

Black Feminisms & Sex/uality Studies
2024 Summer Session in Gender/Sex/uality In/Justice

Meeting Time: Tuesdays, May 21st to July 2nd, 1-3pm EST

Zoom link: TBD

Facilitator: Dr. Shemeka Thorpe, PhD (she/her)

Organizer: Dr. Sari van Anders, PhD (she/they)

Administrative Support: vananders.labcoordinator@queensu.ca

Format

The summer session is entirely online. There will be weekly meetings with facilitated discussion using Zoom (see last page for the Zoom link). Before each meeting, there will be materials for you to read/watch, and these are primarily academic.

Course Description

Black feminism is a social and political movement that highlights the multidimensional aspects of oppression among Black women and femmes in the US and other countries. It differs from mainstream feminism because it centers the lived experiences of Black women and aims to understand the issues that impact their health and wellness due to their intersecting marginalized identities. In this summer session theme, “Black Feminisms and Sex/uality Studies”, we will explore the foundational concepts of Black feminism(s), Black feminist methodologies, and envision the future of Black feminism in sex/uality studies. Through readings, videos, reflection, and discussion, session attendees will critically examine multifaceted Black feminisms and explore the writings of Black women and femmes, both past and present.

Course Goals

Through participation in the summer session, attendees will be able to:

- Describe the foundational concepts and types of multifaceted Black feminism(s).
- Name Black feminist scholars.
- Apply Black feminist methodologies and epistemologies to sex/uality and gender studies.

Goals for Summer Sessions in General:

Build/create/sustain meaningful opportunities for engagement with research about/with/on gender/sex/uality that is situated within:

- feminist and/or queer lenses with
- critiques of normative systems and mechanisms of oppression and/or explorations of progressive flourishing that intersect with gender/sex/uality and
- work towards community building, education/growth/learning, community relevance, social change, and more empirical and just understandings of gender/sex/uality.

Principles & Guidelines

The summer session is a collective product and process. While the summer session theme and readings have been prepared for participants, how we engage with them and what we take from the experience will result, in part, from our individual and collective preparation and participation practices. We will discuss group guidelines during the first meeting and can have additional discussions throughout the session. The following expectations, guidelines and advice can help participants show up intentionally in the summer session:

- Read the course material in advance of each session. Ideally, give yourself some time with the materials prior to the session, as some of your thoughts and ideas will take time to develop.
- Take notes as you read, think about, and reflect on the content. Notes, however formal or informal, can help you participate thoughtfully and intentionally.
- Plan to attend and participate in each session. Participation in discussion will be our primary learning mechanism.
- Practice self- and other-awareness in our discussions. Think about how you can both take and make space in the conversation. Expect that participants will be coming with different backgrounds, experiences, and areas and levels of expertise.
- Recognize that the systems of oppression that we are engaging with in the summer session are present within and between us. There will be power differentials in the room that cannot be erased but, especially for those in positions of power, can be thoughtfully attended to.
- Center and uplift voices with lived experiences of oppression, especially in relation to the axes of oppression being discussed. However, no one is expected to speak for or represent a minoritized group; people can choose to speak from experience but should not be expected to do so.
- As we learn and grow, we mess up. If someone says something hurtful, harmful, or problematic, our hope is that anyone in the space will feel the agency and empowerment necessary to speak up. Whether you are addressing a concern or hearing a concern, a spirit of curiosity, education, and humility can help build community and accountability.
- We are all responsible for our learning. While others may offer us gifts of education and insight, they are not obligated to. But these are not scarce resources – there are many paths to get the information and support that we need in order to learn and grow.
- To help facilitate community-building and support learning and growth, your video should be on, unless this is not possible for you. We understand that some people have internet speeds or situations that preclude this in general or at specific times.
- We will use “they” for everyone unless they have pronouns indicated on their zoom name or indicate a preference to us in another way.
- Shemeka’s primary role within the summer session is as a facilitator, with Sari’s support – helping to monitor and manage the space and guide discussions in productive and sometimes challenging directions. If you receive feedback about the direction of the conversation or the amount you’ve spoken, please do your best to accept the feedback in the spirit it was offered, with respect and a sense of community. You are always welcome to reach out to Shemeka or Sari directly with questions, concerns, and suggestions!

Accessibility

Please let us know if there are ways we can make the summer session more accessible to you, whatever your dis/abilities and accommodation needs are. You can contact us with any questions or notes.

Required Knowledge

Participation in the summer session does not require prior knowledge from any particular discipline or theoretical perspective. The session content draws heavily from psychology, sociology, sexuality and gender studies, and critical perspectives. Materials for each section attempt to bring both foundational and advanced knowledge for participants to engage with. Participants are expected to have a basic understanding of and commitment to social justice and confronting anti-Black racism. If needed or desired, here are some resources about these concepts and movements: **Resources on Anti-Black Racism:** <https://mrc.ucsf.edu/racial-equity-anti-black-racism>

Location of Course Materials

All required readings and course materials will be available through Google Drive (link to come) (note, you may have to double click on each week to open it up and see the readings). If you have issues accessing the materials, please contact **vananders.labcoordinator@queensu.ca**.

Schedule & Materials

Week	Topic	Readings
1	Intro to Black Feminism	<p>Lindsay-Dennis, L. (2015). Black feminist-womanist research paradigm: Toward a culturally relevant research model focused on African American girls. <i>Journal of Black Studies</i>, 46(5), 506-520. https://doi.org/10.1177/0021934715583664</p> <p>Collins, P. H. (1990). Defining Black feminist thought. In C. R. McCann, S. Kim, & E. Ergun (Eds.), <i>Feminist theory reader: Local and global perspectives</i> (pp. 278-290). Routledge.</p> <p>Combahee River Collective. (1997). The Combahee River Collective statement. In K.-Y. Taylor (Ed.), <i>How we get free: Black feminism and the Combahee River Collective</i> (pp. 15-27). Haymarket Books.</p>
2	Black Feminism & Public Health	<p>Abrams, J. A., Tabaac, A., Jung, S., & Else-Quest, N. M. (2020). Considerations for employing intersectionality in qualitative health research. <i>Social Science & Medicine</i>, 258, 113138. https://doi.org/10.1016/j.socscimed.2020.113138</p> <p>Wade, J., Alexander, R., Giscombé, C. W., Keegan, D., Parker, S., Jackson, K., ... & Ferguson, J. V. (2022). Using Black feminist theory and methods to uncover best practices in health promotion programming. <i>Qualitative Health Research</i>, 32(3), 581-594. https://doi.org/10.1177/10497323211061108</p> <p>Bowleg, L. (2012). The problem with the phrase women and minorities: intersectionality—an important theoretical framework for public</p>

		health. <i>American Journal of Public Health</i> , 102(7), 1267-1273. https://doi.org/10.2105/AJPH.2012.300750
3	Black Feminism & Psychology	<p>Mosley, D. V. (2023). A biomythography introducing the Blafemme Healing framework. <i>American Psychologist</i>, 78(5), 678. https://doi.org/10.1037/amp0001146</p> <p>Jean, P. L., Mosley, D. V., Bridges, B., & Badio K. (2023). Thank you Black feminism: Ten strategies to foster radical healing (for healers and those in need of healing). <i>Women & Therapy</i>, 46(4), 407-427. https://doi.org/10.1080/02703149.2023.2286075</p> <p>Jerald, M. C., Cole, E. R., Ward, L. M., & Avery, L. R. (2017). Controlling images: How awareness of group stereotypes affects Black women's well-being. <i>Journal of Counseling Psychology</i>, 64(5), 487-499. https://doi.org/10.1037/cou0000233</p>
4	Black Queer & Trans Feminism	<p>Hammonds, E. (1994). Black (w)holes and the geometry of Black female sexuality. <i>Differences: A Journal of Feminist Cultural Studies</i>, 6(2/3), 313-326. https://doi.org/10.1215/10407391-6-2-3-126</p> <p>Yam, S. S., & Fixmer-Oraiz, N. (2023). Dobbs, reproductive justice, and the promise of decolonial and Black trans feminisms. <i>Women's Studies in Communication</i>, 46(4), 1-7. https://doi.org/10.1080/07491409.2023.2264144</p> <p>Garrett-Walker, J. J., Broussard, D. A., & Garrett-Walker, W. L. (2019). Re-imagining masculinities: How Black queer feminism can liberate Black people from the toxicity of patriarchal masculinity. <i>Journal of Black Sexuality and Relationships</i>, 5(4), 69-98. https://doi.org/10.1353/bsr.2019.0010</p>
5	Black Feminist Methodologies	<p>Walton, Q. L., Kennedy, P. P., Oyewuwo, O. B., & Allen, P. (2022). "This person is safe": An exemplar of conducting individual interviews in qualitative research with Black women. <i>International Journal of Qualitative Methods</i>, 21. https://doi.org/10.1177/16094069221147776</p> <p>Davis, S. M., Green Montaque, H. D., & Jackson, C. A. B. (2023). Talking with my sistahs: Examining discussions about HIV risk and prevention outcomes within Black women sistah circles. <i>Health Communication</i>, 38(10), 2012-2025. https://doi.org/10.1080/10410236.2022.2050006</p> <p>Patterson, A., Kinloch, V., Burkhard, T., Randall, R., & Howard, A. (2016). Black feminist thought as methodology: Examining intergenerational lived experiences of Black women. <i>Departures in Critical Qualitative Research</i>, 5(3), 55-76. https://doi.org/10.1525/dcqr.2016.5.3.55</p> <p>Hargons, C.N. & Thorpe, S. (2022). #HotGirlScience: A liberatory paradigm for intersectional sex positive scholarship. <i>Journal of Positive Sexuality</i>, 8(1), 3-11. https://doi.org/10.51681/1.811</p>

6	Black Feminism & Pleasure	<p>Jones, A. (2019). Sex is not a problem: The erasure of pleasure in sexual science research. <i>Sexualities</i>, 22(4), 643-668. https://doi.org/10.1177/1363460718760210</p> <p>Morgan, J. (2015). Why we get off: Moving towards a Black feminist politics of pleasure. <i>The Black Scholar</i>, 45(4), 36-46. https://doi.org/10.1080/00064246.2015.1080915</p> <p>Cooper, B. (2018). How Sarah got her groove back, or notes toward a Black feminist theology of pleasure. <i>Black Theology: An International Journal</i>, 16(3), 195-206. https://doi.org/10.1080/14769948.2018.1492299</p>
7	Hip Hop Feminism & Embodiment	<p>Clay, A. (2008). "Like an old soul record": Black feminism, queer sexuality, and the hip-hop generation. <i>Meridians</i>, 8(1), 53-73. https://doi.org/10.2979/MER.2008.8.1.53</p> <p>Johnson, A. (2021). Dirty south feminism: The girlies got somethin'to say too! southern hip-hop women, fighting respectability, talking mess, and twerking up the dirty south. <i>Religions</i>, 12(11), 1030. https://doi.org/10.3390/rel12111030</p> <p>Halliday, A. S. (2020). Twerk sumn!: Theorizing Black girl epistemology in the body. <i>Cultural Studies</i>, 34(6), 874-891. https://doi.org/10.1080/09502386.2020.1714688</p>
8	Envisioning the Future of Black Feminism	<p>Bailey, M., & Mobley, I. A. (2019). Work in the intersections: A black feminist disability framework. <i>Gender & Society</i>, 33(1), 19-40. https://doi.org/10.1177/0891243218801523</p> <p>Green, K. M., & Bey, M. (2017). Where Black feminist thought and trans feminism meet: A conversation. <i>Souls: A Critical Journal of Black Politics, Culture, and Society</i>, 19(4), 438-454. https://doi.org/10.1080/10999949.2018.1434365</p> <p>Haynes, C., Stewart, S., & Patton, L. D. (2023). Intersectionality methodology: A qualitative research imperative for Black women's lives. In N. K. Denzin, Y. S. Lincoln, M. D. Giardina, & G. S. Cannella (Eds.), <i>The Sage Handbook of Qualitative Research</i>. SAGE.</p>

Additional Resources/Readings:

- [Dr. Shemeka's Black Feminism, Black Sexuality, and Pleasure Reading List](#)

Online Articles

- [Black Feminist Taught Me NYC: Honoring 50 Years of the National Black Feminist Organization](#)
- [Brittany Cooper: Black Feminism & Change](#)

Peer-Reviewed Manuscripts

Chaudhry, V. V. (2020). On trans dissemblance: Or, why trans studies needs Black feminism. *Signs: Journal of Women in Culture and Society*, 45(3), 529-535. <https://doi.org/10.1086/706466>

Collins, P. H. (1996). What's in a name? Womanism, Black feminism, and beyond. *The Black Scholar*, 26(1), 9-17. <https://doi.org/10.1080/00064246.1996.11430765>

Lomax, T. (2018). Black bodies in ecstasy: Black women, the Black church, and the politics of pleasure: An introduction. *Black Theology: An International Journal*, 16(3), 189–194.
<https://doi.org/10.1080/14769948.2018.1492298>

Zoom Information

TBD