2018

Conferences:
Queering_socal_justice_symposium_2018_PROGRAM_

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QUEERING SOCIAL JUSTICE SYMPOSIUM 2018
PORTLAND STATE UNIVERSITY
THURSDAY, MAY 31
FRIDAY, JUNE 1
Queering Social Justice Symposium
PORTLAND STATE UNIVERSITY

Thursday May 31st
5:00-6:00pm Conference Registration - PKM 183
6:00-7:30pm Plenary Dinner - PKM 183
8:00-9:30pm Plenary - SMSU 327/8/9

Friday June 1st
Smith Memorial Student Union (SMSU) 327/8/9, Portland State University
8:00-9:00am Conference Registration; Light Breakfast (provided)
9:00am Welcome/Bienvenidxs!

9:30-11:00am Roundtables 1,2,3
   Roundtable 1: Queering Politics
   Roundtable 2: Queering Educational Models
   Roundtable 3: Queering Space & Identity

11:00-11:15am Break

11:15-11:45am Topografias Eroticas [short film]

11:45-12:45pm Lunch (provided)
Queering Social Justice Symposium
PORTLAND STATE UNIVERSITY

Friday June 1st
Smith Memorial Student Union (SMSU) 327/8/9, Portland State University

12:45-2:15pm Roundtables 4,5
   Roundtable 4: Queerly Learning
   Roundtable 5: Queering Aesthetics & Sound

2:15-2:30pm Break

2:30-3:00pm Burton Before & After [short film]

3:00-4:15pm Round Tables 6,7
   Roundtable 6: Activism & Art #1
   Roundtable 7: Activism & Art #2

4:15-5:00pm Closing
   Gallery Walk
   Share insights & excitement & challenges
Queering Social Justice Plenary

The Queering Social Justice Symposium (QSJS) is envisioned as a gathering for faculty, advanced graduate students, and allies in the Northwest to collaborate and connect around issues in queer studies and social justice, especially at the intersections of sexuality, race, gender, Indigeneity, disability, class, culture, and migrations. We work from, within, and across traditional academic disciplines to foster new imaginings of scholarship, art, activism, community engagement, and teaching. Setting the tone for our Symposium, the plenary panel of guest speakers will address questions related to the overarching theme of the gathering:

What does queering social justice mean in our current moment?

How does scholarship, teaching, and/or activism reflect or engage with queering social justice?

What gaps or possibilities are emerging for the here and now and for new futures, possibilities, both in the academy and beyond? How should that inform our work?

Part of our intent with this symposium is to create networks in the region among scholars, teachers, artists, and activists doing queer work. Thus, how might relationships, networks, and coalitions matter for these queer projects? Where can we seek inspiration and coalition from the past and the present for connecting social justice to queer academic writing and teaching?

Plenary Moderator: Prof. Roy Perez

Prof. Perez teaches U.S. Latina/o culture from the colonial encounter to the present, contemporary Latina/o media, creative writing, literary and performance studies, critical race analysis, and queer studies. Professor Perez also teaches the core courses in the American Ethnic Studies program, including Introduction to AES, in which students learn the vocabulary of racial analysis and the histories of racial formation and liberation movements in the United States, and Theories and Methods in AES, in which students read foundational and new texts in ethnic studies and apply critical race theory to cultural production such as literature, art, film, and television.
Plenary Speakers

C. Riley Snorton
Prof. Snorton earned his Ph.D. in Communication and Culture, with graduate certificates in Africana Studies and Gender & Sexuality Studies from the University of Pennsylvania in 2010. He is a recipient of a predoctoral fellowship at the W.E.B. Du Bois Institute at Harvard University (2009), a Mellon postdoctoral fellowship at Pomona College (2010) and a National Endowment for the Humanities fellowship at the Schomburg Center for Research in Black Culture (2015). He will receive a Lambda Book Award on Monday for his new book, *Black on Both Sides: A Racial History of Trans Identity* (U of Minn P).

Michelle Habell-Pallán
Plenary Speakers

Sherene Razack
Prof. Razazk is a Distinguished Professor and the Penney Kanner Endowed Chair in Women’s Studies. Her research and teaching focus on racial violence. She is the founder of the virtual research and teaching network Racial Violence Hub (RVHub).

Ernesto Martínez
Prof. Martínez received his BA in English with Honors from Stanford and both his MA and PhD in English from Cornell University. His publications include On Making Sense: Queer Race Narrative of Intelligibility and Gay Latina Studies: A Critical Reader, co-edited with Michael Hames-Garcia. His interests include Queer Ethnic Studies, Women of Color Feminisms, and US Latinx Literature and Literary Theory.
Roundtable 1 Queering Politics

Queer Ecologies and the Sociomaterial Construction of Debility
Lisa Weasel, PSU

In 2014, city managers in Flint, MI, a city that is 57% black and where more than 40% of residents live below the poverty level, made a financially-motivated decision to switch the city’s water supply from the Detroit municipal water system, to the Flint River. Disavowing residents’ observations and complaints of toxicity and contamination following the switch, over the following 1.5 years, lead persistently leached at high levels into drinking water supplied to homes, schools, and businesses (with one exception- the Ford motor plant). Ultimately, data from public health researchers and physicians reached a cacophonous cry that could not be ignored, and a public health emergency was declared.

In the wake of the contamination, once acknowledged, came a different kind of catastrophe: a crisis of futurity, one in which the fear of lead contamination and its debilitating consequences foreclosed future prosperity for children who were exposed. Rather than predicting disability, however, premonitions of future consequences of exposure in Flint conform more closely to Puar’s concept of debility, as a “slow death” that is predicated through state-sanctioned institutional racism.

How can a queer ecological lens point us to different levers of change, to the importance of changing the discourse around futurism, race, and disability that inevitably occur in the wake of such a social injustice? This work in progress will combine an analysis of social activist discourse on the part of local public health physicians with a queer-of-color ecological critique to consider how residents of Flint reclaim agency and argue for reparations in the face of institutionalized attempts at debilitation.
'Conflict is Not Abuse,' But Ableism Is
H. Rakes, OSU

My project, _Conflict is Not Abuse_ But Ableism Is engages the works of the emerging field I call crip feminist trauma studies (CFTS), at the convergence of trauma studies, crip feminist theory, and mad studies. Following up on my forthcoming article in the Journal of Literary and Cultural Disability Studies, Crip Feminist Trauma Studies in _Jessica Jones_ and Beyond, I focus in on Sarah Schulman’s Conflict is Not Abuse to make sense of her important interventions into callout culture and shunning in feminist art and activist spaces. I argue that these interventions would be all the more powerful and effective with a crip feminist trauma studies lens, where otherwise any broader disability studies lens is lacking entirely in her book. I frame a CFTS relational politics, a la Aimee Carrillo Rowe’s theorization of belonging and relational politics, in order to think through our responsibilities to others whose traumas rub up against our traumas the wrong way.

The Body Politics of Heteronormative Public Spaces
Aimee Wodda, Adler U

Anti-discrimination legislation that includes trans* people has lately resulted in pushback from conservative and other anti-trans groups. Even when an equal rights ordinance proposes to cover individuals based on a number of characteristics (e.g., race, sex, familial status, military status, religion, gender identity, disability, and pregnancy) and even when these protections extend to a variety of settings (e.g. city services, housing, public accommodations, and employment), in recent years, opponents have quickly risen to rescind protections. The repealed Houston Equal Rights Ordinance (HERO) is a prime example of this revocation of rights. Although reasons for the backlash against trans* rights are numerous, this paper focuses on adverse reactions based on misplaced notions of disgust, fear, ignorance, and desire for political gain. The rhetoric employed by anti-trans opposition groups stigmatizes and criminalizes trans* individuals, particularly trans women, who are portrayed as dangerous pedophiles who will harm cisgender women and children. Additionally, the backlash against trans* rights has focused on a narrative of “bathroom panic,” despite the fact that most protective legislation is more far reaching. Heteronormative attitudes about public restrooms have resulted in misguided “bathroom panics” as public attention to and interest in trans* civil rights increases on the national scale.
Not Loving Like a Cis-Patriarchal State: Trans Kinship and Reorganization of (Trans-)National Solidarity
Sahin Açıkgöz, University of Michigan/Ann Arbor

If one, drawing on Michel Foucault and Gilles Deleuze, conceptualizes the queer lover as a philosopher and queer love as a form of philosophy predicated upon the act of creating concepts, new modes of relationalities, kinships, and lives, does one complicitously partake in an elitist abstraction that disregards the lived experience always already inflected by the nexus of sexuality, gender, politics, class, race, and the nation-state? Focusing on the cultural and political praxes of trans community and queer refugees in the Turkish nation-state and conceptualizing these marginalized groups as organic philosophers, this paper argues that these communities deconstruct the value of love and kinship and recreate new structures of intimacy by reorganizing the value of national belonging, cohabitation, and financial transaction. By mourning their community members, creating new sites of dwelling, and mobilizing national/transnational networks of solidarity, they offer new modes of loving not inflected by the Turkish nation-state’s political/, social, and cultural apparatuses.
Roundtable 2 Queering Educational Models  
9:30-11am

Disruptive Pedagogies: Toward Queer, Liberatory Approaches to Community-based Learning

Gita Mehrotra & Molly Gray, PSU

Community-based learning (CBL) refers to a range of pedagogical strategies in which students participate in various forms of community-based work to further academic learning goals. In professional degree programs, such as social work and public health, this learning takes the form of mandatory internships focused on students developing practice skills and linking classroom learning with hands-on experience. Across disciplines, faculty incorporate CBL to bridge theory and practice, to promote active learning, and to help students develop a range of skills including communication, social interaction, and critical thinking.

In this session, we build on the work of critical CBL and social justice scholars to explore tensions and questions related to promoting liberatory CBL within queer communities and beyond. How do we as practitioners invested in justice work facilitate students’ community-based education within the constraints of the neoliberal university in ways that challenge traditional models of unidirectional community-based learning, the non-profit industrial complex, and the false binary of university/community to arrive at sites of liberatory possibilities in community-based justice work? How do we challenge the temporal boundaries of justice work within the confines of the academic calendar and instead incite deeper impact and understanding of ongoing movement work beyond the community-based placement and the university? How might we support and engage intersectional student social locations within the matrix of university/community belonging, identity development, privilege/oppression, and solidarity? Last, how might we understand equity and liberation as ongoing projects within community movements that could be bolstered by the university in more meaningful ways?
**Queering Social Work Education**
Kelly Myers & Anita Gooding, PSU

Social work has a unique positionality as agent within oppressive systems and as advocate for social justice and change. Integration of queer theory into social work education would encourage critical assessment of our social systems, the questioning of commonly accepted categories, and the dismantling of categories particularly as they are used by gatekeepers as barometers of social control, inclusion, exclusion, and assimilation. If the lens of queer theory is developed as part of the educational curriculum, then social work theory, praxis, and practice will also be queered for the better and social workers’ ability to deeply engage in social justice work, as demanded by the NASW Code of Ethics and CSWE’s core competencies, will improve.

**Doing Research in Chicanx/Latinx Studies: A Handbook**
Linda Heidnenreich, WSU/Pullman

Today’s college research texts are consistently Euro-centric and heterosexist. Such an approach to teaching and learning erases the contributions of Chicanx scholars to our fields and disempowers queer and Chicanx students very early in their academic careers. As a queer Chicanx historian, I am teaming up with a queer Chicanx literary scholar to produce a text that teaches research skills while placing our queer Chicanx selves, colegas, and students at the center of knowledge production. Tentatively titled *Doing Research in Chicanx/Latinx Studies: A Handbook*, the text will introduce students to the skills necessary to succeed in humanities courses through a markedly queer and Chicanx lens.

What would a Chicanx research manual look like?

In their 2018 CFP the National Association for Chicana and Chicano Studies noted that the field had taken a “queer turn,” and asked members to submit work exploring the significance of this turn. Clearly, in our time, a Chicanx research manual must be visibly queer. Thus the proposed theoretical readings draw from scholars as diverse as Gloria Anzaldúa, Dolores Delgado Bernal, and Linda Martín Alcoff, and the scholarly samples from the works of Emma Pérez, Karleen Pendleton Jimenez, and our own monographs (among many others). The proposed work would be divided into four sections: Theories of Knowledge/Theories of Research (“I crush patriarchy with my scholarship”); Doing research in the field of history; Doing research in the field of literature and; How I learned to love punctuation and forgive my tenth-grade English teacher.
Roundtable 3 Queering Space & Identity

Trans in the Mythical State of Jefferson 9:30-11am
Kylan de Vries & Carey Sojka, SOU

The mythical ‘State of Jefferson’ is the rural area in northern California and southern Oregon which, overall, holds a conservative, white heteronormative, libertarian ethos. In this setting, we are conducting an ethnography of trans experience (using trans as an umbrella category) to examine the lives of trans people of all ages and their experiences in a predominately rural area. This research will use an intersectional approach to examine the racial and class implications of rural life in this region for trans identity, experience, families, and communities. In addition to addressing initial findings and implications from our participant observation and interviews in this roundtable, we will also discuss our own positionality as queer scholars and our goal of utilizing the research in the development of trainings and grey papers for local organizations.

Queered Spaces: Survival Strategies and Resistance of LGBTQ Youth
Miriam Abelson, Ben Anderson-Nathe, PSU & Ellen K. Scott, UO

The majority of research on LGBTQ youth has focused exclusively on “individual-level risk outcomes,” (Russell 2005). Heeding Russell’s call to shift attention from the overwhelming focus on risk to a focus on resilience (2005) this study examines contexts, relationships, practices and institutions that work as “unique protective factors,” which support young people in developing coping mechanisms and survival strategies, perhaps even allowing young people to thrive. To contribute to filling these gaps, in this study we speak with contemporary teenagers and people in their 20s, 30s, 40s, and 50s living in the Pacific Northwest who self-identified as LGBTQ when they were teens, to understand their experiences as queer youth in multiple different contexts, including home/family, school, extra-curricular activities, religious institutions, workplaces, peer circles, and online communities. In this paper, we focus on some of our preliminary findings about the ways in which the narratives that respondents shared with us focused less on finding support or community in spaces that we think of as “officially LGBTQ spaces” and instead found home in spaces that are not officially LGBTQ but are supportive – such as video gaming social networks, furry communities, or even their school’s ROTC – spaces we have come to call “Queered Spaces,” places where they felt supported and at home. These findings have implications for the ways that we think about queer and trans belonging and identity, as well as the needs of queer and trans youth across generations and social locations.
The Conversation Starts on Reddit: NonBinary and Genderqueer Identity and Community Formation in Virtual Space
Amanda Hendrix, PSU
This is a virtual autoethnographic project taking place in the online communities found on Reddit’s /r/NonBinary and /r/genderqueer subreddit forums. Through online community forums, such as Reddit, people who may not know others like them in their physical life, or who may face sanctions or questions of their competency as a result of their gender identity, can exist in a virtual space where they are relatively safe to express themselves with the likelihood of positive affirmations of their identity. Nonbinary and/or genderqueer people are able to connect with other nonbinary or genderqueer people who have experienced similar feelings of self and have come to similar conclusions about their gender identity. This research seeks to understand how gender accountability norms are resisted through individual identity formation, understanding, and expression, as well as how gender non-conformists build community through intimate revelations and affirmations.

(De)Positioning the (Hetero)normative Model of Identity: A Metatheoretical Analysis of Trans*/Gender Non-conforming Standpoint Epistemology and the (Trans)formation of Social Consciousness
Dr. Axil Cricchio, CSU/Monterey Bay
This presentation will explore how a heteronormative model of identity has shaped and influenced the systemic language used to create ridged and limiting categories of gender and sexual identities. However, a paradigm that is socially and culturally constructed, and positioned as normative, can be depositioned by a transformation of social consciousness to create understanding and appreciation of the complexities and fluidity of individual identity variation. This metatheoretical examination of feminist theory, queer theory, communication theory, and systems theory proposes bracketing and bridging of theoretical foundations and offers the creation of transitions zones to develop a metatheory called trans*/gender non-conforming standpoint epistemology of identity formation. This epistemic metatheory will locate and further explore the nexus of normative social identities and those correlations to systemic (in)equity.
**Topografías Eróticas** [short film], dir. Juan Antonio Trujillo

Conversation with the director Juan Antonio Trujillo, OSU

*Topografías Eróticas* is a 4-minute experimental film created as part of a new OSU course, [Re]Framing Race through Film Production. This team-taught undergraduate course created with Patti Sakurai brings together students from Ethnic Studies, Queer Studies, World Languages and Cultures, and Women, Gender, and Sexuality Studies to explore intersectional racialized identities through the process of producing an original short nonfiction film. This is a faculty project created alongside those made by enrolled students.

*Topografías Eróticas* takes viewers through the physical geography of four different relationships accompanied by first-person narratives that connect these spaces to personal experiences. The stories are presented simultaneously rather than sequentially; the multiple exposures and overlapping audio tracks creating a stream of changing juxtapositions and triggering associations the audience may have with these same queer(ed) spaces.
Roundtable 4 Queerly Learning

Queer Bodies, Queer Theory, Queer Activism
Carey Jean Sojka, SOU
One challenge in smaller Gender, Sexuality, and Women’s Studies (GSWS) type programs can be teaching students how to integrate and employ queer and feminist theories in social justice work. One way in which I do this is through a class titled Feminist and Queer Theory in Action, where students read and research theory in order to connect it to a collaborative activist project. Each student chooses a particular queer or feminist theoretical area to research, such as trans disability theory, intersex embodiment theory, or transfeminism. Students then combine their collective theoretical perspectives to inform their activism through the Bodylogues, a performance event currently in its third year which includes monologues, spoken word poetry, music, dance, and art. During the roundtable, I will address the queering of this course, its importance in our GSWS curriculum, and key components in the support of theory-informed student activism.

Queering the Limits of Students’ Imaginations
Sally McWilliams, PSU
Rather than community-based learning classrooms, in my literature courses literary community-building takes place through discomfort. By centering literary and filmic texts that present unfamiliar or uncomfortable stories of gender and sexuality I challenge students to read past their desire to “relate to” a text or its protagonist, asking them to refuse what David Palumbo-Liu calls our problematic “overreliance on what is [already] available to our imagination[s].”

My remarks will focus on three texts that I’ve used in an upper-division general education course. Truong’s The Book of Salt, Fu’s For Today I am a Boy, and Dunye’s film The Watermelon Woman deploy photographic imagery as a technology of memory to interrogate bodies and power, and thereby disrupt the authoritative discourses of white historicizing, hetero- and homonormativity, and racialized labor. These technologies of inscription produce sites of cultural creativity, gender subversion, and queer of color desires that trouble students’ understandings of history, racism, colonialism, and LGBT marginalization. When students turn their attention to the discursive and self-reflective strategies of queering representation, these texts sketch the possibilities of queer world-making.
Beyond the Pronoun Debate: Building Trans Inclusive Pedagogy and Curriculum
Miriam Abelson and Craig Leets, PSU

With increasing numbers of out trans and non-binary students in college and university classrooms, faculty must respond to the call from these students to make their learning experience more relevant and less harmful. Trans students cite concerns with curriculum, classroom management, and pronouns; concerns that range from invisibility to daily misgendering to inaccurate and offensive material being taught to them and other students. Trans students name both curriculum and pedagogy as barriers to their learning, sometimes resulting in them dropping their classes early in the term because they can see the continued challenges ahead or withdrawing late in the term when they cannot manage the class any longer. This presentation seeks to move the discussion past the debate about whether to include a pronoun check at the beginning of the term or not and instead grapple with how to make substantive shifts in the classroom for trans students throughout our courses. Further, how do we shift our queer, feminist, and trans classrooms and campus spaces to decenter whiteness and other dominant formations?
Roundtable 5 Queering Aesthetics & Sound
12:45-2:15pm

Sounds of Jotería: Listening Critically to Build Community and Preserve the Archive
Eddy Francisco Alvarez Jr., PSU
From DJ Irene's house music mixes and signature laughter at Arena nightclub in the 1990s, to the protest chants of queer and trans activists during the immigrant rights marches in Los Angeles in 2006, to oral history recordings, sound is a critical element of the queer Latinx archive. Following Jennifer Stoever's claim that "sounds heard and unheard have histories," and using a Jotería Studies approach, this talk explores "aural performances" of belonging, resistance and collective place-making. Privileging the sounds of jotería, I posit that listening "queerly" as an archival practice, and producing queer sounds, can be forms of making history, enacting justice and building community.

Queer Eyes on Masculinity: How Men Present Comportment and Attire for Other Men
Tristan Kade, PSU
Through employing hybrid masculinities framework and drawing from theories of sexual aesthetics and styled masculinities, this paper examines the role the male gaze play’s in men’s body and fashion trends. I highlight the overlap in hyper-masculine aesthetics and presentation employed by young, straight, white, men and gay subcultures; both of which seek to socially distance themselves from femininity. I will examine three examples from social media, popular culture, and mass marketing to demonstrate this entanglement and push away from feminization under the male gaze. As such, I propose hyper-masculine presentations are for other men.
Art, Music, and Embodiment in the Pacific Northwest Transgender Punk Scene
Jules Weiss, OSU

Artistic production is closely related to identity and this research project aims to investigate, using participant observation and media analysis methodologies, different types of artistic production within transgender people involved in punk communities in the Pacific Northwest region of the United States and how the performance of artistic production and the artistic forms produced relate to gender identity and their sense of wellbeing in the world. How does gender identity influence artistic production, and how does this manifest in the Pacific Northwest’s transgender punk community? In what ways does the community formed around this specific style of artistic production contribute to the wellbeing of transgender people?

2:30-3pm

Burton Before and After [short film], dir. Courtney Hermann & Kerribeth Elliot

Conversation with Courtney Hermann & Lea Kreck, PSU

Fifteen years after Burton began his gender-affirming transition, his longtime friend Courtney proposes they go on-camera to revisit an uncovered cache of home video footage from that time period. Burton, worried about outing himself, declines Courtney's proposition. But after the November 2016 presidential election, Burton changes his mind; his fear is no longer as important as his truth. BURTON BEFORE AND AFTER is an intimate portrait of transition, memory, and friendship.

As queer educators, students, and scholars, how can we navigate the university classroom within the narrowing channels of historical and contemporary self-representation? Personal queer histories are compressing in the wake of greater queer awareness in the dominant culture. Using a screening of BURTON BEFORE AND AFTER, directed by Hermann and Kerribeth Elliott, followed by a discussion prompted by the sense that the past is the strength to trouble the future, we ask participants to consider how personal history may facilitate reconciliations with histories of the past that highlight and chronicle historical struggle from the perspective of a currently stable plateau.
Roundtable 6 Activism & Art #1  3-4:15pm

Intersex Activism
Shawna Lipton, PNCA

21 years ago on October 26, Morgan Holmes, Max Beck, and others demonstrated as “Hermaphrodites with Attitude” outside a medical conference in Boston, marking the first public demonstration of the intersex rights movement. Intersex people worldwide continue to fight against their own cultural, and medically imposed erasure. This brief presentation will discuss the ways that contemporary intersex activists are employing film, memoir, and media outreach to self-advocate, raise, awareness, and push back against the medical establishment that reinforces a binary notion of sex.

Drawing on research by intersex scholars as well as interviews, short films, and social media content created by activists, I will discuss why the United States is lagging behind other countries when it comes to protecting the rights of intersex people, and argue that intersex rights should be thought of alongside other intersectional social justice movements. In the words of activists Pidgeon Pagonis, Sean Saifa Wall and Lynell Stefani Long, “intersex people have been using media to spread the message that we are survivors of medical violence and our stories are important for the wellness of all people—intersex and non-intersex—alike.” This talk will situate the work of intersex activists not only within the evolving field of intersex studies, but the larger collective movement for liberation and social justice in the contemporary United States.

Reflections on Queering Reproductive Justice in Performance
Roberta Hunte, PSU, & Kate Duffly, Reed

"We are BRAVE" is a devised theater piece created from reproductive stories spanning experiences of pregnancy, birth, cancer, domestic violence, abortion, and contraceptives. The piece was supported by Western States Center, a Pacific Northwest technical assistance organization, to provide cultural conversations around reproductive justice within communities of color. The devising team drew on their intersectional experiences to present a series of vignettes centering narratives of people of color, transgender people, lesbians, immigrants, youth, and women. As co-directors and lead devisers of this piece, Drs Duffly and Hunte briefly share their insights from creating the piece and reception by audiences. They reflect on the opportunities of the process and the necessity of queering reproductive justice narratives as a political and cultural organizing strategy.
Queering Motherhood in Black Dove: Mamí, Mi’jo, and Me
Elena Avilés, PSU

Motherhood in 21st century Chicana Studies is an emerging movement. Self-identified Chicana and Women of Color have begun to publish on the implications and roles of being mother-scholars. Contemporary Chicana Literature:(Re)Writing the Maternal Script (2014) by Cristina Herrera and Latina/Chicana Mothering (2011) by Dorsia Smith Silva posit a reconceptualization on the idea of motherhood across intersections of race, gender, sexuality, culture, language, social status, religion, kinship, location, and transmigration. This paper explores the intersections of motherhood and Chicana Studies with Queer Studies through the analysis of Black Dove: Mamí, Mi’jo, and Me (2016). Ana Castillo’s latest publication charts new terrain on Chicana testimonio methodology, queer re-tellings on the maternal and queering motherhood that lead toward new critical re-examinations that expand the limits of queerness.
Roundtable 7 Activism & Art #2

Sylvia Rivera’s Identificatory Appeal
Lisa Beard, UC/Riverside

In this paper, I turn to Sylvia Rivera’s speech at the 1973 Christopher Street Liberation Day Rally in order to explore how activists summon people into forms of political identification. By political identification, I mean the political processes through which people come to understand who they are, what are their “interests,” and what politics they are responsible to. At a moment when the gay liberation movement was beset by ideological rifts between incremental civil rights approaches and more radical critiques, Rivera attempted to call her audience away from assimilatory politics and towards deep forms of solidarity across racial and class lines. In a complex rhetorical performance, Rivera invoked shame, demanded repentance, and mapped out lines of obligation figured through terms of sacrifice and debt. I contend that Rivera’s intervention contains important theoretical resources for understanding the formation of political community and the role of emotions in crafting and contesting forms of identification. Her intervention also sheds light on the ways in which access to participation in identificatory struggles is policed, and the (differently distributed) costs borne by participants in this work.

Queer/Feminist Archival Practices in Contemporary Mexico:
Producciones y Milagros Agrupación Feminista, A.C.
Alberto McKellinaan Hernández, PSU

Producciones y Milagros Agrupación Feminista, A.C. exemplifies the creative ways in which queer activist organizations in contemporary Mexico establish broad coalitions between different generations of lesbian/feminist artists, activists, and scholars. Over the last decade, lesbian organizers within this organization have compiled an extensive electronic archive that documents protest marches, public art interventions, self-defense workshops, and art performances. As described by the organization, this electronic archive focuses on “actions, movements, and events linked to women’s, feminist, and lesbian movements.” While the electronic archive available on social media platforms such as Facebook and Tumblr firmly positions the organization within activist strategies of the 21st century, Producciones y Milagros also establishes links with earlier feminist archival practices of the 1970s. In particular, the strategies and thematic interests of this queer organization echoes earlier feminist efforts such as the Pinto mi Raya archive established by artist Mónica Mayer. Indeed, members of Producciones y Milagros have collaborated with Mayer in recent feminist protests and marches, emphasizing the ways in which queer organizations can establish broad coalitions that work with women engaged in different forms of political activism. This paper explores the translocal connections between the Producciones y Milagros archive and other feminist archival and artistic projects of the late 20th century, revealing how queer activists continue a broader feminist struggle that aims to transforms women’s social role in contemporary Mexico.
La Literatura del Sida: AIDS Writing as Queer Activism in Mexico
Jorge Estrada, SUNY/Oneonta

In 1988, the Universidad Autónoma Metropolitana, Azcapotzalco in Mexico City published one of the first volumes on AIDS and its effects on Mexican society from a non-medical and non-academic perspective. The book, *El SIDA en Mexico: los efectos sociales (AIDS in Mexico: Its Social Effects)* is a collaborative project edited by Francisco Galván with a long introduction on the devastating effects of AIDS on marginalized populations, especially queer folks. Consisting of personal essays and testimonies, poems, pictures, articles from national newspapers, and interviews, this book captures the urgency of the epidemic in a deeply-Catholic country where AIDS was confronted with silence and only discussed through sensationalism as an enfermedad de jotos, putas y drogadictos (a faggot, whore, and drug-user disease). While AIDS has been at the forefront of queer activism in Mexico, very little has been written on the subject from a literary perspective. The disease has been erased from the Mexican literary canon and only a few writers (Joaquín Hurtado being one of them) have dared to write about it. In this presentation, I will briefly discuss what I call la literatura del sida en México (literally translated as “literature of AIDS in Mexico”) as a form of activism that openly represents HIV/AIDS through characters living with/fearing the epidemic. This literature blurs literary genres and critiques the pathologization of bodies (especially queer ones), the surveillance and punitive measures enacted by society and the State, and the silences and erasures that surround the disease and those infected with it. My objective is to have a discussion on AIDS as a transnational theme and how writers and academics engage in activism through writing and literature.
Gallery Walk

4:15-5pm

Join us for Queer Happy Hour at McMenamins Market Street Pub

6-8:30pm

Thank you to the planning committee
Miriam Abelson
Eddy Francisco Alvarez Jr.
Oscar Fernandez
Sally McWilliams
Darrow Omar
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