

### **"I'm Neurotic as Hell": Madness, Rebellion, and Assimilation in Sylvia Plath's "The Bell Jar"**

- ◆ *April Lynn Michels, Texas Woman's University*

Predominant clinical models construct depression as an internal dis-ease that can be remedied through prescribed bio-medical regimes. According to Elayne Rapping, locating dysfunction within the individual pathologizes women's discontentment and justifies "treatment in which women are subtly coerced into 'adjusting' to sexism by changing their own behavior, rather than changing sexist society" (p. 123). Supporting Rapping's assessment, I argue that Sylvia Plath depicts Esther Greenwood's apparent mental debilitation and rehabilitation to transform hegemonic psychiatric discourses that (mis)use the rhetoric of beneficent recovery to facilitate women's (re)conformity to normative (non-subversive) feminine embodiments, thereby thwarting the "mad woman's" defiance of patriarchal socialization.

### **Revising Text, Enacting Theory: A Textual Analysis of "El Sonavabitche" by Gloria Anzaldúa**

- ◆ *Marcella Clinard, Texas Woman's University*

"El sonavabitche," a rarely analyzed poem from *Borderlands/La Frontera*, depicts the exploitation of migrant farm workers. However, layers of meaning may emerge when Anzaldúa's revisions of the poem are considered. These revisions demonstrate resisting precarity by creating theory through vulnerability and "risking the personal" (Keating, pp. 1–2). Using unpublished material from the Anzaldúa archive, I argue that the text itself is an enactment and embodiment of Anzaldúan theories such as mestiza consciousness. Anzaldúa's revision process reveals that "our vulnerability can be the source of our power—if we use it" (Anzaldúa, "El Mundo Zurdo", p. 195).

### **368. Feminist Interventions Online: Digital Resistance to Popular Misogyny**

**4:30 PM–5:45 PM**

Wisconsin Center  
202D

## PARTICIPANTS

### **Facebook's Software Development, Site Governance, and Resistance to Technocultural Discourses**

- ◆ *Rena Bivens, Carleton University*

Early iterations of Facebook's software did not include any options for reporting offensive content, yet, over time, many technical and human resources assumed responsibility for moderating offensive content and regulating viable user identities. This paper situates feminist resistance towards the misogynistic 2011 'rape joke' pages and the transphobic and racist 2014/2015 'real name policy' within a historical

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account of Facebook's software development and systems of governance (including labor practices like programming, content moderation, and public relations). I argue that feminist resistance strategies must attend to the inseparability of technology and culture in the production and response to harmful discourses.

## **How to Have Great Sext: Discourses of Consent in Sexting Advice Online**

♦ Amy Hasinoff, University of Colorado Denver

This paper examines discourses about consent in sexting advice articles on popular websites like Cosmopolitan.com and menshealth.com. Compared to general sex advice, tips about sexting tend to stress the importance of consent more often, warning sexters about the potential harm to the recipient of an unwanted sexual text. I argue that this may be a result of particular affordances of mobile phones that make sexual communication easier both to initiate and to resist. Mainstream discourse about consent in sexting offers a model of popular resistance to rape culture that could inform and build on feminist models of consent.

## **Racialized Sexual Violence and Feminist Hashtag Politics**

♦ Carrie Rentschler, McGill University

This talk examines how young women of colour use social media to respond to racialized sexual violence. I analyze how recent hashtag campaigns mobilize an anti-violence politics of identification to call out systems of support for racialized rape culture, including #IamJada (2014) and #AmINext (2014–5). These and other responses via social media are key tools for current feminisms to mobilize criticism and activist counter-discourse. I argue that such feminist responses to racialized sexual violence via Twitter and other social media networks highlight the cultural and political appropriation of racialized women's lives and experiences.

## **369. Recuperative Intersectional Approaches**

**4:30 PM–5:45 PM**

Wisconsin Center  
202E

### MODERATOR

♦ Kristine Byron, Michigan State University

### PARTICIPANTS

#### **Black Women and Serial Murder: The Case of Milwaukee**

♦ Terriorn Williamson, Michigan State University

In 2011, a black Milwaukee man named Walter Ellis was sentenced to life in prison after being convicted of the murders of seven black Milwaukee women committed between 1986 and 2007. This paper uses the Milwaukee serial murder case as the inaugural scene of a discussion about the intersections of violence with race, gender, class, and other relevant modalities of oppression, and the precariousness of black female life at the margins.

## **Souls of Black Women: Quiet as a Form of Resistance**

♦ L. Covington, Independent Scholar  
♦ Tennille N. Allen, Lewis University

This paper seeks to recognize and describe the practices of low-income African American women as they employ quiet as a way of negotiating and resisting the marginalization that they experience in their lives as African American mothers. We unpack their uses of quiet in particular as they navigate the dilemma of strength and the reality of vulnerability. We conducted in-depth interviews with 93 African American low-income mothers living in neighborhoods with high levels of violence. Preliminary data analysis indicates that the women engage in quiet as they perform acts of self-care such as prayer, music, cleaning, and reflection.

## **Toward a New Politics of Experience: An Intersectional Genealogy**

♦ Keisha Lindsay, University of Wisconsin, Madison

This paper (re)examines the feminist terms of debate regarding the politics of experience. I explore how diverse understandings of what it means to lay claim to "experience" inform intersectionality's intellectual genealogy—from its original status as a key tool of black feminist theory and activism, to recent understandings of intersectionality as something other than the sole purview of black women, to concerns that broadening intersectionality's parameters deepens black women's socio-economic vulnerability. I conclude that gaining reign over these seemingly contradictory understandings of intersectional "experience" involves recognizing that experiential claims make feminist politics possible and gain meaning from anti-feminist politics.

## **US Black Women and Disposability: Revisiting 'Femicide' as a Category**

♦ Tangere Laurance Hoagland, University of Maryland

Though violence against women is widespread and feminists across many locations agree about its destructive effect on women, many of its forms are still rendered invisible by individuals and the state. This is remarkably the case with femicides against women of color, specifically Black women whose death goes unnoticed. In conjunction with exploring case histories of femicide, I draw on courtroom observations of domestic violence and as a case-worker in a domestic violence safe house. These observations illuminate how the state renders women of color disposable and how such vulnerability obscures the line between the management of life and death.

## **370. Instituting Sex, Administering Precarity**

### Sponsored Session

**4:30 PM–5:45 PM**

Wisconsin Center  
203B

### MODERATOR

♦ Anson Koch-Rein, Middlebury College

# Saturday, November 14

## PARTICIPANTS

### Institutionalizing Violence: Trans Migrants in Immigration Detention

- ◆ **Tristan Josephson, California State University, Sacramento**  
Immigration detention facilities are the fastest growing segment of the prison industrial complex in the U.S. Although all detainees face extreme violence, trans migrants are especially vulnerable to specific forms of abuse, including rape, humiliation, solitary confinement, and denial of medications. This paper analyzes laws and policies that enforce sex segregation and obscure how immigration detention criminalizes trans migrants via nationality/race and class. I argue that the recognition of the particular vulnerabilities of trans detainees in national detention standards perpetuates the invisibility of the control wielded by the immigration detention system.

### Cultura del Silencio: Violence against Transgender Sex Workers in Latin America

- ◆ **Gabriel Janine Atchison, Yale Divinity School**  
Transgender women in Latin America account for a disproportionate number of those who face sexual assault, torture, and murder each year globally. The risk is exponentially increased in the context of sex work. Not only does this violence remain unpunished, but sex workers are also abused by agents of the state. I look to the work of Mexican feminist theologian Elsa Tamez to explore responses to the human rights violations against this vulnerable population. I argue that it is our responsibility to restore dignity to victims and to stand in solidarity with those who fight for justice.

### “You Belong to Me”: Navigating Queer Identity and Institutionalized Violence

- ◆ **Brandon Marks, Arizona State University**  
On February 12, 2008, Lawrence “Larry” King—a student at E.O. Green Middle School in Oxnard, California, where I attended—was murdered by another student, Brandon McInerney, who was charged with killing Larry for being gay and gender non-conforming. In this paper I aim to uncover the administrative violence employed to contain Larry’s self-expression and existence as a gender-variant, low-income student of color. I seek to situate this event along Larry’s racialized and (mis)gendered identity, as to problematize the institutionalization and administration of gender and sexuality in Ventura County’s public school system.

### 371. Translating Your Research: From Academia to Mainstream Media

**4:30 PM–5:45 PM**

**Wisconsin Center  
203C**

For feminist scholars, there is perhaps no greater tension than that between the desire to make a difference socially and politically and the need to fulfill the research obligations of academia. In this roundtable, an editor of a feminist magazine and blog, along with women and gender studies scholars who have published in the mainstream media, both in print and online, will consider ways to bridge that gap and create a successful balance between academic and mainstream publishing, as well as providing attendees with the guidance and rationale necessary for translating their research for a wider non-academic audience.

## MODERATOR

- ◆ **Aviva Dove-Viebahn, Arizona State University**

## PRESENTERS

- ◆ **Audrey Bilger, Claremont McKenna College**
- ◆ **Caroline Heldman, Occidental College**
- ◆ **Janel Hobson, University at Albany**
- ◆ **Katherine Spillar, Ms. Magazine**

### 372. Speaking Out While Holding On: Contingent Academic Women’s Voices

**4:30 PM–5:45 PM**

**Wisconsin Center  
203E**

This panel explores the ways in which contingent female faculty members attempt to make their voices heard in the academy. The neoliberal university employs the tactics of precarity as a kind of volte-face to the second wave logic of containment: like the ‘free market’ logic it aspires to emulate, it claims to openly espouse freedom even as it squelches democratic participation in its operations (Giroux, Bousquet). We explore the extent to which female faculty members are able and willing to assume the risks of speaking out with regards to: pedagogical practice; social activism and unionization; and our own bodies.

## MODERATOR

- ◆ **Penny Gardner, Michigan State University**

## PRESENTERS

- ◆ **Cheryl Caesar, Michigan State University**
- ◆ **Elizabeth Pellerito, American Federation of Teachers**

### 373. PhD/MA Reception

**4:30 PM–6:00 PM**

**Hilton Milwaukee  
Crystal Ballroom**

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

Participating programs include:

- ◆ California Institute of Integral Studies, The Women’s Spirituality Program
- ◆ Claremont Graduate University, Applied Women’s Studies
- ◆ Department of Feminist Studies, University of California, Santa Barbara
- ◆ Department of Women’s Studies, Texas Woman’s University
- ◆ Emory University, Department of Women’s Gender, and Sexuality Studies
- ◆ Indiana University, Bloomington, Department of Gender Studies
- ◆ Minnesota State University, Mankato, Department of Gender and Women’s Studies
- ◆ Rutgers, The State University of New Jersey, School of Arts and Sciences, Department of Women’s and Gender Studies
- ◆ The Ohio State University, Department of Women’s, Gender, and Sexuality Studies
- ◆ The Pennsylvania State University, University Park, The Department of Women’s, Gender, and Sexuality Studies
- ◆ Towson University, Department of Women’s and Gender Studies
- ◆ UCLA Department of Gender Studies

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- ◆ University of Arizona, Department of Gender and Women's Studies
- ◆ University of California—Santa Cruz, Feminist Studies Department
- ◆ University of Cincinnati, Department of Women's, Gender, and Sexuality Studies
- ◆ University of Kansas, Dept. of Women, Gender, and Sexuality Studies
- ◆ University of Kentucky, Department of Gender and Women's Studies
- ◆ University of Michigan, Department of Women's Studies
- ◆ University of Minnesota—Twin Cities, Gender, Women, and Sexuality Studies
- ◆ University of Northern Iowa, Cedar Falls, Women's and Gender Studies Program M.A. Program
- ◆ University of Washington Department of Gender, Women and Sexuality Studies
- ◆ Women and Gender Studies Program, School of Social Transformation, Arizona State University
- ◆ Women, Gender, and Sexuality Studies, Oregon State University
- ◆ Women's Studies and Gender Studies Graduate Program, Loyola Chicago
- ◆ Women's, Gender and Sexuality Studies Department University at Albany, SUNY
- ◆ Women's/Gender/Feminist PhD and Doctoral Student Interest Group

## 374. Radical Love: Intergenerational Black Feminist Dialogues to Mentor and Lead

**4:30 PM–5:45 PM**

Wisconsin Center  
202A

This round table brings together six interdisciplinary Black women to discuss the importance of intergenerational mentorship and how this informs anti-oppressive pedagogies. Three of the women are currently pursuing doctoral degrees; the three others hold various faculty positions across the country; they collectively engage a wide-range of service work as project directors for violence prevention, adolescent development, and academic advising. Each woman will provide an overview of her work as a scholar activist and share the role intergenerational mentorship has played in her leadership and challenges to social control.

### MODERATOR

- ◆ *Billye Sankofawaters, Northeastern University*

### PRESENTERS

- ◆ *Kristal Moore Clemons, Florida A&M University*
- ◆ *Malika Butler, Iowa State University*
- ◆ *Jamechya Carter Duncan, Liberty University*
- ◆ *Shemariah Arki, Northeastern University*

## 375. Science and Technology Task Force Business Meeting

**4:30 PM–5:45 PM**

Hilton Milwaukee  
Miller

## 376. Un-Doing Distortions: Radicalizing to Re-imagine Queens, Boy Pussies, and Freaks

**4:30 PM–5:45 PM**

Hilton Milwaukee  
Mitchell

### MODERATOR

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

### PARTICIPANTS

#### *Freak Like Me: Envisioning Female Sexual Pleasure through the Black Radical & Ratchet Imagination*

- ◆ *Marsha Horsley, Indiana University*

This paper employs a black feminist framework to consider the rationale and sex economies of the freak as it has been conceived by the black radical and ratchet imagination. The freak serves as a form of mediation that affirms the quality of black women's human life, body, sex, and sexuality to address distorted representations that have been dispossessed of erotic, joyful, and pleasurable meaning. This paper responds to the excessiveness that has been historically given to the sexualizing of black bodies by the white racist and heteronormative imagination to reclaim the freak as a site of pleasure and radical possibilities.

#### *Boy Pussies and Sagging Pants: The Black Male Ass on Display*

- ◆ *Lamont Loyd-Sims, Indiana University, Bloomington*

Queer of color cultural theorists have more recently discussed how the buttocks/ass is bounded by power for racialized men, working as a source of pleasure/life and abjection/dispossession (Nguyen, 2014; Scott, 2010; Stockton, 2006). This paper explores the ambivalent affects of (hyper)representations of Black men through their asses. I examine three contemporary moments as case studies to illustrate how the Black male ass exists as an ambivalent discursive formation within and against a logic of white heteronormativity. Moreover, I deploy the concept of "pussification," as opposed to castration, to elucidate Black men's pleasure and dispossession through the(ir) ass.

#### *"She's Been Doing Everything Right": Economic Violence and the Precarity of Racialized Motherwork*

- ◆ *Heather Montes Ireland, Indiana University*

Economic violence is an aspect of social life that for the socio-economically disenfranchised shapes the precarious realities of day to day survival. This violence, as experienced by Black and Latina poverty class mothers, is not marked as such but is rather elided through the language of policy, finance, debt, bureaucracy, poverty, work, welfare, hunger, and homelessness. In this paper, I argue that the economies of survival engaged by poor and working class mothers of color allow for their continued existence under neoliberal regimes of "accounting" for daily life (Joseph, 2014) while unsettling the basic premises of capital itself.

## 377. Aging and Ageism Caucus Business Meeting

**4:30 PM–5:45 PM**

Hilton Milwaukee  
Pabst

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## 378. Women of Color Caucus Business Meeting

**4:30 PM-5:30 PM**

Hilton Milwaukee  
Regency Ballroom

## 379. Women's/Gender/Feminist PhD and Doctoral Student Interest Group Business Meeting

**4:30 PM-5:45 PM**

Hilton Milwaukee  
Walker

## 380. Pathways: Framing the Post 2015 MDG Agenda

**4:30 PM-5:45 PM**

Hilton Milwaukee  
Wright A

The year 2015 marks the stipulated deadline for the United Nations Millennium Development Goals dealing directly with Gender and Women. This Roundtable will generate discussions on all goals with emphasis on education, child mortality, poverty, hunger and gender equality.

### MODERATOR

- ◆ *Maria Cristina Santana, University of Central Florida*

### PRESENTERS

- ◆ *Maria Cristina Santana, University of Central Florida*
- ◆ *Gerakina Arlene Sgoutas, Metropolitan State University, Denver*
- ◆ *Jennifer Cooley, University of Northern Iowa*

## 381. Criminalizing In/Justices and the State

**4:30 PM-5:45 PM**

Hilton Milwaukee  
Wright B

### MODERATOR

- ◆ *Jillian Crocker, The College at Old Westbury*

### PARTICIPANTS

#### *Girl Incarcerated: The Criminalization of Trauma in Justice-Involved Girls' Lives*

- ◆ *Allison Davis, Texas Woman's University*

Girls make up a growing proportion of "deep-end offenders" incarcerated in juvenile jails and prisons. Prior to any form of arrest, most of these girls have experienced multiple forms of interpersonal trauma. A growing body of research demonstrates the profound effects of trauma on child and adolescent development. Throughout their lives, justice-involved girls have had survival coping responses to untreated posttraumatic stress labeled as bad behavior and punished, a process I call the "criminalization of trauma." This paper will discuss this process, with attention to the gendered nature of trauma and posttraumatic stress within the juvenile justice system.

## *Passing as Perpetrators: The Criminalization of Queer Resistance*

- ◆ *Michelle N. Ohnona, Georgetown University/University of London*

The killing of Trayvon Martin and Michael Brown have brought debates about structuralized racial violence to the fore and highlighted the discursive conflation of black masculinity and criminality. Using the concept of passing as an operative framework, this paper asks how markers of racial and class difference operate to assign the status of victim and perpetrator differently to different bodies. This paper examines the incarceration of the New Jersey 4 alongside media coverage of the 2006 murder of Sakia Gunn and asks how the issues of racism, sexism, homophobia, and transphobia interact in the discourse surrounding each event.

## *The Precarity of Trans Women of Color within Prisons*

- ◆ *Lauren Stork, University at Albany*

Angela Davis (2003), and others, have revealed the nature of the prison industrial complex, and its racist, thoroughly unjust practices. Meanwhile, trans scholars reveal that trans women of color's, specifically black trans women's, bodies are treated as disposable or containable depending on the space they inhabit. An ever present threat of violence shapes spaces within and outside of prison for trans women, and silences/contains a fully-realized personhood. Examining the intersections of identity together and across difference provides insight into the way institutionalized forms of oppression impact trans women of color, and provides a means of resistance through collaboration and solidarity.

## *The Precarity of 'in-State Care': Fostering, Juvenile Justice, and Compulsory Education*

- ◆ *Krista Benson, The Ohio State University*

Children have been categorized as "in state care" in a variety of circumstances in which the state literally becomes their parental guardian. Parenting decisions are made by agents of the state, including in compulsory education and juvenile justice. This paper examines how the categorization of "in state care" has enforced modes of population management and confinement as a mechanism of biopolitical control of Native communities. I ask: What does it mean to have the state care for children? I assert that state investments in family disruption and heteronormative settler whiteness guides how the state "cares" for youth in state care.

## 382. The Equal Rights Amendment in the 21st Century

**4:30 PM-5:45 PM**

Hilton Milwaukee  
Wright C

The Roundtable session will address diverse perspectives on the topic of the Equal Rights Amendment. In the spirit of the conference subtheme, "Distortion and Dispossession," how does the proposed ERA, in history and in the present, relate to various populations, including: young women; women of color; trans women; and the LGBTQ community? In the past, the ERA served as a beacon connecting generations of feminists; does the ERA maintain that generational connection today? How might feminists work together to make change in the future?

# Saturday, November 14

## MODERATOR

- ♦ *Laura D'Amore, Roger Williams University*

## PRESENTERS

- ♦ *Amy Richards, Soapbox, Inc: Speakers Who Speak Out*
- ♦ *Katherine Angel Cross, City University of New York*
- ♦ *Melinda Chateauvert, Independent Scholar*
- ♦ *Janice Elizabeth Erickson, National Organization for Women Foundation*
- ♦ *Guisela Latorre, The Ohio State University*
- ♦ *Bettina Miriam Hager, ERA Coalition*

## 384. Women of Color Caucus Networking Reception

5:30 PM–6:30 PM

Hilton Milwaukee  
Regency Ballroom

## 385. Wisconsin Women's & Gender Studies Consortium Social

6:00 PM–7:00 PM

Hilton Milwaukee  
Juneau

The Women's and Gender Studies Consortium has brought the 14 University System Institutions together to collaborate on furthering feminist education since 1989. On the occasion of the NWSA coming to Milwaukee in 2015 we take this opportunity to offer faculty, staff, students and activists with connection to the University of Wisconsin System schools and institutions a chance to find each other and reconnect.

## Jewish Caucus Reception

6:00 PM–7:00 PM

Hilton Milwaukee  
MacArthur

This reception is sponsored by the Jewish Caucus.

## 386. Women of Color, South Asian Feminist and Lesbian Open Mic

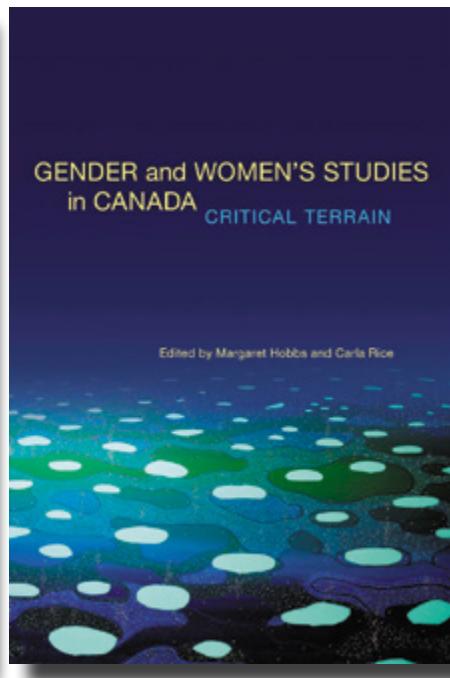
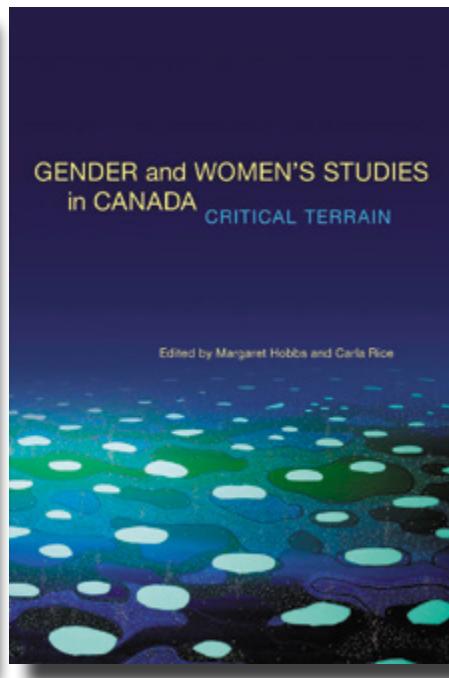
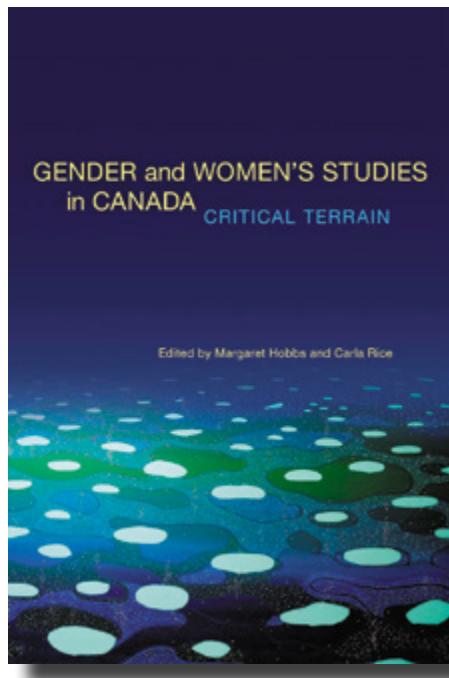
6:30 PM–8:30 PM

Hilton Milwaukee  
Regency Ballroom

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



# The past, present, and future of gender and women's studies...



With essays from some of the most influential contemporary feminist writers, such as Jessica Valenti, bell hooks, Afua Cooper, Gloria Steinem, and Jennifer L. Pozner, and covering topics as diverse as women with disabilities, transgender rights, abortion, ageism, and Tyra Banks, this collection forms an ideal introductory-level textbook for the contemporary gender studies classroom.

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# Sunday, November 15

## Maternal Care Room

**8:00 AM–12:15 PM**

Hilton Milwaukee  
Schlitz

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

## Quiet Space

**8:00 AM–12:15 PM**

Hilton Milwaukee  
Founders Boardroom

## Employment Services

**8:00 AM–12:00 PM**

Wisconsin Center  
203D

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

## Exhibit Hall

**9:00 AM–12:00 PM**

Wisconsin Center  
Exhibit Hall (Ballroom AB)

Check out the latest titles in women's studies, learn about publishing, and strike up a conversation with organizations offering potential speakers, resources, and partnership opportunities. Visit the NWSA Exhibit Hall located in Ballroom AB, 1st Floor, Wisconsin Convention Center.

## Publishing Feminisms Interest Group Meeting

**8:00 AM–9:15 AM**

Hilton Milwaukee  
Miller

## 387. "Hold My Mule": Confronting Scripted Tropes of Black Female Subjectivity in Film, Literature, and Music

**8:00 AM–9:15 AM**

Wisconsin Center  
101C

### MODERATOR

♦ *Cynthia Estremera, Lehigh University*

## PARTICIPANTS

### ***Bad Girls Gone Godz: Gendered Black Bodies and Transnational Surveillance of Il/Legibility***

♦ *Monica R. Miller, Lehigh University*

Contemporary global experiences of women of color are often marked by having nowhere to go, and yet knowing where to go—to be seen, to see, to matter. British Sri Lankan artist M.I.A. gives voice to transnational bodies/subjects as likely to be killed violently in their countries of ethnic origin and western countries—rendered suspect, terroristic, and threatening. Using the discourses of diaspora, hip hop, religion, and the cultural theory of Jasbir Puar, this paper travels between embodied representations of humans and gods as assemblages wherein legibility, through various geographic and ideological manipulations and movements, navigates the space between presence/absence.

### ***Scandalized: The Social Consequences of Viewing the Black Female Body as a Fetish for the White, Male Gaze***

♦ *Imaani El-Burki, Lehigh University*

One consequence of the long histories of patriarchy, white supremacy, enslavement, and colonialism, is that Black female bodies have been a site of fetishism and sexual fantasy. As a result, black women are subject to the precarity that results from dehumanization and hyper-sexualization. With a focus on the Olivia Pope character in the television series, Scandal, my analysis combines the perspectives of Stuart Hall and Patricia Hill Collins to investigate fetishism, the male gaze, and Othering in the era of Colorblindness. I argue that the fleeting power of Pope's sexualized performance attracts and re-inscribes the persistent white male gaze.

### ***Me, Myself, and I: Re-imagining Wellness in Toni Cade Bambara's "The Salt Eaters"***

♦ *Belinda Peterson, Lehigh University*

The opening line of Toni Cade Bambara's The Salt Eaters (1980): "Are you sure sweetheart, that you want to be well?"—poses a fundamental query at the intersection of desire and wellness in Black women's literature. Bambara develops her protagonist in tension with western allopathic medicine and alternative healing practices in order to engage questions of agency beyond western medical constructions of illness/wellness. In doing so, Bambara confronts differential suffering and debilitating distortions of self-imagery. I use Sayantani DasGupta and Audre Lorde's conceptualizations of wellness as "realpolitik" to engage this text as an illness narrative that prioritizes Black women's health.

## 388. Precarious Relations: Queer Subjectivity and Transformative Disidentification in Neoliberal

**8:00 AM–9:15 AM**

Wisconsin Center  
101D

### MODERATOR

♦ *Xin Huang, University of Wisconsin, Milwaukee*

# Sunday, November 15

## PARTICIPANTS

### **Animating China's New Norm Growth Model: Transnational Subject Making through Interspecies Interactions**

- ◆ *Dong Isbister, University of Wisconsin, Platteville*
- ◆ *Charlie (Yi) Zhang, South Dakota State University*

China's New Norm Growth Model is characterized by optimization of the economy towards third sector, higher added value industries and low carbon emission. It infuses a new form of subject making through interspecies interactions that juxtapose gender, class, and sexuality. Drawing on ethnographic data of the emerging "pet culture" and between human-dog interactions, we probe how specific subjects are shaped by China's socioeconomic development and are also made to facilitate the development. We argue that interspecies interactions create a transnational process to translate the gendered, classed, and sexualized social forces into individual mode of subjectivization for China's industrial upgrading.

### **Go beyond Romance, Go beyond Queers**

- ◆ *Shuzhen Huang, Arizona State University*

This paper explores the transformative potential of xinghun, or formality marriage, as a queer form of marriage which offers a new site to 'disidentify' (Muñoz, 1999) dominant marriage arrangements in contemporary China. As an emerging marriage arrangement between Chinese gay men and lesbians, xinghun allows one being gay or lesbian without exiting the family kinship system. Contra the dominant critique of xinghun as "closeted gay men and lesbians who pass for straight couples," this paper argues that indigenous practice of xinghun has become an important survival strategy for some Chinese queers to navigate between queer desires and kinship system.

### **'Wrong' Ways of 'Coming Out': Violence in Telling Stories about 'Chinese Queers'**

- ◆ *Shana Ye, University of Minnesota*

Although current LGBT activism in China has empowered gender/sexual marginalized groups, its reductive praxis has led to silencing other histories, subjects and labor that do not fit in the dominant agenda of market-focused queer liberation. Through analyzing dissimilarly created and unevenly distributed media representations of two queer individuals from rural China, this paper explores how the blindness and erasure of precarious life is lived at the heart of the conceptual, intellectual and political engagement for social justice and how 'good intentioned' work for social justice perpetrates epistemological and material violence through the production of certain narratives of progress and liberation.

### **389. Precariously Kinky: Feminist Analyses of Non-Normative Sexualities in Popular Culture**

**8:00 AM–9:15 AM**

**Wisconsin Center  
102A (LCD)**

**MODERATOR**

- ◆ *Nick Clarkson, Indiana University*

## PARTICIPANTS

### **Bound to Capitalism: Kink, Commodity Culture, and the Question of Authenticity**

- ◆ *Jennifer Lynn Miller, Independent Scholar*

This project analyzes the use of sexual authenticity as a marketing strategy used to separate the popular BDSM website Kink.com's 'authentic' kinky content from that of mainstream pornography. I demonstrate that issues of consent and coercion, deeply connected to the authentic desire seemingly portrayed in the site's kinky content, are complicated by the commodification of sexuality intrinsic to the site's market success. Moreover, I argue that it is not kinky sex that renders models vulnerable, but the nature of labor within capitalism.

### **'Two Heads, One Body, A Billion Questions': Disability, Kink, and the Boundaries of Normative Sexuality**

- ◆ *Krystal Cleary, Indiana University, Bloomington*

This paper examines the intersection of kink and disability in the reality television show Abby & Brittany which documents the lives of a pair of conjoined twins. Though they are framed as asexual, the show inspired web commentary questioning the twins' experience of sexuality. Because their embodiment challenges notions of the bounded self, the answer cannot possibly conform to (hetero)normative imperatives of sex. I argue the program's silence around sexuality and the hypersexualizing discourses it sparked reveal a cultural conflation of disability and kink: the pairing of disability and sexuality is imagined as non-normative, even in the absence of sex.

### **'Boys Will Be Girls and Girls Will Be Boys': Kink and Queer Becoming in Jeffrey Eugenides' "Middlesex" and Kathleen Winter's "Annabel"**

- ◆ *Lauren Riccelli Zwicky, University of Miami*

My paper examines the critical role "kink" plays in an adolescent process of queer becoming in contemporary fictionalized representations of intersex teenagers in the works of Jeffrey Eugenides and Kathleen Winter. The experience of kink, or transgressive, traditionally un-intelligible sexual expression, becomes mobilized in service of a politics of illegibility that allows the queer, adolescent subject to resist a normalizing project of traditional developmental progression and comfortably inhabit an illegible subject position.

### **Monster Sex: The Slippage Between Perversity and Normativity in Twilight**

- ◆ *Ummni Khan, Carleton University*

Drawing on Eve Sedgwick's conceptions of paranoid and reparative reading practices, I analyze the significance of sexuality in Stephanie Meyer's saga, Twilight. The first section draws on feminist 'paranoid' critics to analyze how Twilight can be cast as patriarchal, gender normative, heteronormative, anti-queer, anti-choice, pro-abstinence, ageist, racist, white supremacist, colonialist, and a sexualisation of violence. The second section advances a reparative reading, highlighting the kinkiness of the text's engagement with necrophilia, bestiality, sadomasochism, and intergenerational, incestuous, and racialized desires. I conclude with a consideration of how my own ambivalent affective response to the saga led to this hybrid paranoid-reparative hermeneutic.

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## 390. Ethics, Globalization, and Health Practices

8:00 AM–9:15 AM

Wisconsin Center  
102B (LCD)

**MODERATOR**

- ◆ *Ananya Mukherjea, College of Staten Island*

**PARTICIPANTS**

***Malinche's Precarious Jornada: Emotional Health, Precarity, and the Politics of Citizenship in Lives of U.S. Latinas***

- ◆ *Angie Pamela Mejia, Syracuse University*

This paper examines depression as a response to living a precarious existence. I focus on the various ways conditions of precarity foment psychological vulnerability using ethnographic data from my work with Latina survivors of sex trafficking. I argue that the various psychological forms of distress that these women suffer from are often intensified by the process of becoming subjects worthy of U.S. legalization and also sustained and made constant by "doing the work" of economic survival through their participation as clients of various institutional bodies that attempt to lessen their economic and political precarious existence.

***One Health, Care Ethics, and Animal Culling: Addressing Marginalized Concerns in Communities Managing Zoonotic Outbreaks***

- ◆ *Ananya Mukherjea, College of Staten Island*

The overwhelming dominance of quantifiable institutional priorities of budgets and epidemiological goals can preclude adequate public health consideration of essential concerns that are less easily measured, such as the affective, long-term economic, and ethical effects of animal culling in the face of anxiety about zoonotic disease outbreaks. Feminist care ethics and the One Health paradigm can anchor a helpful alternative framework to advocate for the interests of women, children, the aged, and any others who might have reduced access to the resources or decision-making processes of a given community, and to address the significant animal welfare concerns.

## 391. Delegate Assembly Meeting

8:00 AM–9:15 AM

Wisconsin Center  
102C (LCD)

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

## 392. Media Triggerometry: Digital Reckonings with Precarity

8:00 AM–9:15 AM

Wisconsin Center  
102D (LCD)

**MODERATOR**

- ◆ *Kevin Gotkin, University of Pennsylvania*

**PARTICIPANTS**

***Photo-Shopping the 'Real' Body: Materiality, Digitality and the Making of Exceptional Bodies***

- ◆ *Alexandra Sastre, University of Pennsylvania*

In January 2014, feminist pop-culture website Jezebel offered \$10,000 for un-retouched photos of actress Lena Dunham's photo-shoot for Vogue magazine. Though Jezebel regularly runs comparison posts of celebrity and advertising images with the intention of exposing the pervasive use of photo-editing technology, this instance drew significant criticism. This work reads the case of Jezebel and Dunham's unedited images within the context of both a resurgent public investment in recuperating an ephemeral "real" body and a longstanding preoccupation with how photographic technology is perceived to have the capacity to both expose and distort the truth of our bodies.

***The Sociality of Affect against Precarity***

- ◆ *Rachel Stonecipher, University of Pennsylvania*

Neoliberal economics outsource the "affective labor of care" to markets (Casid, 2012) and frame precarious pleasure-seeking as its replacement (Berlant, 2011; Owen, 2012). This paper reads the history of the "check your privilege" meme and the trigger warning as visual signposts that function primarily to safeguard pleasure online. Both instrumentalize affect to preclude engagement: "check your privilege" presumes the insensitivity of the oppressor-type; the "trigger warning," the sensitivity of the victim-type. Following Casid's call for "thought-image[s] of 'intimate distance,'" I consider alternative imageries that investigate the sociality of affect as a labor of care.

***The Politics of Safety***

- ◆ *Jasmine Erdener, University of Pennsylvania*

The boundary between those considered 'the norm' and those outside the norm is also the central division between those who are allowed to feel safe, and those who are constantly reminded of the precarity of their position. This paper examines the explicit and implicit rules that govern access to public space, both physical and digital, and affect perceptions of personal safety. This includes how we, as a society and as individuals, discuss, teach, and enforce the idea of 'safety,' and for which groups. I also explore the crucial differences in thinking about safety in the digital and the physical realm.

***Call-Out Culture and the Precarity of Solidarity***

- ◆ *John Vilanova, University of Pennsylvania*

In the contemporary online discursive space, digital shaming has become an of-the-moment tool to combat manifestations of hegemonic privilege. This paper argues, however, that the online "call-out" can only ever be a precarious performative gesture—a representation that typologizes the involved actors, reinforcing a problematic binary logic that alienates all parties while aspiring to an unrealizable consensus

# Sunday, November 15

based in empathy. By unpacking a series of call-out case studies, this presentation will illustrate the inherently precarious nature of the solidarity action and, more broadly, advocacy itself.

## 393. Precarious Reproduction: Vulnerable Bodies and Unruly Desires in Visual and Literary Representation

**8:00 AM–9:15 AM**

Wisconsin Center  
102E (LCD)

MODERATOR

- ◆ *Rachel Marie-Crane Williams, University of Iowa*

PARTICIPANTS

### *Reproducing Precarity: “Serial” Abortion and Motherhood in U.S. Literature by Women*

- ◆ *Jeannie Ludlow, Eastern Illinois University*

This paper explores these questions through the multiple-abortion narratives in three novels written at the turn of the twentieth century by women authors of color. Japanese-Hawaiian author Lois-Ann Yamanaka's 2001 novel, *Father of the Four Passages*; Toni Morrison's 2003 novel, *Love*; and Jamaica Kincaid's 1996 novel, *Autobiography of My Mother*. Each author utilizes specific narrative techniques to present multiple-abortion experiences in relationship to ideas about motherhood.

### *Precious Eggs*

- ◆ *Melissa Gwyn, University of California, Santa Cruz*

The subject of eggs and artifice arose from visiting the Metropolitan Museum's "Faberge in America." Disconcertingly, the exhibition signage gave as much attention to the celebrities who possessed the eggs as it did to the artists who crafted them. In my studio, the subject of artificial life, through the lens of literature, technology and craft continues to inform my work. In paintings from a body of work entitled "Fabergenic" I draw parallels between the exquisite construction of life forms through the jewelers craft, and the crafting of life through genetics and medicine.

### *Precarious Maternal Confessions: Abortion in Ayelet Waldman's "Bad Mother"*

- ◆ *Mary Thompson, James Madison University*

This paper examines mothers who have abortions as presented in Ayelet Waldman's *Bad Mother: A Chronicle of Maternal Crimes, Minor Calamities, and Occasional Moments of Grace* (2009). The Guttmacher Institute reports that annually 6 out of 10 women seeking abortions in the U.S. have at least one child. My paper argues that the mommy-memoir offers an imperfect rhetorical vehicle for considering this issue. The genre's otherwise pronatalist conventions draw on cultural approbation of motherhood in order to tell stories about mothers and abortion.

### *Precarious Bodies, Vulnerable Subjects, and the Violence of Surrogacy in Michael Rathbone's "The Last Ferry"*

- ◆ *Modhumita Roy, Tufts University*

Keeping in mind, Nyong'o's justifiable worry that the overuse of "precarity" threatens to generalize it as ubiquitous and therefore an undifferentiated human condition, I focus on Michael Robotham's thriller, *The Night Ferry* (2007) as

a vivid instantiation of the production of vulnerable subjects via war (Afghanistan) and displacement. The novel skillfully links the "precarity" of abject lives to the exploitative violence of reproductive labour (surrogacy) which then is connected to "baby hunger"—that is, the desire for genetically related offspring in the making of a "normal" family-life.

## 394. The Precarity of Safety: Bystander Intervention Praxis as a Challenge to Systemic Violence on Campus

**8:00 AM–9:15 AM**

Wisconsin Center  
103A (LCD)

Under United States federal law, students are purportedly guaranteed a right to education free from sexual violence and harassment. However, college campuses across the country continue to tolerate and minimize campus violence, and students are calling out their institutions and demanding that GBV be addressed as a serious systemic problem deeply rooted in campus culture. Students at Winona State University will present a bystander intervention program meant to engage their peers to challenge university and community norms and to hold institutions accountable and demand systemic change.

MODERATOR

- ◆ *Heather Gerdes, Winona State University*

PRESENTERS

- ◆ *Rebecca Johnson, Winona State University*
- ◆ *Jacob Lee Stock, Winona State University*
- ◆ *Emily Homan, Winona State University*
- ◆ *Kyler Steffe, RE Initiative*
- ◆ *Sarah Swanson, Winona State University*

## 395. Policing Pregnancy: Shaming, Policy, and Criminalization

**8:00 AM–9:15 AM**

Wisconsin Center  
103B (LCD)

MODERATOR

- ◆ *Meggan J. Lee, University of Illinois*

PARTICIPANTS

### *Feminism for Whom?: A Quantitative Analysis of Public Opinion on Abortion, Pregnancy, and Criminalization*

- ◆ *Meggan J. Lee, University of Illinois*

In order to examine the relationship between feminist politics, and beliefs related to reproductive justice, this study analyzes survey data ( $n=697$ ) gathered via various social media sites. Using linear regressions, the study finds that there is a contradiction in opinions of white feminists surveyed, such that support abortion rights does not necessarily predict opposition to laws that criminalize pregnant women's behaviors. The findings suggest that a hierarchy still remains within feminist communities that prioritize the agendas of white, middle class women.

## Social Medicine: Prenatal Care in a Group Setting

- ◆ *Taylor Livingston, University of North Carolina, Chapel Hill*

In this proposed paper, I examine how CenteringPregnancy (CP), a facilitative, non-hierarchical group prenatal healthcare

# Sunday, November 15

program, challenges the traditional provider-patient model of prenatal care and its central tenet that women and their pregnant bodies need medical professionals' surveillance and intervention. The US has the highest preterm birthrate of any industrialized country. Research shows participants of CP have lower preterm birthrates than women seeking traditional prenatal care. However, why CP participants have these better preterm outcomes is unknown. By challenging tradition biomedical prenatal care, CP programs shape healthcare decisions and practices that have a bearing on preterm birth outcomes.

## **Strings Attached: Contingent Care Work in Crisis Pregnancy Centers**

- ◆ *Alesha Doan, University of Kansas*
- ◆ *Corinne Schwarz, University of Kansas*

Within the prolife movement, crisis pregnancy centers (CPCs) provide care and counseling for "abortion-minded" women facing unwanted pregnancies. Staffers and volunteers seek to dissuade their clients from terminating pregnancies by making fetal lives visible through free sonograms and other pregnancy resources. They also provide a contingent emotional care that requires clients' investment in the tenants of prolife ideology. We argue that CPCs use emotional care work to expand and contract which lives are deemed livable. Fetal lives become legible at the expense of maternal choices, which are heavily regulated within a prolife politic seeking to reduce access to abortion services.

## **396. Reimagining Trans\* Inclusion in the Face of (or Resistance to) Institutional Precarity**

**8:00 AM–9:15 AM**

**Wisconsin Center  
103C (LCD)**

Dominant, hegemonic institutions continue to treat trans\* people with disrespect and disregard. We approach this discussion with a queer feminist understanding of language, systemic oppression, and marginalized experiences.

The participants of our roundtable have extensive personal experience working in campus-based Women's Centers and LGBTQ Centers, academia, and the United States military. We will discuss the current state of trans\* bodies in these spaces and what trans\* inclusion means and what it could look like, offering up practical examples.

### PRESENTERS

- ◆ *Amy Howton, University of Cincinnati*
- ◆ *T. Vaught, University of Cincinnati*
- ◆ *Maria Merrill, University of Cincinnati*

## **397. Publishing in/and/with/ Precariousness**

**8:00 AM–9:15 AM**

**Wisconsin Center  
103D (LCD)**

Female academic voices, how are our subjectivities institutionally constrained? how is our precariousness related to our challenges of disciplinary boundaries? institutional language? clearcut positioning in terms of racial/gender/class/ethnicity/ boundaries? what does publishing academic work mean to 'marginal' subjectivities? what kinds of erasures, containment processes, and limited translations are we forced into?

What spaces are we building precariously, in order to escape old tokenisms and the curse of the "women" doing "women's studies" and publishing gender stuff 'only'? In what way does publishing as a collective entities, floating precariously on-line, liberates us from institutionalization?

### PRESENTERS

- ◆ *Tara Ann Daly, Marquette University*
- ◆ *Annie Isabel Fukushima, University of Utah*

## **398. Distorted Missions, Reinforced Dominations: Reconfiguring the Politics of Precarious Social Justice Representations**

**8:00 AM–9:15 AM**

**Wisconsin Center  
103E (LCD)**

### MODERATOR

- ◆ *Casely Emma Coan, University of Arizona*

### PARTICIPANTS

#### *Queering El Parque*

- ◆ *Irene Alejandra Ramirez, University of Arizona*  
A hierarchy of male-dominated warrior subjects are pervasive in Barrio Logan's mural representations of Chican@ identities at Chicano Park, in San Diego, CA. I consider the distortion of represented revolutionaries as social actors predominantly gendered male. I analyze how these murals are missing visual references to more fluid representations of gender and sexuality by utilizing Qwo-Li Driskill's theory of Doubleweaving. In so doing, I am able to question constructs that perpetuate a hetero-patriarchal, nationalistic, Chican@ masculinized subject and begin to disentangle the colonial effects of invisibility of mujeres, queer, and Two-Spirit peoples in the multilayered, Chican@ histories.

#### *Photographs and the Face of Poverty*

- ◆ *Anushka Miriam Swan Peres, University of Arizona*

Photographic representations of the face can enable or constrain violence. This presentation explores the production of photographed faces as representations of poverty in neoliberal contexts. I will analyze the ways in which photographs of particular faces are used on poverty intervention websites as an apparatus of the neoliberal state that produces and sustains a culture of charity. Such a culture depends on the production of neoliberal volunteers/donors/subjects as model citizens. Rather than challenging structures of inequality such practices sustain conditions of precarity and reproduce such logics.

### **A Necessity For Reflexivity**

- ◆ *Eric House, University of Arizona*

Hip-Hop began as a subcultural resistance movement to neoliberalism and its accompanying ideologies. Forces of commercialization and commodification distort its radical potential making Hip-Hop a materialistic and precarious culture that markets misogynistic and patriarchal ideals. But the power of Hip-Hop lies in its self-reflexivity as artists continue to engage its composition, question its function, and critique its practices. Focusing on Lauryn Hill's lyrics and rhythms in "The Mystery of Inequity," while drawing from Black Feminist thought, I will illustrate moments of resistance to commercialized distortions to reconsider Hip-Hop's potential as a movement for social change.

# Sunday, November 15

## 399. Pathologizing Technologies

8:00 AM–9:15 AM

Wisconsin Center  
201A

MODERATOR

- ◆ Nadine Boulay, Simon Fraser University

PARTICIPANTS

### 'Nicks of Kin: Eugenic Cinema, American Progressivism, and First Wave Feminism'

- ◆ Jessica Mathiason, University of Minnesota

While most social-hygiene films produced from 1915–1930 have been lost, a few have been recently recovered. In the first feminist project to contextualize them alongside American Progressivism, I use archival research to investigate their incongruous ideological commitments and the interplay between government sponsorship/censorship. Three questions guide this paper: (1) How was "heredity" understood/regulated? (2) How did eugenics and feminism work together? (3) How did eugenic leaders reconcile their status as unmarried, childless, and/or involved in same-sex relationships with their commitment to "value" in procreative terms? Using filmic close-reading to unpack them, I argue we can better engineer our future in the "Genetic Age."

### Honoring The Bodies Beyond the Binary: Sexual Difference, Intersexuality and Inclusivity Through Spinoza

- ◆ Alessa Valentin, Rutgers University

In order to move away from a concept of gender as a spectrum which places intersex people as incomplete or not fully formed males or females and thus makes their bodies social emergencies in need of containment and erasure by medical institutions, this paper synthesizes Spinoza's theory of substance with biology to understand sexual difference as many mediations from one original point. I argue that using Spinoza's substance as a lens for sexual difference allows for a more inclusive notion of gender that can help stop the institutional violence that has been historically been committed against intersex people.

### Medicalization and Nomenclature: Intersex and Disorders of Sex Development

- ◆ Keiko Irie, Kyoto University

Since 2005, the nomenclature used to replace intersex has been "disorders of sex development" (DSD). With this nomenclature adoption, the situation surrounding DSD quickly changed. In this paper, I examined the drastic change in perspectives of DSD from three aspects: (1) the medicalization of DSD, or how the medical treatment for DSD was constructed and later criticized by social movement; (2) the "degenderization" of DSD, or the process of the social movement that proposed the "degenderizing" of DSD; and (3) the "essentialism" in the process of the nomenclature change.

### "Give Me My Damn Data": BRCActivists vs. Myriad Genetics in an Era of Precision Medicine

- ◆ K.J. J. Surkan, Massachusetts Institute of Technology

This paper traces the battle between advocates for the HBOC (hereditary breast and ovarian cancer) community and Myriad Genetics over BRCA data sharing. I argue for

understanding Free-the-Data.org as a form of anti-capitalist feminist health care hacking, predicated on the notion of open source data sharing as a form of genetic empowerment. An analysis of pro-data sharing rhetoric and its effect on the hereditary breast cancer movement is conducted through this study of the social media campaign surrounding the Free the Data movement, its memes, and the growth of a feminist epatient breast cancer community.

## 400. Reading Affect: An Embodied Pathway for Countering Hegemonic Discourses in the Feminist Classroom

8:00 AM–9:15 AM

Wisconsin Center  
201B

MODERATOR

- ◆ Rachel Carter, University of Maryland, Baltimore County

PARTICIPANTS

### *Undoing Masculinity in the Feminist Classroom: Reclaiming Vulnerability as an Act of Solidarity*

- ◆ Emek Ergun, Keene State College

This paper explores the pedagogical strategies, political possibilities, and affective challenges of teaching critical masculinities in the context of an undergraduate course called "Modern Masculinities." In line with Butler's (Precarious Lives, 43) argument that "A vulnerability must be perceived and recognized in order to come into play in an ethical encounter," the course seeks to help students undo their emotional masculine habituation that champions independency and disconnectedness. The paper discusses how students are encouraged to recognize their vulnerability and question the discursive regimes within which they do such recognition so that they can reclaim its relational potential to forge solidarities.

### *'Black Rage': Teaching Gender, Race, and Class Post-Ferguson*

- ◆ Emerald L. Christopher-Byrd, Georgetown University

In "Killing Rage: Militant Resistance," bell hooks links rage to a passion for justice, a passion that does not necessarily come from the context of love. This paper explores anger as a pedagogical tool in examining institutional violence post Ferguson. Using hooks's theory on anger and Ahmed's theory of restorative justice, this paper examines how the use of anger as a lens of analyses and as a self-reflexive tool, aides in students' personal understanding and reactions to the intersection of race, class, and gender to the national and international response of Ferguson and state violence against black men and women.

### Toward a Pedagogy of Hope

- ◆ Rachel Carter, University of Maryland, Baltimore County

In the feminist classroom, unveiling of power relationships can lead students to despair. However, Ahmed (2004) illustrates the power of affect for embracing hope as we imagine a more just world. In this paper, I describe how I teach my undergraduate general education "diversity" course students to read affect, theirs and others, as we examine the ways emotions are mediated through our discussions of contested subjects of identity and difference. As Ahmed envisions, we seek to do so "in a way that undoes the separation of the individual from others" (p. 174) to provide the groundwork for collective action.

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## 401. (Dis)continuities of Empires: The Transnational Migrations of Racialized Female Bodies

8:00 AM–9:15 AM

Wisconsin Center  
201C

MODERATOR

- ◆ *Toby Beauchamp, University of Illinois, Champaign-Urbana*

PARTICIPANTS

### *Intergenerational Politics of Care: Bodily Agency in the Aftermath of trauma in Nora Okja Keller's "Comfort Woman"*

- ◆ *S. Moon Cassinelli, University of Illinois, Champaign-Urbana*

Nora Okja Keller's Comfort Woman narrates a Korean American daughter's attempt to better understand her recently deceased mother. Akiko is a former Korean Comfort Woman whose marriage to a US missionary results in her emigration to the US and her daughter, Beccah. Through an analysis of multidirectional forms of caretaking, I argue that the novel offers important ways to think about survival through bodily agency and relational intimacies. Not bound by strict structural formations of parent and child, Akiko and Beccah create an alternative genealogy through caretaking in the aftermath of trauma.

### *Listening to Profound Silences: The Objective Power of Subaltern Histories in A Silent Life*

- ◆ *Jean Lee, University of Illinois, Champaign-Urbana*

In *A Silent Life*, Ryhaan Shah explores intergenerational legacies of Indo-Caribbean indenture through psychological traumas wrought by (self)imposed silences. Shah intervenes in the patriarchal, bourgeois and (neo)imperial politics that reinforce the amnesia of indenture among Indo-Caribbeans by experimenting with temporality's relationship to memory. I argue that Aleyah's, the protagonist's, involuntary memories of Nani's, her grandmother's, labor activism dramatize the objective power of subaltern histories. As these women's traumas are incurred and resolved through public, feminine, and ethical labors to diminish poverty, this novel reaffirms Indo-Caribbean female agency and struggles for female self-determination as (post) colonial, transnational, and ethnic subjects.

### *Deviating Haunted Locations: Black Female Migrants, the Politics of Exclusion, and Potential of Embodied Entanglements*

- ◆ *Karishma Desai, Columbia University*

This paper attends to multiple locations in which transnational West African young women viscerally experience sub-human status in US schools. I argue that the affective intensities interwoven in narratives of two young women alongside media representations of West Africa and selections from school curriculum, illustrate how postcolonial legacies haunt (neo)imperial school spaces. While Black female migrants are positioned as deviant bodies, this orientation of the 'deviant migrant' might contain productive potential for the relational intimacies between transnational female migrants. Their embodied entanglements offer ways to rethink humanistic theories of gendered agency and belonging.

## 402. Containment, Detainment, and Assisted Migration: Precarity that Purports to Protect

8:00 AM–9:15 AM

Wisconsin Center  
201D

MODERATOR

- ◆ *Heather Mooney, Simmons College*

PARTICIPANTS

### *Incarceration and Representation: An Arresting Image of Precarity*

- ◆ *Lydia Dana, Simmons College*

The United States has the highest prison population in the world and disproportionately arrests and imprisons people of color. Widespread protest erupted in 2014 pointing to links between state violence against black Americans and the predominance of negative representations of people of color. This paper will explore the circulation of gendered, racialized, and sexualized representations of black Americans; the discursive erasure of the impact of the War on Drugs on particular communities; and methods of resistance such as the highly visible Twitter campaigns "#iftheygunnedmedown" and "#reclaimMLK."

### *Immigration and Detainment at the U.S.-Mexico Border*

- ◆ *Dana T. Ahern, University of California, Santa Cruz*

In 2014, Barack Obama reached out to Congress for help in addressing growing concerns regarding the influx of immigration at the U.S.-Mexico border. The resulting aid came in the form of increasing detention centers and the targeting of mothers with children, using a fear of detainment to deter potential immigrants. This paper explores the use of detention centers as deterrents for immigration, looking at the implications of which bodies are targeted and deemed threatening, and the affective strategies employed by the United States in this incidence of containment.

## 403. Digital Consciousness: How Using Social Media Facilitates Radical Engagement

8:00 AM–9:15 AM

Wisconsin Center  
202A

MODERATOR

- ◆ *Jennifer V. Martin, Texas Woman's University*

PARTICIPANTS

### *Picture This!: The 'Selfie' as Resistance, Representation, and Radical Revision*

- ◆ *Kimberly Christine Merenda, Texas Woman's University*

Abetting social media, the "selfie" is multivalent—contrastively confirming and contesting, reinforcing and disrupting normalized depictions of body, beauty, gender, race, and sex. I focus upon the selfie as agential resistance—as socially invisibilized women enacting very visible activism in a digital domain still rife with lookism and misogyny. Drawing upon Gloria Anzaldúa's characterization of marginalized narratives as "fragmented and interrupted dialogue" and "discontinued and incomplete discourse," I posit the selfie

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as giving face to a narrative in revision, as the pixelated representation of the self as subject, and as the picture worth a thousand revolutionary words.

## *Pinning as Praxis: Exploring the Potential of Assigning Social Media as a Catalyst for Personal and Social Transformation*

♦ Jennifer V. Martin, Texas Woman's University

Social justice pedagogies often focus on the negative impact of socially constructed norms. Learning about social construction and marginalization can leave students feeling overwhelmed with a desire to create immediate social change. Drawing on Gloria Anzaldúa's discussion of transformation, this paper explores how the use of social media, such as Pinterest, can help raise students' awareness of injustice and serve as a catalyst for personal and social transformation. I argue that the use of social media such as Pinterest in assignments encourages students to become critical consumers of media, active participants in social (de)construction, and activists for social change.

## *Flattening Epistemic Hierarchies Using Tumblr: Bringing Engaged and Post-Oppositional Pedagogy into a Collaborative-Learning Classroom*

♦ Tawny LeBouef Tullia, Texas Woman's University

In a classroom environment, students often risk less than they would in other social situations. They say less. They fear more. They, often, silence themselves. In this proposal, I suggest the use of bell hooks's theories of community creation within her engaged pedagogy in cooperation with AnaLouise Keating's pedagogy of invitation towards the goal of flattening perceived epistemic hierarchies. The addition of open access blogging encourages, I propose, a shift in epistemic understandings of difference and commonality helping students to make connections in and among one another rather than to be silenced by one another, creating brave spaces.

## **404. Ain't I A...?: Fractures, Reconfigurations, and Refusal of Women's Space**

**8:00 AM–9:15 AM**

Wisconsin Center  
202B

### PARTICIPANTS

#### *Class Dismissed: The Colonization of Women's Spaces, Colleges, and Identities in the Name of Inclusion*

♦ Sasha T. Goldberg, Indiana University, Bloomington

From participating in dyke marches to attending women's colleges, this past year has offered a sharp point in a rising trend: The decentralization and dismissal of "woman" as a required embodiment and/or identity, and an official focus on making sure that women's spaces include those who identify as men. While these discussions and debates often state goals of diversity and dismantling the binary, this paper explores changing space with an eye toward colonization, transcentralization, and the production of women as a nostalgic position.

#### *Front and Center: Negotiating Men's Involvement in Feminist Spaces*

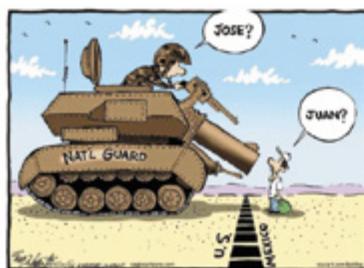
♦ Billy Korinko, University of Kentucky

It has become increasingly common for men to be involved in academic and activist feminism. From the study of men to the "pro-feminist" men's movement, there is an unparalleled focus on men's lives in feminist spaces.

But what does this imply for spaces that had previously been designated for women? Must feminist spaces include discussions about men's lives in the name of "inclusion"? What are the consequences when men's lives take up a central place in feminist spaces?

## Enliven your programs or classes with insights from and into political cartoons.

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Herbjorn Skogstad

**Elaine K. Miller  
Productions**

Exploring World Issues  
Through Political Cartoons

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This paper explores this phenomenon, the privileged status afforded to men doing feminist work, and offers solutions for negotiating this relationship.

## **Progressive Misogynies and the Need for a Truly Global Feminism**

- ◆ *Raquel Evita Saraswati, Independent Scholar*

Access to education for girls worldwide is in peril. Regrettably, third-wave feminists have failed the most vulnerable among us. The experiences of girls and women in Muslim-majority societies and in the diaspora reveal that these failures extend beyond extinguishing women's institutions. Efforts to sacrifice women's spaces to men are directly connected to the trend of accepting malignant forms of cultural relativism.

As girls and women continue to experience violence, continued threats to their bodily autonomy and rights, feminists should re-dedicate themselves to global liberation, including protecting women's spaces.

## **405. Feminist Approaches to Neoliberal Institutions**

**8:00 AM–9:15 AM**

**Wisconsin Center  
202D**

**MODERATOR**

- ◆ *Ashwini Tambe, University of Maryland*

**PARTICIPANTS**

### **Gallaudet University, Debt, and Future Workplace Success**

- ◆ *Jaime Madden, University of Maryland, College Park*

Gallaudet University is a site unmatched in its ability to facilitate understanding of Deaf and Disability Studies in higher education. Located in Washington, DC, its offerings are designed for deaf students. This paper explores how debt burdens are understood at Gallaudet in relation to students' future workplace success. I surmise that exploring debt burdens for a disabled student population can reveal clearly the problems in neoliberal logics. What futures are imagined for those who incur education-related debt, and what forms of labor are imagined as "rehabilitative"? I read sources including financial aid literature and career counseling documents.

### **100,000 Homes: Ending Chronic Homelessness Through the Neoliberal Logics of Vulnerability**

- ◆ *Terrance Wooten, University of Maryland, College Park*

This paper examines recent discourse on vulnerability framing national and local efforts to end chronic homelessness. I perform discourse analysis on the media coverage and campaign literature of the 100,000 Homes Campaign, a national movement to find permanent homes for the chronically homeless. These discourses, I argue, construct particular homeless subjects as vulnerable vis-à-vis their financial dependence on the state; as such, the campaign seeks to liberate them via the proliferation of individual autonomy foregrounded in self-determination. Doing so renders ineffable the ways homeless subjects are made vulnerable by the state's investment in structural inequality and capital regulation.

## **Social Mediated Landscapes: Slacktivism through Visibility and Erasure**

- ◆ *Paul Saiedi, University of Maryland, College Park*

This paper examines how slacktivism, operating as a mechanism for publicity and social change, depends on visibility through public displays via social media, while simultaneously masking further stigma and vulnerability around particular subjects. To explore this phenomenon I focus on the "Picture Equality" app, which allowed users to personalize photos and profile pictures with a red version of the Human Rights Campaign (HRC) logo. Using feminist and new media approaches to social media, I analyze media coverage to highlight how discourses of visibility during this hyper-mediated campaign also depended on producing trans and undocumented subjects framed as silent or vulnerable.

## **Violence, Disposability, and the Border Industrial Complex**

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

This paper explores the relationship between violence at the Mexico-US border and the emergence and consolidation of the Border Industrial Complex. Specifically, I analyze the US news coverage of instances of violence towards Mexican border crossers to examine how discourses of deviance are deployed to construct Mexican subjects as both dangerous and disposable in order to justify privatizing border security. The paper will expand the critiques that feminists of color have long leveraged against systemic violence done to their communities through the prison industrial system by drawing connections to the neoliberal logic that drives border violence.

## **406. Going off Script: Women at the Margins Challenging Discourses of Legibility and the Politics of Supremacy**

**8:00 AM–9:15 AM**

**Wisconsin Center  
202E**

**MODERATOR**

- ◆ *M. Clark Sugata, School of Social Transformation*

**PARTICIPANTS**

### **Recovery from the 2008 Economic Crisis for Whom and How?: Immigrant and Refugee Women Social Entrepreneurs and Income Packaging**

- ◆ *Carrie Bauer, Arizona State University*

The US reports recovery from the 2008 economic crisis, using an increase in jobs and a decrease in unemployment as evidence. However, my research with women immigrant and refugee social entrepreneurs reveals continued economic insecurity. These women combine traditional jobs, state and non-profit aid, and being social entrepreneurs (income packaging) for economic survival. This paper examines these women's intersectional experiences in the use of income packaging, specifically the use of social entrepreneurship, in a precarious, yet potentially 'recovering' neo-liberal labor market. Thus, I hypothesize that recovery does not always mean security, and for some, means continued precarity.

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## **"I'll Give You a Dollar if You Give Me Your Papers": Active Citizenship and Immigrant Women's Right to Work**

### ♦ *Lucia Stavig, University of Lethbridge*

This paper elucidates the role played by citizenship as status and concept in everyday interactions. I present three undocumented mothers' interactions with out-of-work, citizen males of color that reveal the former's understanding of citizenship as active, as gained through work and involvement in the community. By highlighting a form of citizenship that contrasts with the passive notions of citizenship prevalent in the US imaginary, I hope to show that citizenship interacts with the categories of race, ethnicity, gender, and class to influence how these are experienced and negotiated in the everyday lives of citizens and noncitizens alike.

## **Living Marginality: Louise Leaphart James, the MOVE Organization, and the State, Post-Bombing**

### ♦ *Onyekachi Ekeogu, Arizona State University*

This paper exams moral discourses surrounding the bombing of the MOVE Organization on Osage Avenue. Specifically, it is interested in the framing of Louise Leaphart James, the owner of the Osage home and past MOVE member, within mainstream media (MSM). Using critical discourse analysis, this paper examines Philadelphia Tribune representations of James to ascertain her construction of moral-legal righteousness and other important dimensions of protest identities. Findings suggest that James's messages of moral righteousness are communicated to the readers despite systematic biases from MSM, presenting a moral-legal argument against familiar racial and gender scripts about Black women.

## **Listening to Sangay Dolma's Dreams: Exploring Gendered Elements of Tibetan Self-Immolations**

### ♦ *Alana Vehaba, Arizona State University*

Considering that 16% of the 136 self-immolations undertaken in Tibet since 2009 have been by women, this paper asks: does the sacrifice of a young mother say something different than that of a monk? Is the effect on the local Tibetans, the Tibetan diaspora, or the international community response qualitatively different for deaths of women? What can we understand of the lives they led before they decided to end them? Can we access the affective motivations embedded in the act? How are their hopes, agency, and theories of resistance held within their sacrifice?

## **Mindful Heresy in Mormonism: Moving from Dialectical Orthodoxies to Communities of Love**

### ♦ *Karen Jeanette Nielsen, Arizona State University*

This paper explores Mormon women questioning central LDS doctrines, specifically an all-male priesthood within a heteronormative structure. Through autoethnography and textual analysis I discuss Mormon women who actively participate in their faith and activist communities. Within Mormonism, how can women navigate spaces where they are constantly defending their own relationship with God to those around them? Outside, how can women engage in anti-oppression work? One proposed solution is in building what Kristeva calls "communities of love" within Mormonism to create a more integrated space not built on dialectical orthodoxies that force members into precarious ways of being.

## **407. (Inter)Active Pedagogies: Feminist Pedagogies for a Precarious Academy**

**8:00 AM–9:15 AM**

Wisconsin Center  
203A

This roundtable offers practical solutions for maintaining interactivity in the evolving feminist classroom (e.g., teaching load increases, integration of technology, variation in class size, neoliberalization of academic institutions). Participants with extensive experience in teaching women's studies will reflect on what motivates their pedagogical approaches and the forms they take in the classroom, concluding with examples of effective and interactive practices that are adaptable and transferable across disciplines (e.g., women's studies, ethnic studies, social sciences) and educational settings (e.g., seminars, lectures, MOOC's at community colleges, private schools, and large universities).

### MODERATOR

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

### PRESENTERS

- ♦ *Melanie Adley, Vanderbilt University*
- ♦ *Sara McClelland, University of Michigan*
- ♦ *Jennifer McFarlane-Harris, Xavier University*
- ♦ *Emma Garrett, University of Michigan*

## **408. Imposing Identities: Navigating the Paradoxes of Institutions, Systems, and Discourses**

**8:00 AM–9:15 AM**

Wisconsin Center  
203B

### MODERATOR

- ♦ *Amy Lind, University of Cincinnati*

### PARTICIPANTS

#### **Sexual Consent for All, Not Just Allosexuals**

##### ♦ *Jo Teut, University of Cincinnati*

After the Department of Education released their Dear Colleague letter in 2011, sexual consent conversations around college campuses have become more visible. However, these conversations often, if not always, exclude the asexual community by assuming everyone has the desire to engage in sexual activity at one point in their life, especially in college. Examining locations of consent conversation, models of consent, and practical implications of those models within the asexual community leads us to new ways of thinking about sexual consent and how we can revise our conversation to be more inclusive of the asexual community as well as others.

## **Creating Invisibility: How the Trans\* Community has been Left Behind under the Banner of Inclusion**

### ♦ *Samuel Barrons, University of Cincinnati*

Trans\* people are no strangers to having their identities questioned and erased, but when trans\* identities are overwritten with sexuality what is the effect? Here I will examine how the LGBT movement has excluded the T in LGBT. Organizations that claim to cater to trans\* issues will be under scrutiny for whether they actually implement trans\* inclusive

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policies and fight for trans\* rights in legislative arenas. Some organizations that will be under review are the Human Rights Campaign, GLAAD, and GLSEN.

## ***Creating Victims, Creating Survivors: The Criminal Justice System's Influence on Rape Survivors' Narratives***

♦ *Kathleen Ratajczak, University of Cincinnati*

The criminal justice system requires individuals who have experienced sexual assault to tell a particular kind of narrative. The narratives created and told within this institution maintain the trauma at the center and, if left intact, preserve a harmful victim identity that survivors may be unable to shake. Using interviews with law enforcement, prosecutors, and rape crisis advocates, I examine how these professionals influence the construction of survivors' rape narratives in the criminal justice system. How these professionals interact with survivors' not only shapes the stories they will tell, but also their identities and healing journey.

## ***"Jocks, and Twinks, and Bears! Oh, My!": Homopatriarchy and the Shaping of Queer Men***

♦ *Kyle N. Shupe, University of Cincinnati*

This paper will theorize homopatriarchy as an extension of heteropatriarchy within queer male communities. Adapting Francisco Valdes' definition of heteropatriarchy to a queer male context, I will examine the creation of identity categories—based on gender expression, sexual role, and physical build—of queer men and how these different types are valued within queer men's communities. Moreover, this paper will investigate the proliferation of subcategories of queer men's identities and examine how these identities inadequately name and/or are inappropriately applied to queer men. Finally, I will offer queer alternatives to the homopatriarchal constructions of queer men's identities and bodies.

## ***409. Writing Ourselves Into Being: Resisting Epistemic Violence and Reclaiming Our Subjectivities***

**8:00 AM–9:15 AM**

Wisconsin Center

203C

MODERATOR

♦ *Qwo-Li Driskill, Oregon State University*

PARTICIPANTS

## ***"These Words Cover the Floor": Narrative as Resistance to Domination in Toni Morrison's "A Mercy"***

♦ *Megan Spencer, Oregon State University*

In this paper, I use Black feminist theories on geography and Indigenous feminist critiques of settler colonialism to understand how notions of humanness are imbricated in spatial and territorial domination. I offer a literary analysis of Toni Morrison's *A Mercy*, looking specifically at Black women's reclamations of subjectivity in relation to constructions of citizenship and nationhood. I argue that in the interplay of slavery and settler colonialism that is foundational to the United States, Black women's bodies have been sites of territorial and colonial subjection and dispossession, suggesting that notions of nationhood are predicated upon sexual, epistemic, and anti-Black violence.

## ***Ni de aquí ni de alla: A Mythohistoriography of Growing Up In-Between***

♦ *Andres Lopez, Oregon State University*

Stories of the Guatemalan Civil War which lasted from 1960 until 1996 have often focused on only encapsulating the violence indigenous people experienced at the hands of the Guatemalan government and military (Konefal). Although these stories contributed to civil rights organizing and the calls for justice that followed, these types of stories have also constructed a particular dominant narrative which suggests that the K'iche' people were passive recipients of violence. This project is a layered retelling of the histories and stories of resistance of the K'iche' people that questions and creates a new history/story of the Guatemalan Civil War.

## ***Skitso(fyah)nia***

♦ *Daryl Adkins, Oregon State University*

According to Christine Ho, the Caribbean region continues to export a large amount of its people due to economic constraints brought forth by the effects of colonialism. Despite the existence of literature and scholarly research on Afro-Caribbean migration, diaspora, and nationalism, these perspectives tend to be written from a gender-neutral point of view and consequently, women's experiences are often left unexplored. This stage play recounts the postcolonial diasporic experiences of four Barbadian women. Through storytelling, this project (re)imagines the intersections of gender, migration, "blackness," trauma, resistance, and agency.

## ***411. Precarious Care: Exploring Entangled Relations of Disability, Violence, and Politics***

**8:00 AM–9:15 AM**

Wisconsin Center

203E

MODERATOR

♦ *Michael Orsini, University of Ottawa*

PARTICIPANTS

## ***Disability Politics and Care***

♦ *Christine Kelly, University of Ottawa*

Disability activists worldwide proclaim "We do not need care" offering alternative concepts. Meanwhile, feminist scholars have long revealed how women are relied upon to provide care, and how care can be a moral framework that differs from justice. This paper presents themes from a qualitative study exploring an Independent Living attendant service program in Ontario, Canada. Disability perspectives illuminate how care operates as a complex form of oppression that differs substantially from feminist conceptualizations of care work and ethics. This paper proposes the critical necessity of seeing 'care' as a tension among competing definitions.

## ***Capacitating Disabled Mothers in Precarious Times***

♦ *Kelly Michelle Fritsch, University of Toronto*

Dominant cultural discourses of disabled mothering reinforce disability as located in an individual body. By mapping out the extensive social barriers faced by disabled parents and marking the narrative accounts of disabled mothers appearing in popular media, I show how neoliberal processes of capacitating disabled people as parents sustain and celebrate disability as an individual problem that can be overcome by an

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inclusive society. I show how disabled people are hailed to feel good about being capacitated through neoliberal forms of care, re-inscribing normative forms of parenting that capacitate some as the successful abled-disabled, while leaving others to wither.

## Precarious Knowledges: Trauma, Self-Representation, and 'Recovery'

- ◆ Sophie Tamas, Carleton University

Personal narrative is often used to try and turn trauma into survival, abuse into recovery. But neither recovery—as a return to a presumed pre-abuse state of wellness or ability—nor ‘telling your story’ seem entirely possible, because of the way trauma alters memory, identity and perception. This paper describes postscrap.org, a visual, on-line project that aims to move beyond the recovery paradigm’s reliance on progress narratives and binaries of able/disabled, victim/survivor, to create spaces and methods for mapping the precarious and bittersweet contours of post-traumatic experience.

## Embodied Evidence: Contested Legal Subjectivities in Environmental Illness

- ◆ Michael Orsini, University of Ottawa

This paper analyzes several Canadian legal cases involving people living with Multiple Chemical Sensitivities (MCS) to explore the types of legal subjectivities and disability positions taken up by people living with MCS. We are interested in how biomedical evidence was deployed and contested in these cases, and the gendered treatment of these claims. Finally, we explore how the experiences of people with MCS reinforces neoliberal political dynamics in which political debates are defined in terms of biomedical evidence and an individual medical status, rather than about the broader problems of environmental contamination and the lived experience of disability.

## 413. Asexuality Studies Interest Group Business Meeting

8:00 AM–9:15 AM

Hilton Milwaukee  
Mitchell

## 414. North American Asian Feminisms Caucus Planning Meeting

8:00 AM–9:15 AM

Hilton Milwaukee  
Pabst

## Animal Ethics Interest Group

Hilton Milwaukee  
Walker

## 417. Movements Confronting Militarism: Women Redefining “Security”

9:30 AM–10:45 AM

Wisconsin Center  
101B (LCD)

Militarism's central distortion is that organized State violence is essential to “security.” In contrast, feminists have demonstrated that militarism creates INsecurity for subjugated peoples, and, ultimately for many within dominant nations like the U.S. and Israel. In this interactive workshop we present insights and materials from the Coalition of Women for Peace and the International Women’s Network Against Militarism that have developed feminist analyses of militarism, obstructed military operations, proposed sustainable alternatives to militarism and worked to redefine security. Our goal is to contribute to the development of feminist research and teaching about these issues.

### PRESENTERS

- ◆ Sherry Gorelick, Rutgers University
- ◆ Gwyn Kirk, Women for Genuine Security

## 418. “The Police are Just Our Risk and Justice is Just Garbage”: Sex Work and State-sanctioned Precarity

9:30 AM–10:45 AM

Wisconsin Center  
101C

### MODERATOR

- ◆ Jenna Loyd, University of Wisconsin, Milwaukee

### PARTICIPANTS

## Girls Do What They Have to Do to Survive: Breaking Out of Systems Meant to Help

- ◆ Melinda Chateauvert, Independent Scholar

The carceral intent of the new “Jane Crow” has led to massive increases in female prison populations since the 1990s through racialized gender profiling, anti-(sex)-trafficking laws, and trans\*-sex panics. Organizing against multivariate forms of imprisonment, activists in street-based economies reject the politics of respectability as too fragile for full-bodied citizenship. They also oppose “rescue” regimes that seek to discipline their (sexual) labor and gender transgressions. This paper examines two grassroots campaigns by women, girls and trans\* workers who have subverted their precarity by demanding police investigate crimes committed against them, and by holding social workers accountable to harm reduction principles.

## Regulated Abolitionist Prohibitionism: Prostitution in Rio de Janeiro, 1890–2014

- ◆ Thaddeus Gregory Blanchette, UFRJ–Macae

Our presentation describes how the laws surrounding the sale of sex have worked over the last century in Rio de Janeiro. Our thesis is that it is not correct to describe prostitution as legal in Brazil. Brazilian laws with regards to the sale of sex are best understood as “unregulated regulation”, coupled with a fierce (although punctual) prohibitionism, wrapped in formal abolitionist intent. The management of prostitution’s seeming legality through extrajudicial and parastatal means that the Brazilian state and society treat prostitution more often as a crime than as a profession, reproducing the structural precarity of sex work.

## Sluts and Scum of the World: Hustlers, the Homophile Movement, and the War on Poverty in San Francisco

- ◆ Anne Gray Fischer, Brown University

This paper examines the intersection of welfare liberalism and the politics of hustling through the homophile campaign

# Sunday, November 15

to win War on Poverty funding for the sexual- and gender-nonconforming residents of San Francisco's Tenderloin. In 1966, homophile activists collaborated with Vanguard, an organization led by Tenderloin hustlers, to combat the poverty that accompanied the criminalization of nonnormative sexual practices and gender presentation. As Vanguard and local homophile leaders scrimmaged for authority in the local antipoverty initiative, this case study illuminates the shifting tactics and trade-offs in the fight to expand the scope of inclusion in the liberal welfare state.

## Porn Work, Flexible Labor, and Legislated Precarity

◆ Heather Berg, University of California, Santa Barbara

Drawing from ethnographic fieldwork and policy analysis, this paper explores the relationships between state (non) intervention and precarious working conditions in the contemporary US porn industry. Porn workers find their labor hyper-scrutinized on the registers of representation, legal age limits, and, more recently, on-set condom use. At the same time, the state exercises violent neglect around wage and hour issues, workplace discrimination, contract law, and occupational health outside condom use. The combined state strategies of unwelcome intervention and neglect produce precarious conditions in porn work, but also inform workers' creative strategies for negotiating and resisting that precarity.

## Transnational Feminisms Caucus Planning Meeting

9:30 AM–10:45 AM

Wisconsin Center  
101D

## 419. Disturbing Normalization and Frustrating Subjectivities: Black Feminist/Queer Diasporic Analysis of Dispossessed Belonging

9:30 AM–10:45 AM

Wisconsin Center  
102A (LCD)

### MODERATOR

◆ C. Riley Snorton, Cornell University

### PARTICIPANTS

#### *Frustrating Subjectivities and Archives of Struggle: Zanele Muholi's 'Faces and Phases' (2006–Present)*

◆ Sarah Stefana Smith, University of Toronto

This paper ponders images, the archive and how they perform and engage affective registries in global and discursive art spaces. Through a black queer diaspora framework, I turn to the circulation of Zanele Muholi's Faces and Phases series (2006–Present) at the 56th la Biennale di Venezia in 2013 and Encounters Bamako African Photography Biennial in 2009. I consider how the precarity of development and human rights discourses inform overlapping spheres of inclusion/exclusion around the work. I show how global art institutions perpetuate dispossession/distortion as normalizing outcomes for subjectivities falling outside neat categories of belonging.

## Blood Distortions, Dispossessed Citizenship: The Blood Donation Ban of "African Blood" and Black Feminist/Queer Diasporic Transformative Talk Back

◆ OmiSoore Dryden, Thorneloe University

This paper, through a black queer diasporic analytic, interrogates how the "African" blood ban perpetuates continued distortions/dispossessions of black bodies in Canada. The indefinite ban of "African" blood from the national blood supply is based upon long standing distortions of Africa, HIV/AIDS and black blood. These racialized/sexualized narratives of blood facilitate a continuing dispossession, as blackness and black people remain an ontological problem. Blood narratives are deployed in the cataloguing of who is human, thus, constructing some bodies as not-yet human—a necessary position to stabilize the nation's infrastructure. How can blood narratives be used to inform transformative resistance?

## Disturbing 'Official' Canadian Pride Narratives: The Normalization of Whiteness

◆ R. Cassandra Lord, University of Toronto

My paper addresses the broader question of what modes of resistance challenge distortion and dispossession by situating Pelau MasQUEERade, a Caribbean queer diasporic of color group that participates in the Toronto Pride LGBT parade, as a response to how queer diasporics of color imagine and engage queer life. Drawing on historical documents on the making of Pride in Canada, I utilize black/feminist queer of color critiques to demonstrate how Pelau exposes the discourse of whiteness within the parade. I argue that the nationalism and identity politics in Pride presents clear political obstacles to engaging the complexity of Canadian queer life.

## 420. Who's Having it All: Motherhood, Labor, Power

9:30 AM–10:45 AM

Wisconsin Center  
102B (LCD)

### MODERATOR

◆ Suzanne Leonard, Simmons College

### PARTICIPANTS

#### *Love Is...A Balanced Portfolio: Suze Orman, Cruel Optimist*

◆ Diane L. Cormany, University of Minnesota

Personal finance celebrity Suze Orman utilizes the affect associated with makeover shows in order to promote a lifestyle based on proper financial self-management. Her advice to women on the subject of marriage, maternity, and filial duty makes it clear that such discipline is particularly gendered. In the process, she both uses and chafes against feminist discourse. I understand Orman's financial advice as affective through its function as cruel optimism that defers the now for the promise of a damaging future. She also utilizes affect to erase precarity by ignoring differential access to financial security based upon race, gender, and age.

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## The Precarity of Mother-work & The Mother-Au Pair Relationship

- ◆ *Anna Kuroczycka Schultes, University of Wisconsin, Milwaukee*

This paper explores the complicated relationship between caregivers and their employers, specifically au pairs. I argue that the frequent tension present between au pairs and their host mothers stems from the former's assumption that the au pair, as a woman, is "naturally" predisposed to fulfill a mothering role, thus, blurring the distinction between what is expected of her as a woman versus a migrant employee assigned to conduct mothering tasks within a given timeframe.

## Why Now?: The Return of the 'Housewife' in 21st Century American Media

- ◆ *Suzanne Leonard, Simmons College*

The figure of the housewife, long a focus of feminist critique, has made a surprising resurgence on the popular culture stage. Assessing ABC's Desperate Housewives, as well as the Bravo mega-franchise The Real Housewives, this paper argues that the housewife nomenclature has regalvanized longstanding debates, fueling all-too-familiar battles such as stay at home vs. working mothers, and the trials of attempting to "have it all." The housewife in the 21st century is less an identity than a convenient opportunity, presenting a way for popular culture to remind women about the facets of femininity it considers the most salient.

## 421. Dungeons, Dragons, and Digital Damsels: The Precarity of Feminism in Digital Spaces

**9:30 AM-10:45 AM**

Wisconsin Center

102C (LCD)

MODERATOR

- ◆ *Amelia Mitrotz, University of Richmond*

PARTICIPANTS

### Blogging, Online Culture, and the Pink Collar Ghetto

- ◆ *Keidra Chaney, JSTOR*

"Blogging, Online Culture and the Pink Collar Ghetto" interrogates how although women-focused online publishing endeavors such as Jezebel and The Hairpin continue to grow in number and popularity, they draw lower comparative salaries and funding than other similar fields. The paper looks at the dovetailing and clashing forces that informed the development of the current online publishing environment: the utopian ethos of hacker and open source culture, and the expression and subversive nature of 90's print zine culture and early blogging. It also examines how institutional gender inequality remains a constant element of both print and online publishing.

### Gaming While Feminist: Fans, Developers, Gamers, and Hostile Digital Spaces

- ◆ *Kristin MS Bezio, University of Richmond*

The final presentation, "Gaming While Feminist: Fans, Developers, Gamers, and Hostile Digital Spaces," addresses the precarity of identifying as feminist in online gaming communities. Irrespective of the gender identity or orientation of the individual in question, identifying as "feminist" within gaming spaces—in games, on online fora, in journalism—

immediately leads to derision at best, and threats of death and bodily harm at worst. This presentation seeks to understand the social origins of the gaming community and its hostility toward feminism, suggesting that the solution lies within both the industry and its fandom.

## 422. Feminist Activism and Transnational China: Reflections 20 Years after the UN Women's Conference in Beijing

**9:30 AM-10:45 AM**

Wisconsin Center

102D (LCD)

MODERATOR

- ◆ *Xin Huang, University of Wisconsin, Milwaukee*

PARTICIPANTS

### Empowerment in a Global Space: Reflections on Women's Activism in China

- ◆ *Yuan Feng, Media Monitor for Women Network, Beijing, China*

This paper analyzes three examples of activist practice that have arisen since 1999: emerging Lesbian activism, a new "School of Feminism" initiative, and my participation in the review of China's implementation of the Convention on the Elimination of Discrimination Against Women. I will then discuss the features of transnational/transborder feminisms, and how contemporary women's activism in China has been encouraged, enlightened, and equipped by the staging of the UN Fourth World Conference on Women in Beijing. As a practitioner involved in these actions, I draw on my first hand experience and observations to provide a reflexive account of these developments.

### Feminist Activism in Transnational China: The Case of Taiwan

- ◆ *Doris T. Chang, Wichita State University*

Since the UN Women's Conference in 1995, many feminist activists, scholars, and lawyers in Taiwan have studied the Beijing Platform for Action to devise gender-equity legislations and gender-mainstreaming policies for the promotion of women's status. As an effort to combat violence against women and promote gender equity as envisioned by the Beijing Platform for Action, lawyers associate with Taipei's feminist NGOs contributed to the authorship of several legislative bills and lobbied in the Legislative Yuan for the bills' passage.

### Diaspora, Labor, and Refugee Women: A Feminist Reflection on Transpacific Grassroots Collaboration

- ◆ *Shuxuan Zhou, University of Washington*

Hong Kong dockworkers' strike, Foxconn workers' poetic narrative, Hong Kong's Umbrella Movement, Black Panther Party, Chinese refugee women in the Northwestern U.S., and etc., when some feminist grassroots activists build connections among these groups and forces that have apparently different political agenda, are they bravely enacting a feminist intersectional approach towards social justice, or being confused by an illusion of transpacific shared Chineseness and People of Color identity? By examining a Seattle-based transpacific grassroots group's establishment, activities, and exploration, the author will reflect on the above question.

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## 423. Spatial Struggles: People of Color and Indigenous Resistance in the United States

9:30 AM–10:45 AM

Wisconsin Center  
102E (LCD)

MODERATOR

- ◆ Aaron Mallory, University of Minnesota

PARTICIPANTS

### **Bodies of Resistance: Immigrant Health Justice in the Borderlands**

- ◆ Erin Hoekstra, University of Minnesota

Within the space of the U.S.-Mexico border, immigrant rights and health justice activists are organizing against legacies of settler colonialism, punitive immigration and welfare state policies, and state surveillance that characterize the dispossession experienced by immigrants in the U.S. These activists are resisting this dispossession by creating safe spaces in which immigrants can access health care, in underground clinics and through home visits as well as in the desert as they cross the border. This paper focuses on the activists who provide preventative medical care to immigrants as they cross the desert along the borderlands.

### **Queer Professionals Of Color In Student Affairs: A Study Of Retention, Support And Resilience**

- ◆ Saby L Labor, Metropolitan State University

This proposed qualitative study aims to examine factors influencing and impacting the retention, support, and resilience of mid-level student affairs administrators in higher education, centralizing their identities as queer, transgender, two spirit, lesbian, gay, and/or bisexual (OTT) and people of color or indigenous (POCI). Queer theory allows this examination to centralize the sociohistorical context shaping identities and experiences of individuals occupying the complexity of the margins.

### **Cultural Corridors, Creative Economies, and Gentrification: People of Color and American Indian Resistance in Minneapolis**

- ◆ Jessica Lopez Lyman, University of California, Santa Barbara

This paper explores gentrification in South Minneapolis, Minnesota. For two decades the growing Latin@ and Somali populations have revitalized the area despite disinvestment by local government. Recently, the proliferation of interest in urban city life has generated a recharge by the government to return attention to these neighborhoods by focusing on cultural corridors and the creative economy. I argue that these city programs while intended to enhance the quality of life for American Indian and People of Color, actually further perpetuate their dispossession. I discuss how local People of Color and American Indians resist displacement through organizing and art.

## 424. The Relevance of Asexualities: Debility and Vulnerability

9:30 AM–10:45 AM

Wisconsin Center  
103A (LCD)

MODERATOR

- ◆ Sarah Jasmine Stork, The Ohio State University

PARTICIPANTS

### **The Intense & Asexual Lives of Søren Kierkegaard & Vivian Maier**

- ◆ Anna Lise Jensen, tART Collective
- ◆ Caroline McClave, Aces NYC
- ◆ Kathryn Emily Travis, East Tennessee State University
- ◆ Alyssa Casey, Independent Scholar

In this comparative study, I hypothesize the asexualities of Kierkegaard and Maier, based on their lived lives and production of work (in the form of philosophical writings and photographs, respectively) and argue that their particular experiences with isolation, rejection (simultaneously rejecting and being rejected) and self-preservation make them especially relevant to current discourses on asexuality and vulnerability. Separated by time and place, both had particular compulsions in terms of noticing and studying others as well as themselves, and I discuss the self-publishing Kierkegaard and moon-lighting Maier within a framework of Dorthe Jørgensen's philosophical aesthetics.

### **Asexuality's Healthy Existence as a Challenge Itself**

- ◆ Caroline McClave, Aces NYC

Asexuality directly counters many aspects of society's expectations from healthcare to family structures and everything in between. The health, mental health, and drug economy of sexual dysfunction is booming, and depends on its vulnerable debility status. Asexuality, aromantism, polyamorous configurations, and sexless relationships challenge heteronormative health, and mental health professionals' expectations and economic opportunities. Each comfortably asexual person is one less to be cured, or one less customer. In the best of times asexuality even challenges heteronormative persons' and institutions' understanding of themselves.

### **The Shame of Asexualities: Vulnerabilities of Asexual Spectrum Individuals to Victim Blaming and Prude Shaming**

- ◆ Kathryn Emily Travis, East Tennessee State University

Victimhood is defined against the act of aggression by the aggressor and the social understanding of what an act of aggression is. The same can be said of what a 'prude' is; the definition is not so much defined, as it is picked out of the pile of preconceived notions about sexuality and sexual behavior inside the culture of interest. Institutions and frameworks such as medicine, mental health professions, religion, and socio-economic drives create dangerous environments for prudes, or non-sexual peoples, because of their drives toward sex, sexuality, and the capitalist construction of the family.

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## *Filling the ‘Less’ of Murakami’s Colorless Tsukuru Tazaki: Alienation, Signification, and Positive Identity Formation through Kristian Kahn’s Asexual-as-Artist Archetype*

♦ Alyssa Casey, Independent Scholar

This paper is a critique of the sexu-normative rhetoric employed by Haruki Murakami in his novel *Colorless Tsukuru Tazaki and his Years of Pilgrimage*. While Murakami never directly degrades asexuality, he repeatedly creates situations that exhibit a lack of sexual desire as being unnatural and alien, in effect establishing the superiority of a “natural” and “healthy” sexuality. Literary critics, responding to the novel, suffer from the same assumptions. Throughout my critique, I explore the recent work of Kristian Kahn and her exploration of the archetype of the asexual-as-artist, as elaborated through psychoanalysis.

## **425. Egyptian Feminisms: From Inter-World Wars I and II to the 2011 Revolution**

**9:30 AM–10:45 AM**

Wisconsin Center  
103B (LCD)

MODERATOR

♦ Aidan Smith, Tulane University

PARTICIPANTS

### *Beyond Affective Performances: The Bodily Experiences of Tahia Carioca*

♦ Aisha Khalil Nasser, Oregon State University

Tahia Carioca (1918–1999), star of stage and screen, was Egypt's foremost belly dancer whose career spanned for more than 60 years and 200 films. Her life beyond stardom was equally impressive: an ardent political activist who used her fame as a cover for anti-colonial activities. The post-colonial national state both stigmatized and appropriated Carioca's art as erotic display. Edward Said (2000) has rightly described Carioca as “an emblem of all that was unadministered, uncontrolled, uncoopted in her culture.” This paper analyzes her affective performances as a dancer and a political agent, contextualizing Carioca within Egypt's national and colonial histories.

## *Marriage and Precarity in Interwar Egypt: The Gender, Sexual and Class Politics of Nation-Building*

♦ Nefertiti Takla, University of California, Los Angeles

During WWI, some women in Egypt responded to the precarity induced by military occupation through their engagement in non-marital forms of love and sexuality. After the war, these practices were increasingly stigmatized by both colonial officials and Egyptian nationalists seeking control of the state. This paper will examine the way in which interwar discourse about female sexuality shaped legal proceedings against women, and will look critically at questions of agency and resistance during a time in which the gender, sexual, and class politics of emerging nation-states introduced new forms of precarity into the lives of working-class women.

## *Practices, Strategies, and Communities of Self-Defense Against Street Sexual Violence In Pre- and Post-Revolution Egypt*

♦ Susana Galan, Rutgers University

The paper investigates the ongoing plural histories of individual and collective forms of resistance against the fear and occurrence of street sexual harassment and assault in Egyptian urban spaces before and after the 2011 Revolution. It explores the micropractices Egyptian women have traditionally resorted to in order to counter harassment in public space, and traces the emergence of autonomous gender-mixed vigilante networks and women's self-defense communities following the increase of street sexual violence that has exacerbated women's precarious position in Egyptian society after the overthrow of Hosni Mubarak.

## **426. Using Wikipedia as a Teaching Tool in Women's Studies Classes**

**9:30 AM–10:45 AM**

Wisconsin Center  
103C (LCD)

PRESENTERS

♦ Samantha Erickson, Wiki Education Foundation  
♦ Eryk Salvaggio, Wiki Education Foundation

## **427. Rescaling Intimate Violence: Precarity, Relationality, and Alternate Modes of Resistance**

**9:30 AM–10:45 AM**

Wisconsin Center  
103D (LCD)

MODERATOR

♦ Lena Carla Palacios, University of Minnesota

PARTICIPANTS

### *Precarity and Plural Resistance: Toward a Care Ethical Approach to Anti-Violence Struggle*

♦ Amy Danielle Piedalue, University of Washington

Drawing on field research in Hyderabad, India and Seattle, US, this paper considers the precarity of Muslim communities in both cities as it shapes women's vulnerability to and resistance of domestic violence. This everyday precarity induced by state and market forces relies upon distortions that highlight intimate violence and elide structural violence. Women's organizations seeking to address multiple forms of violence and oppression challenge such distortion and dispossession through practices of plural resistance. Considering the interdependencies laid bare by both precarity and plural resistance, I explore the possibilities for a care ethical approach to solidarity in social movements.

## *Landscape and the Ethical Problematic of Intimate Violence in Guarari, Costa Rica*

♦ Jennifer Porter, University of Washington

This presentation uses the case study of a community in Costa Rica to approach the landscape as a visual testimony to reorient violence as an ethical problematic that demands continual struggle. In the late 1980s women in Costa Rica largely rejected the growing shelter movement to counter intimate violence, evoking an alternative imaginary of care and

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a relationship between the home and the public. Women-led collectives, like the one in Guarari, participated in the "Site and Services" program to design housing landscapes that blurred home and community, made violence a public concern, and invoked a relational solution to intimate violence.

## A Critical Analysis of the Women's Advocacy Office of Puerto Rico: Reflections about Precarity and Women's Anti-Violence Struggles

♦ *Noralis Rodriguez-Coss, University of Washington*

In 2001, the Oficina de la Procuradora de las Mujeres (OPM) opened its doors in Puerto Rico to oversee the implementation of public policy and laws for women's protection. I analyze political events that took place in Puerto Rico related to this office; from riots to its quasi-disintegration. The OPM reflects the precarity of governmental institutions regulating women's "protection." Additionally, I argue the Island's colonial condition represent a struggle to work for women's well-being independently from the government. Feminist interventions provide new insights about forms of resistance against these political obstacles and imagine alternative activisms to prevent gender violence.

## 428. Securitization, Statelessness, and Un/Governmentality

9:30 AM-10:45 AM

Wisconsin Center  
103E (LCD)

MODERATOR

♦ *Donna Thompson, Chandler-Gilbert Community College*

PARTICIPANTS

### *A 'Loophole of Retreat': Spatial Governance and the Illegibility of Jumping the Slave Ship*

♦ *Sam C. Tenorio, Northwestern University*

The spatiality of the slave ship demonstrates the West's foundational necessity to govern (contain and pilot) the mobility of black populations, engendering the relation of master/slave and regulator/regulated, which continue to orient us. While enslaved women often went unfettered on the main deck, their 'freedom' was precarious, offering an appropriate lens through which to examine both black women's captive positionality but also the obstacles of their resistance. This paper focuses on enslaved black women's jumps from slave ships as a means to disrupt the equation of resistance and subjectivity as well as to posit the illegibility of radical black politics.

### *Exile and Refuge of Palestinian Refugee Women in Lebanon: Between Attachment and Encampment*

♦ *Roxane Caron, Université de Montréal*

Based on the results of a qualitative research on the experience of exile of Palestinian women living in a refugee camp in Lebanon (Caron, 2012) using a postcolonial feminist framework (Mohanty, 1988; Spivak, 1988), the objective of this communication is to look at the meaning that women give to their lives in a refugee camp despite wars and prolonged exile that put them at risk. Through a matrix of oppressions (Hill Collins, 2000), I will show an overview of the "world" in which women operate. This analysis will allow us to see the complexity of this world and its dynamic appearance.

## Gendering Statelessness: 'Symbolic' Victimhood and Human Rights Discourses in the Levant

♦ *Sarah T. Hamid, University of Oregon*

This project takes on the pressing issue of statelessness amongst Yazidi women in the Levant. Despite limited information, media outlets continue to make framing decisions that actively script rights discourses around pre-existing and hegemonic institutions of human rights 'justice.' In providing a taxonomy of who the Yazidi victim is in the eyes of Western media, I argue that this narration of victimhood is being channeled towards the political interests of external powers. The implication for Yazidi women is that they lack an embodied relationship with the state, indicating theirs is a status of statelessness impossible to resolve through state institutions.

## Layers of Oppression: Women Surviving Violence in the Conflict Zone of Kashmir

♦ *Mantasha Binti Rashid, State University of New York, Albany*

Kashmir is a sixty years old conflict in South Asia. In the Indian-administered Kashmir, all forms of state violence have been perpetrated against Kashmiris, including gender-specific violence. The armed resistance by Kashmiri men in the 1990s also used violence against Kashmiri women. Violence invoked in the name of family honor or religious norms are not accorded due importance as it is seen to delegitimize the political self-determination movement. The paper emphasizes everyday struggle of Kashmiri women to survive amid oppression from both state and the society, calling for an understanding of the underlying male power structures.

## 429. Women at War: Transnational Politics and Shared Vulnerability

9:30 AM-10:45 AM

Wisconsin Center  
201A

MODERATOR

♦ *Lisa Diedrich, Stony Brook University*

PARTICIPANTS

### *Not Vulnerable Anymore!: Iranian Women Under the War and Politics of Fear*

♦ *Yalda Nafiseh Hamidi, Stony Brook University*

This article is on bodies of Iranian females and the fear of rape in the midst of the Iran/Iraq eight-year war. By focusing on the female narratives of war, I will illustrate how some Iranian women gave up the fear of rape for the love of their occupied hometowns, armed themselves, and joined Iranian male soldiers, and how this unique experience changed their lives through the change of their politics of fear and body emotions for the rest of their lives.

## Precarity and Vulnerability at Home and at War

♦ *Elizabeth Schmermund, Stony Brook University*

War operates on shared vulnerability, separating lives deemed "grievable" from those deemed "ungrievable" (Butler, 2009). In this paper, I explore You Know When the Men Are Gone by Siobhan Fallon and Sand Queen by Helen Benedict, two works of literature that illustrate how American and Iraqi women have navigated their precarious, yet disparate, positions at war and at home. I suggest that in reframing our understanding of war as incommensurate affective spaces,

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rather than battles contained in geographical locations, we can create transnational alliances to address the precarity women face both at home and at war.

## **What Happens to the Sheep While the Sheepdog is Away?: The Vulnerability of War-Affected Women in American Sniper**

- ◆ *Laura Abbasi-Lemmon, Stony Brook University*

In this paper, I explore Clint Eastwood's recent film, *American Sniper* (2015), which tells the story of a U.S. Navy SEAL sniper, Chris Kyle. Through the portrayal of his wife, Taya Kyle, we can see the vulnerability inherent in the forced and gendered compartmentalization of domestic and combat spheres, which inevitably collapse around those that were left at home.

## **430. Flourishing Islamophobia, Villainous Rhetoric: Contesting Containment at Local and National Levels**

**9:30 AM–10:45 AM**

Wisconsin Center  
201B

### MODERATOR

- ◆ *Caroline Seymour-John, Univ. of Wisconsin-Milwaukee*

### PARTICIPANTS

#### **Political ‘Goods’: Islamophobia, Political Cachet, and Strategies of Containment**

- ◆ *Melinda Quinn Brennan, Indiana University*

How can we understand Islamophobia as a gendered and sexualized construct, without acknowledging longstanding and interlinked precarious subjectivities, so often entrenched in questions of who can belong, and for how long? This paper interrogates the ways in which Islamophobia relies on and is produced by anti-immigrant and racist legacies of sentiment and socio-legal containment strategies as already gendered and sexualized practices. This research analyzes models of Islamophobic negative affect and rhetoric across the U.S. political spectrum, including key Islamophobic figures, recent hate-crime events, immigration and citizenship policies, and the reproduction of precarity through public opinion.

#### **In the Face of Islamophobic Rhetoric: Negotiating Gender Identity and Religious Belonging within the Muslim Student Association**

- ◆ *Anna Mansson McGinty, University of Wisconsin, Milwaukee*

In which ways has the social and political containment of Muslims affected the discourses and work of the Muslim Student Association (MSA)? What impact does the MSA have on Muslim youth's immediate everyday life and identity formation? By analyzing public representations of the MSA National as well as drawing on an ethnographic study of Muslim youth in Milwaukee, Wisconsin, this paper examines both the structural and subjective dimensions of organizing around a Muslim identity to address precarity resulting from Islamophobic rhetoric.

#### **Unbounding American Muslims: Lived Experience as Challenge to Islamophobic Racialization**

- ◆ *Ariel Sincoff-Yedid, Indiana University*

The racialization of American Arab Muslims, especially in the post-9/11 context, is indicative of growing Islamophobia

and efforts to contain Arab Muslims' presence, practices, and lives. This racializing process is fundamentally informed by beliefs and practices related to gender and sexuality, and Arab Muslim men and women are racialized in distinct gendered ways (Selod, 2014; Maira, 2009; Naber, 2008). In this paper, I will examine how racialization is informed by fears of Muslim concepts and expressions of gender and sexuality, and how exposure to Muslims' lived experiences can counter the restrictive essentialization that racialization engenders.

## **431. Affect, Precariousness, and the Forms of Solidarity**

**9:30 AM–10:45 AM**

Wisconsin Center  
201C

### PARTICIPANTS

#### **Mourning as Solidarity: Loss and the Intersection of Indigenous and Racialized Subjects under Settler Colonialism**

- ◆ *Anna Thomas, Brown University*

What affective structures index the relations between settler colonialism, slavery, and forced displacement? This paper asks how we might understand formerly enslaved peoples in (a non-identical) relation to the settler state. I posit mourning as a political practice that reconstitutes community and alliance between Indigenous movements and displaced/diasporic subjects. Specifically, I explore participation by non-Indigenous women of color in the Stolen Sisters movement—protesting, honoring, and mourning the lives of missing and murdered Indigenous women in Canada. This work of mourning as a politics of solidarity, I argue, offers a sustainable model for resistance to settler colonialism.

#### **“Make Communication Better”: Lee Lozano’s Boycott Piece**

- ◆ *Beth Capper, Brown University*

In 1970, the conceptual artist Lee Lozano stopped talking to women. This work, *Boycott Piece*, which Lozano continued until her death in 1999, might seem a curious site from which to theorize the politics of feminist solidarity. Arguably, however, Lozano's orientation towards boycotting female sociality resonates with Jack's Halberstam's "shadow" archive of anti-social feminisms. Building on and departing from Halberstam, this paper reads Lozano in the context of contemporaneous social movements to argue her refusal to engage in gender-normative sociality was predicated on remaking and reimagining sociality, thereby complicating conceptions of anti-sociality as a turn away from community and futurity.

## **432. Edible Knowledge: Feminist Methodologies, Affective Production, and Disciplined Bodies**

**9:30 AM–10:45 AM**

Wisconsin Center  
201D

### MODERATOR

- ◆ *Maria Bevacqua, Minnesota State University*

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## PARTICIPANTS

### **Invisible Foodways: Reproducing Precarity in the Archive of Gullah Culture**

- ◆ *Katie White, University of Maryland, College Park*

This paper considers the ways institutions, while celebrating certain people and cultures in archives, may silence main stakeholders and reproduce precarity. A century's worth of scholarship points to the crucial role of women in the development of Gullah culture in the southeastern United States, especially Gullah cuisine. This paper investigates who are considered producers of knowledge and other hierarchies of power in the planned interpretive sites for the federally funded Gullah Geechee National Heritage Corridor. It explores the affective production of Gullah women via cookbooks and, through intersectional analysis, imagines possible sites to highlight this knowledge production.

### **Hunger Hurts: Food Blogging and 'Austerity Celebrity'**

- ◆ *Tisha Dejmanee, University of Southern California*

In 2012, English blogger Jack Monroe started her blog—A Girl Called Jack—which details the severe financial hardships she encounters as a single mother on benefits in austerity Britain. Her financially meticulous groceries and recipes, interspersed with political commentary, serve as a defense against the criticism of welfare mothers, as well as a platform for poverty activism. Using the tropes of motherhood, food, and disciplinary regimes of the female body, I look at the way that the rhetoric of austerity and financial precarity yields narratives of restriction and thrift as entrepreneurial opportunities to showcase middle-class virtue.

### **A Culinary Killjoy in the Soul Food Imaginary**

- ◆ *Jessica Kenyatta Walker, University of Maryland, College Park*

Often thought as a neutral object of nostalgia and maternal warmth through which to identify blackness, the trope of the Black woman cooking soul food hides a more precarious relationship with process of representation and identity formation. This paper reads popular representations of Black women's kitchens to consider how they unnerve dominant scripts of soul food with tensions of class distinction, gendered labor, and racial authenticity that circulate in the materiality, reforms, and organization of the kitchen. This paper works through what it means to be a culinary killjoy and scrutinize food traditions conceived to orient African-Americans toward "survival."

### **433. Creating Safe Spaces: Supporting Inclusive Sexual Violence Intervention and Prevention Programs On Campus Communities**

**9:30 AM-10:45 AM**

#### Wisconsin Center 202A

Stemming from Patricia Hill-Collins's work this workshop creates a place to deconstruct elements of "safe spaces" in an effort to create similar spaces on college campuses. The workshop will include students and teachers exchanging experiences of power, privilege, or lack thereof in relation to sexual violence prevention programs on college campuses. Through collective sharing we will center experiences

as women of color and LGTBQAI women—identities we argue are often excluded in sexual assault intervention and prevention programs.

#### MODERATOR

- ◆ *Andrea Koch, West Chester University*

#### PRESENTERS

- ◆ *Melina McConatha, West Chester University*
- ◆ *Kaitlyn Michalek, West Chester University*
- ◆ *Ceara Jennings, West Chester University*

### **434. Disruption and Eros in Higher Education: Precarity in Institutional Change**

**9:30 AM-10:45 AM**

#### Wisconsin Center

#### 202B

#### MODERATOR

- ◆ *Mary Jo Neitz, University of Missouri*

#### PARTICIPANTS

### **"Anger is a Useless Emotion": Disruption and Affect in a Queer Identities Course as a Tool of Praxis toward Solidarity**

- ◆ *Marilyn Preston, Grand Valley State University*

This paper focuses on the use of anger and eros as pedagogical techniques to disrupt classroom spaces and conversations. Using courses on Queer Identities as a site of exploration, I seek to examine how creating spaces that allow for, and at times, encourage both anger and eros, can disrupt and challenge hegemonies both in and outside of the classroom in order to create social change through solidarities. These critical intimacies create opportunities for students and teachers to work collectively through critique towards theories of, and movement towards, creating change.

### **The Bridge between the University and the World of Work: Disrupting Hegemonic Discourses within the Counseling Relationship at University Career Centers**

- ◆ *Samantha Christopher, Texas Tech University*

This paper focuses on the reconciliation of 'personal' and 'career' counseling and ways in which the counseling relationship can facilitate social justice and change. As facilities with investment in students' career success, University Career Centers offer a unique space to open and disrupt overarching systems of inequality. By utilizing eros/affect, counselors can address imbalances and similar normative and hegemonic systems at place in the world of work. In this way, career counselors are able to serve as conduits to disrupt the hegemonic discourses that bridge the university setting with the world of work.

### **Disrupting Diversity Discourses: Moving from Celebrations to Social Change through Affect**

- ◆ *Erika Dee Brooks-Hurst, Texas Tech University*

Diversity has become a ubiquitous buzzword that substitutes "happy talk" for social change, allowing people to engage in conversations about diversity that do not call into question their own power, privilege, and contributions to hegemonic systems. Diversity becomes a stand-in that allows universities to proclaim a commitment to change without

# Sunday, November 15

actually creating social justice. This paper explores the ways that diversity is used by universities by offering a particular kind of affect that is institutionalized and shaped by neoliberal policies. The analysis includes suggestions for ways to disrupt the happy talk through counter-affects and narratives of change.

## 435. Becoming Better Allies For Greater Social Justice

9:30 AM–10:45 AM

Wisconsin Center  
202C

How do we “traverse the complicated terrain of forging solidarity and meaningful communities?” If alliances can be “key to contesting the violence of institutions/containments” and to addressing pervasive injustice, how might we better “address the asymmetries power” that becoming allies requires? How might we better forge solidarities “when confronting differential and unequal experiences of dispossession/distortion/degradation?” This workshop expands on the work of NWSA’s Ethics, Equity, Accessibility, and Diversity Committee to proactively explore how we might better recognize, accept, and celebrate our differences—in ways that Audre Lorde exhorts us—to become better allies through our differences.

**PRESENTER**

- ◆ *Julia Balen, California State University, Channel Islands*

## 436. Educators, Organizers, and Othermothers: Feminists of Color Reflect on Caregiving and Activism

9:30 AM–10:45 AM

Wisconsin Center  
202D

As women of color, we explore our unique experiences performing the invisible labor of caregiving also known as “motherwork” on a daily basis within both our personal and professional lives and argue the position of these works as forms of resistance and activism in our respective fields. Centering on diverse perspectives from experiences working in formal and informal communities of education, we develop strategies to address challenges with having our work recognized, respected, and validated within and outside of the community of fellow care workers and others performing mothering work.

**PRESENTERS**

- ◆ *Tamyka Morant, University of Maryland, College Park*
- ◆ *Kelly Macias, Nova Southeastern University*
- ◆ *Yasmin Secada, Parent Leadership Project*

## 437. (Trans)national and Cross-“Racial” Solidarities: Pussy Riot and Black Lives Matter

9:30 AM–10:45 AM

Wisconsin Center  
202E

**MODERATOR**

- ◆ *Rujuta Mandelia, Temple University*

## PARTICIPANTS

### “I Can’t Breathe”: Pussy Riot and the Black Lives Matter Movement

- ◆ *Kerith Woodyard, Northern Illinois University*

In February 2015, the Russian feminist punk-collective Pussy Riot released “I Can’t Breathe,” a song inspired by the July 2014 chokehold death of Eric Garner during his arrest for allegedly selling untaxed cigarettes. The song was released with two music videos—one depicting Pussy Riot members Nadezhda Tolokonnikova and Maria Alyokhina being buried alive, the other featuring protest footage following a grand jury’s decision not to indict the police officer who had choked Garner. This paper investigates the complications of Pussy Riot’s creative efforts to simultaneously bolster the Black Lives Matter movement and draw attention to police violence in Russia.

### “I Can’t Breathe”: Vulnerability and Its Shifting Gendered and Raced Use in U.S. Protest

- ◆ *Sara Regina Mitcho, George Mason University*

Historically, white female U.S. activists have invoked their vulnerability to make political claims. The myth of the brutish black male has strengthened such claims while denying the existence of vulnerable black manhood. This presentation examines recent protest campaigns using slogans like “Hands Up, Don’t Shoot,” and “I Can’t Breathe” that suggest a possible shift in the invocation of vulnerability in U.S. protest as a diversity of participants, including white women, take on and embody, in an act of solidarity, the vulnerability of the black American male. Reasons for optimism about these movements as well as potential pitfalls are explored.

## 438. Graduate Killjoys: A Roundtable on Contestation, Containment, and Resistance amidst the Precarity of Graduate Life

9:30 AM–10:45 AM

Wisconsin Center  
203A

Self-care becomes warfare. This kind of self-care is not about one’s own happiness. It is about finding ways to exist in a world that is diminishing.

—Sara Ahmed, “Selfcare as Warfare,” 2014

We propose a roundtable on the precaritization of pre-and post-graduate labor. Our goal is to connect graduate students from a range of experiences and regions in order to cultivate solidarity and share strategies for thriving under the intense institutional constrictions that many of us face in the contemporary present.

**MODERATOR**

- ◆ *Naomi Greyser, University of Iowa*

**PRESENTERS**

- ◆ *Corey Hickner-Johnson, University of Iowa*
- ◆ *Anna Williams, University of Iowa*
- ◆ *Katherine Hannah Nesbit, University of Iowa*
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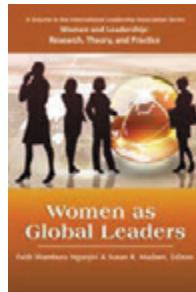


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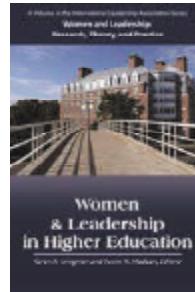
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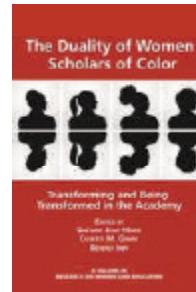
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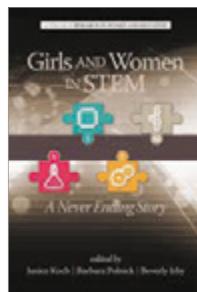
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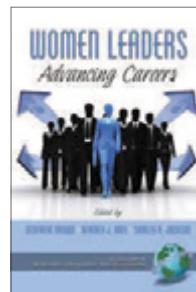
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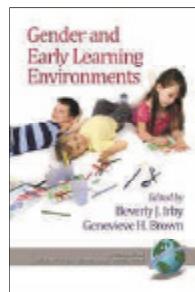
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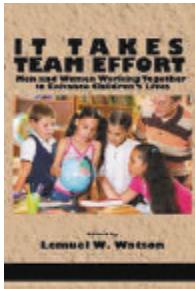
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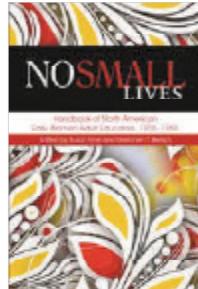
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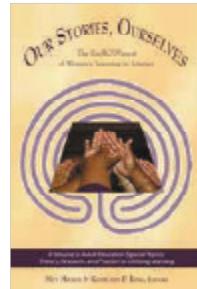
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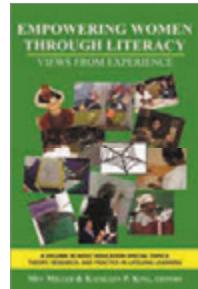
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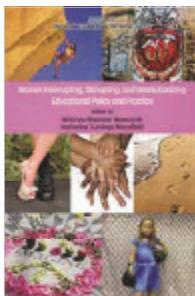
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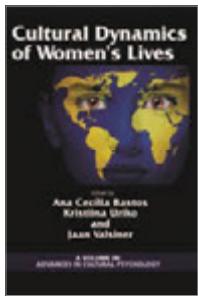
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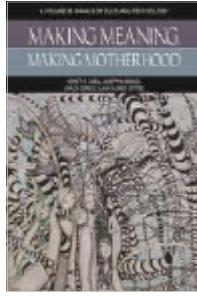
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# Sunday, November 15

## 439. Discursive Enforcement of Precarity: Intersectionality Across Systems of Oppression Over Global Contexts

9:30 AM–10:45 AM

Wisconsin Center  
203B

### PARTICIPANTS

#### *Lived Identity as Chinese New Generation Rural Migrant Female Workers (RMFWs)*

- ◆ Zhou Li, Chongqing University

Based on the 20 in-depth interviews that I conducted with the new generation RMFWs in the field in 2014, I examined the systematic oppression that these women have been through. Regardless of the government's efforts in the urbanization discourse in terms of eliminating the rural/urban dualism to propel the nation's development, RMFWs shared their lived experience with me: how materially deprived they have been since their childhood until today as they work in the cities. Although they are sharing the physical space with the urbanites as they work in the city, they have consistently been "othered" and unequally treated.

#### *Institutionalized Marginalization and Acceptance of Sexual Diversity: The Paradox of Public Health in Bangladesh*

- ◆ Kazi Priyanka Silmi, San Diego State University

Sexually diverse and marginalized communities experience social, cultural, and political oppression in Bangladesh. Although the country's law criminalizes non-heterosexual interactions, in the context of HIV/AIDS programs, the government provides tacit recognition to the existence of these communities. The paper reviews how this juxtaposition of obligatory acceptance and rejection provides partial visibility and acceptance to the otherwise marginalized groups. Impacts on lesbian communities who are not primary targets of public health interventions are also discussed. It is revealed how "othering" of the notion of homosexuality leads to adoption of systems that acknowledge sexual practices, but deny human rights.

#### *Lies, Damned Lies, and Statistics: Race, Gender, and Vulnerability in the Context of Sexual Violence Denialism in the United States.*

- ◆ Carla Molloy, Independent Scholar

Like other forms of gendered violence, sexual violence—with its array of physical, psychological, social, and economic impacts—is vitally important to the production and maintenance of precarity in the United States. As social institution, the media plays a role in the distribution of resources for addressing sexual violence and its impacts by regulating the kinds of information that circulate and/or acquire authority. I examine the social hierarchies that shape this regulation, with potentially devastating results for some of society's most marginalized population groups, in the context of the 'debate' over the validity of sexual violence statistics.

## 440. The Seminary, The Sanatorium, and the State: Speaking Precarity from Within Western Institutions

9:30 AM–10:45 AM

Wisconsin Center  
203C

### MODERATOR

- ◆ Daniel Ritter, Michigan State University

### PARTICIPANTS

#### *Catholic Bodies: German Women, the Catholic Church, and Negotiated Identities*

- ◆ Heather Lynn Brothers, Michigan State University

Despite drastic changes in German political regimes from 1920 to 1960, the Roman Catholic Church persisted as a significant normative institution. Along with state leaders, the Church engaged in public debates concerning "traditional" German culture and "proper" expressions of the feminine. In these debates, women's bodies were used to negotiate often contradictory policies of female employment, reproductive rights, and women's access to the public sphere. Illustrating abjection in process, these women were pushed out of a meaningful vocal role in these discourses while being simultaneously drawn into their center.

#### *Abject Reproduction, Performed Gender, and the Pill in Puerto Rico, 1952–1967*

- ◆ Kathryn Danielle Lankford, Michigan State University

Adaline Pendleton Satterthwaite oversaw clinical trials of G.D. Searle & Co.'s Enovid, the first FDA-approved oral contraceptive, at Ryder Memorial Hospital in Humacao, Puerto Rico. Puerto Rican women both staffed the hospital and acted as experimental objects. Occurring between 1952 and 1967, the Ryder-trials illuminate the precarious relationships between embodied gender and sexed-bodies, production and consumption of knowledge, and exclusion and inclusion in colonial institutions. Employing theories of abjection to the Ryder-trials as represented by Satterthwaite's ephemera illustrates how gender and sexed-bodies are differentially situated in hierarchies of power.

#### *Mothers and Soldiers: Female Masculinity and Pronatalism in Nazi Germany and Fascist Italy*

- ◆ Sarah Jacobson, Michigan State University

The totalitarian states of Germany and Italy used ideology to marginalize many women from public participation and create an increasing separation of gender construction from sexed female bodies in the early twentieth century. Through the politics of population control and war, both regimes cultivated state-sponsored female masculinity juxtaposed with a cult of motherhood, transforming traditional private roles into state functions. This comparative study explores the ways in which National Socialism and Fascism mapped political issues onto female bodies in modes which were more similar than different for most women under their respective regimes.

#### *Political Leadership from Abject Bodies: Liminal Mandates of Law and Order*

- ◆ Sara Bijani, Michigan State University

In 1975, one quarter of Americans agreed: "Men can do a better job of governing; it's a man's job." The United States

# Sunday, November 15

political arena opened during the 1970s, but strong traces of gendered social abjection remained. Women who were elected mayors during this period negotiated a discursive battleground, with the femininity that media outlets assigned their bodies always already outside of the institutional boundaries of their public service. Confronting this abject positionality, these women constructed authoritative "law and order" political platforms that institutionalized their subjectivity in novel terms.

## 441. Precarious Education: Examining "Trans-Inclusive" Policies and Practices on Campus

**9:30 AM–10:45 AM**

Wisconsin Center  
203E

MODERATOR

- ◆ *Michelle Spiegel, Arizona State University*

PARTICIPANTS

**'Womanhood Does Not Reside in Documentation': Transgender Women at Women's Colleges, Policies of Exclusion/Inclusion, and the Tensions of Precarity**

- ◆ *Shannon Weber, Wellesley College*

The fight for transgender women's inclusion in U.S. women's colleges has become increasingly visible in U.S. news. At the same time as the neoliberal university becomes increasing stratified, some women's colleges are expanding their institutional definitions of gender to welcome transgender women. Others remain slow to evolve despite coalitions of LGBTQ and feminist students continue to demand institutional accountability for trans(\*)inclusive policies. I analyze these increasingly polarized patterns in the context of transgender teens' precarious access to higher education overall, but in particular the precarity of transgender young women seeking access to the world of women's colleges.

### Transfeminism: Activism vs. Academia

- ◆ *Turner Stulting, Bucknell University*

Many aspects of higher education are siphoned into the (false) gender binary, creating a precarious situation for students who transcend and actively resist this binary by simply living authentically and expressing their trans\* identities. When students challenge the institutionalized gender binary, they often feel conflicted between their commitments to academia and activism. Using a transfeminist lens, this presentation will explore how these spheres can work in tandem to remedy the detrimental effects of the gender binary. By drawing on my own involvement as an activist and student, I will examine both the lived experiences and theoretical frameworks of this relationship.

### Transforming Toilets

- ◆ *Alexander K. Davis, Princeton University*

In the last ten years, over 150 American colleges and universities have adopted gender-inclusive residential and restroom spaces. Although such transformations have undoubtedly improved the campus climate for countless gender and sexual minority students at the institutions which have made them available, I argue that the conditions of their adoption ultimately fuel categorical inequality at two interrelated levels: one that reduces individual trans\* and gender-variant students to evidence for an institution's "progressive" or "diverse" reputation and another that allows high-status institutions to communicate their prestige to other schools and thus reap the rewards that accrue to that privileged position.

## Equal Opportunities for Transgender Student Athletes?: The Limited and Limiting Work of Gender Identity in Sport Participation Policies

- ◆ *Cathryn Lucas-Carr, University of Iowa*

Transgender participation in sport has been much debated and legislated in the 21st century. As more sport governing bodies implement policies, gender identity has become a crystallized category through which individuals access sporting spaces. Athletes are encouraged to challenge governing bodies for the right to participate by coming out. This institutionalization of trans and gender-variant lives through the lens of gender identity upholds neoliberal power structures which favor people whose genders match white, middle class versions of transgender subjectivity. Paradoxically, these seemingly progressive policies reinforce and reproduce narrow definitions of transgender which work to contain the potentiality of trans subjectivity.

## 442. Third Wave Feminisms Business Meeting

**9:30 AM–10:45 AM**

Hilton Milwaukee  
Miller

## 443. Feminists Against Academic Discrimination Business Meeting

**9:30 AM–10:45 AM**

Hilton Milwaukee  
Mitchell

## 444. Governing Council Meeting

**9:30 AM–4:00 PM**

Hilton Milwaukee  
Oak

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

## 445. Feminist Pedagogy Business Meeting

**9:30 AM–10:45 AM**

Hilton Milwaukee  
Pabst

## 446. Precarious and (Un)Intelligibly Queer: Institutions and Debility, Affect, and Distortion

**9:30 AM–10:45 AM**

Hilton Milwaukee  
Walker

# Sunday, November 15

## PARTICIPANTS

### **Between Imperceptibility and Recognition: Queering Affect, Intelligibility, and the Law**

♦ *Bryan Kimoto, University of Memphis*

In this paper, I critique Elizabeth Grosz's imperceptibility politics. Imperceptibility resists categories of identity and the recognition politics that tends to accompany them, and Grosz uses this to critique Judith Butler's work. I work between these two positions by thinking through the possibilities that affect and intelligibility offer. While I acknowledge the problems of recognition, imperceptibility lacks its practical force. Using Spinoza's discussion of affect and the law, Foucault and Butler's development of intelligibility, and queer and trans\* theory, I articulate the groundwork for a disruptive and affective politics of intelligibility that undermines the limitations of legal categories of subjectivity.

### **Counter-Distortion: Reshaping Queer and Trans\* Representation**

♦ *Jessica Reddy, University of Memphis*

While queer and trans\* representations in popular media are more prevalent than ever before, these representations offer a very limited view of a correspondingly narrow selection of queer and trans\* identities. Using Foucault's development of power-knowledge-subjectivation, I demonstrate how these representations both repress and produce these identities. I then use Halberstam's conception of low theory and failure in conjunction with research on modern communication technologies to develop a way to resist and subvert the distorted representation (and non-representation) of queer and trans\* persons in modern media via "counter-distortion", an aggressive method of decoding and reading media against itself.

### **Trans\* Bodies at the Limits of Intelligibility**

♦ *Kat Zubko, University of Memphis*

Under what conditions do transgender bodies become intelligible? In order to address this question, I draw on Foucault's concepts of biopower, the confessional, and his analysis of the medicalization of bodies. Bodies that have undergone some kind of medical intervention (surgeries, etc.) become publicly disclosed as trans\* bodies, while trans\* bodies that have not undergone medical treatments are considered unintelligible. This medicalization and the diagnoses that accompany it suggest certain parallels between trans\* and disabled experiences of subjectivation. In order to draw out the debility at work, I also draw on disability studies to help think through this problem.

### **447. "The Precariat Goes Inside: Women's Prisons, 'Orange is the New Black,' Containment and Resistance"**

**11:00 AM–12:15 PM**

Wisconsin Center  
101B (LCD)

#### MODERATOR

♦ *Elisa Miller, Rhode Island College*

## PARTICIPANTS

### **'Cupcaking,' Kites, and the Yard: The Fluidity, Negation, and Resistance of Sexual Subjectivity in Women's Prisons**

♦ *Rachel Marie-Crane Williams, University of Iowa*

The purpose of this paper is to explore conceptions of gender, sexuality, and relationship of women in prison. I discuss categories, culture, stereotypes, and binaries that contain and define the physical and social identities of incarcerated women. How do these categories create opportunities for surveillance, culture, and state intervention? What are the ways that women and transgender people incarcerated in women's prisons resist state imposed notions of sexuality, morality, and enforced physical and social isolation? These questions will be explored using data, narrative, and history.

### **Death by Corn Syrup: Food, Punishment, and Resistance in "Orange is the New Black"**

♦ *Janice Dzovinar Okoomian, Rhode Island College*

This paper explores representations of food and cooking in Orange is the New Black (both the memoir by Piper Kerman and the Netflix television series). Food and cooking are contested terrain amongst the prisoners, serving as signifiers of ethnicity, forms of nurture, and as grounds establishing power and dominance. I will argue that food and cooking serve contradictory functions: they are at once a mechanism of state control of the prisoner's body and a domain of resistance to such control mounted by inmates in the women's prison.

### **The Prisoner Continuum and Lesbian Erasure in "Orange is the New Black"**

♦ *April Sharkey, York University*

The Netflix drama, Orange is the New Black, offers a microcosm of society, complete with flawed characters and constructed notions of families of choice. Much like Adrienne Rich's lesbian continuum, an argument exists that the text allows for a prisoner continuum, complete with inmates divided or constructed, both imaginarily and physically. This paper will focus on different manifestations of and interconnected identities of lesbian subjects. More specifically, I will argue that even though there is widespread representation of queer prisoners on the show, the main character positions heterosexuality and heteronormativity as the dominant and desirable identity, thus undercutting lesbian presence.

### **448. (De)Colonizing Identity: Race and Gender in Imperial Spaces**

**11:00 AM–12:15 PM**

Wisconsin Center  
101C

#### PARTICIPANTS

### **(Un)martial Bodies in the British Imperial War Efforts: The Challenge of Colonial Participation in World War I & II**

♦ *Regina Alvarez, Texas A&M University*

The 'martial race theory' created difference in the British recruitment strategies for World War I & II in India, East and Central Africa, and the West Indies. The War Office undervalued the West Indies Regiment, considering them

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a perpetually a “native” force. The white population found migration to the metropole troubling and compensated by over-sexualizing the colonial male soldiers to regain corporeal control. The soldiers desired more enfranchisement, socioeconomic improvement, and decolonization. Using newspapers, this paper will explore how war forced the British government and military officials to include colonials that they may have preferred to leave at home.

## ***“I Went Anyway”: Tejanas in the U.S. Military During WWII***

◆ *Laura Lee Oviedo, Texas A&M University*

This paper employs six oral histories of Rafaela Esquivel, Felicitas Flores, Maria “Sally” Salazar, Elsie Schaffer Martinez, Concepcion Escobedo, and Emma Hernandez as a methodological ground to analyze Tejanas’ experiences within the military. This paper articulates their wartime opportunities of travel, cultural exposure, and unchaperoned courting which were otherwise contested in their pre-military life. These mujeres continuously challenged and negotiated gender, societal, and cultural norms. Their narratives are significant and absent from the World War II literature. Future work will entail these oral histories as a means to correct and/or insert Mexican American women into this body of literature.

## ***To Take Back Our Power: Indigenous Women Activism, Decolonization, and Reclamation of Identity in the 1960s-1970s***

◆ *Brooke Linsenbardt, Texas A&M University*

Within the context of the 1960s and 1970s, indigenous women participated in social movements. This paper argues that their involvement was a method to decolonize their bodies and communities and a reclamation of identity as both indigenous and women. By employing memoirs and writings by indigenous women activists, this paper explores the fundamental presence and political leadership of these women within their communities. The topic of this paper addresses an understudied period of indigenous history and the intersectionality of race and gender.

## ***Multiple Identities Meets Radicalism: The Impact of Colonialism on the Puerto Rican Lesbian in the 1970s***

◆ *Hillary Anderson, Texas A&M University*

Puerto Rican lesbian activists in the 1970s milieu of identity politics provide an ideal subject for examining the complexity of multiple identities and political agitation. In response to their circumstances, many Puerto Rican lesbians prioritized their identities. Even though Puerto Rican activists of the 1970s understood, could speak in, discourses of other contemporary civil rights movements, they faced unique, complex manifestations of racist cultural chauvinism. The colonial relationship between the US and Puerto Rico gave Nuyorican a context for articulating their own oppression. Identity politics did not suffice for addressing the combination of subjugations that Nuyorican lesbians faced.

## **449. Precarity Embodied: Institutional Power as Racializing Assemblage**

**11:00 AM-12:15 PM**

Wisconsin Center  
101D

MODERATOR

◆ *Hana Masri, University of Wisconsin, Madison*

## PARTICIPANTS

### ***Memorializing Migrant Lives in Quilts***

◆ *Sonia Christine Arellano, University of Arizona*

The precarity of migrant lives acknowledges the disposability and cruel institutional containments of migrants. Such precarity continues in death, as migrant lives are often not grievable in the U.S. This presentation will examine the Los Desconocidos “Migrant Quilt Project” to understand how quilt making practices can produce a material art that can be legible simultaneously as textured conversation, historic record, and as textiled memorial about migrants and migrations. I draw on Black feminist thought and women of color feminisms to argue that such memorials challenge the erasures and oversights that deportations and desert deaths impose.

### ***Migrants Lives, Invisibility, and Impermanence***

◆ *Ana Milena Ribero, University of Arizona*

This presentation outlines how invisibility and impermanence create a state of precarity for Central American women and children who enter the US with “humanitarian parole.” I explore how popular discourses of migration invisibilize these migrants who are always already absent, and how the impermanence that characterizes their lives—movement perpetuated by governmental and nongovernmental structures of migrant control and aid—positions the migrant as phantasmatic in the social imaginary. Using the case study of a small Southern Arizona migrant aid program, I explore how a feminist framework of enfleshing relationality may help counter migrant precarities.

### ***Precarity, Faculty Women of Color, and Madness in Academe***

◆ *Ersula Ore, Arizona State University*

In “The Fall of the House of Tenure,” Ruffins (1997) explains that many faculty of color at predominantly white colleges or universities liken navigating academic space to navigating a “psychological minefield” (p. 21). Using work on race and higher education, I argue that the constant trepidation that attends every action for fear that any action could result in termination reflects a racialized precarity specific to the double-jeopardy status of academic women. I conclude by exploring madness as defined by hooks and Williams as a strategic way of combating the uncertainty and unpredictability of white heteropatriarchy in the academy.

## **450. Engendering Public Space(s) in India: Embodiment, Access, and Strategic Essentialism**

**11:00 AM-12:15 PM**

Wisconsin Center  
102A (LCD)

MODERATOR

◆ *Jayati Lal, American University*

## PARTICIPANTS

### ***From Feminist Mother to Militant Feminist: Changes in Women’s Rhetoric in India’s Gender Reservation Debate, 1974 to 2014***

◆ *Amanda Stephens, Indiana University-Bloomington*

This paper explores the precarity induced by the Indian Government by perpetuating a political system in which women were vastly underrepresented in electoral office and resistance to this system by female parliamentarians in late

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20th- and early 21st- century India. During this time, some female parliamentarians who aspired to increase women's representation advocated for gender reservations, forms of affirmation action and legal relics from the British Government that the Indian Government abolished post-independence. By analyzing the feminist political rhetoric they used to lobby for reservations during the parliamentary debates from 1974 to 2014, this paper revisits these women's courageous voices.

## **Sidewalk Feminism: Towards a New Politics of Space, Embodiment, and Materialism in Indian Feminism**

◆ *Jayati Lal, American University*

This paper examines two recent feminist campaigns by feminists in India: The Pink Chaddi (pink panty) campaign on Valentine's Day was launched in response to physical attacks on women and men in pubs led by self-proclaimed right wing Hindu activists in January of 2009, and Besharmi Morcha ('SlutWalk') was held in Delhi in July 2011. I analyze the ways in which these campaigns articulate new feminist practices of claiming public space in response to forms of neoliberal governance and containment. They represent a politics of embodied feminist materialism that precludes a dismissal of them as 'postfeminist.'

## **451. Subjected to Whose Affect?: Untapping the Intersections between Black Feminism and Affect Theory**

**11:00 AM–12:15 PM**

Wisconsin Center  
102B (LCD)

MODERATOR

◆ *Brandon James Manning, University of Nevada, Las Vegas*

PARTICIPANTS

### **The Ecstasy in 'Dirtied' Blood: Dashed Futures and Fantastic Presents in Suzan-Lori Parks' "In The Blood"**

◆ *Rhaisa Williams, Northwestern University*

"Welfare-dependent," "AIDS afflicted," and "slut" are adjectives used to describe Suzan-Lori Parks' protagonist from her play *In the Blood*. It centers on Hester's navigation through sexual and economic exploitation that dash her hopes to rescue her five children from the effects of poverty. This paper uses Jennifer Nash's articulation of "ecstasy" to discern the affective attachments enacted through Parks's representation of blood. I argue that Parks illustrates how blood—in its physical, biological, and discursive manifestations—becomes a site that simultaneously denies poor black women a future, and opens possibilities for imagination and fantasy to be attainable in the present.

### **Shout It Out: The Affectability of Black Women and the Sonic Futurity of Black Feminist Theory**

◆ *Brittnay Louise Proctor, Northwestern University*

Drawing upon the work of black feminist theorists' discussions on the viability of black women musicians, this paper examines the work of Patrice Rushen's 1977 album, "Shout it Out," to interrogate how black women's production of sonic modalities of being indexes the precarity that allows for them to be governed as affectable subjects, as well as provides the conditions of possibility for the dismantling of this

affectability. I illustrate that Rushen's album shows that the precarity that produces black women as "affectable [subaltern] subjects" potentially articulates a black feminist futurity to which affect theory must take seriously.

## **Troubling the Affective Turn: A Dialogue Between Black Feminist Theory and Queer of Color Critique**

◆ *Shoniqua Roach, Northwestern University*

Queer of color theorists have overwhelmingly acknowledged black feminism as the "bridge" and "back" upon which queer of color critique's radical interventions will be made (Ferguson, 2003; Puar, 2007; Reddy, 2011). Problematically, however, these theorists have operationalized affect theory in such a way as to position black feminist theory as an origin point to be moved beyond, which produces an antagonistic relationship between black feminism and affect theory. This paper takes stock of this phenomenon and highlights the omissions of foundational black feminist theorizations of affect from queer of color critique's delineations of black feminism.

## **452. (Mis)Representations: Intersections of Possibility and Precarity in Sites of Memorialization**

**11:00 AM–12:15 PM**

Wisconsin Center  
103A (LCD)

MODERATOR

◆ *Anushka Miriam Swan Peres, University of Arizona*

PARTICIPANTS

### **Not Gay As in Happy: Queer Erasure in I'm From Driftwood**

◆ *Casely Emma Coan, University of Arizona*

For the minoritized LGBTQ subject, narratives of identity—especially coming out stories—function to create legibility in normative contexts. In this presentation, I analyze the online LGBTQ story archive *I'm From Driftwood*, IFD, identifying ways in which these archives erase the Q/queer identities rendering them invisible. I argue that, despite creating a separate Q category, IFD creates a troubling hierarchy favoring the more easily understood (mono)sexual identity categories L and G. These archives thereby (re)enforce the precarity of queer people and their world-making practices.

### **Chicana Punk Modes of Consciousness**

◆ *Susana Sepulveda, University of Arizona*

This paper explores Chicana punk modes of consciousness through a close reading of Alice Bag's memoir, *Violence Girl: East L.A. Rage to Hollywood Stage, A Chicana Punk Story*. I propose Chicana punk modes of consciousness as alternative forms of perceiving, re-membering, and being. I argue that material, socio-economic, and political discursive effects of dispossession and distortion precariously shape and are contested by Chicana punk modes of consciousness. I further interrogate how Bag's memoir reflects these effects in her narrative, and articulates the formation of a Chicana punk mode of consciousness.

## **Under the Mask: Creative Dispossessions of Borderlands Remembrance Practices**

◆ *Elizabeth Bentley, University of Arizona*

◆ *Joanna Sanchez-Avila, The University of Arizona*

Our presentation critically considers the precarity of indigenous traditions, as well as the interwoven relationship

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between craft, re/memory, and community. Our site of analysis is the All Souls Procession, a hugely popular annual memorial event in Tucson, Arizona, which borrows heavily from and—we argue, appropriates—Día de los Muertos traditions, among other indigenous practices. By co-opting the artifacts and rituals of marginalized peoples under the guise of multicultural “authenticity,” All Souls is complicit in the distortion and erasure of borderlands subjects—and in turn, heightens their cultural and geographic dispossession.

## 453. Institutional Vulnerabilities: Creating and Considering Women's Legal, Sexual and Cultural Precarity

11:00 AM–12:15 PM

Wisconsin Center  
103C (LCD)

### MODERATORS

- ◆ Heather Hlavka, Marquette University
- ◆ Sameena Mulla, Marquette University
- ◆ Cynthia Howson, University of Washington, Tacoma

### PARTICIPANTS

#### *The House that Discourse Built: Anti-Trafficking Activism and Symbolic Violence*

- ◆ Vania Brightman Cox, University of Minnesota

This paper follows a global discourse of human trafficking into a safe house for trafficked women. Using three years of ethnographic research, I identify that the helpers of the house, e.g. founders, staff and volunteers, recreate unintentionally a similar system of disempowerment of residents within the house which mirrors the gender, race, and class inequalities found outside the house. The helpers do this via acts of symbolic violence under the guise of teaching middle class family values which deny residents spaces of agency within the safe house.

#### *“She Was a Prostitute”: Race and Place in Sexual Assault Trials in Milwaukee, WI*

- ◆ Sameena Mulla, Marquette University
- ◆ Heather Hlavka, Marquette University

This paper examines sexual assault adjudication as a site of risk for participating victims. Based on 10 months of ethnographic observation in Milwaukee's felony court system, the researchers focus on a common defense narrative: that victims are, in fact, prostitutes, and that defendants were clients. These narratives particularly imperil black women, criminalizing their families and their neighborhoods, and objectifying black women's sartorial and beauty standards. The paper examines a range of cases, arguing the “common sense” standards relied upon in trial reinforce racial stereotypes and criminalize the precarity that makes women vulnerable to sexual violence in the first place.

#### *Marital Precarity and Malawi’s Legal System*

- ◆ Anika Wilson, University of Wisconsin, Milwaukee

Recent legislature in Malawi has officially recognized the essential precarity of married women, granting them legal remedies in domestic crises—physical and emotional violence, abandonment, and financial abuse. The efficacy of these new laws, however, depends on the cooperation of a host of players. My paper presents analysis of court transcripts of women seeking divorce in Malawian magistrate courts and their efforts to craft narratives that ease the transition. More specifically I will focus on women's accusations of gender based violence

and the judges response to their narratives. How do these women fare in their efforts to mitigate precarity?

## Hybrid Governance and the Criminalization of Somali Refugees Seeking Social Services in a Midwestern Town

- ◆ Cynthia Howson, University of Washington, Tacoma

This research shows how the criminalization of immigration and poverty interacts with community engagement and service provision for Somali women refugees in a Midwestern town. We argue that efforts to access basic social services effectively criminalizes vulnerable refugees by placing users at constant risk for accusations of non-compliance and fraud. Frequent misunderstandings about social as well as administrative rules are compounded by suspicion surrounding Somali social networks, such that even sharing food or helping a distant relative can be seen as fraudulent. We argue that refugee women are criminalized by the obligation to fulfill contradictory moral, legal, and gendered norms.

## 454. An Investigation of Containment and the Socially Intelligible Subject Across Time and Circumstance

11:00 AM–12:15 PM

Wisconsin Center  
201A

### MODERATOR

- ◆ Andrea Westlund, University of Wisconsin, Milwaukee

### PARTICIPANTS

#### *Gender Scripts on the Lebes Gamikos from Classical Athens*

- ◆ Krista Grensavitch, University of Wisconsin, Milwaukee

Locating lebetes gamekoi (LGs, a style of vase gifted to high status women to commemorate their weddings) within the domestic space in Classical Athens, this paper explores the roles LGs played in the construction of gender through an analysis of the intended audience and the iconography of LG. This paper investigates the relationship between space and gender in the Classical Athenian home, and argues that LGs served as gender scripts to engender Athenian women into socially intelligible subjects.

#### *Immigrant Identity*

- ◆ Gayana Wanniarachchi, University of Wisconsin Milwaukee

Many minority American immigrants find themselves stretched between cultures, somehow rejected by both their adopted culture and their mother culture. By reflecting the author's own experience of being a Bangladeshi American immigrant, this paper argues that while immigrant identity defers by the role of gender in both her mother culture and the adopted culture, Gloria Anzaldua's concept of the “Mestiza Consciousness” inspires immigrants and multiracial individuals to create a new culture for oneself. This paper discusses how an immigrant woman can carve out a new sense of self, culture, and gender by exploring feminist alternatives.

## *Creating Belonging: Renegotiating Hmong Masculinity in the U.S.*

- ◆ Mai Xiong, University of Wisconsin, Milwaukee

After resettlement in the US in 1975, the gendered racialization of Hmong males rendered Hmong masculinity

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inoperable, setting U.S. hegemonic masculinity as the standard for appropriate masculinity. Examining popular songs among Hmong youth males, this paper argues that to reconcile with the failures of the resettlement process and to create belonging in the US, Hmong males had to embody controlling images of Hmong men as violent and, paradoxically, "honorary whites." It further illustrates that the processes of negotiating and creating belonging over Hmong male identities are played out violently on the Hmong female body through violence against Hmong women.

## 455. Risky Business: Navigating Precarity in Feminist Research Methods

**11:00 AM–12:15 PM**

Wisconsin Center  
201B

**MODERATOR**

- ◆ *Marlo Denice David, Purdue University*

**PARTICIPANTS**

### *Encountering Precarity Online: Navigating Tensions in Transnational Feminist Research*

- ◆ *Jasmine Linabary, Purdue University*

This paper identifies ethical and methodological tensions that (re)produce precarity in online research contexts. Specifically, this paper aims to interrogate how the intersecting social locations of participants, traditional research methods, positions of the researcher within academic institutions, nonprofit organizing structures, and particular online spaces differentially position certain subjects as vulnerable. Drawing on research with an online transnational feminist network, this paper then considers how feminist researchers may confront, navigate, and/or embrace such tensions.

### *Sex, Tech, and Precarity: Tales of a Feminist Qualitative Researcher*

- ◆ *Danielle McDonald, Purdue University*

This paper will address issues of methodological precarity in pursuing feminist technology and sexuality research. Drawing on a study of young adult women's sexting practices, it will first examine the feminist, qualitative researcher's methodological precarity within the social scientific subfield of media, technology, and society. This paper will also address the precarious nature of the researcher-researched relationship in studies of sex and sexuality. It will conclude with a discussion of how feminist researchers can engage and negotiate issues of methodological precarity within these contexts.

### *The Precarious Nature of Religious Research: At the Intersections of Feminism and Catholicism*

- ◆ *Jessica Pauly, Purdue University*

This paper will address issues of precarity specific to religious studies and feminist research. Using a study exploring the ideological intersection of feminism and Catholicism as an example, this paper investigates the uncertainties, tensions, and limitations inherent in feminist qualitative research methods. Addressing issues of epistemology, positionality, and structural barriers, this paper proposes strategies to navigate these practices from a graduate student perspective.

## 456. Anthropocentric Distortion: Using Speculative Realist and New Materialist Theories to Resist Precarity

**11:00 AM–12:15 PM**

Wisconsin Center  
201C

**MODERATOR**

- ◆ *Noura Elwazani, Texas Woman's University*

**PARTICIPANTS**

### *Afrogenderqueer Becoming: Challenging Dispossession with New Models of Identity*

- ◆ *E. Simone Tamplin, Texas Woman's University*

LGBTQ students of color still feel a chill of dispossession on college campuses due to distorted identity-based diversity models created by the traffic accident of the intersectionality model. This paper seeks to re-conceptualize identity using Jasbir Puar's "intersectional-becoming." Drawing on speculative realisms to rethink identity as dynamically created by co-constituting forces, I conceptualize black queer students as afrogenderqueer-student assemblages. I posit afrogenderqueer-student assemblages as "temporally double," creatively engaging in continuous (re)crafting of self for survival within precarious neoliberal institutions. This model seeks to facilitate the creation of inclusive definitions and practices of diversity that are truly always in the making.

### *New Materialisms, Ecowomanist Activism, and Agency: Reframing and Resisting Environmental Racism*

- ◆ *Marcella Clinard, Texas Woman's University*

Discussions of environmental racism often reinscribe anthropocentric distortions by emphasizing precarity and failing to recognize the agency of all human and nonhuman actants. Since the dispossessions created by environmental injustice stem from ontological distortions of both "things" and people, addressing environmental racism in the United States requires deeper understandings of "vital materiality" as well as grassroots environmental activism rooted in ecowomanist ontology. Drawing on new materialisms, ecofeminisms/womanisms, and indigenous thought, my paper uses non-anthropocentric ecowomanist activism and theory to reframe the distortions that create environmental racism, and to resist the human and nonhuman dispossessions that it creates.

### *Distorting Models of (Dis)Connection: Interrogating the Precarity of Anthropocentrism through the Polyphonic Narrations of Zoé Valdés*

- ◆ *Kristin Alder, Texas Woman's University*

This paper uses the works of dissident Cuban fiction writer Zoé Valdés, as well as theorists Jane Bennett, Maurice Merleau-Ponty, and Ian Bogost, to locate and illustrate the potential political and social disruptions to precarity inherent in creating new assemblages of meaning and knowledge production. Here, Valdés's non-human narrators allegorize the hybridization capable in what Serenello Lovino calls "a polyphonic story of the world that includes the vital materiality of life, experiences of nonhuman entities, and our bodily interactions with all forms of material agency as effective actors" that ultimately calls into question our conceptions of citizenship and belonging.

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## Eco-Paganism, Principles of Unity, and Precarious Governance

♦ Pam A. Tise, Texas Woman's University

In the United States, our current governance distorts our view of the environment and dehumanizes the population, creating the precarious situation of impending ecological disaster and social disorder. Drawing on the works of theorists such as Jane Bennet, Margot Adler, Adrian Harris, Christopher Partridge, Starhawk, as well as Eco-pagan work at the intersection of government and spirit, this paper seeks to disrupt the precarity inherent in our current socio-political status-quo. I assert that by placing sustainability concepts in a polycentric political context, Eco-pagan political practice can challenge our precarious governance and work towards the re-enchantment of the planet.

## 457. Exploring the Memories of Our Precarious Bodies as White Women Teachers

**11:00 AM–12:15 PM**

Wisconsin Center

201D

MODERATOR

♦ Keitha-Gail Martin-Kerr, University of Minnesota

PARTICIPANTS

### Control, Waste, and Danger

♦ Angela C. Coffee, University of Minnesota

In this story, a young, white female teacher's authority is threatened when she becomes ill in her classroom. As she performs her role through the pain, two of her male students of color recognize her need and offer to help. This offer exposes their collective vulnerability within a larger danger. As she struggles to maintain her professionalism she feels the need to protect her students from the threat that her physical vulnerability presents to them if they were to hold and carry her to safety. We theorize this story through notions of waste, the white gaze, and anxieties around interracial intimacy.

### Smiles, Packets, and the Other: Representations of Authority

♦ Colleen H. Clements, University of Minnesota, Twin Cities

This story narrates a complex time in a young, white teacher's life when, in her first teaching job, she encounters the historical and cultural heaviness of her role as teacher of indigenous students. The teacher in this story feels a deep responsibility towards her students and a need to use her "authority" to put them at ease. Simultaneously, she recognizes the danger of embodying the colonial violence associated with institutional teacher authority. This tension coalesces in her uneasy "teacher" smile: a smile she constructs and interprets as being welcoming and encouraging, as well as rigid and dangerous.

### The Careful and Conflicted Creation of Bodies in Schools

♦ Erin B. Stutelberg, University of Minnesota

This story begins with a conversation about racism. In response to an itch, the teacher contemplates how her teacher education students and colleagues perceive her. Her "mom body" is filtered through accompanying assumptions, and juxtaposed alongside more radical markers of difference. Glimpses into her past clash with her current presentation of

self. Her body appears to invalidate the struggle she calls for, and her careful and conflicted habitation of her body threatens to conceal parts of herself. We theorize the white gaze as a site of institutional control and containment as it marks, monitors, and positions bodies in the classroom.

## 458. Inside/Outside: Negotiating Collective Action, Inscribing Precarity

**11:00 AM–12:15 PM**

Wisconsin Center

202A

MODERATOR

♦ Inas Miloud, Independent Scholar

PARTICIPANTS

### Navigating the Precarious Academy: Critical Analysis of the Academic Industrial Complex in Collective Action Organizing

♦ Sam Kizer, Minnesota State University, Mankato

Drawing from Amana Perez's "Between Radical Theory and Community Praxis" and Rinku Sen's Stir It Up, this paper will interrogate the relationship between a graduate cohort's collaborative activism process and the academic institution in which it was situated. In doing so, it is revealed that funding requests and university reception for the project To Protect and Serve were positioned in the academic industrial complex; thus, the university at-large functioned as containment that markedly impacted the collaborative process. Implications on student activism in the academy, particularly if it is central to the curriculum, will be discussed.

### Were We Too Civil?: The Unintended Consequences of Not Examining Internalized Systems of Surveillance While Working for Social Justice

♦ Rebecca J. Lambert, Minnesota State University, Mankato

First year graduate students from all over the world in a Gender and Women's studies program found themselves in a collective action class and project, bringing with them a variety of organizing principles and experiences. This paper will use Paula Rojas' article "Are the Cops in Our Heads and Hearts" to interrogate the cohort's collective action process and to examine spaces of potential internalized ideas of civility that shaped the final event. In doing so, this paper will explore how affect influenced the cohort's internal surveillance while trying to create an event promoting social justice.

### Power of the Podium: Academic Privilege in Social Justice Organizing and its Impact on Non-Academic Communities

♦ Cameron Alan Tyrrell, Minnesota State University, Mankato

Using bell hooks's Theory as Liberatory Practice as framework, this paper critically analyzes the feminist activism of a forum on state sanctioned violence organized by a graduate cohort. This paper will trace how the cohort's academic privilege established an asymmetrical power dynamic that reinscribed debility that alienated the non-academic audience by employing (potentially) inaccessible feminist theory.



## FEMINIST TEACHER is celebrating its 25th year!

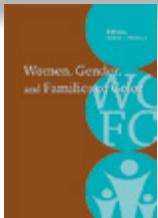
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FEMINIST TEACHER provides discussions of such topics as multiculturalism, interdisciplinarity, and distance education within a feminist context. FEMINIST TEACHER serves as a medium in which educators can describe strategies that have worked in their classrooms, institutions, or non-traditional settings; theorize about successes or failures; discuss the current place of feminist pedagogies and teachers in classrooms and institutions; and reveal the rich variety of feminist pedagogical approaches.

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# Sunday, November 15

## **When Violence Happens ‘Out There’ to ‘Those People’: Problematizing the Discourse**

- ◆ *JeShawna Wholley, Minnesota State University, Mankato*

During the fall semester of 2014 the graduate cohort of Gender and Women's curated a panel discussion entitled Protect and Serve: Examining State Sanctioned Gender and Racial Violence. Although the cohort intended to moderate a conversation that was intersectional in scope and representation, the end result was lacking in both. I argue that this occurrence is representative of the distortion of the broader discourse pertaining to state sanctioned violence. Using Ruth Gilmore's essay "In the Shadow of the Shadow State," this project will examine the implications of such discursive violence on the social movement against the criminalization of difference.

## **459. Institutional Feelings: Practicing Women’s Studies in the Corporate University**

**11:00 AM–12:15 PM**

Wisconsin Center  
202B

### MODERATOR

- ◆ *Emily A. Owens, American Academy of Arts and Sciences*

### PARTICIPANTS

#### **Institutional Feelings: Practicing Women’s Studies in the Corporate University**

- ◆ *Emily A. Owens, American Academy of Arts and Sciences*

Panelists will be drawn from scholars whose articles appear in this issue, on topics including the women's studies classroom; the history of women's studies' institutionalization; the impacts of the closure of a college's women's center; intersectionality and transnational as categories of analysis; and radical futures within and beyond women's studies. Together, papers on this panel seek to extend ongoing dialogue on the corporate university by specifying our vocabulary for understanding the particularity of women's studies under neoliberalism, theorizing a diversity of experiences within women's studies, and cataloguing a breadth of affective responses—both positive and negative—associated with partial institutionalization.

## **‘Post Intersectional’ Anxiety in the Corporate University**

- ◆ *Tiffany Lethabo King, Georgia State University*

This paper discusses the production and circulation of “post-intersectional” discourse in the neoliberal university. Focusing specifically on the ways that a public flagship university from 2008 through 2013 produces anxious subjects (graduate students, untenured professors, adjunct faculty, and staff), this article argues that neoliberal logics and everyday speech acts within corporate universities temporalize, spatialize, contain, and ultimately seek to render intersectionality to a time and space of the “post.” It is within this neoliberal context of precarity that this essay identifies and scrutinizes Jasbir Puar’s critiques of intersectionality and “post-intersectional” discourse as “anxious speech acts.”

## **Specimen Days: Diversity, Labor, and the University**

- ◆ *Amber J. Musser, Washington University, St. Louis*

Identity politics within the institution and within sexuality studies conspire to produce me, a queer black woman, as a specimen, that is to say, a commodity, static, and rare. That this

feeling comes from two sources that are often assumed to speak opposing languages—one of liberation and the other of the corporation—is no longer surprising given incisive critiques of the university and identity politics. Rather than rehearse these arguments, this essay teases out the affective currents that underlie these overlapping forms of objectification. Using critical autobiography, the essay maps out the emotional and physical work that I perform in three different loci: university rhetoric on diversity and inclusion, women's studies' insistence on intersectionality and visible difference, and the dynamics of the classroom.

## **When Margins Become Centered: Black Queer Women in Front and Outside of the Classroom**

- ◆ *Moya Zakia Bailey, Northeastern University*

- ◆ *Shannon J Miller, Minnesota State University, Mankato*

In this paper, we revisit our experiences as Black queer women teaching undergraduates and receiving graduate education, ultimately reflecting on these from our current professorial positions. We explore how graduate teachers and junior faculty, who are Black queer women, navigate the process of creating and maintaining feminist pedagogy in the college classroom while simultaneously negotiating universities that have very little space for queer women, Black women, and those of us at these intersections. We assert that feminist classrooms are arenas for discovery, liberation, and resistance of hegemonic structures, and attempt to construct these spaces inside and outside Women's Studies departments. This task is particularly challenging when the instructor holds the very marginalized identities that exist in the content of the class and their education. Ultimately, we argue that our unique experience has been undertheorized, even by us, and necessitates specific strategies that would not be addressed by a focus on Black women who are assumed to be straight or queer women who are assumed to be white.

## **460. Worship, Love, and Memory: Glocalizing the Affective Work of Community-Based Teaching, Research, and Advocacy**

**11:00 AM–12:15 PM**

Wisconsin Center  
202C

### MODERATOR

- ◆ *Amanda Wray, University of North Carolina, Asheville*

### PARTICIPANTS

#### **“Eschool Mandir Jastai Ho/School is like a Temple”: Women’s Learning as a Form of Radical Love in Nepal**

- ◆ *Katherine Sylvester, University of Arizona*

Using a critical, anti-oppressive, postmethod pedagogy, refugee teachers in Nepal are working to challenge conditions of precarity tied to women's lack of access to formal education in a forced migration, development context. Through reading (*padhai*), making (*banaune*), singing (*gayana*), and dance (*sangini*), teachers and students in Nepal engage learning as *puja*, or worship, a kind of radical love, that challenges the debilitating rhetoric of the “illiterate woman” that abounds in the refugee camp and in sites of resettlement around the world.

# Sunday, November 15

## **Radical Love / Radical Rage in Community Health**

### ♦ Amy Christine Hickman, University of Arizona

Drawing from a three year participatory project, I outline how one promotora and community members recenter everyday practices and radical love/rage to animate their responses to political, economic, racialized, sexualized, and ablest oppressions that shape medical practices and border health policies (Villenas, 2006; Elenes, 2006). I argue that promotoras' radical love and rage hold potential to disrupt hegemonic values of objectivity and emotional distance that both govern the dominant discourses of the State and medical academy (Berlant, 2011) and induce precarities within and beyond disenfranchised communities.

## **Community Archives: (Re)Inventing Radical Love**

### ♦ Celeste Del Russo, Rowan University

This paper draws from community research in post-Katrina New Orleans' archives such as the Writing After Katrina Archive Project. Using the space of the archive as a pedagogical tool for engaging communities in memory work, I redefine the archive from that of a dusty space reserved for scholars, to that of a potentially generative location where community dialogue is produced around the acts of rhetorical (re)invention (LeFevre, 1987). I position community archiving as a form of radical love emerging from the local context to disrupt precarities around dominant discourses of trauma and disaster.

## **461. Learning Precarity: Neoliberal Policies of Containment in K-12 Public Education**

**11:00 AM-12:15 PM**

Wisconsin Center  
202D

### MODERATOR

### ♦ Laura Christine Tanner, University of California, Santa Barbara

### PARTICIPANTS

## **No Excuses: Family Precarity and Truancy Policy in Kansan Schools**

### ♦ Karinda Woodward, University of Kansas

Truancy was the primary reason for removing ninety-five children from Kansan homes during the 2013–2014 academic year. Though parents can attempt to excuse absences, school principals are authorized to determine the validity of each explanation. Such authority places children at risk of increased surveillance and removal from the home if school staff judge the parent untrustworthy. This paper offers an autoethnographic examination of institutionalized control enacted through truancy policies in Kansas public schools. Employing affect theory and a reproductive justice lens, I consider politics of "not good enough" mothering and truancy policies that vilify poverty-class mothers.

## **Markets of Sorrow/Narratives of Grit**

### ♦ Adriane Bezusko, University of Texas, Austin

Much of the fascination with New Orleans after Hurricane Katrina parallels Angela Duckworth's educational scholarship on grit and resilience. In this presentation I will juxtapose Vincanne Adams ethnographic work on post-Katrina survival narratives with pro-charter narratives in New Orleans to unravel the ideological underpinnings of the way markets of sorrow become openings

for grit and resilience. I will argue that academic and political narratives that focus on character traits like grit and resilience foreclose student's capacity for social justice claims and are inextricably tied to teaching good citizenship in the neoliberal era.

## **Individual Liability and Structural Responsibility in Tennessee Education Discourses**

### ♦ Rachel Ann Rys, University of California, Santa Barbara

My paper analyzes the case of Tennessee Senate Bill 132, a 2014 proposal that would reduce welfare benefits for families whose children fail their classes or standardized exams. Following Iris Marion Young, I trace how public discussion in support of this legislation relies on a narrow liability model of responsibility that blames individual, low-income parents for generational poverty. Importantly, counter-discourses leveraged against the legislation also reproduce this liability model, shifting blame to individual teachers and legislators. I argue that this neoliberal framing of responsibility emphasizes individual penalty and forecloses discussion about pervasive state disinvestment in public education and welfare support.

## **462. Looking Within: Examining the Precarity Present in Women's Studies as an Institution**

**11:00 AM-12:15 PM**

Wisconsin Center  
202E

### MODERATOR

### ♦ Amelia Garza, Texas Woman's University

### PARTICIPANTS

## **Materials of Women's and Gender Studies**

### ♦ Emily Novak, Texas Woman's University

Institutionalization has derailed WGS's applicability. Graduating students are therefore marginalized two-fold against a misconception of 'degree illegitimacy' upon entering a capitalist workforce where they may lack skills in leadership, assessment, management, or diplomacy. This statement is supported by a comparison of NWSA's 2014 conference curriculum, and an examination of content in undergraduate textbooks, against qualifications for advocacy related employment found in job descriptions. I propose that for a truly comprehensive degree, WGS graduates need additional leadership and motivational speaking training, and solution-seeking praxis beyond the ability to critically analyze the intersections of race, class, gender and sexuality.

## **Possibilities for Self-Reflexivity and Change**

### ♦ Jennifer Ann Venable, Texas Woman's University

The field of women's studies has been subject to criticisms regarding its precarity from within and outside the field. Criticisms of the field function as potential opportunities for women's studies scholars to reflect and challenge their assumptions and epistemological foundations. Self-reflexivity and the willingness to change and develop in response to social, political, and epistemological shifts have become integral to the success of women's studies. Drawing on Vivian May's discussion of "feminist futures," I argue that reflexivity and the potential advantages of addressing criticisms echo the goals of the field.

# Sunday, November 15

## 463. Morbidity, Mortality, and the Medicalization of Fatness

11:00 AM–12:15 PM

Wisconsin Center  
203B

### PARTICIPANTS

#### *Morbid Engagements: The Precarious Feminist Politics of Self-Harm*

- ◆ *Lindsey Breitwieser, Indiana University*

Self-harm is overwhelmingly addressed in fat feminism as a consequence of heteropatriarchal body ideals that erase corporeal diversity. Identification as self-injuring is vigorously contested by fat activists, in response to discourses of morbidity that mark fat individuals as harming themselves and others. Yet an aversion to self-harm neglects the ways in which it is a productive form of remembering, subversion, and meaning-making. As both oppressive and freeing, self-harm leaves feminist theorists waffling. I contend that fat studies scholars can look to anorexics to understand the precarious position of self-harm in feminist theory, redefining the bounds of physical and psychological normality.

#### *Girl Scouts and the Problem of the ‘Stout Girl’*

- ◆ *Amy Farrell, Dickinson College*

Begun in 1912, the Girl Scouts of the U.S.A. have, from their origins, promised uplift, opportunity, and health for members, in particular challenging limits to girls' freedom and abilities based on gender. Always more focused on "doing" than on "thinking", Girl Scouts have historically emphasized bodily movement and competence, for girls of all (dis)abilities. Drawing from an analysis of Girl Scout badges and awards, national publications, camping manuals, and fiction, this paper explores the important, yet precarious place of the fat girl within the history of this most powerful institution for girls in the United States.

#### *Controlling the Uncontrollable: Bariatric Surgery, ‘Food Addiction,’ And Anti-Fat Stigma*

- ◆ *Zoe C. Meleo-Erwin, Eastern Connecticut State University*

In this presentation I discuss the ways in which bariatric patients account for their pre-surgical bodies and contemporary struggles with regain by referencing food addiction. Bariatric patients portray bariatric surgery as an extraordinary tool that allows the 'uncontrolled' to become controllable. However, patients also emphasize the hard work that is entailed in both weight loss and maintenance. I suggest that this portrayal is both an accurate assessment and a technology of stigma management. Within a neoliberal and anti-fat social context, highlighting such hard work allows bariatric patients to demonstrate 'proper selfhood' as they work toward a 'proper bodies.'

## 464. Rape: Questions of Prevention and Resistance

11:00 AM–12:15 PM

Wisconsin Center  
203C

### MODERATOR

- ◆ *Sofia Brewer-Berres, Eastern Michigan University*

### PARTICIPANTS

#### *‘It’s Your Fault’ and Other Messages Embedded in the Campaign to Prevent Sexual Assault*

- ◆ *Christie Miksys, Northern Illinois University*

With an increasing focus on campus sexual assault prevention strategies, bystander intervention has become a popular form of sexual assault prevention. The present study was designed to analyze the long-term effectiveness of bystander intervention programs through meta-analysis, a content analysis of popular prevention programs, and the implementation of the White House's It's On Us campus sexual assault prevention program through measures of responsibility for sexual assault, one's ability to stop a sexual assault, and knowledge about causes of sexual assault.

#### *A False Sense of Security: “Rape Prevention” Products Do Not Prevent Rape*

- ◆ *Kelsey Erin Jandrey, University of Wisconsin, Milwaukee*

Products such as drug detecting color changing nail polish and anti-rape condoms are being sold to women as "rape prevention" materials, however, these products do not actually prevent rape. These products may instill women with a sense of security and perhaps confidence but they also inherently inscribe the blame for rape and sexual assault onto female bodies and demand that women self-police in order to avoid rape. I seek to illuminate the precarious and problematic nature of current rape prevention discourse, but also the precarious nature of women's safety in general.

#### *Can Women Reclaim the Rape Joke?*

- ◆ *Sofia Brewer-Berres, Eastern Michigan University*

My focus is on the portrayal of rape and sexual assault in comedy, specifically the trend of women comedians telling rape jokes. This analysis will also show how by making light of sexual violence we are allowing rape to be seen as a natural part of women's lives, and thus letting men forgo the responsibility of being seen as rapists. I argue that rape jokes perpetuate the misconception that rape is inevitable and women should accept that, rather than these jokes being a useful means for women to process living in a rape culture.

## 465. Using Vulnerability to Address the Precarity of Non-traditional sites of Knowledge in Feminist Pedagogy

11:00 AM–12:15 PM

Wisconsin Center  
203E

### MODERATOR

- ◆ *Jamie Lynn Palmer, University of Georgia*

### PARTICIPANTS

#### *Employing Vulnerability in the Feminist Classroom: Writing our Herstories*

- ◆ *Jamie Lynn Palmer, University of Georgia*

Creating an assignment that requires students to engage in an intimate discussion with an older woman in their lives using themes in women's studies requires a certain vulnerability that helps students to create their own herstories. Preliminary analyses of students' herstories reveal the following themes: (a) Beyond the woman of \_\_\_\_\_; (b) Grappling with love and violence; (c) Beyond history—I never knew; (d) Breaking barriers—now I feel closer to her. Herstories develop a more

# Sunday, November 15

thorough understanding of themes in women's studies and serves as feminist praxis by giving students the tools to recover the way women and gender shape their lives.

## **Giving into Vulnerability: Feminist Pedagogy in the Christian Church**

♦ *Jess Cusick, Emory University*

The Table of Christ is placed as central to Christian faith—and yet, discouragingly enough, it is not practiced as such. The idea that all are welcome, all belong, all have a seat at the Table is just that: an idea. In practice, the Church has been at the forefront of many oppressive movements; nevertheless I offer that through the "Feminist Jesus" we can write ourselves back into the story and take our place at the table. As a feminist youth minister I argue that the key is vulnerability, embracing it, discovering it, and finding our place at the table.

## **Embracing Vulnerability and Risk in the Feminist Classroom**

♦ *Elizabeth Whittenburg Ozment, Georgia Gwinnett College*

A rhetoric of "safety" is often described as vital to creating feminist learning environments. This presentation, on the other hand, will share and problematize a specific strategy that I employ when teaching introductory women's studies classes that encourages active participation, community engagement, leadership, and independence. This strategy, what I call the four-folder system, is a successful learner-centered paradigm precisely because of its dependence on uncertainty, and thus resists the safety and surveillance of traditional feminist pedagogy. I propose that by embracing vulnerability and risk, we might better free our students from the confines of traditional university classrooms.

## **466. Confronting Campus Sexual Assault (CCSA) Interest Group Business Meeting**

**11:00 AM-12:15 PM**

Hilton Milwaukee  
Miller

## **467. Feminist Media Studies Interest Group Business Meeting**

**11:00 AM-12:15 PM**

Hilton Milwaukee  
Mitchell

## **468. Performance Studies Interest Group Business Meeting**

**11:00 AM-12:15 PM**

Hilton Milwaukee  
Pabst

## **469. Precarious Intimacies: Borders as Sites of Vulnerability**

**11:00 AM-12:15 PM**

Hilton Milwaukee  
Walker

### MODERATOR

♦ *Liz Barr, University of Wisconsin, Madison*

### PARTICIPANTS

## **Precarious Futures?: Negotiations of Historical Trauma in Contemporary AIDS Activism**

♦ *Liz Barr, University of Wisconsin, Madison*

This paper interrogates contemporary AIDS activists' affective engagement with the AIDS crisis in the United States. Through a case study of activists working in clinical research, I explore the ways that the past is remembered (and forgotten) so activists can sustain themselves today. I argue that contemporary activists engage with a shared and precarious past in order to craft a future rooted in possibility. Activists shape this future by drawing on an affective past to navigate the construction of the vulnerable HIV-positive body, enacting a form of resistance that is directed at both intimate experiences and the state.

## **Feeding the Body Politic: Indigestion and Porous Borders in Early 20th Century U.S. Immigration Discourse**

♦ *KC Councilor, University of Wisconsin, Madison*

This essay analyzes anti-immigrant rhetorics of digestion around the highly restrictive Johnson-Reed Act of 1924. The bill's advocates commonly invoked metaphors of eating and digestion to justify and naturalize nativist beliefs about the purity (and vulnerability) of the white nation and the threat posed by immigrants, beliefs that provided the conceptual and rhetorical ground for U.S. immigration policies. Ultimately, I argue that the national body became a metonym for the ideal (white) citizen body, which supported anti-immigrant rhetoric through metaphors of eating, digesting, and eliminating undesirable aliens—those who did not agree with the national stomach.

## **Beard Fetish, Phallic Exchange, and the Vulnerable Contours of Trans Masculinity**

♦ *Kadin Henningsen, University of Wisconsin, Madison*

This essay explores the construction of trans masculinity by considering trans male identifications with bearded (non-trans/cis) men. I argue that the beard operates as a prosthetic phallus, that when mapped onto the idealized image of the self (Ideal-I) for trans men the beard-as-phallus creates an erotic charge causing a crisis of identity: Do I want to be like you? And/or, do I want to fuck you? As such, this essay explores the erotics of identification and the vulnerable contours of trans masculinity along the precarious boundaries of gender identity/sexuality and corporeal/psychic self.

## **The Transborder Immigrant Tool's Performance of Resistance: Undermining Borders by Sustaining Bodies**

♦ *Marissa Fernholz, University of Wisconsin, Madison*

Since 2007, the Zapatista hacktivist group Electronic Disturbance Theater 2.0 has maintained the Transborder Immigrant Tool (TBT), an electronic resource for those crossing the dangerous terrain at the U.S.-Mexico border. Using a GPS system and 24 hours of recorded Chicana feminist poetry, the project, made of simple hacks to inexpensive cell phones, provides practical information about water reserves and safer routes, as well as inspiration for survival. This paper examines the TBT's deployment of critical trans and Woman of Color feminist theory and politics to understand its treatment of the material and spiritual needs of bodies crossing the border.

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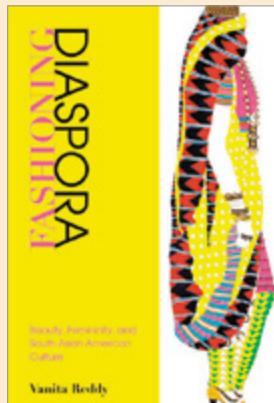
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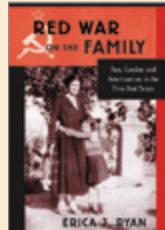
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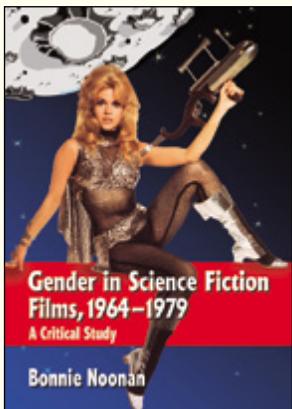
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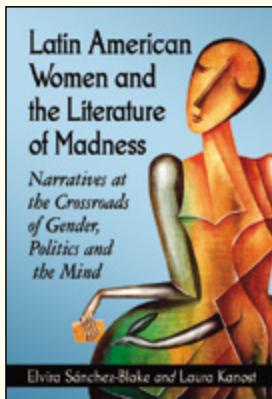
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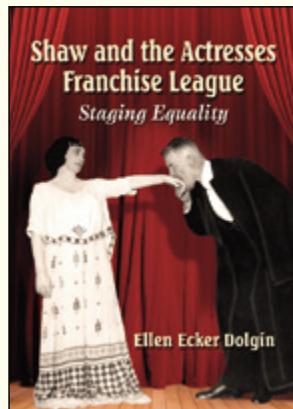
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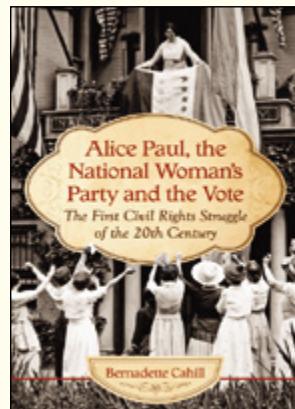
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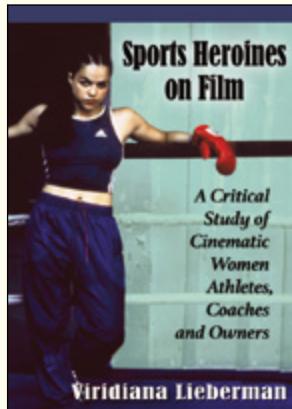
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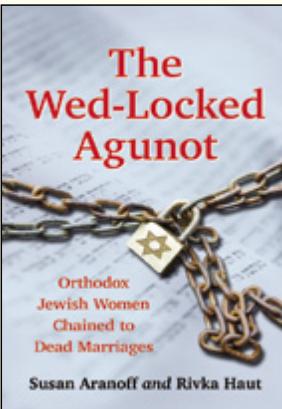
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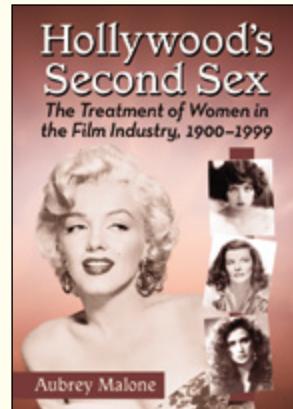
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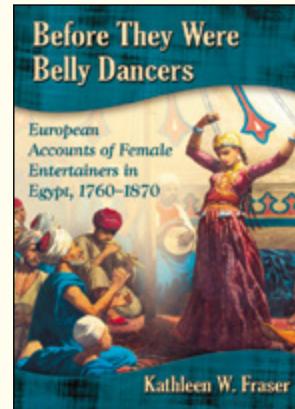
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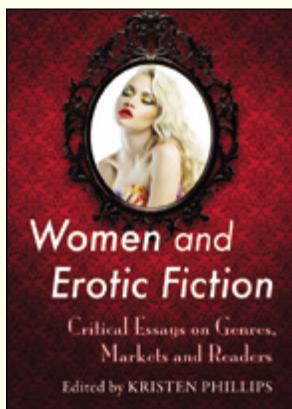
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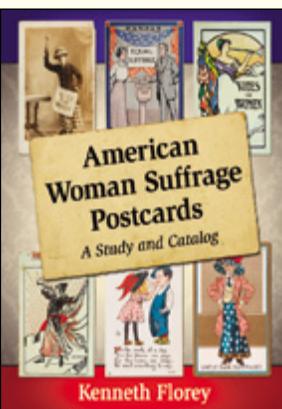
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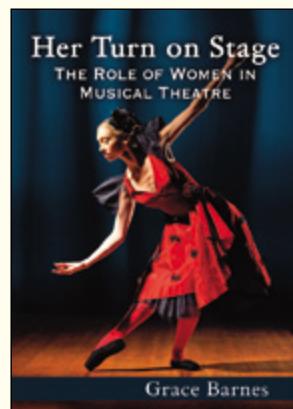
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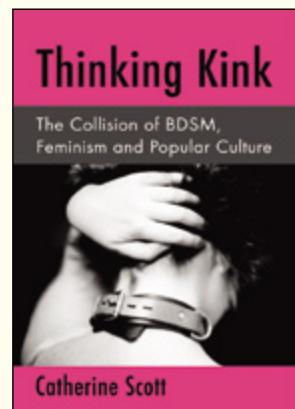
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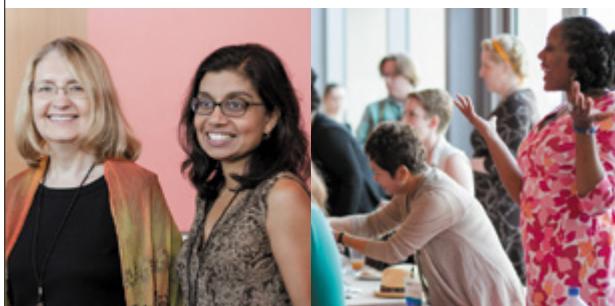
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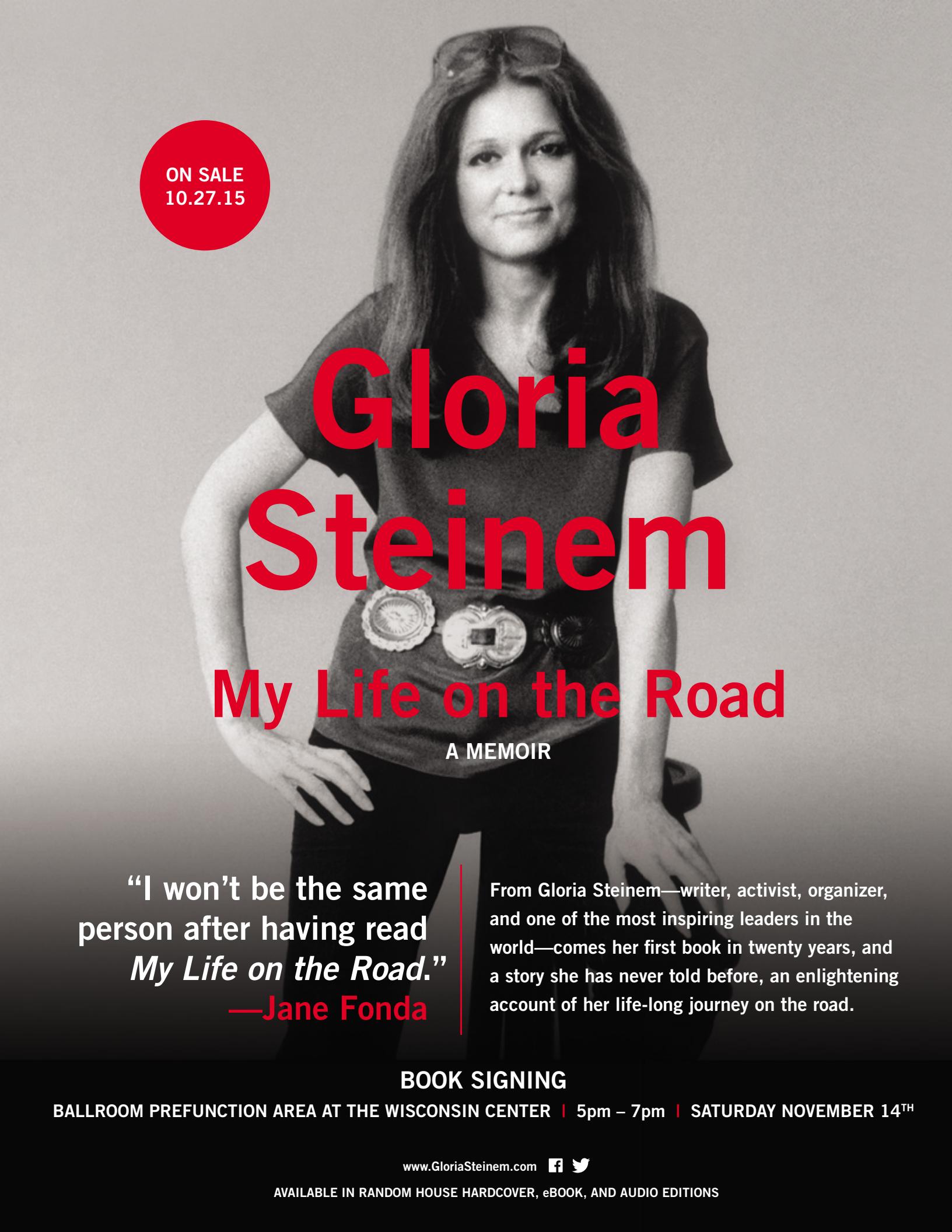
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A black and white photograph of Gloria Steinem from the chest up. She has long, dark hair and is wearing a dark t-shirt over a light-colored undershirt. A dark cowboy hat sits on her head, and she is wearing a belt with several large, ornate buckles. She is looking directly at the camera with a slight smile.

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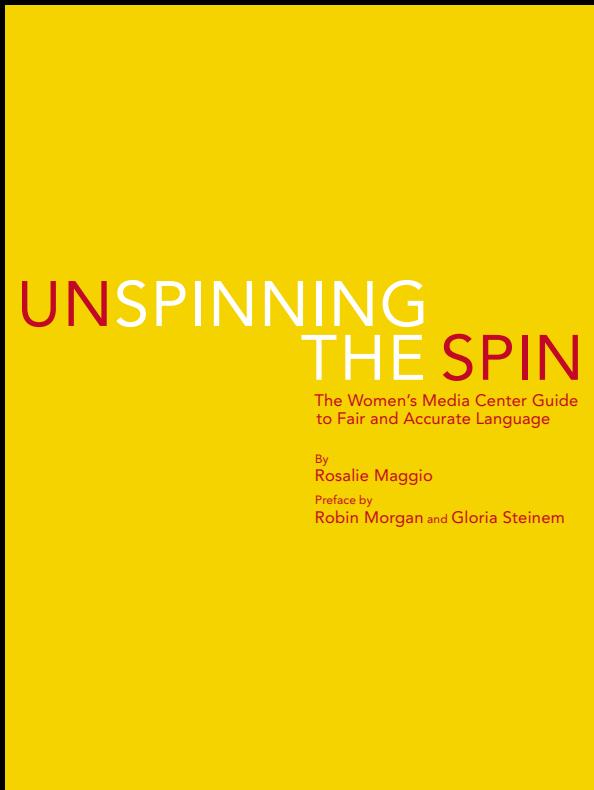
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# UNSPINNING THE SPIN

The Women's Media Center Guide to Fair and Accurate Language



By  
**Rosalie Maggio**

Preface by  
**Robin Morgan and Gloria Steinem**

Language is power and debates are won or lost on how the arguments are shaped. Anyone who cares about politics, power, and the histories we make today will find *Unspinning the Spin — The Women's Media Center Guide to Fair and Accurate Language* a reference for all seasons.

—**Katrina vanden Heuvel,**  
**Editor and Publisher of *The Nation***

Given the growing awareness of sexism imbedded in our everyday speech, we—and the news media in particular—need alternative language. *Unspinning the Spin* should be a welcome resource for journalists, and for anyone who works with words, to consult. At last we have a comprehensive, authoritative (and funny!), feminist Fowler's.

—**Suzanne Braun Levine, author, first editor of *Ms.*, and first woman editor of *The Columbia Journalism Review***



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