

North Dakota State University's
Women and Gender Studies
Program Presents

Imperfect



The 19th Annual Red River
Women's Studies Conference

Friday, October 23, 2020

8:30 a.m. - 5 p.m.

Online



2020 Red River Women's Studies Conference Schedule At A Glance

8:30 - 9:25

Loveland Room: Improving Public Policy and Resources

RBG Room: The "Perfect Ideal" or "Imperfect Reality" of the First Wave

9:30 - 10:25

Loveland Room: Gender and Literature

RBG Room: Lightning Round

Alberts Room: Gender and Queer Theory

10:30 - 11:25

Loveland Room: National Votes for Women Trail Marks North Dakota's Suffrage Movement

RBG Room: Gender, Race, and Law

Alberts Room: "Nothing Changes Instantaneously": Re-viewing Central Female Characters in Selected Works of Margaret Atwood

11:30 - 12:25

Loveland Room: Keynote Heidi Heitkamp

12:30 - 1:25

Loveland Room: Keynote Heather Keeler

1:30 - 2:25

Loveland Room: Marriage Problems in the Nineteenth Century

Alberts Room: Indigenous Feminism and Literary History

2:30 - 3:25

Loveland Room: Women and the Vote

Alberts Room: Rake it Up: An Analysis of Misogyny in Rap Music, 2010-2020

RBG Room: Poster Session

3:30 - 4:25

Loveland Room: Global Women's Rights

Alberts Room: Disenfranchisement and Grassroots Efforts to Increase Voter Participation in the 20th Century

4:30 - 5

Loveland Room: Closing Ceremony

8:30 - 9:25 a.m. *First Session*

Panel: Improving Public Policy and Resources Laurie J. Lovland Room

Moderator: Sarah Boonstoppel, North Dakota State University

Feminist Criticism Through the Ages: Implications for Future Research in Sexual Consent Andrea Fencil, University of South Dakota

Feminist criticism is the way of analyzing how power structures within society oppress marginalized people through rhetorical means. This paper highlights the ways in which feminist criticism has evolved through the years. From Karlyn Kohrs Campbell to Cheris Kramer, this rhetorical lens has identified the systems of oppression, and the ways in which those systems can be dismantled. However, feminist criticism has come up short when identifying how consent is communicated, and the ways in which we examine consent. How we talk about sexual consent has changed through the years. Popular slogans such as 'no means no' and 'yes means yes' have reached the ears of many, and yet college students are still primarily using non-verbal cues to communicate consent. Affirmative consent should surpass 'no means no' and 'yes means yes' and research has begun to look toward bondage and discipline, dominance and submission, and sadism and masochism (BDSM) consent practices to open up dialogue surrounding sexual consent. Although not much research has been done connecting BDSM and non-BDSM consent practices, this research will further explore how BDSM consent practices can be utilized in non-BDSM dating relationships on college campuses nation-wide.

The Role of the Shelter and Evidence Regarding Their Ability to Protect Women From Further Violence

Damaris Enyonam Mosope Eytayo Bibi, North Dakota State University

In the last two decades, domestic violence has been a rising public concern and awareness. As a social problem, it cuts across all ethnic, racial, economic, social, religious classification and within all geographical areas. Various research and statistics have proven that victims of domestic violence are sexually or physically abused by a current spouse or former spouse at least once annually and continues to be one of the leading causes of injury and death to American women. Despite numerous studies that have been conducted on domestic violence, the focus has largely been on urban areas leaving out rural areas on the notion that its idyllic, tranquil and non-violent nature may not record issues of criminal activities such as domestic violence. Although abused women in both rural and urban areas have similar experiences, victims who find themselves in rural settings are confronted with unique problems which most often complicates their victimization, thus, making it difficult to access the needed services from the shelters, an opposite situation for their urban counterparts. In my proposed research paper, I will explore how rural factors contributes to the experiences of rural victims of domestic violence and discuss the role of shelter and evidence regarding their ability to protect women from further violence.

Roundtable: The ‘ Perfect Ideal’ or ‘ Imperfect Reality’ of First Wave Feminism Ruth Bader Ginsburg Room

Moderator: Ashley Baggett, North Dakota State University

Participants: Pheeraphong Jampee, North Dakota State University
Wyatt Atchley, North Dakota State University
Petra Gunderson-Leith, North Dakota State University
Emma Tomb, North Dakota State University

First Wave feminism, which culminated in the successful passage of the Nineteenth Amendment, was limited to those that fit the stereotype of the ideal American woman. The purpose of this roundtable is to discuss the historical impact of the women's suffrage movement on minority women during the First Wave of the women's rights movement in the late 19th and early 20th century. Concentrating primarily on the Midwestern region of the United States, this roundtable aims to shed light upon the imperfect history of the First Wave.

This roundtable is comprised of graduate students from North Dakota State University who have done extensive research on this topic. Mr. Wyatt Atchley will open the roundtable with an overarching view of women's entrance and influence in higher education throughout the late 19th century which was an important component of First Wave feminism. He then will focus on women in higher education through the union of Wesley College and the University of North Dakota and architecture's impact in creating gendered experiences. Ms. Petra Gunderson-Leith will then turn to the subject of Native American women's activism in the early 20th century and their exclusion from the successes of the 19th Amendment. Despite their activism, Native American women did not win citizenship until 1924 and their struggle for voting rights continued for decades. Similarly, Mr. Pheeraphong Jampee will address the question of Asian American women's contribution to the suffragist movement in addition to the impact of national policies upon the lives of Asian American women living in the Midwest. Ms. Emma Tomb will close this roundtable discussion with the work of Black women's suffragist, Nellie Griswald Francis, and Black women's activism in St. Paul, Minnesota in the early 20th century.

Academics of women's history have often overlooked the experiences and contributions of minority women. Instead, they painted an essentialist picture of the ideal women's experiences through the eyes and stories of White middle-class women. Recent scholarship has certainly aimed to address the diversity of women experiences during the late 19th and early 20th century movement. This roundtable seeks to engage in a discussion about continuing that practice.

9:30-10:25 a.m. Second Session

Panel: Gender and Literature Laurie J. Loveland Room

Moderator: Anastassiya Andrianova, North Dakota State University

The 'Continuous Present' of Remembering in Gertrude Stein's *Everybody's Autobiography* Stephanie Lemmer, North Dakota State University

This paper pursues a core tension between the demand of memory in the genre of autobiography and Stein's insistence on occupying the immediate present. Prompting a dialogue between Gertrude Stein's *Everybody's Autobiography* (1937) and her essay, "How Writing is Written" (1935), I juxtapose Stein's acts of remembering (her non-progressive temporality) in *Everybody's Autobiography* with Stein's dictates on (her) writing. Precisely, I examine how Stein's autobiography illustrates a "contradiction" between two "prime elements": "memory" and "immediacy," as cited in her essay. Because Stein was instructed by William James, this analysis, too, employs his concept of the "continuous present," and, particularly, the extent to which it plays out in Stein's stream-of-consciousness remembering. A subsequent contradiction is introduced as an effect of the first tension: Stein's insistence on writing as "direct description" (capturing the descriptive scene rather than the feeling of the moment) denies that her autobiographical remembering causes an affective response both in herself and her reader. I close by asking what we might learn from queer theorist Elizabeth Freeman about Stein's "becoming and being historical" in her autobiographical work, in order to recover a feeling Stein.

Gender and Partnership in Jeffery Eugenides' *The Marriage Plot* Kyle Moore, University of North Dakota

Jeffrey Eugenides' 2011 novel *The Marriage Plot* focuses on the romantic relationship of English major Madeleine Hanna and Biology major Leonard Bankhead. The toxic relationship between Madeleine and Leonard creates an important discussion on the role of caretaking in a romantic partnership. More specifically, Leonard suffers from depression and is bi-polar which creates further complexities within their relationship. Madeleine finds herself taking care of Leonard and consuming herself in that role. Critically examining this portion of the relationship also becomes sensitive to reveal negative and abusive tendencies from someone with mental health and the effects on their partner. With the use of Roland Barthes' *A Lover's Discourse*, I explore the construct of a love and what that looks like for each of the characters. I argue that throughout the novel Madeleine becomes more aware of her role in the relationship and the absence of reciprocation from Leonard. The relationship "survives" because of Madeleine's inability to walk away—not because she is weak—but because of the love for another person. I examine the ultimate dissolution of the relationship and the revelations it reveals about the social construct of love and relationships from the perspective of Madeleine.

Diametrically Opposed Emotions: How Elizabeth Acevedo's *The Poet X* Shows Young Adults the Value of Emotional Range Meghan Stinar, North Dakota State University

In this paper, I will argue that Latinx women of color in Young Adult Literature need to show a range of emotions, so that young adult readers, particularly girls, see characters in books who don't have all the answers and don't always handle their feelings in the healthiest of ways, but still figure out how to navigate their relationships and make amends. My case study for this broader claim will be Elizabeth Acevedo's *The Poet X* demonstrates this range by comparing Xiomara's own range of emotions and her emotions with those of other characters in the book, including her brother, best friend, and mother. In Acevedo's *The Poet X* contains many examples of opposing emotions that show a wide range to readers. We see these emotions not only in how the individual characters act, but also in how they compare to each other. Her brother's smarts and demureness, her best friend's pious rule-following, and her mother's devout strictness all are at odds with Xiomara's loud toughness. But despite her fierceness, she turns to poetry to help sort out her thoughts. Xiomara's body defies the spaces it is in, it's too curvy, too tall to be the virtuous questioning child she is. The dynamic emotions between the supporting characters and our protagonist, and the dynamic emotions within herself show the reader the power of emotional range.

Lightning Round Ruth Bader Ginsburg Room

Moderator: Erienne Fawcett, North Dakota State University

Passion, Heat, and Water in Laxdaela Saga

Michelle M. Sauer, University of North Dakota

Laxdaela Saga is a romantic and historical account of the tragic lives of a group of actual Icelanders. The first part deals with this earliest generation of settlers of an almost uninhabited Iceland. The second part of the saga delves into the complex world of kinships, land, and love of the second generation, like the historical figure of Guðrun. The third part follows the lives of those who survive the tragic story to their deaths. My lightning presentation will focus on a quick look at Guðrun's characterization. I posit that she is masculinized whenever she comes into contact with a hot spring. Hot springs play an important role in her life. She lived with her family on a farm called Laugar (literally, 'Baths'), and in the course of her dealings with her seven husbands, each shedding of a man, and subsequent revisioning of herself as an independent figure occurs with a backdrop of hot water. Ultimately, she rejects all sexuality and becomes Iceland's first anchoress. In terms of medieval Christianity, she has thus completed the journey towards becoming male.

Ain't I a Woman, Still? Black Directed Femicide, The Nonconventional Deaths of Black Cisgender & Transgender Women and Gender Based Violence

Zenobia Lee-Nelson, James Madison University

The purpose of this research is to highlight the nonconventional often unrecorded, untimely deaths of black cisgender and transgender women in the United States. Black female bodies are constantly disappeared in a variety of ways. These deaths will be discussed. I address this issue through an examination of these deaths using the lens through the lens of gender-based violence, spanning Physical violence, sexual violence, economic violence, structural violence, and social violence in the context of gender-based violence will be explored. Through this expanded definition of femicide, there will be an application of theories of critical race and gender while engaging questions of what is related to the right to live, gendered relationships, erasure of certain bodies, womanhood and femininity, while acknowledging and respecting the similarities and differences in experiences between black cisgender and transgender women.

Dedicating Suffrage Marker in Fargo

Ann Braaten, North Dakota State University

Susan Wefald, Independent Scholar

Tim Mahoney, Mayor- City of Fargo

Fargo has a new historic marker next to the deLendrecie Building, honoring the site that housed the Headquarters of the North Dakota Votes for Women League from 1912-18. The new marker is located on the corner of 7th Street South at Main Avenue. This tribute is part of the National Votes for Women Trail funded all across the country by the William G. Pomeroy Foundation of New York State. The North Dakota Votes for Women League advocated for voting rights for North Dakota women from 1912 through 1919, when the 19th Amendment was ratified by the ND Legislature. In August 1920, after 36 states had ratified the 19th Amendment, most women in the United States could vote in national, state, and local elections. Helen deLendrecie, an active suffragist whose family owned the deLendrecie Department Store Building, donated space in the building for the state office of the NDVWL in 1912. The office was located on the third floor in room 324. Women at the NDVWL headquarters coordinated important suffrage lobbying work for the 1913-19 legislative sessions and organized 200 Votes for Women clubs throughout the state in 1914. This 10-minute video is dedicating the Votes for Women marker as part of North Dakota's "Celebrating 100 Years of Votes for Women 1920-2020." Leading the effort to secure five markers for North Dakota has been the North Dakota Woman Suffrage Centennial Committee.

Panel: Gender and Queer Theory Alvina Alberts Room

Moderator: Christi R. McGeorge, North Dakota State University

Drag, Filth, Horror, Glamour.: The Gothic Queerness of The Boulet Brothers Dragula
Audrey D. Johnson, North Dakota State University

As Meredith Heller notes, “popular public knowledge about drag is narrow and premised on a myopic vision of the genre.” RuPaul’s Drag Race constitutes what many mainstream audiences know as “drag.” Yet Drag Race mainly features one type of drag: drag queening in which assigned male performers dress as and perform as women. Another televised drag reality competition, The Boulet Brothers’ Dragula, has gained visibility in recent years and presents a diversity of drag styles and drag performers, including those who are assigned female and those who identify as trans and nonbinary. In this paper, I will argue that through its inclusive drag and its use of the gothic, Dragula has the capacity to resist being incorporated into the mainstream through its potential to keep queering itself.

As Heller argues, the act of centering queer people and queer acts is a process that starts to “unqueen” them. Drag Race’s success and acceptance into the mainstream threatens to “unqueen” its featured style of drag queening. While Dragula’s inclusion of a variety of drag styles opens up a greater potential for a renewed queerness, it could also run that risk. Yet Dragula also participates in a gothic discourse through the monstrously feminine drag personae of The Boulet Brothers as its hosts, through its horror-based challenges, and through its “exterminations,” elimination segments during which contestants confront their fears by accomplishing feats such as drinking blood or jumping out of a plane. The gothic and the queer combine on the show to unsettle tendencies toward the mainstream since the gothic and queerness share positions as state[s] of abjection in relation to norms” (Heller 32). Thus, Dragula has the potential to continue to challenge the limits of drag and, indeed, the limits of gender.

Queering the Complaint: Futility, Subversion, and Social Unrest
Mark L. Patterson, University of North Dakota

The medieval genre of the complaint, which, true to its name, is a literary rendering of an author’s or narrator’s grievance, is not explicitly queer, nor is sexuality a required feature of the genre or its content. I propose, however, that certain thematic features of the complaint are also features that medieval audiences would ascribe to homosexual relationships, which provides space for understanding this genre as queer, regardless of the nature of the complaint’s actual grievances. The potential queerness of this genre is further heightened when authors also employ romance or love as the subject of the complaint as the queer features of the genre mediate the reader’s understanding of those relationships. To this end, I argue that there are three key thematic features of the complaint genre which may rightly be coded as queer in medieval contexts: futility, subversion, and social unrest.

10:30- 11:25 a.m. *Third Session*

Panel: Gender, Race, and Law Ruth Bader Ginsburg Room

Moderator: Ashley Baggett, North Dakota State University

Understanding the Ongoing Effects of An Imperfect History, ACEs and Impacts in North Dakota: Challenging the Doctrine of Complete Free-Will”

Wendelin Hume, University of North Dakota

This paper explores how a history of ACEs can negatively impact the present and future outlook for individuals. Findings are drawn from the first round of North Dakota Justice Opinion and Social Services Survey (NDJOSSS) data collection. In this presentation results from one year of the online electronic NDJOSSS survey will be shared, particularly findings pertaining to various ACEs measures, unmet needs, and both race and gender. ACEs are adverse childhood experiences such as witnessing or being the victim of abuse. The findings challenge the conservative notions of freewill and individual accountability, which are strongly held by many in a somewhat conservative state such as North Dakota, and instead point to needs and boundaries that differ across gender and race. Only by understanding an imperfect history can we best help people in the present and create a better future.

Black Women and the Suffrage Movement

Kaley Mumma, University of Wisconsin-Platteville

The Suffrage Movement is a piece of valued history for many white feminists, but there were many women who remained stripped of their right to vote. With a new model of inclusive feminism in mind, we must re-examine the women's suffrage movement in the context of women who are marginalized due to the color of their skin when primarily wealthy white women were granted the vote in 1920. It would be another 45 years before black women would be given the vote they so rightfully deserved and fought for.

This poster will focus on the history of black women fighting for suffrage as well as highlighting the prominent African American women who made great strides in the movement, such as Ida B. Wells, Frances Ellen Watkins Harper, and Mary Ann Shadd Cary.

Roundtable: National Votes for Women Trail Marks North Dakota's Suffrage Movement

Laurie J. Loveland Room

Moderator: Christina Weber, North Dakota State University

Ann Braaten, North Dakota State University

Susan Wefald, Independent Scholar

Cynthia Prescott, University of North Dakota

Birgit Hans, University of North Dakota

In honor of the 2020 centennial celebration of women's suffrage in the United States, the National Votes for Women Trail was established by the National Collaborative for Women's History Sites partnering with the William G. Pomeroy Foundation to erect historic markers commemorating the people, places or things instrumental to women gaining the right to vote. The goal of the panel is to bring attention to suffragists and places in North Dakota that were significant in the campaign for women's enfranchisement.

In North Dakota, five markers proposed by the North Dakota Woman Suffrage Centennial Committee were awarded. One is at the Grand Forks County Court House where suffragists met to form the Woman Suffrage Association in 1888 and hosted the first statewide woman suffrage convention in 1895.¹ Three markers honor North Dakota suffragists: one in Valley City honors Elizabeth Preston Anderson, who as North Dakota President of the Women's Christian Temperance Union advocated for woman suffrage at every North Dakota Legislative Assembly between 1893 and 1920;² a marker in Beach, ND, honors Clara Darrow, President of the North Dakota Votes for Women League who with National American Woman Suffrage Association President Dr. Anna Shaw traveled on a 10-day suffrage lecture tour which ended in Beach;³ and a marker in Pembina honors Marie Louise Bottineau Baldwin, an American Indian woman born in North Dakota who worked for the Office of Indian Affairs in Washington, D.C., and took part in suffrage activities there. Baldwin was quoted in nation-wide newspapers saying, "As for the Indian women they have had virtual suffrage, also the power of recall, since time immemorial. Whenever they were dissatisfied with a chief of the tribe all they had to do was to make their wishes known and he was promptly 'recalled.'" ⁴ The fifth marker in Fargo honors the deLendrecie building, site of the North Dakota Votes for Women League Office from 1912-18.⁵ From this office, suffragists galvanized volunteers across the state and lobbied for woman suffrage legislation before the 1913, 1915, and 1917 Legislative Assemblies.

The panel will highlight the significance of the suffragists and places honored with markers in order to flesh out the history of women in North Dakota's campaign for the right for women to vote and hold office.

Roundtable: Nothing Changes Instantaneously: Re-viewing Central Female Characters in Selected Works of Margaret Atwood

Alvina Alberts Room

Moderator: Kelly Cameron, North Dakota State University

Kimberly Stewart, North Dakota State University

Andrea Stevenson, North Dakota State University

Amy Keilmeyer, University of North Dakota

Anna Kinney, University of North Dakota

The immense popularity and recent resurgence of the work of Margaret Atwood indicate the continued relevance of her writing--especially in the current political climate as women's rights and agency come under fire. From the award winning HULU adaptation of *The Handmaid's Tale* and the recent release of her new novel, *The Testaments*, to her early poetry and short fiction, Atwood's work explores the role of women in society as it foregrounds women's perspectives, thereby making visible the too often unseen female perspectives in history, literature, and speculative futures.

In paying special attention to the historically suppressed female voices represented in these texts, Atwood explores women's experiences in the fictionalized historical context of her characters. Additionally, in the absence of bodily autonomy and sovereignty, Atwood's central female characters develop strong internal dialogue and retrospection that becomes susceptible to the inaccuracy of memory, resulting in undermining the reliability of the narrators and critiquing the archetype of the dishonest woman. The members of this roundtable have chosen a cross section of Atwood's works from a variety of genres and forms and will apply a feminist lens to several of these works including *The Handmaid's Tale* (speculative fiction), *The Penelopiad* (a retelling of *The Odyssey* from the perspective of Penelope), *Alias Grace* (a fictionalized retelling of an 1843 crime and the subsequent trial of the accused woman), *Moral Disorder* (a recent collection of connected short stories), and *Power Politics* (an early poetry collection). Our roundtable will begin with each presenter giving a brief overview of her chosen text and the ways that the overarching themes appear in her readings of the text. The panelists will individually examine a variety of themes concerning gender and power present throughout these works to include the failure and inconstancy of memory, the position of women in history and society, historical and societal perceptions of female value, and societally enforced control over women's bodies. Then, we will engage in a conversation exploring the ways in which Atwood foregrounds women's experiences--historically and culturally--that are systematically silent or silenced.

We present the argument that through highlighting these themes that are central to her work, we shed new light on the position that women take in Atwood's reimagining of imperfect histories. Attendees of this roundtable will be invited to join the conversation, considering and discussing the ways that these themes appear in the content and form of Atwood's texts and will take away a deeper understanding of the thematic threads that unite Atwood's body of work, the value of shedding light on women's experiences, and the continued cultural relevance of these text today.

11:30 a.m. - 12:25 p.m. Keynote Address

100 Years of Progress? Let's Do Better Next Century
Laurie J. Loveland Room

Heidi Heitkamp, Former North Dakota Senator

Biography: Heidi Heitkamp is a former senator from North Dakota. She was the first female senator ever elected from North Dakota and took the oath of office on January 3, 2013 and served until January 2019.

Senator Heitkamp grew up in a large family in the small town of Mantador, ND. Alongside her six brothers and sisters, she learned the value of hard work and responsibility, leading her to choose a life of public service. As a crime-fighting attorney general, she battled drug dealers, protected senior citizens from scams, and worked to keep sexual predators off the streets and away from kids, even after their prison terms are up.

Her reputation as an advocate for the people grew when she served as a leader in the national settlement with the tobacco companies that required them to tell the truth about smoking and health, and pay restitution to the states.

As a former senator from one of the most rural states in the country, Senator Heitkamp saw firsthand the slow erosion of rural support for Democrats, which led to a landslide victory for President Donald Trump. After leaving Congress, she co-founded the One Country Project to reopen the rural dialogue between voters and Democrats and help remind Democrats that rural voters have traditionally been part of the Democratic coalition.

Heidi lives in Mandan, North Dakota with her husband, Dr. Darwin Lange, a family practitioner. They have two children, Ali and Nathan.



12:30- 1:25 p.m. Keynote Address

Representation in Leadership: Growing Up to Be the Role Model I Needed as a Little Girl

Laurie J. Loveland Room

Heather Keeler, North Dakota State University

Growing up as a Native American, living off the reservation, I never saw anyone who looked like me in professional or leadership roles. Subliminally this told me I just never belonged. As I grew into my teens, I knew there was something else that was “different” about me but I was too scared to face it in fear that I would be even more of an outcast. I struggled for many years to find my voice, and the power and strength that my story could hold. This year has been a year of full circle understanding, as I found the courage to run for a State House seat in hopes to be the visual reminder to our next generation that we in fact DO belong at the table of change.

Biography: Heather Keeler is an enrolled member of the Yankton Sioux Tribe with lineage to Eastern Shoshone. She currently lives in Moorhead, MN, with her two kids, who are 14 and 4 years old. Though being a mom is her favorite role, she wears many hats and is actively engaged in the community. As a passionate advocate for equitable and inclusive practices, she serves on the Fargo Native American Commission and the Moorhead Human Rights Commission as Vice Chair. Her most recent initiative that has been immensely successful was spearheading the movement for Moorhead to officially recognize and celebrate Indigenous Peoples’ Day on the second Monday of each October. She has been a lead member in the planning and organizing for the Woodlands and High Plains Powwow for seven years – an event that lifts up and honors Indigenous college graduates from colleges and universities in the F-M area.

Keeler is passionate about creating pathways to education for minoritized youth in the community. She has worked in the tri-state region for 20 years in efforts to improve Indian country in the areas of healthcare, nonprofit projects, and education. Most recently she worked for six years in Indian education, working as a Native American Liaison in the Moorhead Area Public Schools. She currently holds a position as the assistant director of Multicultural Recruitment at NDSU. She is currently on the MN ballot as the DFL nominee for the MN House of Representatives District 4A, after winning a competitive Endorsement and Primary.

Keeler graduated from MSUM with a BA in Project Management and a MS in Educational Leadership.



1:30- 2:25 p.m. Fourth Session

Panel: Marriage Problems in the Nineteenth Century Laurie J. Loveland Room

Moderator: Ashley Baggett, North Dakota State University

Asking Twice: Courtship, Conduct Manuals, and Love in Jane Austen's *Pride and Prejudice* Taya Sazama, University of South Dakota

In "Asking Twice: Courtship, Conduct Manuals, and Love in Jane Austen's *Pride and Prejudice*," Taya Sazama uses English novelist Jane Austen's *Pride and Prejudice* (1813) to explore the concept of double-proposals in the marriage plot and the complex relationship between love and social expectations of gender roles. While others have noted Austen's interest in the marriage plot, the function of the double proposal is often overlooked as simply a plot device. Instead, Sazama argues that such devices indicate Austen's engagement with conduct manuals and other social conceptions of gender roles that perpetuated ideas of matrimony in the 19th century. Though Austen appears to conform to common expectations of marriage and gender, Sazama argues that her use of the double proposal in Elizabeth Bennet's case highlights the conflict between free choice and social acceptance and the difficult position of women who often relied upon marriage for safety and respectability, as Austen herself was well aware.

Abby Breck v. Clark Dalrymple: The Breach of Marriage Promise in the Early US Sara E. Lampert, University of South Dakota

In the 19th-century US as in Great Britain, new sentimental ideals of companionate marriage reshaped family law. Jilted lovers on both sides of the Atlantic increasingly used the breach of promise suits to seek financial damages and restore reputations. This was of particular importance for women. In "Abby Breck v. Clark Dalrymple: The Breach of Marriage Promise in the Early US," Sara E. Lampert examines the newspaper coverage of an 1843 Rhode Island case for constructions of gendered power within courtship and marriage. As Judge Pitman recognized, women like Breck who were dependent upon patriarchal protection used this action to restore their reputations and address financial instability, though these efforts could backfire.

Women in America Land-Grant Legislation

Hannah Haksgaard, University of South Dakota

Hannah Haksgaard's paper "Women in American Land-Grant Legislation" examines statutes that gave—or failed to give—federal land rights to women. As Congress passed federal land-grant laws in the nineteenth century, it generally gave all citizen white men—whether married or single—the ability to claim federal land. Yet Congress consistently denied land rights to married women while providing land to widows and sometimes even women who had never been married. By prohibiting married women from claiming land, the federal laws provided financial and social freedom to single women. The paper surveys the gendered language of federal land-grant laws and studies the congressional history of that gendered language. The paper also considers how this statutory language shaped women's lives, including norms of courtship and marriage in homesteading communities.

Panel: Indigenous Feminism and Literary History

Alvina Alberts Room

Moderator: Pamela Emanuelson, North Dakota State University

'I Love You So Much': The Responsibility of Relationships and Indigenous Feminism in Carole LaFavor's *Evil Dead Center*

Kerri Nelson, North Dakota State University

This paper will discuss indigenous feminist activism in Carole LaFavor's *Evil Dead Center*. The protagonist of the novel, Renee is a 2-Spirit and lesbian Indigenous woman, as is LaFavor. Indigenous women often view land as a mother or daughter, caring for it as if it were a member of their own family. The paper is divided into three parts, each discussing a different aspect of Renee's activism in relation to her world: her land, her language, and her community. For instance, the plot of the novel demonstrates how actions do not exist in isolation, but reflect the interconnectedness of peoples, communities, and lands. Renee can't solve the murder without locating an abused foster child, but she would never have been able to rescue the abused child had there not been a murder. As importantly, Renee can't solve the case on her own: she needs to use her family relationships and her knowledge of the land to solve the case. While *Evil Dead Center* is a work of fiction, it also reflects the real-world political context it represents, particularly the Missing and Murdered Indigenous Women movement and issues surrounding the Indian Child Welfare Act of 1978.

Recipes of Resilience: Midwestern Indigenous Cookbooks Protect Native Foodways and Promote Ecocultural Restoration

Meg Perry, North Dakota State University

The prevalence of food deserts on American Indian reservations and dependence on commodity foods contribute to the ongoing cultural genocide of Native people. In the face of deep-rooted historical injustices that have led to high rates of poverty and food insecurity, Indigenous communities today are engaging in initiatives to gain local control over their food systems and health. In this paper, I argue that Indigenous cookbooks are documents of identity, resilience, and resistance, a significant and under-explored means by which Indigenous people promote the decolonization of Indigenous foodways and protect Tribal knowledge surrounding traditional foods. I focus on three Indigenous cookbooks of the Midwest authored by Native women: (1) Mino Wiisinidaa! Let's Eat Good (2) Original Local, and (3) Food is Medicine! Dream of Wild Health: Healthy Lifeways Cookbook. The recipes in these books are included alongside stories, interviews, and historical accounts of the Indigenous experience. I argue that these paratextual elements contain invaluable cultural and traditional food knowledge at the local level while engaging in the larger political conversation of food sovereignty. These three Indigenous cookbooks, then, are about more than food: they are also works of literary nonfiction that call for the revitalization of culturally appropriate Indigenous foodways, the protection of local ecosystems, and the preservation of Indigenous health literacy.

Between Editions: Indigenous Book History and the Paratextual Legacy of Zitkala-Sá's *American Indian Stories*

Amy Gore, North Dakota State University

When Yankton Dakota writer and activist Zitkala-Šá published her collection of previously published magazine essays alongside new material, she referred to *American Indian Stories* (1921) as her "blanket book," as its cover featured the aesthetic designs of a Navajo blanket. Although her term may refer to the pressures she experienced to represent pan-tribal politics, as well as the pressures of boarding school assimilation which forbid "civilized" Indians like herself to go "back to the blanket," her term best reveals the ways in which a book's ancillary or paratextual elements, such as its cover design, speak to the political tensions embedded within Indigenous publishing history. Last year, for example, the Modern Library published a mass market paperback reprint of *American Indian Stories* which featured an introduction written by acclaimed contemporary Oglala Lakota writer Layli Long Soldier, a rare case in Indigenous literary history of a Native woman writing the introduction for a nineteenth-century Native woman's book. The paratextual changes made between editions and reprints of Zitkala-Šá's *American Indian Stories* function as embedded expressions of print culture power relations, rising from the neglected and out-of-print first edition to the frequent contemporary reprints by university and mainstream presses. They mediate between author and publisher, reader and writer, past and present, and as such they matter, in the sense of both cultural meaning and materiality, as heretofore overlooked frameworks of Indigenous literary history.

2:30- 3:25 pm Fifth Session

Roundtable: Rake it Up: An Analysis of Misogyny in Rap Music 2010-20 Alvina Alberts Room

Moderator: Carrie Anne Platt, North Dakota State University

Ann Burnett, North Dakota State University

Isabel Rodriguez, North Dakota State University

Shweta Srivastava, North Dakota State University

A study of rap music from 1992-2000 revealed five types of misogyny: naming and shaming, sexual objectification, legitimization of violence, distrust of women, and references to pimps/prostitution. Since that time, the rap music genre has continued to expand. In an analysis of rap music from 2010 to the present, we have found additional categories of misogyny, with an emphasis on masculinity and sexual expectations. We will discuss the new findings, as well as implications of current rap music on society

Graduate Poster Presentation: Black Women in the Suffrage Movement RBG Room

Moderator: Ashley Baggett, North Dakota State University

Kaley L. Mumma, University of Wisconsin Platteville

The suffrage movement is a piece of valued history for many white feminists, but there were many women who remained stripped of their right to vote. With a new model of inclusive feminism in mind, we must re-examine the women's suffrage movement in the context of women who are marginalized due to the color of their skin. When primarily wealthy white women were granted the right to vote in 1920. It wouldn't be another 45 years before black women would be given the suffrage they so rightfully deserved and fought for.

This poster will focus on the history of black women fighting for suffrage as well as highlighting the prominent African American women who made great strides in the movement, such as Ida B. Wells, Frances Ellen Watkins Harper, and Mary Ann Shadd Cary.

Women and the Vote

Laurie J. Loveland Room

Moderator: Erienne Fawcett, North Dakota State University

The White Ribbon Bulletin: Propaganda, Community, and Suffrage in the Temperance Movement

Amy Gore and Beth Twomey, North Dakota State University

The White Ribbon Bulletin was the official publication of the North Dakota Women's Christian Temperance Union (W.C.T.U.). In 1914, the North Dakota W.C.T.U. officially adopted the cause of suffrage and threw their considerable organizational resources behind promoting the adoption of suffrage in North Dakota. Using a mixture of humor, serious oratory, religious references, and emotional appeals highlighting women's role in the home and family, the White Ribbon Bulletin gathered its members into a community of righteous, engaged, and activist women. However, this approach needed an "other" in opposition, one which soon expanded past corrupt politicians, liquor interests, and the evil instincts of men, to target immigrants in particular, but also the poor or other demographics that did not match the white, middle class, and comparatively well educated women of North Dakota who were campaigning for suffrage. IN the White Ribbon Bulletin's pages we can find much to admire about the valiant campaign for suffrage, but also its xenophobic and classist underbelly.

The Trouble with Democracy is The People: How the 19th Amendment Led to a Community Expulsion in Jim Crow Texas

Hollie A. Teague, Collin College and Texas Woman's University

A middle-class Black community flourished in Denton, Texas, from 1880 to 1920. Known as Quakertown, the community served as both the central business and cultural district for African-Americans across the county. Then in 1920 disaster struck. The ratification of the nineteenth amendment empowered local White Supremacists to engage in a kind of "civic violence" against their Black neighbors. White women canvassed neighborhoods, circulated petitions, extracted support from local educational and political leaders, deployed the language of incendiary sexual politics, and had the very existence of Quakertown put up for a vote. In April of 1921, a special bond election - in which only White voters could participate - was held and Quakertown was slated for destruction. Over the next two years, Black residents lost their homes and businesses as they were forced to relocate to a dilapidated area on the edge of town. Some eminent domain payments were made to property owners, but several generations of wealth were wiped out. One descendant of a Quakertown family called the park that occupies that space today a "graveyard." Any celebration of the 100-year anniversary of the political empowerment of White women must be tempered with a recognition of how that power has been used.

White Women as White Supremacist Political Actors: From the Suffragettes to the Karens

Christina Cavener, Texas Woman's University

Given the political climate, it has become increasingly urgent to acknowledge white women's positionality and their contributions to politics. White women have historically clung and relentlessly fought to uphold their privileged societal position across the generations. Suffragettes proclaimed that it would be an insult for illiterate Black people to be entrusted with the ballot. They promised to uphold "supremacy to the white race" if granted the right to vote. The United Daughters of the Confederacy asserted that their political crusade would be to share the "truths of history" by proposing school curricula that taught segregation and white over black ideology. The women's movement adopted a color-blind rhetoric that excluded women of color and reinforced white superiority. White women, "Karens," exploit their privilege by calling the police on Black people for existing in public space, knowingly subjecting them to a violent and racist criminal justice system. This paper is an examination and critique identified in the vast research on white women's political engagement. As a result of my analysis, I argue that white supremacy is the dominant operating force in white women's political activities. Therefore, it is critical that white women raise their consciousness about the white supremacist ideology that potentially informs their current political actions.

3:30-4:25 p.m. Sixth Session

Panel: Global Women's Rights
Laurie J. Loveland Room

Moderator: John Cox, North Dakota State University

The Lack of Women's Rights During Times of Conflict
Chelsey Garnos, University of South Dakota

This paper uses a comparative study methodology to address social rights, specifically how women's rights are not upheld in times of war and civil conflict. This paper provides insight on both the Algerian war of the 1990s and the ongoing civil war in Syria. Many have heard the reference that "history repeats itself": the Algerian civil war of the 1990s provides indication on what will happen to women's rights in Syria's ongoing conflict. Both of these countries, prior to the war, were more secular than their peers and were dictatorship countries, which have transitioned to semi-presidential systems. While most research has focused on examining Algerian and Syrian refugees' status and displacement, few studies have documented the social rights of women before, during, and after the civil war; there is little research on what happens to women's rights during civil conflicts, who are marginalized, attacked, and often abused and sold into slavery, lacking any social rights. This paper will compare and contrast the Algerian and Syrian wars, and specifically address what happens to women's rights during times of civil unrest and conflict.

Voting With Her Feet in 20th Century Greece
Kathleen Dixon, University of North Dakota

I am writing a biography of a Greek rebetiko singer, Sotiria Bellou, who flung acid in her husband's face, went to prison for it, entered into a lesbian relationship, returned to her parents' small town home at the tender age of 19, and then left for good to Athens, where she bore the deprivations of the WWII German occupation and ultimately became a famous singer of an urban music dubbed "the Greek blues." In this presentation I will briefly discuss mainstream Greek feminism and the gendered practice of throwing acid--in Greece, it was generally unmarried women who did it. Bellou, however, was married. What she had done was shameful, but it was mainly her family who suffered the social opprobrium. She suffered the severance of the patriarchal connection to her father and grandfather. However, she had already internalized a kind of patriarchal privilege that she carried with her to Athens. She became known as the "**Μάγκας Με Φουστάνια**" —tough guy in skirts. When Sotiria Bellou left home in the fall of 1940, she identified with Greece's political struggles against fascism, not feminism. Greek women could not yet vote, but no matter: Bellou voted with her feet.

Roundtable: Disenfranchisement and Grassroots Efforts to Increase Voter Participation in the 20th Century

Alvina Alberts Room

Moderator and Discussion Leader: Kjersten Nelson, North Dakota State University

Stephanie Aulner, North Dakota State University

Alexandria B. Alvarez, Independent Scholar

Alex Sander, North Dakota State University

Lis Fricker, North Dakota State University

Susan Curtis, North Dakota State University

Although women won the right to vote in 1920, enfranchisement was not instantly nor equally available to all women and men in the United States. People of color and Native Americans continued to be denied suffrage rights. Differences in voter registration requirements discouraged or even disenfranchised eligible voters. This roundtable discussion focuses on some of the disenfranchised groups in the mid- to late-20th century and the efforts of grassroots organizations to support voter registration and affect legal change.

Stephanie Aulner and Alexandria B. Alvarez examine how the current state of unrest in the United States has exposed the growing prevalence of voter disenfranchisements across the nation. The growing disenfranchisement of women among the Native American nation is particularly prevalent. They will examine the deficit in Native communities of voter education, accessibility, and family situations that Native women have to overcome. Aulner and Alvarez will also discuss the grassroots and reform movements that have paved the way to improvement and assess the issues and work still left to do. Alex Sander examines the ways in which LGBTQ+ members were alienated from some of the major feminist groups of the second wave. These feminist groups deemed the LGBTQ+ community a threat to their efforts to appeal to supporters who deemed the LGBTQ+ lifestyle as immoral. This disenfranchisement propelled the LGBTQ+ members to splinter away from these feminist groups and form their own social movement organizations. Through these organizations the members found the common ground and support necessary to advocate for expanded LGBTQ+ rights and legal protections. Sander will discuss the 1978 No on Six campaign in California that opposed the proposition that would ban gay and lesbians from teaching in public schools. Led by gay right activists, this campaign was the first to succeed in stopping anti-gay legislation. Lis Fricker examines the existence and differences in voting registration mandates and requirements from international to state levels. Contrasting international policies in which voters are automatically registered and voting day is a federal holiday with U.S. policies that vary from state to state, Fricker will discuss the ways in which these mandates support or disenfranchise voters. She will also address the impact on college students of some state voter ID laws that require voters to have state-issued forms of identification. As female college student enrollment grows at a higher rate than male enrollment, this represents a growing problem of women's disenfranchisement today. Susan Curtis examines one grassroots social movement organization, Nebraska Voters for Choice, that formed to educate voters and encourage voter participation to protect women's healthcare rights. The group formed in the fall of 1989 in response to the June 1989 U.S. Supreme Court's decision in *Webster v. Reproductive Health Services*. This decision upheld the constitutionality of a Missouri law that restricted abortion access, prompting conservative senators in the Nebraska Legislature to immediately propose bills that would also restrict abortion rights in Nebraska. Curtis will discuss the organization's origins and political activist efforts.

4:30 - 5 p.m. Closing Ceremony

NDSU's Women and Gender Studies Major 15th Anniversary
Laurie J. Loveland Room

Introductions: Erienne Fawcett, North Dakota State University

Speaker: Cal Evoniuk, Minnesota State University Mankato

Speaker: MeiLi Smith, University of Denver



NDSU's Women and Gender Studies Graduate Certificate Launch
Laurie J. Loveland Room

Introductions: Ashley Baggett, North Dakota State University

Speaker: Lis Fricker, North Dakota State University

Speaker: Carrie Bentley, North Dakota State University

Notes on Conference Room Names

Laurie J. Loveland (1958-2002)

Laurie Loveland was a former NDSU undergraduate who continued her education in law school at Yale.

After some clerking experience and serving as North Dakota's solicitor attorney general, under then Attorney General Heidi Heitkamp, Laurie established herself in Rhode Island at the Motley-Rice law firm in which she was an instrumental negotiator of the tobacco master settlement agreement. Laurie also was an advocate for all children, a life-long learner, and an excellent writer. In her memory, her family and friends established the Loveland endowment in the Women and Gender Studies program at NDSU. Truly this conference fulfills one of the donors' goals of introducing a large audience to a civil discussion about feminism and gender-- things that Laurie was passionate about.

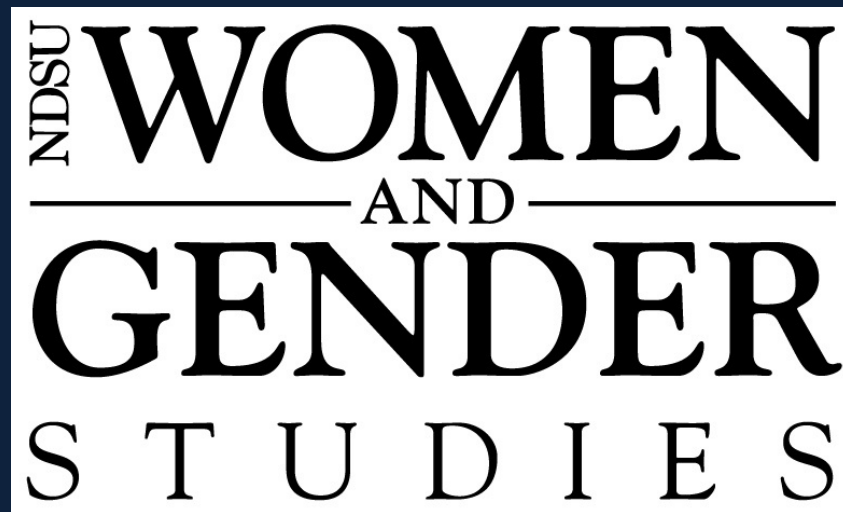
Ruth Bader Ginsburg (1933-2020)

Ruth Bader Ginsburg was born in New York in 1933. She earned her bachelor's from Cornell University and law degree from Columbia University. She was the first Jewish woman appointed to the Supreme Court in 1993. During her life, RBG advocated tirelessly for gender equality. She died of pancreatic cancer on September 18, 2020, at the age of eighty-seven.

Alvina Alberts (1912-1997)

Alvina Alberts was born on September 20, 1912, in Fort Totten, ND on the Spirit Lake Reservation. She was a member of the Dakota Nation and an expert in Dakota folklore. She worked as a college counselor at the Cankdeska Cikana Community College. Alberts became a passionate advocate for Native American rights and championed the 1978 Indian Child Welfare Act. She also was elected as a North Dakota delegate to the U.S. International Women's Year National Women's Conference in 1977. She died in Devil's Lake, North Dakota in 1997.

The Women and Gender Studies program at NDSU would like to thank you for attending this conference. We are appreciative of the services of all our moderators, the tech support of Marisa Mathews and of all the speakers that made this virtual conference happen.

A white silhouette of a woman's profile, facing right, is positioned on the left side of a red rectangular background. The text "Red River Women's Studies Conference" is written in a white, serif font to the right of the silhouette.

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