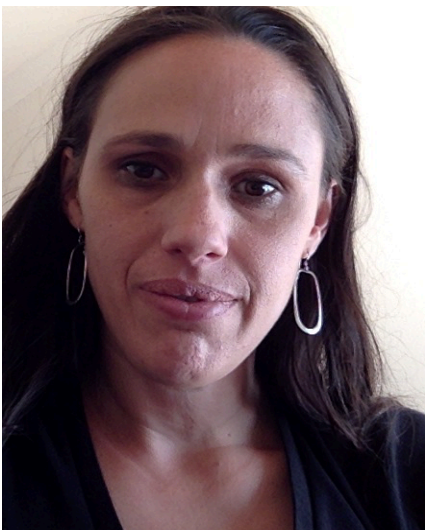


FEMINIST STUDIES COLLOQUIUM SERIES WINTER 2017

A monthly speaker series hosted by the UCSC Feminist Studies Department
2-4 pm in HUM 1. room 210

January 12

Parenting Binary Trans Children on the Edge of the Bay Area Soma de Bourbon, Lecturer, Feminist Studies



Parents feel the urgency to mitigate the disproportionately high rates of depression and suicide among trans youth. There is evidence (Olson et al. 2016) that a gender-affirming environment can, in part, accomplish this. Many Bay Area families are gender supportive, but is the larger Bay Area? I think we need to address the marginalization of binary trans youth of color within the nonbinary movement in the Bay Area. Although the landscape of infinite genders holds radical potential for many, it can shift, and in some cases has shifted, to a repressive space for some. As mother to a binary trans girl, I watch her live in a liminal space—occupying a duality: acceptance as a feminized girl when she is stealth and rejection for cissimilation when she is “out.” Both the revolutionary potential of the struggle to unbind the binary, *and* its capacity to exclude individuals who pioneered its inception and continue to die for it each year, binary trans women of color, are issues I am interested in engaging.

Soma de Bourbon is an adjunct professor at SJSU, De Anza College, and UCSC. She received her Ph.D. from the History of Consciousness Department at UCSC and her B.A. from the Ethnic Studies Department at UC Berkeley. Soma’s heritage is Blackfeet and French, and she is the advisor to the Native American Student Organization at SJSU.

February 2

Towards Other Scenes of Speaking and Listening: Palestinian Anticolonial Queer Spatialities

Mikki Stelder, Visiting Scholar



In 2010, Palestinian Queers for Boycott, Divestment and Sanctions called upon international queer communities to support the Palestinian call for BDS. My dissertation emerged as one way to respond. First, I lay out the terms within which scholars and activists have engaged with PQBDS’ call and conditions of possibility within which responses emerged. Secondly, I discuss an event that undermined the logics of settler colonialism and sexual imperialism in Israel/Palestine: In 2011, three Palestinian queer groups engaged in email conversation with the International Gay & Lesbian Youth & Student Organization (IGLYO) about its decision to host its General Assembly in Tel Aviv. IGLYO went ahead with its plans, but invited the groups to a public debate with an Israeli LGBT group cohosting the GA. The Palestinian groups refused and then publicized their email correspondence with IGLYO. Viewing these decisions as a politics of refusal, I ask what other practices endure under Israeli occupation and alter the terms of Israel/Palestine engagement.

Mikki Stelder is a PhD Candidate at the Amsterdam School for Cultural Analysis at the University of Amsterdam. She is a visiting scholar at UCSC in the History of Consciousness and Feminist Studies Departments under the auspices and guidance of Gina Dent. She also teaches Feminist and Postcolonial Critique to choreography students at the School for New Dance Development, Amsterdam.

March 2

The Iranian Women’s Movement: Rights, and Difference Omid Mohamadi, Lecturer, Feminist Studies



My talk centers on the Iranian women’s movement and the One Million Signatures Campaign that seeks equal rights for all Iranian women within the laws of the Islamic Republic. Focusing on the campaign’s central text, *The Effect of Laws on Women’s Lives*, and activists’ testimonies, I show how the Iranian women’s movement appeals to (and also challenges) multiple sites simultaneously, and highlight and critique scholars who subscribe to a shared historical narrative suggesting that the current unity between secular and religious feminists is evidence that the women’s movement has superseded a century of internecine conflict and possibly ideology itself. One must also look at the internal logic of rights themselves and their ability to either imperil or strengthen social movements. I argue that two central facets of rights coupled with two historical developments after the 1979 Revolution are responsible for the recent rights-based activism of Iranian feminists, and conclude by thinking through the politics of difference within the movement, especially claims of radical alterity that fray when confronted with the complex relationship between secularism and religion.

Omid Mohamadi earned his Ph.D in Politics at UCSC with a Designated Emphasis in Feminist Studies. Focusing on contemporary Iran, his research utilizes feminist and political theory to explore interrelated questions on religion, secularism, gender, rights, the state, art, and social movements.