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**LEMR 2021**

**Liminal Existences and Migrant  
Resistances Conference**

**March 24-27, 2021**  
**Marquette University**

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## Welcome

It is with great joy that I welcome to you to the Liminal Existences and Migrant Resistances Conference held virtually at Marquette University.

The global pandemic which postponed this scholarly forum, originally scheduled to be held last year in the city of Milwaukee, did not impact your commitment to reinvigorating the scholarly and communal dialogue that is needed more than ever at this time. For this, I thank you immensely.

The year 2020 has been quite difficult for communities throughout the globe, with the spread of Covid-19 ravaging the bodies and livelihoods of those most vulnerable. The pandemic has made ever more apparent the widespread economic, social, and political inequities that produce and are produced by xenophobia, ethnocentricity, and systemic racial injustices existent in our societies. On the other hand, it has also made visible the need for critical dialogue, solidarity, and “alliance building with those who are most marginalized among us.”<sup>1</sup> It is for this very reason, the need for inclusive scholarly dialogue and coalition building, that this conference was organized.

The aim of LEMR is to discuss how markers of difference (race, gender, ethnicity, and nation) intersect to compact and inform systems of inequity. The inequities at national borders are manifestations of complex structures within metropolises and cities; they can be found in local and global relationships. With that said, it would be problematic to ignore the power in lived experiences at the margins-- those communal formations, identificatory practices, and creative expressions of selfhood that act as sites for cultural, political, and social resistance to dehumanization. Therefore, in discussing systems *and* relationships, communities *and* individuals, identities *and* subversive identificatory practices, this conference seeks to broaden discussions of social justice and tackle inequities comprehensively, intersectionally and transnationally.

I invite you all to embark on this journey, to traverse your disciplinary, geographical, and social boundaries, to engage with “that space in the margin that is a site for creativity and power, that inclusive space where we recover ourselves, where we move in solidarity to erase the category colonizer/colonized. Marginality as resistance. Enter that space. Let us meet there. Enter that space. We greet you as liberators.”<sup>2</sup>

I thank Marquette University and its faculty, staff, and students for their support of this initiative and its aim. I, also, thank you for attending what I am confident will be an enjoyable conference.

My sincere appreciation,



**Ibtisam M. Abujad, Conference Organizer**

<sup>1</sup> Nazia Kazi, *Islamophobia, Race, and Global Politics* (Rowman & Littlefield, 2019): 16.

<sup>2</sup> hooks, bell. “Marginality as a Site of Resistance.” In *Out There: Marginalization and Contemporary Cultures*. Edited by Russell Ferguson et al. *Documentary Sources in Contemporary Art*: V. 4. New Museum of Contemporary Art (1999): 343.

## **LEMR 2021 Inclusivity and Anti-Discrimination Policy**

In order to ensure that Liminal Existences and Migrant Resistances serves as a forum for dialogue that is inclusive, we urge you to respect the social positionalities and identificatory practices of fellow presenters, audience, and volunteers. This includes respecting others' raced and classed backgrounds, ethnicities, sexual orientations, gender identities, religions, disabilities, migration statuses, languages, etc. Though we recognize that the examination of global power dynamics and transnational lived experiences requires an exploration of complex and often thorny issues, hate speech or other forms of verbal or non-verbal discrimination are dangerous, destructive, and not tolerated.

Furthermore, it is important to note that, though this conference is conducted primarily in English, our intent is to use English practically and strategically to facilitate dialogue. We recognize that the English language is part of the history of western imperialism and settler-colonialism. We, therefore, welcome all languages, English varieties, hybrid Englishes, and other forms of linguistic disorientation that serve to decenter standardized English.

## **Land Acknowledgement**

“Marquette University is located on the traditional homelands of the Menominee, Potawatomi, and Ho-Chunk Indian Nations, who have known this land as a relative for millennia and who remain our hosts on it. We also recognize the presence in Milwaukee of tribal members from nine other Wisconsin Nations, including the Oneida Nation, the Stockbridge-Munsee Community Band of Mohicans, the Brothertown Nation, and the six Ojibwe Nations - namely the Red Cliff Band, the Lac Courte Oreilles Band, the Lac du Flambeau Band, the Bad River Band, the Sokaogon Chippewa Community, and the St. Croix Chippewa Indians. We also recognize Milwaukee as home to a large and resurging urban Indian community that includes diasporic Indigenous people from around the U.S. and Canada as well as from the Global South, the Pacific, Asia, Africa, and the Middle East.”

<https://www.marquette.edu/peacemaking/contact.php>

## Conference Sponsor

### Center for Transnational Justice

In the new millennium, individuals, societal groups, nongovernmental organizations, governments and international organizations all have intensified calls for justice. Some seek to address the legacies of past abuses while others envision a step toward the broader redistribution of rights, privileges and obligations on a global scale. While few would deny that justice is a desirable goal, numerous interpretations exist concerning its meaning, the challenges it faces, and paths toward its realization. These contending interpretations become more extensive as one moves to economic, political and social relations that extend beyond national borders.

Established in the spring of 2004, the Center for Transnational Justice supports innovative scholarly research, teaching and community outreach initiatives on justice issues that extend beyond national borders. These initiatives focus particularly on:

- Migration: including issues of immigration policy, refugees and asylum seekers, migrant workers, forced migration and human trafficking, and immigrant incorporation
- Economics, Politics and Justice: including issues of hunger, environmental policy and practice, global economic crises, and development
- Human Security: including issues of human rights challenges and protections, health care and pandemic diseases, and transnational crime
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#### Mission Statement

The Marquette University Center for Transnational Justice strives to facilitate greater understanding of the challenges and paths to achieving justice in issues that bridge local, national, and global communities. Through fostering intellectual inquiry, the center seeks to discover and share knowledge that can be utilized in the service of others to realize a more just world.

**H. Richard Friman, Ph.D.**

Eliot Fitch Chair for International Studies and  
Professor of Political Science  
Director

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[www.marquette.edu/transnational-justice/](http://www.marquette.edu/transnational-justice/)



## Conference Sponsor

### Department of English

In the Department of English at Marquette University, storytelling is our passion. We are a community of creative thinkers who love to read and learn from great stories and to tell the stories that need to be told. We know the enduring importance of critical thinking, creative problem solving, and powerful writing in an ever-changing global economy. In our small, discussion-based classes, you will receive a personalized education from expert, award-winning teachers who will know you well. They will help you inspire your creativity and hone your writing, communication, and critical-thinking skills. Our rigorous training will push you to articulate the future you want and how you can best serve the world.

#### Our Mission

We are a community of scholar-teachers and students who embrace the traditional Jesuit conception of liberal education inspired by St. Ignatius of Loyola. Grounded in this tradition, the department focuses on the study of “humane letters,” which is accorded a central and indispensable place in Jesuit education and is defined as the study of grammar, rhetoric, poetry, and history.

#### Our Faculty

English Department faculty are actively engaged in research and publication as well as in teaching and service. Our faculty have expertise in British, American, and Anglophone literature and culture as well as in creative writing, professional writing, rhetoric and composition, and linguistics. They have won numerous awards for both research and teaching, including many University-wide honors. Committed to the scholar-teacher model, faculty regularly teach courses at all levels, from introductory surveys to graduate seminars.

#### **Dr. Leah Flack**

Associate Professor of English

Chair, English Department

**Leah.flack@marquette.edu**

[www.marquette.edu/english/about.php](http://www.marquette.edu/english/about.php)



## Invited Guest Speakers



**Dinorah Cortés-Vélez** is a poet, novelist, and scholar of colonial Latin American Literature. She is Associate Professor of Spanish at Marquette University.



**Janan Najeeb** is president and CEO of the Milwaukee Muslim Women's Coalition. She is also the founder of the Wisconsin Muslim Journal.



**Tosin Gbogi** is a poet and scholar of African/African diaspora literatures and discourse oriented socio-linguistics. He is Assistant professor of English at Marquette University.

## Meet Our Panelists

(arranged alphabetically)

**Shifa Abbas** is a student in the Master of Arts program at Wilfrid Laurier University in Religion, Culture and Global Justice. Shifa Abbas is a graduate of Medaille College with a Masters of Science in Education, as well as the University of Waterloo with a Bachelors of Science. Her interests of study include the role of religion in environmental and social justice work. Shifa also works part-time as an Ontario and New York State certified high school science and math teacher.

**Asena Karipek** is a first-year PhD student in sociology at the University of Illinois at Urbana-Champaign. In spring 2020, she completed her M.A. in religion with her thesis, "Christian Zionism and Doctrinal Islamophobia: Expediting the End Times," which explores how Christian Zionists racialize Arabs as Muslim and how that racialization fuels their Islamophobic rhetoric. Prior to graduate school, she completed her B.A. in Islamic Theology at the University of Istanbul and wrote her B.A. thesis, in Turkish, about Islamophobia in America.

an M.A. student in Religion at the University of Illinois at Urbana- Champaign. Prior to graduate school, she completed her B.A. in Islamic Theology at the University of Istanbul and wrote her B.A. thesis, in Turkish, about Islamophobia in America.

**Woodrow Anderson** is a junior at Marquette University studying Economics & Philosophy. He is originally from Plano, Texas but identifies with both the United States and Italy.

**Richard Osei Bonsu** is the founder and CEO of OMANIAE Global Network (Having branches across Belgium, Ghana, Senegal, Guinea and Cameroon), one of the influential African migrant's organization in Belgium & Africa. He established OMANIAE as the connector of people who want to feel belonging and people who were excluded in the European setting in need of assistance, (someone to share their stories to) a crucial missing link in Belgium civil society. His research focuses on migration, asylum, refugees, undocumented migrant, cultural diversity, on both policy and identity issues with a strong interest in communication, gender and qualitative methods.

**Robert Bruss** is a Visiting Assistant Professor in the English department at Marquette. His dissertation, *The Time is Now: Embodiments of the Hyper-Present in Contemporary American Literature*, explores the temporalities of digital media and their implications for literature. His research interests are broad including formal experimentation, digitality, queer theory, game studies, pop culture, zombies, etc.

**Arielle Burgdorf** is an MFA candidate at Chatham University. She conducts research on Spanish and Latin American literature, performance art, queer theory, and gender studies. Arielle teaches writing in the Words Without Walls program at the Allegheny County Jail, and her work has been published by *Horse Less Press*, *Bone & Ink Press*, *Feministe*, and *Maximum Rocknroll*, among others.

**Ariana Chiapas** Ariana Chiapas is an alumna of Marquette University and the Ronald E. McNair Scholars Program who received her Bachelor of Arts in Anthropology and Political Science with a minor in Social Welfare and Justice in May 2020. She is currently taking a gap year as an Assistant Team Leader with AmeriCorps NCCC, before continuing her education in hopes of pursuing a PhD in Cultural Anthropology.

**John Collopy** is a senior at Marquette University, studying Literature and Mathematics. He is from Milwaukee, Wisconsin.

**Jennifer Cullison** is a Postdoctoral Teaching Fellow in the Core Humanities Program at the University of Nevada, Reno. She received her PhD in history from the University of Colorado, Boulder. Her research focuses on the response of immigrants to INS/ICE detention policy and practice in the postwar era.

**Armando Guerrero Estrada** is a Ph.D. student in Theology/Education at Boston College. He holds a B.A. in Spanish literature, B.A. in philosophy and theological studies, and the Master of Theological Studies from Vanderbilt University. His research interests lie at the intersections between religion, immigration, literature, and education.

**Justice Hagan** is a Lecturer in the English Department at Marquette University and a graduate of its doctoral program. While 20th and 21st century American literature is his primary field of study, he also works with scholarship in international law and sociology.

**Alex Harrington** is a McNair fellow at Central Washington University. In June of 2019, he was appointed by Washington Governor Jay Inslee to sit as the student representative on the Board of Trustees of CWU. Completing his undergraduate studies this June, he plans to pursue a PhD in Public Administration.

**Rose Hattab** is a doctoral candidate and teaching associate in the Middle Eastern and North African Studies Department at the University of Arizona. Her research interests include nationalism, gender, patriarchy, social development, war, resistance, and globalization in the context of creating identity, memory and social participation through art and historical representations in popular culture and visual media.

**Giordana Poggioli-Kaftan** is Visiting Professor of Italian and the director of the Italian language, culture and literature program at Marquette University. She conducts research on Italian Film, Literary and Cultural Studies, and Race and Postcolonial Theory. Her most recent publication, "Italy's Unification and its Discontents: Giovanni Verga's 'Cos'è il re'" can be found in the *Journal of Modern Italian Studies*.

**Jen-Li Ko** is a visiting instructor in the Department of Languages, Literatures and Cultures at Marquette University. She teaches Chinese language and cultural courses. Her work is cross-disciplinary in the areas of transnational migration, diaspora, race and ethnicity, and Asian American studies. Her Ph.D. research is focused on cultural representations and ethnic identity construction in Chicago's Chinatown.

**Ae Hee Lee** was born in South Korea, raised in Peru, and now resides in the U.S. She received her MFA from the University of Notre Dame and is a PhD candidate in Literature and Creative Writing at the University of Wisconsin-Milwaukee. Her poetry has been published or is forthcoming at *POETRY*, *Pleiades*, *Denver Quarterly*, and the *Adroit Journal* among others.

**Michael Powell** is a graduate student and Schusterman Center of Judaic and Israel Studies Fellow at the University of Oklahoma. His scholarship focuses primarily on the rise of Nazism, the Nazi era in Germany, the Holocaust, and Holocaust memory studies. His most recent projects have been on the priests' community within Dachau *and* the evolution of public commemoration in Germany for the victims of the T4 (Euthanasia) Program.

**Naglaa Saad** is Assistant Professor of English at Fayoum University in Egypt. Her research engages cultural politics and anticolonialism in transnational literature.

**Meghana Sharma** graduated from the University of Edinburgh, where her MA dissertation explored the performativity of gender in heterotopic spaces. Prior to that, she was a Young India Fellow, and worked with The WordsWorth Project to improve literacy in low-resource classrooms, and as a Development Consultant with the Ministry of Women and Child Development as a researcher and advocate for children's rights.



**Michelle Trujillo** is Associate Lecturer at the University of Wisconsin-Milwaukee. She is a filmmaker from Miami, FL working to explore and question representations of Latinx culture, gender and identity creation. Her work stems from an intersectional feminist perspective but does not always offer solutions to the problems it engages with. Instead, she is concerned with upsetting power structures and notions of normality through disorientation.

## Conference Schedule

**Wednesday, March 24**

**3:00 pm – 4:45 pm**

### Border Crossings

[Click here to join the meeting](#)

**Chair: Jennifer Fenton, Department of Political Science, Marquette University**

**Richard Osei Bonsu and Mercy Adu Kontor, NGO, OMANIAE Youth Empowerment and Entrepreneurship Program, Ghana**

“Migration and Borderlines endangering Globalization in the 21<sup>st</sup> Century”

Irregular migration represents one of the biggest traumatic moments in the lives of the travelers, rendering most African youths who were intellectuals and vision holders to be hopeless and vulnerable living in a state of trauma . . .as undocumented migrants and slaves for which they constitute the greater work force of their nation. This brain-drain has been a major challenge to both African and European governments. Thousands of youth are been kept in various detentions centres across Europe between 3 months to one (1) year. Majority of these youth between 19-42 years pass through mental, physiological and emotional trauma before been forced to return to their country of origin.

**Justice Hagan, Department of English, Marquette University**

“Unwelcome at Home: Transnational Adoptees and US Nationalism”

From the time that adoption across national borders became possible, transnational adoptees have grown accustomed to the idea that we inhabit a space in the United States that is ours as much as it is that of our adoptive parents. However, in the past few years, multiple transnational adoptees in the United States have been deported, and tens of thousands of others have learned that they might have never possessed US Citizenship. This sudden disenfranchisement is part of an organized effort to seize any excuse to banish the otherness that nationalists fear threatens their own racial and cultural integrity.

**Janan Najeeb, Milwaukee Muslim Women’s Coalition**

Often, new Americans are seen as enriching society by some, while others define them by stereotypes and misrepresentations. I examine the following questions in this talk: How do we help these newcomers to find their voice and advocate for themselves, their families and communities? How do we empower them through civic involvement and community building? How does their story become part of the American narrative?

**Jennifer Cullison, University of Nevada, Reno**

“Caged Outside of the US Immigration Enforcement Regime for Unlawful Entry: Conditions of Confinement for Undocumented Immigrants in Pretrial Detention, County Prisons, and Federal ‘Shadow Prisons’”

Counterintuitively, since the early 20<sup>th</sup> century, immigrants unlawfully crossing the US border have not always been detained by US immigration enforcement regimes alone, but instead have often been incarcerated in prisons and jails and thus effectively separated from some structures of immigration law and policy that could benefit them. While maintaining that criminalizing undocumented border-crossing and penal conditions of confinement for those individuals remains unjust, this presentation explains some historical turning points in related immigration legal codes as well as highlights gains made and struggles remaining in the battle against undue treatment within these liminal spaces.

**Thursday, March 25**

**1:00 pm – 2:00 pm**

### **Linguistic Communities**

[Click here to join the meeting](#)

**Chair: Louise Cainkar, Social and Cultural Sciences, Marquette University**

**Jen-Li Ko, Languages, Literatures, and Cultures, Marquette University**

“Language Shift and Maintenance in the Chinese Diaspora of Chicago”

Language usage and shift reflects the diversity and complexity of an ethnic community. This study examines the dynamics of language use, terms related to perception of self and others, and subjective understanding of race and ethnicity in Chicago’s Chinatown. Drawing from ten months of ethnographic fieldwork, this study argues that ethnic identity is shaped and reshaped not only by the dynamics inside the local diasporic community, but also the racial relations in a larger society. This case study sheds light on the making of the ethnic identity of Chinese Americans by examining the generational and cultural gap within the Chinese American community.

**Ariana Chiapas, McNair Scholar**

“Life and Language: Identity, Belonging, and Humanitarian Aid Among Resettled Refugees in Milwaukee, Wisconsin”

This research examines how identity and belonging detail the lives of resettled refugees in Milwaukee, while also analyzing and critiquing humanitarian aid, providing descriptive examples of how language acquisition enables refugees to better identify and belong with the

country they are resettled to. This ethnography examines how humanitarian aid and the act of “helping” in practice may actually cause harm. The purpose of carrying out this research was to cultivate a greater understanding of the life that surrounds refugee resettlement in Milwaukee through a qualitative study conducted through participant observation. The primary field site was a local non-for-profit organization within Milwaukee.

**Thursday, March 25**

**2:15 pm – 3:30 pm**

### **Decolonizing Knowledges**

[Click here to join the meeting](#)

**Dinorah Cortés-Vélez, Languages, Literatures, and Cultures Department, Marquette University**

“*Yuca: A Rhizome of Love*”

In this *auto-historia teoría* about collective Puerto Rican experience, the tuberous, starchy root *yuca* (or “cassava” in English), native to the Caribbean, symbolizes a loving, transversal, decolonial allowing Puerto Ricans to face off against disaster capitalism, climate change, alimentary insecurity, poverty, unemployment, and diasporic population displacement to the continental U.S.

**Armando Guerrero Estrada, Departments of Theology and Education, Boston College**

“Undocumented: On Being Latino Here and Hispanic There”

“Undocumented: On Being Latino Here and Hispanic There” is a work of creative non-fiction highlighting the educational experiences of one undocumented student in the United States. A devout Texas Catholic, he pursues formation to the priesthood, where he experiences a level of racism not felt heretofore. There, he is Hispanic. Later, he continues his studies at one of the country’s most progressive theological schools; here, is Latino. He constantly finds himself in a state of *nepantla*, a liminal space, sometimes wearing one label and at other times wearing another. One label, however, seems to overshadow all others: “undocumented.”

**Tosin Gbogi, English Department, Marquette University**

“Epistemic Resistance, Transnational Pedagogy, and the Cosmopolitan Imagination of Hip Hop”

I examine in this presentation the transnational and translational circuits of pedagogy that hip hop activates in relation to different axes of marginalities. Focusing on a wide range of global hip hop nations, I interrogate in particular how the poetics of hip hop provides for its teeming practitioners and fandom an enduring locus of knowing and resisting. I ask, in essence: How can we account for the global resonance of hip hop? In its global travel and translatability, what features does it prominently retain and which does it discard (often through a radical critique)? Why is hip hop such an effective symbolic mechanism of resistance across the world? And lastly, what is hip hop pedagogy, who is afraid of it, and why? In engaging with these questions, I advance a theory of cultural crossing in which the global resonance of a popular cultural

material such as hip hop is not only anchored in what Halifu Osumare calls "connective marginalities" but also in what one can describe as "the cool episteme of resistance."

**Friday, March 26**

**1:30 pm – 2:45 pm**

### **Identities at the Margins**

[Click here to join the meeting](#)

**Giordana Poggioli-Kaftan, Languages, Literatures, and Cultures, Marquette University**

“Sicilian Emigrants’ ‘Doubling’ experience as a Form of Resistance to Their Island’s Oppression in Emanuele Crialesse’s *Nuovomondo* (Golden Door) (2006)”

This paper on Emanuele Crialesse’s film *Nuovomondo* (*Golden Door* 2006) deals with Sicilians’ emigration to America, at the turn of the twentieth century, as the most basic form of resistance to the island’s poverty and oppression. In the film, though, America is represented either by surreal images of unimaginative richness, constructed with the only purpose of deceiving their onlookers, or by Ellis Island, that is the border that has the power to include or exclude; to keep families together or split them; to test intelligence and exam bodies to assure access only to those considered fit to be productive in the New World. Moreover, the film displays the process of the “doubling” of the Sicilian emigrants between those who left and those who stayed behind, desperately needing each other, even if their relation is problematized by their mutual misunderstandings and warped images of each other. Crialesse’s emigration story, centered on the border’s power, transcends the Italian experience, of the beginning of the twentieth century, and refers also to the experience of the Third World immigrants for whom, in the last thirty years, Italy has become the new “America.”

**Rose Hattab, School of Middle Eastern and North African Studies, University of Arizona**

“Iraqi Diaspora: Reluctancy, Identity and Homeland in Women’s Discourse”

My field research explores the socio-cultural boundaries of generational demarcation through the theoretical concept of the “reluctant immigrant,” a conceptual approach that advances scholarly understandings of “place attachment” while in a condition of displacement. Through a series of interviews and other sources, I have uncovered a pervasive sense of belonging to an imagined homeland that is highly gendered and is a result of transnational cultural productions that seeks to manage the emotional trauma of forced exile. This research is significant because it is the first academic study on the Iraqi diaspora in Arizona, with one of the largest Iraqi populations in the USA.

**Naglaa Saad, Faculty of Arts, Fayoum University, Egypt**

“Access and Affect in the poetry of Julia Alvarez”

This paper deals with aspects of affect and access in the poetry of Julia Alvarez, the Latin American poet. Taking affect and access as a theoretical background, the study shows how the poet tries to trace in her poems the racial boundaries that circumscribe minorities and prevent them from having access- social, linguistic and political- and the various affects both positive and negative (pain, sadness, happiness) engendered by denial or otherwise allowance of access.

The paper shows how Alvarez' poetry enhances the idea that racism creates some boundaries turning "othered" minorities into outsiders denied access into the mainstream community and how ethnic othered people try to overcome such denial of access by either appropriation or resistance. Of the many affect theoreticians, the study is to dwell on Sara Ahmed's concepts. In addition to wedding theory to practice, hence validating both, the study offers a detailed stylistic analysis of the poetic devices that help enhance the image portrayed. The importance of the study lies in handling Alvarez' poetry which, contrary to her fiction, has seldom received its due critical recognition.

**Friday, March 26**

**3:00 pm – 4:00 pm**

### **Religion and Liberation**

[Click here to join the meeting](#)

**Chair: Ibtisam M. Abujad, English Department, Marquette University**

**Asena Karipek, Department of Religion, University of Illinois-Urbana-Champaign**

“Islamophobia & Christian Palestinians: How Christian Zionists Garner Support for Israel”

Although Christian Zionism is a religious movement, it utilizes religious as well as sociological methods to garner support for Israel. Christian Zionists portray Islam as antithetical to the State of Israel and use Islamophobic rhetoric as their primary method of justifying support for Israel. In addition, a lesser-known tactic that they use, marginalizing Christian Palestinians and even other Arab Christians, fuels their use of Islamophobia. This paper shows how Christian Palestinians and other Arab Christians are marginalized in order to intensify Islamophobic rhetoric in the expedition to the Battle of Armageddon and the Second Coming of Christ.

**Shifa Abbas, Wilfrid Laurier University, Ontario**

“Climate, Migration and Religion: the Biopolitics of Pueblo Sin Fronteras”

With an accepted figure of 200 million climate change migrants by 2050 (Myers 2005), a tenfold increase in the number of documented refugee and internally displaced populations (Dupont, Graeme 2006), the need to critically analyze the biopolitics of climate change-induced migration arises. Most recently, the migration of a caravan originating from drought-stricken Honduras has made the study of climate change migration both necessary and relevant. Evidence of the caravan's rooted religious traditions within Liberation Theology and the Sanctuary movement are an area of focus. Using this as a case study, I seek to explore the ways in which religious traditions and organizations, specifically Latin American Catholicism and Pueblo Sin Fronteras formulate their bio-ethical positions in the context of climate change.

**Arielle Burgdorf, University of Southern California**

“Revolt in the Thresholds: Liminal Space in the Work of Grupo Chaclacayo”

This presentation explores how liminal space manifests throughout the work of the transgressive Peruvian performance art collective Grupo Chaclacayo. Grupo Chaclacayo utilized the body as the primary site to critique Catholicism, military violence, homophobia, and mistreatment of indigenous communities. We will investigate the ways the collective focused on cross-dressing

and androgynous bodies remaining forever “betwixt and between,” in order to resist the hegemonic narratives of the military state and Shining Path.

**Saturday, March 27**

**10:00 am – 11:15 am**

### **Transnationalism and Diaspora in Contemporary Fiction**

[Click here to join the meeting](#)

**Robert Bruss, English Department, Marquette University**

"Transnational Tragedy in the Margins of America: Danielewski's *Only Revolutions*"

Mark Z. Danielewski's second novel, *Only Revolutions*, employs an experimental structure that challenges readers' ability to make sense of the book. This presentation argues that this arrangement dramatizes how stereotypical American attitudes and narratives push their tragic transnational effects into the margins where they can be blissfully ignored. Faced with making sense of both a non-traditional layout and non-traditional language, readers who read the book looking for a traditional American narrative rely on the erasure of the catalog of catastrophe that lies in the novel's margins.

**Meghana Sharma, Ashoka University, Kundli, India**

"The God of Most Things: Conveying Postcolonial Trauma Through Linguistic Dis-Ordering"

This paper imagines the narrative structure of *The God of Small Things* as a fugue in various forms: multiple narratives intercede the plot similar to a classic Bach fugue, which perhaps best represents the vicissitudes of the post-colonial condition of its characters. The psychiatric fugal state is linked to the trauma, fragmentation, and hybridity associated with post-coloniality. The term corresponds to the Latin fuga, meaning flight - the central idea in this essay revolves around detours and departures from what might be the convention, whether it is of a composition of music, or the plot a text, or a state of being. The aim is to uncover how the nonlinear narrative and simultaneous strands of the plot make the novel a confluence of postcolonial and postmodernist styles, and what such a retelling of events with linguistic hybridity achieves for the reader, as well as for the author.

**Saturday, March 27**

**11:30 am – 12:45 pm**

### **Race and the Politics of Place**

[Click here to join the meeting](#)

**Chair: Shaila Wadhvani-Greenhalgh, Philosophy Department, Marquette University**

**Alex Harrington, McNair Scholars Program, Central Washington University**

"Solidarity between the Israeli Black Panther Party and the Palestine Liberation Organization"

The Israeli Black Panther Party—founded by Jews from North African and Arab lands—was a force for social and political change in Israel from the 1970s to the 1990s. They drew heavily

from the platform of the American Black Panther Party, including their focus on intersectionality. This is evidenced by the solidarity between the founders of the Israeli Panthers and the leadership of the Palestine Liberation Organization. This research explores the intersectional solidarity between the groups.

**Michael Powell, History, Southern California University**

“Social Dynamics in the Dachau Concentration Camp”

Opening March 22<sup>nd</sup>, 1933, and being liberated on April 29<sup>th</sup>, 1945, Dachau had the longest operational timeline, twelve years, out of all of the Nazi concentration camps. This presentation of the social dynamics inside of the Dachau concentration camp will focus on three recurring themes derived from primary source analysis: *differentiation*, *violence*, and *solidarity*. Themes investigated in the study will incorporate interactions between *prisoners and guards* as well as *prisoners and prisoner functionaries*.

**John Collopy and Woordrow Anderson, Marquette University**

**Mentorship by Giordana Kaftan**

The unification of Italy in 1861 took place in a region with deep cultural, economic, and political differences. As most of the political power and wealth resided in northern Italy, a large divide existed between the north and the south; however, this divide was largely understood on the basis of race. The racial construction of southern Italians, particularly Sicilians, as an inferior people can be largely attributed to Cesare Lombroso and the Italian School of Criminality. Lombroso’s “positive” theories on criminality assert that crime is born from the physical characteristics of the criminal, rather than social circumstances. Cesare Lombroso and his theories in phrenology acted as a fulcrum for the further development of discriminatory laws and practices towards Southern Italians as well as instilling a social distrust and opposition between both the Northern and Southern Italians. In this paper, we explore to what effect Lombroso’s scientific racism influenced the actions and dispositions of the northern Italian’s government and people towards Southern Italians. We also analyze how these interpretations of southern Italians and southern Italy led to poor management, or even a lack of management towards the mafia, thus allowing such organizations to thrive.

**Creative Resistances**

**Friday, March 26**

**1:30 pm – 2:30 pm**

[Click here to join the meeting](#)

**Chair: Jessie Wirkus Haynes, English Department, Marquette University**

**Ae Hee Lee, University of Wisconsin-Milwaukee**

“Connotary”

A reading from a poetry collection in the works titled *Connotary*. The poems focus on the topics of multicultural experience and hybridity, as they travel not only between countries, cultures, and languages (mainly Korean, Spanish, and English) but also selves and poetic forms. The project

ultimately seeks to challenge familiar notions of otherness, belonging, and interpersonal love with a critical eye towards how these ideas are often used in neoliberal terms.

**Michelle Marie Trujillo, University of Wisconsin-Milwaukee, L.U.N.A. (Latinas Unidas en las Artes)**

*Inundada* (Original Short Film)

*Inundada* is a retelling and reclamation of the Latinx folk tale of La Llorona. It explores different versions of her story that were passed on to the maker through the tradition of oral storytelling. It approaches the subjects of intergenerational pain, guilt and shame as the products of a colonial-patriarchal environment on the human body.

### **With Special Appreciation**

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- Kim Patterson, Assistant to the Dean, Klingler College of Arts and Sciences, MU
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- Rachel Gallo, Event Coordinator, Events Planning, MU
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- Enrique Torruco, Communication and Engagement Specialist, Klingler College of Arts and Sciences, MU
- Amanda Ali, Office and Program Manager, MMWC
- Danny Smith, Deputy Chief Information Officer, Marquette University
- Steve Hartman Keiser, Associate Professor of English, Marquette University



- Melissa Ganz, Associate Professor of English, Marquette University

**I would like to also thank the respected panel chairs from the various departments at Marquette University.**

