

Gender, Women's Suffrage, and Political Power

Past, Present, and Future

November 18-21, 2020



Gender, Women's Suffrage, and Political Power

Past, Present, and Future

SCHEDULE AT-A-GLANCE



Wednesday, November 18, 2020

12:00PM - 1:00PM

Keynote with President Elizabeth Bradley of Vassar College

4:30PM - 5:00PM

Keynote with Erin Vilardi, Founder and CEO of Vote Run Lead

5:00PM - 6:00PM

Featured Workshop: *Vote Run Lead's 90-Day Challenge*

Thursday, November 19, 2020

9:00AM - 10:30AM

Panel: *The Politics of Women's Power*

10:45AM - 12:15PM

Discussion: *Sexuality & Reproductive Rights*

1:00PM - 2:30PM

Panel: *Transnational Feminisms, Women, & Conflict*

3:00PM - 4:15PM

Book Talk: *Jewish Women and Power*

4:30PM - 6:00PM

Panel: *Women's Suffrage & Political Participation: Historical Examinations*

6:15PM - 6:30PM

Keynote with Governor Gretchen Whitmer of the State of Michigan

Gender, Women's Suffrage, and Political Power

Past, Present, and Future

SCHEDULE AT-A-GLANCE



Friday, November 20, 2020

9:00AM - 10:30AM

Discussion: *Women Empowering Women*

10:45AM - 12:15PM

Panel: *Sexual Politics*

1:00PM - 2:30PM

Panel: *Jewish Women, Citizenship, Suffrage, and Sexuality*

2:45PM - 4:15PM

Panel: *Asian Immigrant, Asian American Women, and the TransPacific Afterlives of World War II*

4:30PM - 6:00PM

Roundtable: *Ways to Lead a Political Life*

6:15PM - 7:30PM

Cocktails & Networking Discussions

Saturday, November 21, 2020

9:00AM - 10:30AM

Panel: *Political Organizing & Activism*

10:45AM - 12:15PM

Panel: *Future Directions of Work & Radicalism*

1:00PM - 2:30PM

Discussion: *Womxn of Color Identity: Implications for Solidarity*

All times are in Eastern Standard Time (EST).



KEYNOTES



Keynote Speaker: President Elizabeth Bradley President, Vassar College

Prior to becoming the eleventh president of Vassar College in 2017, Elizabeth Bradley was the director of the Brady-Johnson Program in Grand Strategy at Yale, a university-wide, interdisciplinary program primarily for undergraduates, whose goal is to train emerging leaders. The program, which employs a comprehensive approach to achieving large ends with limited means, examines disciplines such as history, political science, and classical literature as context to address a wide range of current-day challenges, including security, economic inequality, global health, and climate change.

In her role as Head of Branford College, Bradley was responsible for the intellectual and social life of the college. She and her family lived on campus with 450 undergraduates, developed programs to bring faculty and visiting scholars to the college and fostered its community. Bradley served on multiple university-wide committees pertaining to student life.



Highly regarded for her international work as founder and faculty director of the Yale Global Health Leadership Institute, which operates education and research programs in China, the United Kingdom, Ethiopia, Ghana, Liberia, Rwanda, and South Africa, Bradley led teams that contributed to transforming Ethiopia's health care system, enhancing the quality of hospital management and availability of primary care.

Prior to her work at Yale, Bradley was a hospital administrator at Massachusetts General Hospital in Boston, where she helped lead the first generation of quality improvement efforts as part of the National Demonstration in Quality Improvement in Health Care, the inspiration for much of her subsequent research.

Bradley grew up in New Britain, Connecticut. She focused on economics and art history as an undergraduate, graduating magna cum laude from Harvard University in 1984. She earned an MBA from the University of Chicago in 1986, and a PhD in Health Policy and Health Economics from Yale University in 1996.

Bradley and her spouse, John Bradley, have three children, ages 24, 21, and 17. John has focused his career on urban community-building and is the executive director of the Vassar College Urban Education Initiative.

Vassar College is a highly selective, coeducational, independent, residential liberal arts college founded in 1861.

Keynote Speaker: Erin Vilardi

Founder and CEO, Vote Run Lead

Erin Vilardi is the Founder and CEO of Vote Run Lead, the nation's largest and most diverse training program for women to run for office and win. She first launched the program as Vice President of Program and Communications at The White House Project. She has also served as a Leadership Development Consultant for a range of clients, including Fortune 100 companies, global girls' initiatives, and the U.S. Department of State, reaching women leaders in a dozen international cities. Vilardi is the co-author of the Athena CORE10®, an innovative set of leadership competencies for 21st century women leaders based on the latest research and gender analysis for the Athena Center for Leadership Studies at Barnard College. She has appeared on the mainstage at Personal Democracy Forum, on CNN, BBC, and Fox News and her work was featured in *O*, *The Oprah Magazine*, *Marie Claire*, *New York Magazine* as well as numerous international and domestic articles on women and leadership. She is an Executive Producer of Ann Richards' Texas, a documentary about the late pioneering governor.



Keynote Speaker: Governor Gretchen Whitmer

Governor, State of Michigan

Governor Gretchen Whitmer is a lifelong Michigander. She is a lawyer, an educator, former prosecutor, State Representative and Senator. She was the first woman to lead a Senate caucus. But the most important title she boasts is MOM. Inspired by her family, she's devoted her life to building a stronger Michigan for everyone.

Governor Whitmer was elected to the House of Representatives in 2000 and elected to the Michigan State Senate in 2006 where she served as the Senate Democratic Leader. In the 2018 gubernatorial election, Governor Whitmer won all 83 counties in the primary and won the general election with 53 percent of the vote. Since taking her oath of office, she has put together the most diverse cabinet in our state's history and has signed executive directives to clean up our drinking water, end discrimination in state government based on sexual orientation and gender identity, secure equal pay for equal work, and expand opportunities for small and disadvantaged businesses.



Governor Whitmer is committed to solving the problems Michiganders face every day. That means ensuring every Michigander has a great public education and a path to a good-paying job, every community has clean, safe drinking water, and everyone can drive to work or drop their kids at school safely, without blowing a tire or cracking a windshield.

Governor Whitmer and her husband Marc Mallory live in Lansing with her two daughters, Sherry and Sydney. Her three stepsons, Alex, Mason, and Winston all live in Michigan as well. Governor Whitmer earned a bachelor's degree and law degree from Michigan State University. Born and raised in Michigan, Gretchen Whitmer is honored to serve as Governor of Michigan.

Biography and photo of Erin Vilardi courtesy of: https://www.voterunlead.org/erin_vilardi

Biography and photo of Gretchen Whitmer courtesy of: <https://www.michigan.gov/whitmer/>

Gender, Women's Suffrage, and Political Power

Past, Present, and Future

FEATURED WORKSHOP



Featured Workshop Presenter: Shannon M. Garrett

Chief Strategy Officer, Michigan Women's Commission

Co-Founder and Board Member, Vote Run Lead

Founder and CEO, SMG Strategies

Shannon Garrett, of Holland, is the Chief Strategy Officer for the Michigan Women's Commission. She is a nationally recognized trainer, strategist and leadership coach. Garrett's commitment to advancing equity and inclusion in civic life has introduced her to communities throughout the United States, where she's worked alongside thousands of candidates, elected officials, social activists and civic-minded organizations. Her consulting firm, SMG Strategies, combines over 25 years of experience with humor, mindfulness and a no-nonsense approach to building a more active and diverse democracy. Garrett is also a co-founder and board member of Vote Run Lead, a national nonprofit training barrier-breaking women to run for political office, and a founding partner of Civicize.Me, a backyard civic leadership program. She prioritizes intentionally and directly addressing the impact of intersectionality on political leadership in order to welcome more individuals into the civic space and strengthen our democracy and civic institutions. Garrett is a graduate of Alma College and University of Minnesota Law School.



Biography and photo of Shannon M. Garrett courtesy of: <https://www.michigan.gov/mwc/0,5828,7-334-70421---,00.html>

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Center for Gender in
Global Context (GenCen)
MICHIGAN STATE UNIVERSITY



IRWG INSTITUTE FOR
RESEARCH ON WOMEN & GENDER
UNIVERSITY OF MICHIGAN



Department of History
College of Social Science
MICHIGAN STATE UNIVERSITY

FULL SCHEDULE



Wednesday, November 18, 2020

Keynote | Glass Ceilings and Maternal Walls: Women and Academic Leadership *Abstract on page 15*

Moderator: Stephanie Nawyn, Michigan State University Center for Gender in Global Context (GenCen)

President Elizabeth Bradley (she/her/hers)
President, Vassar College

12:00PM
Eastern Standard Time (EST)

Keynote | The Power of Women in 2020 *Abstract on page 15*

Moderator: Stephanie Nawyn, Michigan State University Center for Gender in Global Context (GenCen)

Erin Vilardi (she/her/hers)
Founder and CEO, Vote Run Lead

4:30PM
Eastern Standard Time (EST)

Featured Workshop | Vote Run Lead's 90-Day Challenge

Abstract on page 15

Shannon M. Garrett (she/her/hers)
Chief Strategy Officer, Michigan Women's Commission
Co-Founder and Board Member, Vote Run Lead
Founder and CEO, SMG Strategies

5:00PM
Eastern Standard Time (EST)



Thursday, November 19, 2020

9:00AM
Eastern Standard Time (EST)

Panel | The Politics of Women's Power *Abstracts begin on page 16*

Moderator: Jocelyn Stitt, University of Michigan Institute for Research on Women & Gender

Whistleblowing Women: Hollywood Representations of Women Labor Activists

Liz Deegan (she/her/hers)

Michigan State University, Department of English

Too Fat for Body Positivity: How the Body Positive Movement Fails Fat Bodies

Katie Paulot (she/her/hers)

Michigan State University, James Madison College

Women in U.S. Postsecondary Education: A Decolonial, Historical Analysis of Women Students' Access

Alyssa Stefanese Yates (she/her/hers)

Michigan State University, Department of Higher, Adult, and Lifelong Education

Hortense Spillers's repairing Black Women's Power through and against Psychoanalysis

Seohyun "Sen" Kim (she/her/hers)

Michigan State University, Department of English

Equality Towards a New Practice of Societal Structures: The Evolution of Elena Ferrante's Protagonists

Juliet Guzzetta (she/her/hers)

Michigan State University, Department of English

10:45AM
Eastern Standard Time (EST)

Discussion | Sexuality & Reproductive Rights *Abstract on page 18*

Moderator: Rebecca Irvine, Michigan State University Center for Gender in Global Context (GenCen)

Sexuality & Reproductive Rights Are for Everyone: Including Women with Disabilities in Advocacy, Activism, and Research

Rebecca Kammes (she/her/hers)

Michigan State University, Department of Counseling, Educational Psychology, and Special Education

1:00PM
Eastern Standard Time (EST)

Panel | Transnational Feminisms, Women, & Conflict

Abstracts begin on page 19

Moderator: Lucy Thompson, Michigan State University Center for Gender in Global Context (GenCen)

Finding Chinese Feminisms in Transnational Feminisms

Yuanfang Dai (she/her/hers)

Michigan State University, Department of Writing, Rhetoric, and American Cultures

International Anticolonial Womanhood: Marthe Mourié's Political Thought and Chinese Knowledge Production on Cameroon, 1956-1965

Caitlin Barker (she/her/hers)

Michigan State University, Department of History

The Role of Women in Conflict Resolution and the Post-Conflict Environment in Global South

Odirin Omiegbe (he/him/his)

Delta State University, Nigeria, Department of Educational Psychology

Sisters Are Doing it for Themselves: How Female Combatants Gender Peace Agreements in Civil Wars

Jakana Thomas (she/her/hers)

Michigan State University, Department of Political Science

Thursday, November 19, 2020

3:00PM
Eastern Standard Time (EST)

Book Talk | Jewish Women and Power *Abstracts on page 21*

Moderator: Kirsten Fermaglich, Michigan State University Department of History

The Superwoman: How a Jewish Journalist Empowered Women to Fight for the Vote

Lori Harrison-Kahan (she/her/hers)

Boston College, Department of English

American Jewish Women and the Politics of Power in the Turn-of-the-Century Women's Movement

Melissa R. Klapper (she/her/hers)

Rowan University, Department of History

4:30PM
Eastern Standard Time (EST)

Panel | Women's Suffrage & Political Participation: Historical Examinations *Abstracts begin on page 22*

Moderator: Emily Conroy-Krutz, Michigan State University Department of History

Fair Chances: Suffrage Activism at American World's Fairs and Expositions, 1876-1915

Tracey Jean Boisseau (she/her/hers)

Purdue University, Women's, Gender, and Sexuality Studies Program

"Did you see any women in men's clothes at the polls?" Black Women and Voting Rumors in Reconstruction South Carolina

Cappy Yarbrough (she/her/hers)

The College of Charleston, Department of History

Ballot Please !!!: Elizabeth Cady Stanton, President Ulysses S. Grant, and the Election of 1872

John P. Williams (he/him/his)

Collin College, Department of History

Women's Suffrage and Pollock's Covenant: A Faustian Bargain With Racism, or Sleeves Off the Vest?

David A. Collins (he/him/his)

American Bar Foundation

6:15PM
Eastern Standard Time (EST)

Keynote: Remarks by Governor Whitmer *Abstract on page 23*

Moderators: Naoko Wake, Michigan State University Department of History & Lyman Briggs College
Lucy Thompson, Michigan State University Center for Gender in Global Context (GenCen)

Governor Gretchen Whitmer (she/her/hers)

Governor, State of Michigan



Friday, November 20, 2020

9:00AM
Eastern Standard Time (EST)

Discussion | Women Empowering Women *Abstract on page 24*

Moderator: Stephanie Nawyn, Michigan State University Center for Gender in Global Context (GenCen)

Women Empowering Women: Engaging a Feminist Mentorship Model in the Academy

Dessie Clark (she/her/hers)

University of Massachusetts, Amherst, ADVANCE Program

Kelly Millenbah (she/her/hers)

Michigan State University, College of Agriculture and Natural Resources

Sidney Brandhorst (she/her/hers)

Michigan State University, College of Agriculture and Natural Resources

10:45AM
Eastern Standard Time (EST)

Panel | Sexual Politics *Abstracts begin on page 24*

Moderator: Naoko Wake, Michigan State University Department of History & Lyman Briggs College

Aborting Rights for Politics

Natalia Niedmann Alvarez (she/her/hers)

University of Chicago Law School, JSD Program

Voting Out Human Trafficking: How white supremacy was used to argue for women's suffrage and against trafficking in England

Anna Forringer-Beal (she/her/hers)

University of Cambridge, Centre for Gender Studies

"I Am Not Madame Bovary," and I Struggle for My Reproductive and Marital Rights

Lina Qu (she/her/hers)

Michigan State University, Department of Linguistics & Germanic, Slavic, Asian and African Languages

All in the Family: The Effects of Familial Attitudes on Women's Support for Pro-Women Policies

Lauren Hahn (she/her/hers)

University of Michigan, Department of Communication and Media

Sara Morrell (she/her/hers)

University of Michigan, Department of Political Science

1:00PM
Eastern Standard Time (EST)

Panel | Jewish Women, Citizenship, Suffrage, and Sexuality

Abstracts begin on page 26

Moderator: Kirsten Fermaglich, Michigan State University Department of History

Discussant: Melissa R. Klapper, Rowan University Department of History

"An Anti-Suffrage Club": Jewish Women and Domestic Feminism in Progressive-Era San Francisco

Lori Harrison-Kahan (she/her/hers)

Boston College, Department of English

"The information is only to mothers": Gender, Class, Yiddish, and Reproductive Politics at the 46 Amboy St. Clinic in Brownsville, Brooklyn

Cassandra Euphrat Weston (she/her/hers)

University of Michigan, Jean & Samuel Frankel Center for Judaic Studies

Able to Enter: Gender and Disability in Cecilia Razovsky's Immigration Advocacy

Hannah Greene (she/her/hers)

New York University, Skirball Department of Hebrew and Judaic Studies

Friday, November 20, 2020

Panel | Asian Immigrant, Asian American Women, and the TransPacific Afterlives of World War II *Abstracts begin on page 28*

Moderator: Grace Shu Gerloff, Michigan State University Department of Anthropology

Proxy Marriages, Sake Marriages, and the End of the “Military Permission Machinery”: U.S. Law and the Japanese Marriage Cases, 1950-1956

Scott Bullock (he/him/his)

Michigan State University, Department of History

A Model Minority and a Model Mother: U.S. Mother of the Year, Toy Len Goon (1952)

Andrea Louie (she/her/hers)

Michigan State University, Department of Anthropology

Japanese American Women Crossing Racial Boundaries and Resisting World War II Incarceration

Anna Pegler-Gordon (she/her/hers)

Michigan State University, James Madison College

Gender, Disability, and Migration: A Strange Afterlife of the Asia-Pacific War outside the War’s Archives

Naoko Wake (she/her/hers)

Michigan State University Department of History & Lyman Briggs College

Roundtable | Ways to Lead a Political Life *Abstract on page 30*

Moderator: Cheryl Bergman, Michigan Women’s Commission

Muna Jondy (she/her/hers)

Michigan Women’s Commission Chair, Flushing

Charity R. Dean (she/her/hers)

Commissioner, Detroit

Kelli Saunders (she/her/hers)

Commissioner, Byron Center

Geneva Williams (she/her/hers)

Commissioner, Detroit

Cocktails & Networking Discussion

Pour yourself a glass of whatever you like and join in conversation, networking, and celebration. Just because we cannot see each other in person does not mean that we cannot connect! We will divide attendees into smaller chat rooms and give you the chance to connect with other attendees informally.

2:45PM

Eastern Standard Time (EST)

4:30PM

Eastern Standard Time (EST)

6:15PM

Eastern Standard Time (EST)



Saturday, November 21, 2020

9:00AM
Eastern Standard Time (EST)

Panel | Political Organizing & Activism *Abstracts begin on page 30*

Moderator: Anna Kirkland, University of Michigan Institute for Research on Women & Gender

Holy Ruth, Mother of the Gays

Mx. Mann (they/them/their)

University of Michigan, Department of History

Sounds of Suffragism and Sensuality in Ethel Smyth's Songs

Penrose M. Allphin (they/them/their)

University of Massachusetts, Amherst, Department of Music and Dance

NY City Teachers' Rising: the Fight for Equal Pay

Tara M. McCarthy (she/her/hers)

Central Michigan University, Department of History

Elective Citizens? The Radcliffe College Community's Spectral Participation in World War I Activity, 1914-1926

Michael E McGuire (he/him/his)

Mount Saint Mary College, Department of History

10:45AM
Eastern Standard Time (EST)

Panel | Future Directions of Work & Radicalism *Abstracts begin on page 32*

Moderator: Carla Lima Aranzas, Michigan State University School of Human Resources & Labor Relations

Consistent Radicalism: Lucy Parsons' Anarchism

Marissa Knaak (she/her/hers)

Michigan State University, Department of History

Making Visible a History of Epistemological Violence: Transcribing Primary Archival Sources on Minority Philosophy

William A. B. Parkhurst (he/him/his)

University of South Florida, Department of Philosophy

How Dark is my Future? Reading the Future of Black Girls Through Memory in Toni Morrison's Beloved

Ankita Sharma (she/her/hers)

Guru Gobind Singh Indraprastha University, Department of English

From Power to Empowerment: Irruptions In The Logic Of Power From The Leadership Of Francia Márquez Mina In Colombia

Edwar Ortiz Valencia (he/him/his)

Saturday, November 21, 2020

Discussion | Womxn of Color Identity: Implications for Solidarity

Abstract on page 34

Moderator: Courtney Louis, Michigan State University Department of Psychology

Questioning, Challenging, or Embracing Womxn of Color Identity: Implications for Solidarity

Naseeb Kaur Bhangal (she/her/hers)

Loyola University Chicago, Department of Higher, Adult, and Lifelong Education

Tenzing Sherpa (she/her/hers)

Loyola University Chicago

Diandra Sarr (she/her/hers)

Loyola University Chicago

Hannah Honor (she/her/hers)

Loyola University Chicago, Womxn's Initiatives and Community Outreach Program

Johanna Hughes (she/her/hers)

Loyola University Chicago

Wardah Mohammed (she/her/hers)

Loyola University Chicago

Javed Ahmed (he/him/his)

Teach for America



Gender, Women's Suffrage, and Political Power

Past, Present, and Future

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Michigan Women's Commission
Vote Run Lead
Michigan Women Forward

ABSTRACTS

Keynote | Glass Ceilings and Maternal Walls: Women and Academic Leadership

Elizabeth Bradley (she/her/hers)
President, Vassar College

This talk will review the literature on women in leadership and examine the influence of women in leadership in corporations, communities, and government. We will tackle puzzles such as women make up about half the college-educated workforce but are far less represented in workforce leadership broadly and academic leadership specifically. We will consider possible strategies to achieve greater gender equity within the academy. Audience participation is encouraged.

Keynote | The Power of Women in 2020

Erin Vilardi (she/her/hers)
Founder and CEO, Vote Run Lead

Vote Run Lead trains women to run for office and win. We believe that more women in government creates a stronger democracy. We are on a mission to make it happen. Founder and CEO, Erin Vilardi, will share Vote Run Lead's mission and successes of our alumnae who ran this year. Additionally, Erin will analyze the impact of women voters on the 2020 election and what we can look forward to from women candidates next year.

Workshop | Vote Run Lead: 90-Day Challenge

Shannon M. Garrett (she/her/hers)
Chief Strategy Officer, Michigan Women's Commission
Co-Founder and Board Member, Vote Run Lead
Founder and CEO, SMG Strategies

In this signature Vote Run Lead workshop, we challenge you to take 30 political actions in 90 days, accelerating the growth of your political networks and know-how to learn to Run As You Are! Led by Co-Founder and Board Member, Shannon Garrett.



Panel | The Politics of Women's Power

Whistleblowing Women: Hollywood Representations of Women Labor Activists

Liz Deegan (she/her/hers)

Michigan State University, Department of English

While the strike film is a regular occurrence in film history, there are few and far between that portray women's roles, let alone show women at the helm of the rebellion. Whistleblowing women, or women who are willing to speak out of turn and stand up for what is right, are largely ignored in these narratives. In his book about an ecological media of sound, *Eco-Sonic Media*, Jacob Smith refers to whistling and women by harkening back to the proverb: "Whistling girls and crowing hens, always come to some bad ends." And while he is referring to the whistling of women in connection to birds and sound, this proverb can also be connected to the sentiment of whistleblowing and a woman's perceived role in communication. Smith says, "The 'whistling girls' proverb hints at the consequences that could follow for women who disregarded gendered norms of communication. Just as noisy hens were likely to be the first on the chopping block, so women were reminded of the violence that could result from being too vocal" (58). The few Hollywood interpretations of female-lead activism in the workplace makes significant moves to circumvent the imagery of the persistently clucking hen to display a more socially acceptable woman, even if it means rewriting history and reimagining female characters.

In order to analyze these changes in historically based narratives, I have chosen three Hollywood films, *Norma Rae* (1979), *Silkwood* (1983), and *North Country* (2005), to investigate how the representation of the main female character builds a certain trope of victimized women who can't handle their activism pursuits on their own. In doing this, I will investigate how Hollywood representations of female labor activists sensationalize and delegitimize the gruesome, tireless, and proactive lives of real women who have fought for equality and safety in the workplace.

Too Fat for Body Positivity: How the Body Positive Movement Fails Fat Bodies

Katie Paulot (she/her/hers)

Michigan State University, James Madison College

Contemporary feminisms denote a diversity of voices along the lines of social inequality in attempts to create an inclusive movement. However, fat women still see themselves largely excluded from these spaces. The Body Positivity Movement serves as a contemporary example of exclusion within feminist spaces. The Body Positivity Movement has its roots in the Fat Liberation Movement of the 1960s that focused on the discrimination faced by fat individuals (Cooper 12-13; Cwynar-Horta, *Defining Femininity* 6). Today's Body Positivity Movement refers to a social media based movement starting in 2012 with Tess Holliday's #effyourbeautystandards campaign on Instagram (Cwynar-Horta, "The Commodification" 38). Definitions for this movement vary widely but are based around the tenets of self-love, body confidence and acceptance (Dalessandro) that can be tied to feminist rejections of normative beauty standards (hooks 31). How has the Body Positivity Movement moved away from the goals of Fat Liberation? How does the Body Positivity Movement exclude or devalue fat voices? How does this perpetuate a hierarchy within feminist movements? Ultimately, the Body Positivity Movement is an exclusionary movement that marginalizes fat voices based on the premise that they are "unhealthy" and to accept them would be to "glorify obesity." Instead of supporting fat bodies that are subject to discrimination, the movement focuses on elevating normative bodies through capitalist commodification. It is time to leave behind movements around body acceptance that do not advocate for the most marginalized bodies. By analyzing and critiquing current movements under feminist ideologies, we can begin to understand how feminist movements can be used to further exclude marginalized voices. By illuminating this exclusion, we can explore what could be done to include fat voices in feminist movements.

Women in U.S. Postsecondary Education: A Decolonial, Historical Analysis of Women Students' Access

Alyssa Stefanese Yates (she/her/hers)

Michigan State University, Higher, Adult, and Lifelong Education

The United States (U.S.) postsecondary education system is predicated on the idea that education is necessary to achieve the “American Dream” (Brown, Lauder, & Ashton, 2011). However, throughout history, different social groups were excluded or provided limited access to the system to ensure social reproduction (Mullen, 2010) or the continued success of white, upper-class men (Gasman, Nguyen, & Conrad, 2015; Gildersleeve, Croom, & Vasquez, 2011; Wilder, 2013). Women, both white women and women of color, are no exception. Yet, postsecondary education’s role in strategically excluding women and other marginalized groups in order to reproduce social positionality and maintain the coloniality of power is disregarded in current histories of the system. This paper presents a historical analysis of women’s access to U.S. postsecondary education through a decolonial, feminist examination of historical accounts. It begins by tracing women’s exclusion and inclusion from the earliest iterations of postsecondary institutions to its contemporary forms. Through a decolonial lens, the paper argues women’s access, or in access, and their negative experiences in the system are based in and can be explained by societal constructions of gender, which originated in colonialism. The paper adds a missing, but necessary, intersectional, decolonial feminist perspective to the history of U.S. postsecondary education. This historical analysis argues that the U.S. postsecondary education system disadvantages women because of their status as “other” when compared to the “ideal” embodied by white, western or Euro-American, men (Renn & Reason, 2013). This othering and limited access continue today, despite commonplace assumptions that women of all racial identities have achieved gender equity in the U.S. postsecondary education system (Mullen & Baker, 2015). This paper concludes with a discussion of women’s current educational access and positionality and its, subsequent, effects on their social and political power.

Hortense Spillers’s repairing Black Women’s Power through and against Psychoanalysis

Seohyun “Sen” Kim (she/her/hers)

Michigan State University, Department of English

My paper examines the significance of Hortense Spillers’s knowledge production. In *Black, White, and in Color*, Spillers examines Black gender and sexuality through her critical engagement with Freudian and Lacanian psychoanalysis which historically pathologized Black Women’s gender and sexuality. Specifically, Spillers’s investigation of the violence of psychoanalysis and the recurring theme of father-daughter incest in African American literature in “‘The Permanent Obliquity of an In(pha)libly Straight’: In the Time of the Daughters and the Fathers” enables Black Feminism to imagine more possibilities for overcoming patriarchal violence. However, Spillers’s fraught relationship with psychoanalysis should be unpacked in discussing Black women’s knowledge production in academia. Black Feminism transforms academic Feminism Theory to respect “a significant input from poor women, Black and Third World women, and lesbians” (Audre Lorde, 2007) and that crucial input should stem from their “lived experience” and “self-defined knowledge” (Patricia Hill Collins, 2009). While Black Feminism centers on Black women’s lived experiences as well as their political voices and actions, Spillers examines fictional or psychoanalytic incest depicted in African American literature which has long been ignored over fear of recalling and repeating actual violence that Black girls and women go through. Spillers uses, and challenges, psychoanalysis, but she neither perpetuates Black women’s silenced voices nor belittles incestuous abuse. Instead, my paper argues that Spillers’s critical utilization of psychoanalysis is crucial for Black women in the U.S. where white patriarchy is the dominant power and where enslavement incapacitated the Black family structure by undermining the Black father’s presence. In such context where Black women were pathologized as the “matriarch” by The Moynihan Report, it is important to examine how Spillers’s critical analysis of and through psychoanalysis contributes to navigating and repairing Black women’s power in the U.S.



Equality Towards a New Practice of Societal Structures: The Evolution of Elena Ferrante's Protagonists

Juliet Guzzetta (she/her/hers)

Michigan State University, Department of English

My paper follows several of Elena Ferrante's protagonists from her first novel *Troubling Love* (1992) through her global phenomenon, the *Neapolitan Quartet* (2011-2014). Ferrante uses these characters to work through the possibility of societal structures in which women create new paths for themselves and future generations that break the cycles of oppression from previous generations and current structural norms in society. She develops several debates largely from the Women's Milan Bookstore Collective in which the Collective asserts an inherent inequality in juridical procedures; argues for a practice of "entrustment" between women; and develops a philosophy around the symbolic order of the mother. As Ferrante's characters are still working towards articulating the structures of a system in which they are able to live on their own terms, with each one Ferrante develops and explores this theme of a society that has shed its hostilities to women. Such a world is not founded on the ideals of equality, she suggests, which have reached their full potential and fallen short, but it does maintain a space for the ethos of such ideals.

Discussion | Sexuality & Reproductive Rights***Sexuality & Reproductive Rights Are for Everyone: Including Women with Disabilities in Advocacy, Activism, and Research***

Rebecca Kammes (she/her/hers)

Michigan State University, Department of Counseling, Educational Psychology, and Special Education

Women have historically been left out of conversations regarding topics of sexuality and reproductive rights, despite the obviously female-centric nature of the issues (Nelson, 2013). The lack of voice is even more significant when disability is considered, as women with disabilities are often lacking even further behind in reproductive rights than women without disabilities (Addlakha, Price & Heidari, 2017). These women face multiple barriers in daily experiences and are an extremely vulnerable population when it comes to concerns with reproductive rights (Vaidya, 2015). They face increasingly discriminatory practices (Ruiz, 2017), and it is often assumed that they are unable to make decisions for themselves despite all evidence to the contrary (Ngwena, 2017). There is a drastic need to understand how we can better include the estimated 36 million women with disabilities living in the US in conversation on sexuality and reproductive health (CDC online).

The format of this individual discussion session will be interactive with audience participation. The session will begin with a group activity designed to orientate the audience to topic of disability studies. While many people understand the concept of disability and recognize the struggles that those with disabilities face, most people who have not had direct experience with disability advocacy and are unaware of how vast and intrusive the lack of rights are on people with disabilities. This activity will help provide participants with an experience to help them see the impact of disability as a further layer of oppression. A short presentation on the background of the issue will follow the orientation activity, including personal examples and stories of working at the intersection of disability and sexuality/reproductive rights. These will include stories of the #MeToo movement that include disability, a personal experience of a local woman with a disability having to advocate for her reproductive rights, as well as a counselor's experience working with adults and families around issues related to sexuality and reproductive rights. Following the presentation, participants will conduct an individual reflection related to their work, knowledge, and experience around issues at the intersection of disability and sexual rights. This reflection will be used to stimulate group discussion. After a short discussion, there also will be another group activity conducted specifically around sexuality and reproductive rights issues that will be used to further engage participants in discussion and reflection on how this issue impacts their own work and experiences. Potential follow-up discussion questions will be created to ensure discussion is engaging and applicable to the group participants. Participants will be left with a take-home message and homework on how they can work to better incorporate the voices of women with disabilities within their own work. Many professionals, activists, and researcher may view disability as a specialist issue, and do not consider this population within mainstream messaging. This session aims to increase awareness of issues facing women with disabilities in asserting their rights to sexuality and reproductive health in order to make the movement more inclusive.

Panel | Transnational Feminisms, Women, & Conflict

Finding Chinese Feminisms in Transnational Feminisms

Yuanfang Dai (she/her/hers)

Michigan State University, Department of Writing, Rhetoric, and American Cultures

In this paper, I map Chinese feminism on a global stage and use it as an example of productive epistemic disruption, intervention, and resistance. I philosophize the politics of knowledge production when Chinese feminism encounters a U.S.-based juridical “international feminism.” “International feminism” is a new ideological formation, which documents crimes allegedly fomented by nation-states against women.

Investigating the presumed connection between the category of gender and the paradigm of development in contemporary “Asia,” I scrutinize what is incorporated into the term “gender” and discourse of the global governance regimes. The gender concept is a unifying element in the ideology of global governance and an indispensable element of the re-regionalization of the Asian women’s movement. Through surveying Chinese feminists’ negotiations with transnational influences in seeking Chinese feminism’s indigenous identity, I argue that Chinese feminism is not a derivative of a universal (western) feminism and the relationship between Chinese feminisms and “international feminism” is not one of center and periphery because feminist influence circulates. In other words, Chinese feminism is not a particularity nor a case study of a universal U.S.-based feminist theory; instead, it forwards its own preoccupations inside the international flow, although it is inseparable from domestic and international power relations.

International Anticolonial Womanhood: Marthe Moumié’s Political Thought and Chinese Knowledge Production on Cameroon, 1956-1965

Caitlin Barker (she/her/hers)

Michigan State University, Department of History

This paper uses Cameroonian anti-colonial activist Marthe Moumié’s writings and life story as a lens through which to examine African women’s international anticolonial activism, as well as one facet of the China-Africa relationship, in the period 1956-1965. A member of the Union des populations du Cameroun (UPC) and editor-in-chief of the newspaper for the UPC-affiliate Union démocratique des femmes camerounaises (UDEFEFEC), Moumié visited China in 1957 on the invitation of Chinese women from the Afro-Asian People’s Solidarity Organization. Examining the rapidly evolving depiction of Cameroon and the UPC in Chinese state-produced pamphlets on Africa published before and after UPC delegations to China, reveals how female African anticolonial activists such as Moumié helped mediate Chinese knowledge production on Africa. Although concerned primarily with achieving independence and unification for Cameroon, Moumié’s writings frame the UPC’s struggle against the French in global terms, as part of the broader international struggle against imperialism. Throughout her writings, Moumié navigates between multiple roles as loyal wife and devoted mother, professional nurse and anticolonial militant, demonstrating the multifaceted nature of Cameroonian anticolonial womanhood. Read in tandem with the Chinese pamphlets, Moumié’s writings on French imperialism, the UPC’s political philosophy, and friendship with China highlight the tenuous and contingent nature of the UPC’s relationship with the Chinese state. Closely examining how one Cameroonian woman wrote about her own experience of the global Cold War – and tracing one facet of her many international linkages – allows for new perspectives on African women’s engagement with international anti-imperialism.



The Role of Women in Conflict Resolution and the Post-Conflict Environment in Global South

Odirin Omiegbe (he/him/his)

Delta State University, Nigeria, Department of Educational Psychology

Humans as social beings interact with one another which sometimes result in conflicts that involve communities or countries and spawn throughout a period of time due to personal interest. When such conflicts arise they snowball into squabbles, fights or wars which result into maiming of people, destruction of lives and properties. Nevertheless, the United Nations right from its inception in 1945 has been in the fore front in ensuring peaceful co-existence among nations and resolving of conflicts when they arise. 'Since the United Nations passed Resolution 1325 on women, peace and security in 2000, it has gradually been acknowledged that women should have a powerful and decisive role in conflict prevention and conflict resolution'. This is indeed laudable. However, 'what is the contribution of women as agents of peace in the United Nations system? How do women function as mediators and in transitional justice processes? How can women promote or create a more gender equal society post-conflict? What challenges and opportunities do they face in doing so? What innovations exist that can help quantitatively and qualitatively improve female participation in the process of peace? How can the United Nations sensitize nations to improve gender equity in their contributions to peace processes? These questions require appropriate answers to ensure the realization of the United Nations Resolution 1325 on women, peace and security passed in the year 2000. To have suitable answers to these questions there is need for a study. Therefore, this paper undertook a research to provide acceptable answers to these questions. The mode of data collection was through the review of related literature and carrying out a research which used survey research design, formulated three research questions and three hypotheses and a questionnaire with five point Likert-scale consisting of twenty statements was used to elicit response from 500 respondents in Edo and Delta States Southern Nigeria selected through cluster and simple random sampling techniques and analyzed with chi-square statistics at 0.05 level of significance and simple percentages. The findings from literature reviewed and from the research reveals that: Women are active agents of peace in armed conflict; women participation in peace process has shown some tremendous results (Uganda 1994 Peace Talks; Rwanda Genocide Peace Talks 1994; Association of Genocide Widows, Kigali 1994; Women Movement in Liberia 2003; and Goma Peace Conference 2008); given the extent and significance of women's peace role in Global South, their low participation and being excluded from the formal peace process by national leaders and international community can be attributed to: societal attitude embedded in cultural practices and religious beliefs towards women, government policies towards women and international organization's attitude toward women's welfare and empowerment. The paper made recommendations to governments, nongovernmental organizations and United Nations and its agencies, women organizations, and women with disabilities organizations on what can be done to ensure effective participation of women, in formal peace process in Global South so as to ensure the realization of the United Nations Resolution 1325 on women, peace and security passed in the year 2000.

Sisters Are Doing it for Themselves: How Female Combatants Gender Peace Agreements in Civil Wars

Jakana Thomas (she/her/hers)

Michigan State University, Department of Political Science

This project investigates how women influence the conflict resolution process during civil wars. In particular, I examine how female combatants in rebel groups encourage the incorporation of gendered provisions in peace agreements. The paper argues that the level of involvement of women in rebel organizations constitutes a strong predictor of gender-conscious agreement terms. Moreover, the manuscript pays attention to the specific types of provisions that female rebels advocate for, recognizing that women are not a monolithic group; women's preferences vary based on their location in society and their lived experiences. Thus, female rebels are not equally likely to promote all gendered terms and tend to push for different terms than other groups of women. Using data on women's participation in conflict and the specific terms written into post-Cold War peace agreements, this analysis shows that rebel women show preferences for specific types of peace deals. In particular, they are more likely to advocate for gendered peace agreement terms that are specific to marginalized women as well as provisions that specifically address women's roles in conflict. Women in civil society groups, on the other hand, are more likely to push for terms that provide a pathway for women to participate in traditional politics. Women in NGOs, however, tend to be more concerned with incorporating terms that reflect international laws and norms. This project is consequential because it begins to consider the long-term consequences of women's participation in rebellion and shows a clear pathway by which female participation in conflict translates to post-conflict gains. It also reifies the importance of asking "which women," rather than reducing women to a singular category.

Book Talk | Jewish Women and Power***The Superwoman: How a Jewish Journalist Empowered Women to Fight for the Vote***

Lori Harrison-Kahan (she/her/hers)

Boston College, Department of English

Lori Harrison-Kahan will discuss her recent book *The Superwoman and Other Writings*, an edited collection of journalism and fiction by Miriam Michelson. One of the earliest women journalists in San Francisco in the 1890s, Michelson went on to become a suffrage activist and a bestselling author of feminist fiction like "The Superwoman," a novella that inspired the "Wonder Woman" comics. Harrison-Kahan's talk will address Michelson's upbringing as the daughter of Jewish immigrants in Virginia City, Nevada; her influence on politics in the Progressive Era; and her relevance to contemporary movements like #MeToo.

American Jewish Women and the Politics of Power in the Turn-of-the-Century Women's Movement

Melissa R. Klapper (she/her/hers)

Rowan University, Department of History

Melissa R. Klapper will discuss her award winning 2013 book, *Ballots, Babies, and Banners of Peace: American Jewish Women's Activism, 1890-1940*. During the last decades of the 19th century and first decades of the 20th century, American Jewish women participated in all the great women's movements of their day: suffrage, birth control, and peace. Their activism has been largely erased from the narratives of the women's movement, yet they exerted real power within these movements and exemplified the complex relationships among social justice and the politics of identity.



Panel | Women's Suffrage & Political Participation: Historical Examinations

Fair Chances: Suffrage Activism at American World's Fairs and Expositions, 1876-1915

Tracey Jean Boisseau (she/her/hers)

Purdue University, Women's, Gender, and Sexuality Studies Program

Despite their almost wholesale intentional exclusion from American world's fair and international exhibition administrations, politicized pro-suffrage women still managed to seize the opportunities that these events presented to leverage the organizational infrastructure of expositions and turn those structures towards the own ends. First, expositions offered unparalleled opportunities for reform-minded women to find, inspire, and learn from each other—forging or solidifying national efforts and transnational relationships otherwise prohibited by women's lack of institutional reasons to come into contact across national borders. Second, expositions provided opportunities for suffrage organizers to strategize and coordinate their efforts at meetings intentionally scheduled in conjunction with fairs. Finally, exposition fairgrounds offered direct access to mass publics, facilitated mass dissemination of pro-suffrage materials, and prompted suffragists to devise new forms of public spectacle to garner the public's attention, change public opinion, and pressure political elites. Starting in 1876 with the unsanctioned and disruptive intervention planned and staged by Susan B. Anthony, Elizabeth Cady Stanton, Matilda Joselyn Gage, Lillie Blake, and Phoebe Couzins at the Centennial Exposition in Philadelphia, woman suffrage became a perennial fulcrum for controversy and divisiveness as well as solidarity and celebration at nearly every American exposition held prior to the ratification of the 19th Amendment. In the 1890s, as woman's buildings became major focal points of expositions, women of color, Jewish and Mormon women, and working-class women challenged bourgeois white women's exclusionary fair-organizing tactics in ways that paralleled and magnified their protests of the racism of white suffragists. The salience of this organizing, and these divisions, heated up especially at fairs held in the first decade of the twentieth century as woman suffrage activism accelerated and organizers cultivated innovative, often theatrical, strategies aimed at putting suffrage before the public. I demonstrate how central specific expositions were to the woman suffrage movement while at the same time observing the limits and compromises that the nationalist and imperialist agendas, white exclusionary tactics, and the generally progressivist format of expositions in this period imposed on the sort of feminist vision of women's political solidarity that could be ventilated at these events.

"Did you see any women in men's clothes at the polls?" Black Women and Voting Rumors in Reconstruction South Carolina

Cappy Yarbough (she/her/hers)

The College of Charleston, Department of History

Rumors of newly freedwomen casting their own ballots for the Radical Republican party during Reconstruction in South Carolina can be found throughout newspapers, testimonials, Freedmen's Bureau records and Works Progress Administrations narratives. Subsequently, scholars have used these rumors, often taken at face value, as evidence for black women's high level of involvement in politics. What do these rumors tell us about the political landscape of this era? What do they tell us about scholar's definitions of political participation? These accusations have far-reaching implications in South Carolina, a state where in 1870 African American women made up 30% of the population and would have made up the largest voting bloc had women been enfranchised during Reconstruction. This paper investigates rumors as a means of illuminating newly freedwomen's participation in Reconstruction politics in South Carolina. The paper argues that, by focusing on the unlikely possibility that large numbers of black women fraudulently voted during Reconstruction in South Carolina, scholars minimize the other vital forms of participation in electoral politics these women carried out. A close reading of these rumors further illuminates a fundamental misunderstanding by whites of black political efforts and the need to read deeply against the grain when analyzing Reconstruction era source material. The presentation will provide the necessary background information in order to facilitate a thoughtful discussion using newly freedwomen in South Carolina as an example of how scholars can combat narrow definitions of political participation.

Ballot Please !!!: Elizabeth Cady Stanton, President Ulysses S. Grant, and the Election of 1872

John P. Williams (he/him/his)

Collin College, Department of History

This paper examines efforts by Susan B. Anthony and the National Woman Suffrage Association (NWSA) to reshape the Republican Party's 1872 Philadelphia's national convention platform. This research serves three purposes: one, it explores Anthony's and her organization's attempts to work hand and hand with President Ulysses S. Grant and his administration to move beyond the Republican Party platform of ensuring full citizenship and voting rights for the "colored male citizen" and the extend the same rights to women; two, to identify to what pains Anthony went to in order to execute her rights to vote under the Fifteenth Amendment (1870) to cast her vote in the 1872 election in Rochester, New York; and three, discuss earlier legal attempts by suffragettes to vote in elections in the Utah and Wyoming territories which serve as a harbinger of later efforts to earn women the right to vote and the protections afforded by the United States Constitution. Ultimately, this research underscores ways in which the Women's suffrage movement worked in tandem with national leaders, local and state politicians, and territorial legislative bodies to secure the right the vote as well as to what ends solidarity, activism, and/or transformation of party platforms played in this attempt.

Women's Suffrage and Pollock's Covenant: A Faustian Bargain With Racism, or Sleeves Off the Vest?

David A. Collins (he/him/his)

American Bar Foundation

The separate movements for African-American male suffrage and universal women's suffrage interacted fractiously in the five decades separating congressional consideration of the 15th and 19th Amendments. Focusing on senate debate, the proposed paper describes that paradoxical interaction as it played out in efforts to overcome the South's stubborn resistance to women's suffrage.

At the outset of this half-century period, shortly after the Civil War, the women's suffrage movement reluctantly stood aside and yielded the honor of priority to black male suffrage, a sacrifice that facilitated adoption of the 15th amendment. In the decades thereafter, women's suffrage activists came to regret their forbearance. Far from easing enactment of women's suffrage, the 15th amendment – as implemented – stood as an obstacle, especially in the South. States of the former Confederacy, having evaded the 15th amendment with such devices as literacy tests, poll taxes, and closed primaries, viewed the proposed women's suffrage amendment as a threat to their painstakingly constructed edifice of black voter suppression.

The political tension between the two movements came into stark relief at the tail end of the women's suffrage project, in 1919, with a proposal made by Senator William Pollock (D-SC) on the senate floor. Pollock offered a "covenant," in which he and other Southerners would vote to adopt the proposed 19th amendment if Northerners, in return, would acquiesce in Southern intentions to limit its application to white women, just as Northerners had tacitly acquiesced in the South's evasions of the 19th amendment's design to enfranchise black men.

Was there such a deal between women's suffrage proponents and Southern white supremacists? While the senate record leaves that question unanswered, the paper will explore the possibility that, at least tacitly, Northerners indeed accepted Pollock's covenant.

Keynote | Remarks by Governor Whitmer

Governor Gretchen Whitmer (she/her/hers)

Governor, State of Michigan

Description forthcoming.



Discussion | Women Empowering Women

Women Empowering Women: Engaging a Feminist Mentorship Model in the Academy

Dessie Clark (she/her/hers)

University of Massachusetts, Amherst, ADVANCE Program

Kelly Millenbah (she/her/hers)

Michigan State University, College of Agriculture and Natural Resources

Sidney Brandhorst (she/her/hers)

Michigan State University, College of Agriculture and Natural Resources

While mentorship is a staple in academic life, there is often less discussion about feminist mentorship and how it empowers women navigating a traditionally patriarchal space. The importance of a traditional mentor-mentee relationship is well documented, and pursued faithfully, has the potential to alter the trajectories of mentees. However, there is less discussion on the influence a mentorship model rooted in feminist values and the impact it can have on both the professional and personal life of the mentee. This presentation explores the strategies for fostering a feminist mentorship model based on experiences of an undergraduate student, graduate student, and administrator who function in either the mentor role, mentee role, or both. These three individuals compose a line of mentor-mentee relationships and present a unique case study for the trickle-down effect of feminist values in mentorship. Feminist models of mentorship are unique in the way that they encompass all major dimensions of women's lives, value diverse backgrounds and experiences, and are mutually enhancing. The uniqueness of such models are displayed in this case study, and will be further explored in this presentation. Additionally, this case study presents the various impacts of a feminist mentorship model on individuals situated at various levels with the university. These impacts include empowerment, the ability to better address and negotiate power differentials, and elevated feelings of social support. This model also has implications for breaking barriers and overcoming obstacles that frequently separate individuals who are situated at different levels within the university hierarchy. The ability to boundary span better equips students who are trying to navigate various university spaces and better informs administrators who are responsible for creating policy and procedure that impact students.

Panel | Sexual Politics

Aborting Rights for Politics

Natalia Niedmann Alvarez (she/her/hers)

University of Chicago Law School, JSD Program

Roe v. Wade was decided on January 22nd of 1973. The ruling secured, along with abortion, the constitutional arena and the rights rhetoric a prominent position within feminist politics. Despite formal conquests, the transformational horizon of such politics has proved poor for women's lives and possibilities. In this paper I will explore the ways in which it could have been otherwise. It will focus on lost feminist alternatives that sought to construct not just a more inclusive reality but a different one.

By unravelling the part that constitutional strategies played in the politics of American feminist movements during the '70s I will explore the ways in which opening the judicial path foreclosed other political alternatives. Because past and future are open to interpretation and re-imagination, the survey of these traces may bring both a better understanding of the lane that was victorious as well as the abandoned routes that await reclamation. I will focus on the abortion judicial cases, their language, premises and context. Their stories of success and defeat will be plotted against the broader narrative of feminist politics. I will concentrate on the forgotten structural transformations imagined by feminist politics, for which the constitutional strategy was irremediably inapt. I will analyze how these alternatives were shrouded by their constitutional counterparts and the privatizing language of rights.

Voting Out Human Trafficking: How white supremacy was used to argue for women's suffrage and against trafficking in England

Anna Forringer-Beal (she/her/hers)

University of Cambridge, Centre for Gender Studies

This paper examines how early suffragettes leveraged racial stereotypes about human trafficking to justify the need for white women's votes and perpetuated white supremacy in the process. Between 1885-1910, there was growing international concern over men trafficking women for sexual exploitation across national borders. Commonly known as white slavery, these early discussions framed human trafficking as victimized white women or complicit women of color being tricked into prostitution by foreign men. While previous studies have examined how the resulting legislation from the white slavery panics policed women's sexuality, few have explored the racial stereotypes implicit in early anti-trafficking law and their impact on immigrant communities.

This research uses English suffragette's discussion of white slavery to demonstrate how white supremacy, in the form of moral superiority, was implicit in their argument for women's suffrage. The plight of white slavery offered a pre-constructed narrative that positioned white women as moral arbiters over immigrant communities. Suffragettes like Josephine Butler and Millicent Fawcett used this presumed nobility to advocate for the vote, arguing that women would always vote against vice and thus eliminate trafficking. Using archival data and critical race theory, this work demonstrates how suffragettes at once advanced white women's enfranchisement while perpetuating xenophobic and racist ideologies that restricted the rights of immigrants and people of color.

Understanding how early suffrage movements operated is essential to interpreting the political contributions of current feminist movements. English suffragettes advocated for anti-trafficking laws laced with white supremacy and their decision reverberates in modern trafficking policy. Their advocacy is a caution to feminist groups today. Unless human rights work is approached with an intersectional framework, there is a risk of merely perpetuating oppressive power structures. Deconstructing the suffragette's use of white supremacy is a step towards imagining a new, feminist approach to global advocacy networks.

"I Am Not Madame Bovary," and I Struggle for My Reproductive and Marital Rights

Lina Qu (she/her/hers)

Michigan State University, Department of Linguistics & Germanic, Slavic, Asian and African Languages

The controversy surrounding Chinese women's reproductive and marital rights is brought to the fore with celebrated filmmaker Feng Xiaogang's 2016 comedic melodrama "I Am Not Madame Bovary," an adaptation of Liu Zhenyun's novel of the same name. This award-winning Chinese movie is critically acclaimed for Feng's cinematographic experiment with circular and narrow square frames, and it is also recognized as offering "some intriguing social commentary" on contemporary China.

The theatrically staged story tells how its heroine Li Xuelian is tricked into her disingenuous divorce by her husband under the pretense of deceiving the state-sponsored real estate developer. Being two divorcees, they would each get an apartment unit as demolition and relocation compensation from the developer. However, Li's husband, a deception mastermind, jumps at the opportunity to get remarried to a younger woman soon after their divorce paper is filed. Li, being betrayed and undignified, embarks on a decade-long journey of pursuing her lawsuit and petition for rectifying her marriage and reputation. Only towards the end of the movie does it reveal that Li is on board with her husband's plan believing that they could also scheme to circumvent the "One Child" policy imposed on couples and legally birth a second child as divorced singles.



All in the Family: The Effects of Familial Attitudes on Women's Support for Pro-Women Policies

Lauren Hahn (she/her/hers)

University of Michigan, Department of Communication and Media

Sara Morrell (she/her/hers)

University of Michigan, Department of Political Science

Across party lines, a surprising number of women oppose policies intended to reduce gender disparities and enhance their rights. Contrary to conventional wisdom, gender is not a reliable indicator of positions on these issues, and partisanship does not fully explain this dearth of support. Theories that help explain why other social identity groups oppose policies intended to advance in-group interests fall short in explaining women's attitudes. Proprietary survey data reveal that perceived family support for or opposition to pro-women policies is a key predictor of the positions women hold. This relationship remains robust even when controlling for other factors found to underlie women's social and political views. We consider whether women's limited support for pro-women policies may in part be rooted in the fact that many families are often dominated by male interests, constraining the development of political attitudes differentiated by gender. In testing a novel hypothesis about the development of ideas about gender and gender equality among women, the study sheds light on how family dynamics shape long-lasting political beliefs. It also speaks to critical questions around how women's social identity works and factors contributing to the historical difficulty of passing legislation that advances the equality of women.

This study is the first piece of an ongoing research project. As such, our presentation would be highly participatory, inviting audience questions, comments, and feedback throughout. Audience members would be asked to recall their own family contexts and share how family experiences may have shaped their political views growing up and as adults. We would also draw on the expertise of attendees to consider the intersectional influences of identities around race, class, sexuality, and ability in the development of future research, in addition to facilitating a discussion of transformative potential and possible points of intervention given the impact of family socialization.

Panel | Jewish Women, Citizenship, Suffrage, and Sexuality***"An Anti-Suffrage Club": Jewish Women and Domestic Feminism in Progressive-Era San Francisco***

Lori Harrison-Kahan (she/her/hers)

Boston College, Department of English

In 1893, following a trip to the Columbian Exposition in Chicago to participate in the Jewish Women's Congress, San Francisco socialite Bettie Lowenberg was inspired to launch the Philomath Club. She conceived of it as a literary association for Jewish women who were excluded from the city's elite gatherings. "I was imbued by the idea that there were many intellectual and brilliant Jewish women in San Francisco who lacked the opportunity of development by organization," recalled Lowenberg. In response to this need, she envisioned a woman's club that would "promote the general culture of its members through discussion of educational, moral and social topics."

This paper explores the vexed legacy of the Philomath Club, which was, in Lowenberg's own words, at once "progressive" and "conservative." On the one hand, the club fostered a commitment to reform and provided a space in which members could overcome barriers they encountered as women and ethno-religious minorities. On the other hand, the Philomath Club took an anti-suffrage stance, avoiding discussions of the women's vote and New Womanhood at its meetings in deference to its founder's political beliefs. This paper will consider how the Philomath Club, in adhering to notions of what Karen Blair calls "domestic feminism," reified white privilege and classism by attempting to elide differences between its wealthy Jewish members and their gentile counterparts.

***“The information is only to mothers”:* Gender, Class, Yiddish, and Reproductive Politics at the 46 Amboy St. Clinic in Brownsville, Brooklyn**

Cassandra Euphrat Weston (she/her/hers)

University of Michigan, Jean & Samuel Frankel Center for Judaic Studies

In October 1916, Margaret Sanger, her sister Ethel Byrne, and Sanger’s assistant Fania Mindell briefly opened a clinic to dispense birth control advice in Brownsville, Brooklyn — a working-class, overwhelmingly Eastern European Jewish immigrant neighborhood with a radical bent. Sanger intended the clinic as a legal test case, openly flouting New York’s law against disseminating contraceptive information, and indeed police soon shut it down and arrested Sanger, Mindell, and Byrne. While scholarly attention to the clinic has focused primarily on the pivotal and dramatic trials that ensued, my paper gives equal attention to the revealing dynamics of the clinic’s short-lived operation. Women from Brownsville and elsewhere flocked to the storefront, where Mindell — herself a Jewish immigrant fluent in both Yiddish and English — scrutinized their reproductive and family histories before admitting them. Notwithstanding Sanger’s self-conscious positioning as a rebel, not a reformer, this model functioned in the logic of Progressive Era public health reform; Mindell’s questioning positioned working-class mothers as potential liabilities to the state and society whose reproductive capacities required monitoring. Through the liminal figures of Fania Mindell, the clinic’s interpreter, and Joseph Rabinowitz, the clinic’s landlord, my paper investigates the ways that gender, class, and motherhood were deployed in the clinic’s operation and the subsequent arrests and trials of the organizers. Returning to the patients themselves, my paper inquires into the divergent class-based constructions of motherhood and maternalism in Sanger’s vision of birth control and in this Jewish immigrant community. Building on Judith Rosenbaum’s investigation of Brownsville women’s activism in support of the clinic, and Paula Hyman’s pioneering work on Jewish immigrant housewives’ movements, my paper complicates the narrative — espoused by Sanger and echoed by scholars — that Brownsville’s Jewish community was straightforwardly supportive of the clinic. Instead, I argue that the clinic’s twin projects of reform in collaboration with the state, and rebellion against the state, both subjected working-class Jewish immigrant mothers to state surveillance as potential problems to be managed, and thus shaped their own and others’ political engagement in support of birth control. In so doing, I inquire into the ways that Jewish immigrants — both working-class mothers and others — navigated the constraints and possibilities of gender, class, immigration status, and English fluency in shaping their agency and strategies as political actors through their engagement with the Brownsville birth control clinic.



Able to Enter: Gender and Disability in Cecilia Razovsky's Immigration Advocacy

Hannah Greene (she/her/hers)

New York University, Skirball Department of Hebrew and Judaic Studies

In response to the United States' passage of increasingly complex and restrictive immigration legislation, Cecilia Razovsky authored a pamphlet to explain United States immigration policy to prospective immigrants. *What Every Emigrant Should Know*, which the National Council of Jewish Women (NCJW) published in 1922, distilled the United States' parameters for what constituted desirable and undesirable immigrants into a cogent package. Drawing upon her considerable knowledge of and experience with federal law, and her first-hand experience teaching English and citizenship to immigrants, Razovsky provided practical advice to potential immigrants about the manifold legal and administrative restrictions they would face in seeking the United States. Razovsky did not deploy this booklet to challenge or critique United States immigration policy, but rather to share critical information with women and men considering leaving their homes and making the journey, hoping to spare them the physical, emotional, and economic strain of deportation.

Though addressed to all immigrants, *What Every Emigrant Should Know* focused on women and girls, since they encountered a greater likelihood of rejection than their male counterparts upon reaching American receiving ports. Analyzing the pathologization of poverty, the eugenics-based concept of defect, health and disability, literacy, marital and familial status, and national origin as categories of exclusion, with a keen eye to how gender impacted each of these, Razovsky delineated the layers of inspection that immigrants had to pass through in order to enter the United States and embark on the path to citizenship. Part of NCJW's programmatic legislative lobbying, reform advocacy, and immigrant aid activities, *What Every Emigrant Should Know* translated abstruse policy and procedure into comprehensible language to enable immigrants, especially immigrant women, to make deliberative decisions about whether and how to pursue migration to America most effectively.

In this paper, I will provide a close analysis of Razovsky's *What Every Emigrant Should Know* as advice literature that a major national Jewish women's organization published to mediate between prospective immigrants and mechanisms of the federal government. I will also contextualize it within NCJW members' immigration activism from their vantage points as Jewish women, attending intentionally to what they perceived as the unmet and unrecognized needs of immigrant women and girls across nationalities and religions.

Panel | Asian Immigrant, Asian American Women, and the TransPacific Afterlives of World War II***Proxy Marriages, Sake Marriages, and the End of the "Military Permission Machinery": U.S. Law and the Japanese Marriage Cases, 1950-1956***

Scott Bullock (he/him/his)

Michigan State University, Department of History

In the late 1940s and early 1950s, the Allied occupation of Japan provided a space through which U.S. and Japanese citizens developed intimate relationships with each other. When these U.S. citizens returned to the United States, many men wanted to do so as members of families, seeking authorization under U.S. laws for their fiancées, wives, and children to immigrate to the United States. Recently passed federal legislation allowed some of them to do this: it offered a window of time during which racial bars on the immigration of Japanese spouses and children would be waived for U.S. citizen petitioners who were veterans of World War II. However, from 1950 through 1956, a series of cases became the site of disputes over the meaning of marriage, identity, and the ability of the U.S. government to regulate and police the lives of both U.S. citizens and non-citizens through U.S. laws. My paper will document these disputes and explore their implications for state policing of families through law, demonstrating how such regulations served to make Japan governable during the Cold War by exercising control over the bodies and lives of Japanese women.

A Model Minority and a Model Mother: U.S. Mother of the Year, Toy Len Goon (1952)

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In 1952, Toy Len Goon was selected as U.S. Mother of the Year. She was brought to Washington D.C. to be introduced to Congress and meet with Bess Truman and Ambassador Koo of Taiwan. Having emigrated to the U.S. to join her husband at the age of 29, she raised eight children while running a hand laundry after her husband died. She was publicly lauded for raising “good American citizens” without the aid of a husband and while refusing welfare. But she was also chosen because she was a Chinese American woman who could exemplify the virtues of mothering and of American upward mobility. As the U.S. endeavored to extend influence in Asia, her D.C. visit had been orchestrated by Maine Rep. Robert Hale, in what the media termed “a blow in the Cold War for Asia” (Yeh 2012).

While the WW II period marked a distinct shift in the portrayal of Chinese American women and family, the 1950s Cold War period also saw a broader focus on women and mothers as preservers of domesticity and the nuclear family in the U.S., in contrast to their counterparts in the Soviet Union who were suffering under Communist rule. This focus was accompanied by increasing recognition that this domestic life was not always possible or desirable, particularly for women of color. As newspaper coverage of her selection as Mother of the Year illustrated, Toy Len Goon was celebrated as a model mother, but there was disagreement on whether this was because she fulfilled traditional roles of domesticity, or because she was breaking out of that role by running a business to support her family. The fact that her life story could be interpreted in various ways to support specific ideas of family and women’s roles was in part because she in fact occupied the roles of both homemaker and business owner. As I discuss in this paper, interviews with her children reveal the double burden she was forced to take on, providing a perspective that complicates celebratory views of her roles in the home.

Japanese American Women Crossing Racial Boundaries and Resisting World War II Incarceration

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Ida Estaban “thought that an exception might be made in the case of a Japanese married to a Filipino.” Mary Sato Song “did not register as a Japanese because she believed that her [Korean] husband was a friendly alien, which in her mind, exempted her.” Emma Samato Parr stated she did not register or depart Seattle as “it was my belief that women who were 50% American Indian were not required to do so.” This paper explores the arrest records of women who refused to comply with World War II controls on Japanese Americans. As these examples suggest, many of the arrested women cited interracial marriages or multiracial identities as reasons for their defiance. They not only refused the U.S. government’s wartime curfew, travel, and registration restrictions, they also rejected their ascribed racial definition as Japanese.

Historians have long attended to legal challenges to World War II confinement and resistance within prison camps; however, they have rarely focused on women or attended to everyday acts of resistance prior to forced removal or outside incarceration. Japanese American resistance generally focused on challenging wartime incarceration as racist and a denial of U.S. citizenship rights. These rights were consistently claimed in well-known legal cases (such as Korematsu), as well as in arrest records for Japanese American men. However, women who resisted forced removal often questioned racial identity itself. This paper explores the particular contours of women’s resistance, showing how some women crossed racial boundaries to resist wartime restrictions. In the process, this paper challenges established understandings of racial passing and Japanese American resistance during World War II.



Gender, Disability, and Migration: A Strange Afterlife of the Asia-Pacific War outside the War's Archives

Naoko Wake (she/her/hers)

Michigan State University Department of History & Lyman Briggs College

This presentation illuminates a transnational afterlife of the Asia-Pacific War (1941-1945) by exploring memories of war-inflicted disabilities among women who migrated across the Pacific after the war. Using oral histories of a Taiwanese woman physically and mentally debilitated by the 1945 atomic bombing of Hiroshima, Japan, as well as interviews with her three-generation family members many of whom currently live in Ohio, U.S., this presentation reveals a strikingly gendered history of the war's casualty shaped by the Cold War alliance-building and nuclear diplomacy. After offering an overview of the Taiwanese survivor's oral history—a kind of history that has been made invisible by the scholarship that has focused almost exclusively on Japanese and Korean survivors—I delineate how her experiences and memories of war, disability, migration, and family (dis)integration have been distinctively marked by gender expectations specific to Japanese, Taiwanese, and American societies of the early Cold War era. She and her family members' gendered narratives, in turn, have given heretofore marginalized histories of war, disability, and immigration a kind of coherence that might have been difficult to discover otherwise. By seeing in gender a force of narrative-making for the powerless, I propose a possibility of writing a transnational history of war in a way that does not rely on state archives and their established categories of historically valuable sources.

Roundtable | Ways to Lead a Political Life

Voting and running for elected office are just two ways to express political power. Join this virtual roundtable with the Michigan Women's Commission to learn about the many additional ways women can lead a political life and influence important election, policy and lawmaking decisions. Commissioners will discuss how they've incorporated civic engagement into their own personal and professional lives, and the accomplishments that have resulted from their political participation.

The Michigan Women's Commission is a government body representing the interests of women in state policymaking. Created by state statute in 1968, the 15-member Commission is tasked with reviewing the status of women in Michigan and directing attention to critical problems. Commissioners are appointed by the Governor and serve 3-year terms.

Panel | Political Organizing & Activism

Holy Ruth, Mother of the Gays

Mx. Mann (they/them/their)

University of Michigan, Department of History

Ruth Ellis was a black lesbian who lived in Detroit in the post-war era and served as a central part of black lesbian nightlife and community until her death at the age of 101 years old. In her later years, Ruth became famous amongst gay and lesbian communities across the United States. Through close readings of personal letters to Ruth Ellis from 1980-2000, this paper analyzes the theoretical and historical implications of queer social memory and imagined genealogy. Ruth had always had a strong standing in underground party scenes amongst black queer communities during segregation, but as Ruth Ellis became a popular figure amongst white queer communities, she was taken up and mythicized in new ways. In her capacity as "mother" and "grandmother," people from across the country sought out her advice and guidance, viewing her as a matriarchal figure with whom they had imagined genealogy. While Ruth Ellis is at the center of this study, its actual subjects are the rhetoric used to interact with Ruth. I argue that the symbolism of Ruth Ellis as an exemplary person and the ways that people responded to her image reveals distinct attributes about black queer life, white queer identity, and class consciousness in queer communities at the turn of the twentieth-century. I also argue that the choice to exemplify Ruth Ellis, a middle class black woman, as a prolific matriarchal figure at this moment in history was emblematic of the white middle class values that had dominated queer culture, community, and political organizing.

Sounds of Suffragism and Sensuality in Ethel Smyth's Songs

Penrose M. Allphin (they/them/their)

University of Massachusetts, Amherst, Department of Music and Dance

Dame Ethel Smyth (1858-1944) was an English lesbian composer who, upon meeting activist Emmeline Pankhurst, swore off writing music for two years to focus on women's right to vote. Smyth was a striking figure, often dressed head to toe in tweed, and Virginia Woolf described being the object of her unrequited love as "like being caught by a giant crab." Smyth's music was regularly criticized for neither being feminine enough to match critics' expectations of a woman composer — as she often wrote large symphonic works and operas — nor masculine enough because she was not a man. She wrote prolifically, both as a composer and an author, and her several autobiographies paint a compelling picture of her life and establish her views on the relationships between music, her career, and her gender.

The distinctions between her personal, political, and musical lives were particularly murky in the 1910s, when she wrote both the song cycle *3 Songs* and Women's Social and Political Union anthem *The March of the Women*. Through Smyth's song cycle, I will examine her time in prison for throwing bricks into the homes of politicians who opposed women's right to vote. I will also use Smyth's music to explore her relationships — romantic and platonic, passionate and contentious — with Emmeline and her daughter Christabel Pankhurst, to whom two of her songs are dedicated.

NY City Teachers' Rising: the Fight for Equal Pay

Tara M. McCarthy (she/her/hers)

Central Michigan University, Department of History

In 1904, teacher advocate Margaret Haley gave an address to the National Education Association, the first woman to address the organization in about twenty years. She called on women teachers to organize. In response to Haley's address, notable New York suffragist Lillie Devereaux Blake remarked in the *Woman's Journal* that Haley "was evidently ignorant of the fact that the women in the school are organized admirably, and that it is owing to these organizations that they have secured their present advance in salaries." Beginning in the 1890s, women used a number of strategies to secure better pay, including lawsuits, lobbying quietly behind closed doors, and (in New York) a multi-year campaign to pass state legislation guaranteeing equal pay for teachers in New York City.

As to the origins of this campaign — two things happened in 1904-1905. First, Haley (with backing of Susan B Anthony) came out for equal pay at the NEA convention, which also passed an equal pay resolution. Second, a school teacher and suffragist named Anna Goessling challenged the male president of the New York Class Teachers' Association over the issue of equal pay. Equal pay advocates were called "suffragists" in the press, and after Goessling lost the election — the women founded a new organization called the Women Teachers' Organization (WTO). This rebellion led to a movement for equal pay in New York, one which rested on the strategy of a state law. Thus, female teachers and their allies became lobbyists and politicians, although not necessarily suffragists. In a 2019 book on the suffrage movement in New York City, Lauren Santangelo points to women teachers as an important constituency for the suffrage movement and cites the equal pay fight as a bridge to the suffrage movement. This paper asks a different question: How did the suffrage movement and political equality clubs influence the decision of women teachers to seek a law requiring equal pay, and how did ideas (pro and con) about women in politics affect their efforts, strategies, and public perception?



Elective Citizens? The Radcliffe College Community's Spectral Participation in World War I Activity, 1914-1926

Michael E McGuire (he/him/his)

Mount Saint Mary College, Department of History

Historicized frameworks of American women's World War I (WWI) activity stress that their hostilities-linked labors chiefly came from their pursuit of "complete citizenship" (notably suffrage) and their subjugation to dutiful notions of American nationality via "coercive voluntarism." Over 2,000 Radcliffe College womxn's war records testified otherwise. The campus' students, alumnae, faculty and staff engaged varyingly and diversely in war attitudes and activities. Some graduates and undergraduates insisted hostilities-related patriotic or humanitarian concerns compelled their war bond purchases, Red Cross donations, and daily material sacrifices. Others—particularly Radcliffe's president and many of its Cambridge, Massachusetts-based students—proved peculiarly indifferent to coercive voluntarism and to gendered tocsin that synthesized suffrage with war service. The Radcliffe community's irregular and prismatic WWI engagement continued past the Armistice and into the interwar era. Campus-affiliated war ventures ceased by late 1918. Still, several dozen alumnae continued or began assisting French civilian war sufferers' recovery from their hostilities' horrors well into the 1920s.

Radcliffe's asynchronous engagement with First World War pursuits disrupts several historical constructions that have previously rationalized American women's leadership of politically- and socially-related WWI causes. Radcliffe's women's war activism trailed that of Seven Sister and coeducational collegiate institutions. Their Cambridge chronicles negate the notion that American women's war experience was monolithic. Moreover, none of Radcliffe's 'model' WWI participants associated their war activities with suffrage campaigns. Radcliffe's war record thus challenges contentions that American females entered war work to validate their voting rights. Even among queer Radcliffe alumnae there emerged no ubiquitous war assistance venue, attitude or aim—suggesting limits to gender's use as a category of historical analysis. Radcliffe members' diffuse World War I experiences suggest that Americans so quickly shook off the specter of post-1918 international commitment because so few Americans feared or believed in that specter during the war.

Panel | Future Directions of Work & Radicalism***Consistent Radicalism: Lucy Parsons' Anarchism***

Marissa Knaak (she/her/hers)

Michigan State University, Department of History

This paper focuses on prominent American anarchist Lucy Parsons. It argues that Parsons' anarchist theory remained consistent from the early 1880s until about 1920 and it remains relevant today. During this time, anarchism in America gained many followers. From the founding of the Chicago branch of the anarchist International Working Peoples' Association in 1883, Parsons was central to the movement. American anarchism radically changed after the conviction of eight men for the 1886 Haymarket Square bombing. However, despite her husband being one of the convicted men, and was later executed, Parsons' anarchism continued along a radical path. After 1890, most American anarchists, including Emma Goldman introduced free love as central to anarchism; Parsons did not. Her anarchism consistently consisted of an emphasis on the freedoms of speech and assembly, the uses of violence and violent language, and an anti-voting position. Her critique of the electoral system could have easily been written in the last twenty years. She called out the influence money of in city, state, and federal government. She often used violent language to highlight the violence perpetrated upon workers by the state and private militias. By the time the Supreme Court upheld the Espionage Act in 1919, Parsons was almost seventy and had been a public anarchist figure for almost forty years. The final element of her theory was the significance she placed on the constitutionally protected freedoms of speech and assembly. Freedom of speech clearly connects to her, and other anarchists', often violent, always anti-establishment speeches and writings. Freedom of assembly is directly related to the trouble anarchists had even before the Haymarket bombing holding public events without police harassment. Although Lucy Parsons left public life almost a century ago, her vision is relatable and debatable in the twenty-first century.

Making Visible a History of Epistemological Violence: Transcribing Primary Archival Sources on Minority Philosophy

William A. B. Parkhurst (he/him/his)

University of South Florida, Department of Philosophy

I argue that both academia generally, and the common three wave narrative of feminism, systematically erases the early work of black women during the late 19th and 20th century. The third wave narrative has erased the important intersectional black feminist thinkers such as Maria W. Stuart (1803-1879), Sojourner Truth (1797- 1883), and Marry Church Terrell (1863-1854). I argue that integrating archival transcription of the work of these women of color in the history of feminism and women's suffrage into the classroom is an essential component to fighting oppression.

How Dark is my Future? Reading the Future of Black Girls Through Memory in Toni Morrison's Beloved

Ankita Sharma (she/her/hers)

Guru Gobind Singh Indraprastha University, Department of English

Memory is for the future. Can there be a bright future with dark memories of the past? Does the black of the skin entail the dark in the future too? In Toni Morrison's words, "definitions belong to the definers, not the defined," implying that the future can always be re-defined and re-modelled in newer and more interesting ways. Accordingly, this paper is an attempt to understand the presence of blackness across literary cultural production through a reading of the quintessential Black American novel, *Beloved* by Toni Morrison, with an interpretive approach towards the sombre narratives of young adolescent girls to acknowledge both, the underrepresentation of blackness and the over representation of whiteness, in the works of speculative fiction of colour to contemplate on the possibility or imagination of a transformative future for the black female populace. The unconventional positioning of the novel in the speculative genre would present diverse critical insights into race thinking pertinent to black female children while simultaneously questioning the identity of the genre. Such formulation would offer to provide a reparative framework to the image of the black girl erupting out of the traumatic site and envisioning a different future that is full of possibilities, opportunities and identities.

From Power to Empowerment: Irruptions In The Logic Of Power From The Leadership Of Francia Márquez Mina In Colombia

Edwar Ortiz Valencia (he/him/his)

The category of power as a hegemonic category in the configuration of women's identities as political, social, and historical subjects, has been resized in the 20th century in Latin America through the struggles of women's groups and social groups that have proposed other non-vertical, non-patriarchal, or abusive forms of political participation. This perspective promotes another type of struggle that is not based on the classic conception of political power, but on the empowerment of the community and Afro-Colombian as an action that energizes communities and women in achieving equality and equity within the framework of a neoliberal system.

The participation of the Colombian leader, Afro-descendant, environmentalist, and human rights defender, Francia Márquez Mina promotes a political perspective that privileges community work, and resizes the role of Afro-Colombian women according to the political, in face of issues such as illegal mining, protection of the environment, the denunciation of paramilitary groups, and the denunciations of assassinations of social leaders in Colombia. Francia Márquez represents the situation of many Afro-Colombian communities stigmatized by state and non-state violence, proposes a way of doing politics that deconstructs the classical conceptions of political power proper to a patriarchal inherited system.

The figure of Francia Márquez summons the perspective of the Afro-Colombian woman who as a woman brings together different structural problems such as being a woman, a black woman, and a woman without class privileges, signifying the intense intersectional debate. We consider, then, that France's political action work deconstructs traditional ways of making and understanding politics from various perspectives, one is from the decolonial perspective, Another is from the gender perspective, and another is from the perspective of a political methodology or strategy that destabilizes not only power but the imaginary of political action by understanding neither white nor hegemonic leadership.



Discussion | Womxn of Color Identity: Implications for Solidarity

Questioning, Challenging, or Embracing Womxn of Color Identity: Implications for Solidarity

Naseeb Kaur Bhangal (she/her/hers)

Loyola University Chicago, Department of Higher, Adult, and Lifelong Education

Tenzing Sherpa (she/her/hers)

Loyola University Chicago

Diandra Sarr (she/her/hers)

Loyola University Chicago

Hannah Honor (she/her/hers)

Loyola University Chicago, Womxn's Initiatives and Community Outreach Program

Johanna Hughes (she/her/hers)

Loyola University Chicago

Wardah Mohammed (she/her/hers)

Loyola University Chicago

Javed Ahmed (he/him/his)

Teach for America

Our research team consists of four undergraduate students, one doctoral student, one student affairs and social work practitioner, and a primary school teacher. We came together based on our participation in a postsecondary space, called Loyola University Chicago Empowering Solidarity (LUCES). LUCES is a co-curricular space that initially served cisgender Womxn of Color and has grown to include Trans*, gender non-conforming, LGBTQIA+, and masculine of center individuals in exploring political subjectivities and solidarity.

Through a collaborative autoethnography, we have sought to explore the relevance of WOC identity and related feminisms, especially the call for solidarity, in our own lives. For many of us, LUCES was the first space where we tested out, encountered, struggled with, grew away from, returned to, and continuously explore WOC and/or POC identities. WOC identity is located as a political identity in the past (Western States Center, 2011; Alexander, 2005). However, many have questioned its relevance today (Janani, 2013; Widatalla, 2019), and others have expressed the challenge of building solidarity movements within WOC spaces that maintain privilege and oppression (Moraga & Anzaldúa, 1981; Smith, 2016). Some of the presenters have moved away from this identity altogether, and we seek to understand why to illuminate the fluid nature of political identities that, over time, have become fixed (Western States Center, 2011). In our research, we explore the following research questions, which we seek to center in our conversational discussion: What are the reported experiences with identity and solidarity? How do individuals in LUCES conceptualize WOC identity and feminism? Why do individuals identify with, question, test out, or reject WOC identity, and how does their decision, if at all, shape their experiences with LUCES and related WOC spaces?

We have the following goals for the discussion:

- Explore the various locations of W/POC identity across time
- Engage the audience and their assumptions about WOC identity and feminisms
- Discuss the nature of political solidarity around terms like WOC that have multiple locations
- Discuss the role of spaces, like LUCES, that provides individuals the opportunity to author their identities and political commitments

