

# Feminist Use of Digital Humanities:

## Grad Student Approaches + Perspectives

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# Roadmap

## Introduction

**Exploring Fat Counterpublics on Instagram** --- Charlesia McKinney

**Indigenous Intertribal Digital Networks for Social Change** --- Sierra Watt

**DH in the WGSS 101 Classroom** --- An Sasala

**Namibian Women Freedom Fighters and their Perspectives on Namibian Independence: A Life History Approach** --- Mariah Crystal

**Conversation + Questions**



# **Exploring Fat Counterpublics on Instagram**

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# **Why Study Fat Activists?**

- **Fat is regarded as an acceptable prejudice in American culture as anti-fat ideologies construct fat as a social, medical, political, and moral problem (Cooper, 2016; McMichael, 2013; Sobal, 1999).**
- **Fat is a feminist issue as we consider the institutional impacts toward fat folks in regards to media representation, mental health, romantic relationships, education, housing and weight-based employed discrimination (Avverett and Korenman, 2013; Rothblum, 2009)**

# **Project Background**

## **Initial Research:**

- **I observed how fat activists used social media, particularly Instagram, to garner more agency for the sake of controlling their own narratives in the face of anti-fat ideology.**

## **Current Research:**

- **Now I am investigating how activists use the platform to carve out their own space to create community through reappropriation.**

# Why Instagram?

- Prioritizes visual elements
- Public/Private
- Hashtags

# **Argument**

**Fat activists use hashtags to build subaltern counterpublics within Instagram. Forging fat counterpublics is a collective act of resistance that requires reappropriation to effectively expose social hierarchies affording opportunities to reclaim public space.**

# **What are publics?**

**“According to Habermas, the idea of a public sphere is that of a body of “private persons” assembled to discuss matters of “public concern” or “common interest” (Fraser, 58)**

**“To participate in any public or counterpublic is to aspire to convince or persuade others” (Weisser, 611)**




# **What are counterpublics?**

- **Counterpublics**
  - If/when an individual/group can't find an established community within a public sphere they can create their own alternative group/community (Asen, 2000)
- **Subaltern Counterpublics**
  - “Subaltern counterpublics seek to write themselves back into public conversations rather than detach from them” (Weisser, 2008)
  - Counterpublics can serve as “sites of safety, encouragement, and nurturing” (Fraser qtd in Weisser)

# What is reappropriation?


- Reappropriation is an emergent act of rhetorical resistance that effectively exposes social hierarchies within public spheres; it is the practice of taking back, of reclaiming and regaining an identity for socially disempowered groups (Galinsky et.al, 2013)

# Tess Holliday




# Tess Holliday


@TessHollidayOfficial




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## About


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## Community


 Invite your friends to Like this Page


 1,755,249 people like this


 1,716,683 people follow this
















Following

## Tess Holliday

@Tess\_Holliday

 My book 'The Not So Subtle Art of Being a Fat Girl' is available NOW!  [bit.ly/Tess-Holliday](https://bit.ly/Tess-Holliday)  Founder of [@eff\\_yrbs](https://effyoursbeautystandards.com)  [#effyoursbeautystandards](https://effyoursbeautystandards.com)

 Los Angeles, CA  [tessholliday.com](https://tessholliday.com)

**701** Following    **67K** Followers

Tweets

Tweets & replies

Media

Likes



**Tess Holliday**



@Tess\_Holl... · 6m



The fact that this post, about [#guncontrol](#) got such low engagement really tells you where people's heads are at. People care about posting cute selfies than actually taking a stand against the monsters that are killing are children.






[illegible]

“Dear critics: making fun of my body will never make you a better person. It will never fix the void you feel with yourself, & the issues you have when you look in the mirror. The real issue isn't that I'm fat, or my size, it's that you are **scared of seeing someone that is happy AND fat.** I don't need to be “fixed” because I'm not the broken one. History has proven that hate is never the answer .. close your mouth and open your heart. Unedited photo by the amazing Anthony Evans  
#effyourbeautystandards”

- Tess Holliday



Tess Holliday

June 28, 2015 · 🌐

Dear critics: Making fun of my body will never make you a better person. It will never fix the void you feel within yourself, & the issues you have when you look in the mirror. The real issue isn't that I'm fat, or my size, it's that you are scared of seeing someone that is happy AND fat. I don't need to be "fixed" because I'm not the broken one. History has proven that hate is never the answer.. Close your mouth & open your heart.

Unedited photo by the amazing Anthony Evans 🥰  
#effyourbeautystandards



- **#effyourbeautystandards - 3.3M**
- **#bodypositive 7.2M posts**
- **#bodyacceptance -229k posts**
- **#fatacceptance - 72,3k posts**
- **#fatpositive - 82.8k posts**

# Why does this matter?

- Counterpublics are an active site of resistance and resistance better ensures survival
- Reappropriation signals an opportunity for socially disempowered groups to regain power and agency.
- It prompts action





xcharlesiax



xcharlesiax



# Works Cited

Asen, Robert. "Seeking the 'Counter' in Counterpublic?" *Communication Theory* 10 (2000): 424-46.

Fraser, Nancy. "Rethinking the Public Sphere: A Contribution to the Critique of Actually Existing Democracy." *Social Text*. 56 – 80.

Habermas, J. (1989). *The structural transformation of the public sphere: An inquiry into a category of bourgeois society* (T. Burger & E. Lawrence, Trans.). Cambridge, MA: MIT Press. (Original work published 1962)

McMichael, Lonie. *Acceptable Prejudice? Fat, Rhetoric, and Social Justice*. Nashville. Pearlsong Press. 2013. Print.

Warner, Michael. *Publics and Counterpublics*. New York: Zone Books, 2005. Print

Weisser, Christian R. *Moving beyond Academic Discourse: Composition Studies and the Public Sphere*. Carbondale: Southern Illinois University Press, 2002. Print.



# **THANK YOU!**

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# Indigenous Intertribal Digital Networks for Social Change

Tribal Sovereignty through:

Social Movements

Intertribal Solidarity

Online Counter-Narratives



# Crowdsourcing and DH

## Creative Crowdsourced Potential: #StandingRockSyllabus

### Contents:

- Preface
- Key Terms
- Oceti Sakwain Oyate Territory and Treaty Boundaries 1851-present
- Timeline of United States settler colonialism
- Readings by Theme and Topic

### Suggested Citation:

NYC Stands with Standing Rock Collective. 2016. "#StandingRockSyllabus."  
<https://nycstandswithstandingrock.wordpress.com/standingrocksyllabus/>.



# #StandingRockSyllabus

Education Tools:

Compatible with Module Format

## Key Terms

- Capitalism
- Dispossession
- Doctrine of Discovery
- Environmental racism
- Gender violence
- Indian Wars
- Indigenous
- Inyan Wakháragapi Othí (Sacred Stone Camp)
- Manifest Destiny
- Neoliberalism
- Oceti Sakowin Oyate (Great Sioux Nation)
- Repatriation
- Residential schools
- Settler colonialism
- Sovereignty
- Treaty

## Contents:

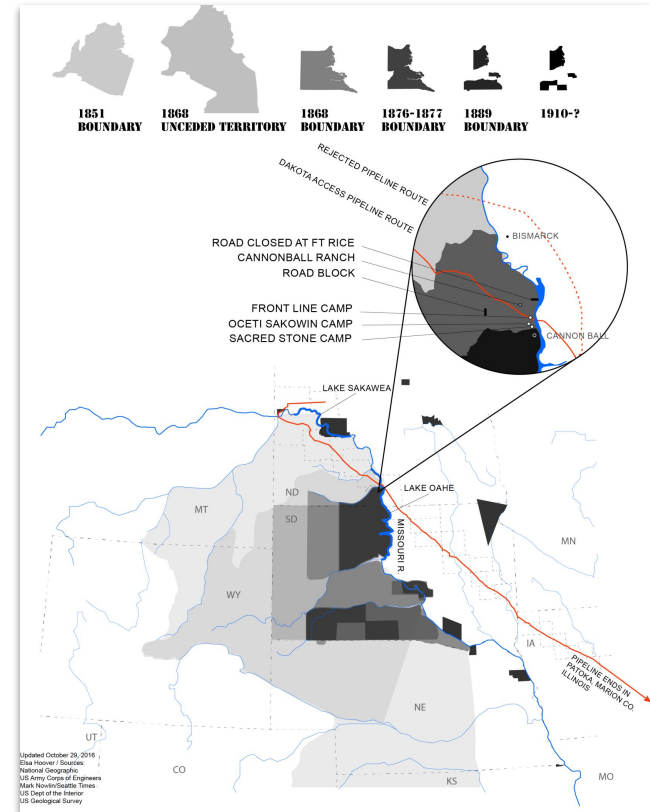
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<https://nycstandswithstandingrock.wordpress.com/standingrocksyllabus/>.

# #StandingRockSyllabus

Indigenous Realtime Counter-Narrative:  
Maps of the Camps, Proposed  
Pipeline and Reservation Lands



# #StandingRockSyllabus

## Indigenous Realtime Counter-Narrative: Historical Timeline Legal Precedent

### Timeline of United States Settler Colonialism

**1492-1502** Columbus leads expeditions to the “New World,” where he and his ships seeking a passage to India establish colonies in the Antilles/Caribbean. In the pursuit of gold, Columbus and the colonists displace and kill Indigenous inhabitants across the Antilles/Caribbean.

**1493** Papal decrees establish that Catholic monarchs may claim the “New World” as part of their territory and dominion over peoples living there.

**1500s-1888** Britain, Denmark, France, the Netherlands, Portugal, and Spain colonize the Antilles/Caribbean, North America, and Central and Southern Americas. Indigenous peoples are enslaved and killed through trade, and move in relation to European empires. European empires, the United States, and later independent and Latin American states establish plantation economies relying on enslaved Black labor. Up to the 1880s, approximately 15 million Indigenous people from Africa and the Americas were transported by the slave trade and plantation economy fueled by the transatlantic slave trade.

In 1676, Nathaniel Bacon revolt against the Governor in order to end the ban on indentured Europeans and enslaved Africans united, protesting the colonial labor force by the racial status of inheritance.

### Readings by Theme and Topic

In the syllabus, we have marked as precisely as possible the nationalities and affiliations of Indigenous scholars, though we accept that any shortcomings are ours alone.

### Basics of Settler Colonialism

- Kauanui, J. Kēhaulani (Kanaka Maoli) and Patrick Wolfe, “Settler Colonialism Then and Now.” *Politica & Societa* 2: 235-258. ([PDF](#))
- Snelgrove, Corey, Rita Dhamoon, Jeff Corntassel (Cherokee). 2014. “Unsettling settler colonialism: The discourse and politics of settlers, and solidarity with Indigenous nations.” *Decolonization: Indigeneity, Education & Society* 3 (2): 1-32. ([PDF](#))
- Tuck, Eve (Aleut) and K. Wayne Yang. 2012. “Decolonization is Not a Metaphor.” *Decolonization: Indigeneity, Education, Society* 1(1): 1-40. ([PDF](#))
- Wolfe, Patrick. 2006. “Settler Colonialism and the Elimination of the Native.” *Journal of Genocide Research* 8(4): 387-409. ([PDF](#))

### Indigenous History of North America

# #StandingRockSyllabus

Indigenous Realtime Counter-Narrative:

Sources on Parallel Issues from Indigenous Authors

(such as environmental racism;  
over-policing of brown communities;  
gender violence;  
and, cross-racial solidarity movements,  
among others)

## Gendered Violence and Settler Colonialism

- Amnesty International. 2004. *Stolen Sisters: A Human Rights Response to Discrimination Against Indigenous Women in Canada*. ([PDF](#))
- Casselman, Amy. 2015. *Injustice in Indian Country: Jurisdiction, American Law, and the Impact on Indigenous Women*. New York: Peter Lang Publishing. ([PDF](#))
- Deer, Sarah (Muscogee). 2015. *The Beginning and End of Rape: Confronting Sexual Violence in Native America*. Minneapolis: University of Minnesota Press.

## **The NYC Stands with Standing Rock Collective contributors are:**

Anne Spice (Tlingit), Audra Simpson (Kahnawake Mohawk), Crystal Migwans (Anishnaabe of Wikwemikong Unceded), Elsa Hoover (Anishnaabe), Jamey Jespersen, Jaskiran Dhillon, Margaux L Kristjansson, Maria John, Matthew Chrisler, Paige West, Sandy Grande (Quechua), Sheehan Moore, Tamar Blickstein, and Teresa Montoya (Diné)

# Digital Possibilities

Coalition and Network Building

Wider Audience

(New) Media Access

Correcting Misinformation



# DH in the WGSS 101 Classroom



YANU  
@Y\_A\_N\_U\_

Le hice una computadora al gato para que  
deje de estar chingando.  
Si funcionó.



## An Sasala

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# Roadmap

- Class Overview
- DH Definitions + Uses
- Flash Projects
- Project Deep Dive



# Class Overview

- Full semester, on-campus
- 30 students (23 on good days)
- 3 days a week, 50min
- ½ concepts, ½ activism
- Mon: Lecture
- Wed: Discussion
- Fri: Practical Application



# Adding DH to WGSS 101

## Digital Humanities 3 Ways

1. Humanities approach to digital tools + technology
2. Digital/Computational approaches to the Humanities
3. Merging the above to create new tools, techniques + critiques

## What Is Digital Humanities?

Erm, still working on that one!

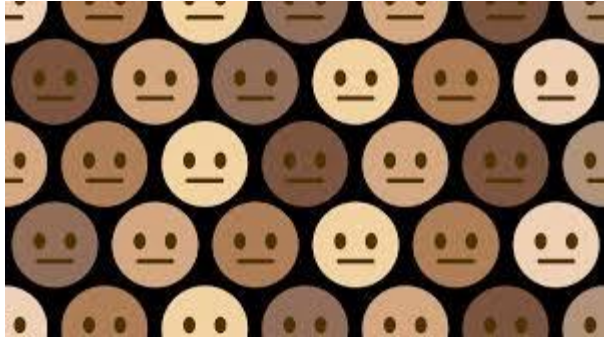
*Eileen Hegarty*

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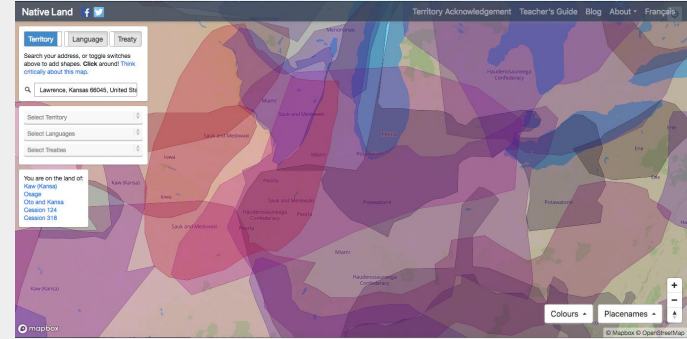
**NB:** Refresh the page to get a new definition. Quotes were pulled from participants from the [Day of DH](#) between 2009-2014. As of January 2015, the database contains 817 rows and randomly selects a quote each time the page is loaded. If you want to do something cool with the data, I am providing a download for the CSV I compiled [here](#).

Made by [Jason Heppler](#). Problems? Questions? I'm [@jaheppler](#) on Twitter.

## Project 1: Algorithmic Bias, Statistics + Facial Recognition Software Racism



## Project 3: Activism, Indigenous Resistance + Countermapping

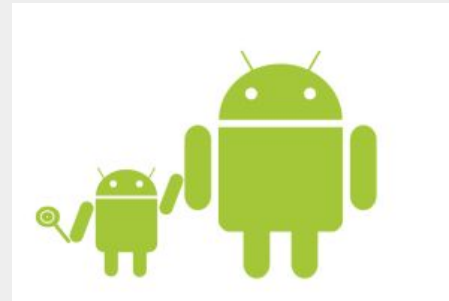


## Project 2: LGBTQ+ Archives + Tools for Remembering\*



\*KU Research!  
Tami Albin's  
LGBTQAIP oral  
histories in KS

## Project 4: Co-Parenting w/ Alexa\*\*



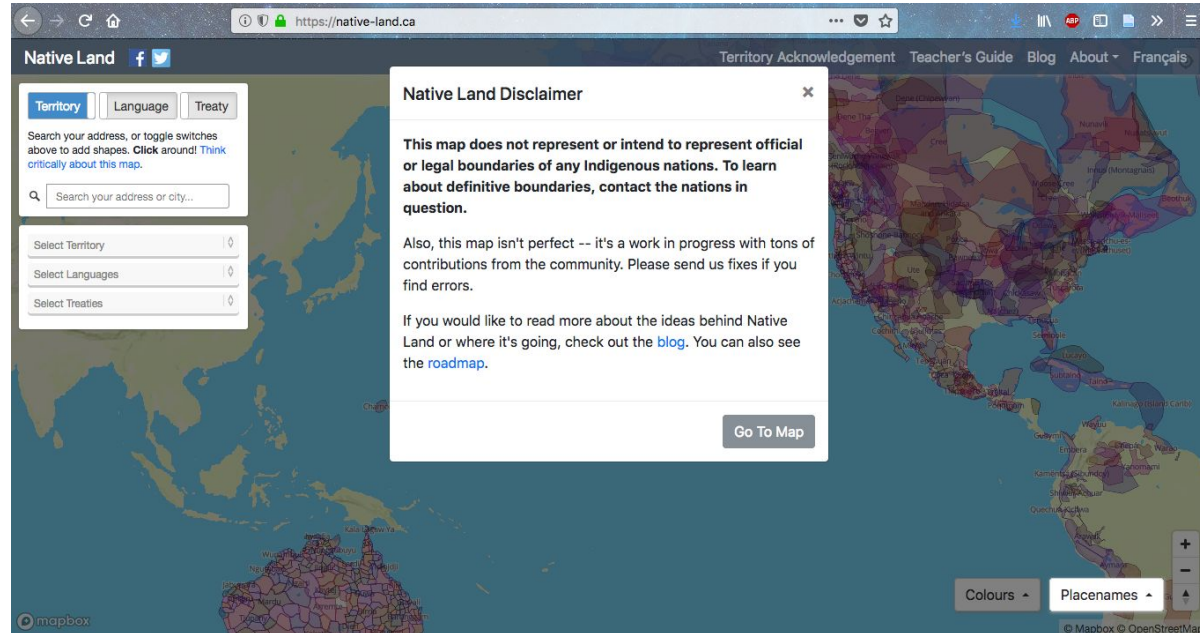
\*\*Title taken  
from Rachel  
Botsman's 2017  
[NYT op-ed](#)

# Activism, Indigenous Resistance + Countermapping

Countermapping as visual + geographical resistance to colonial map making practices and the forced occupation of lands.

## 3 Maps:

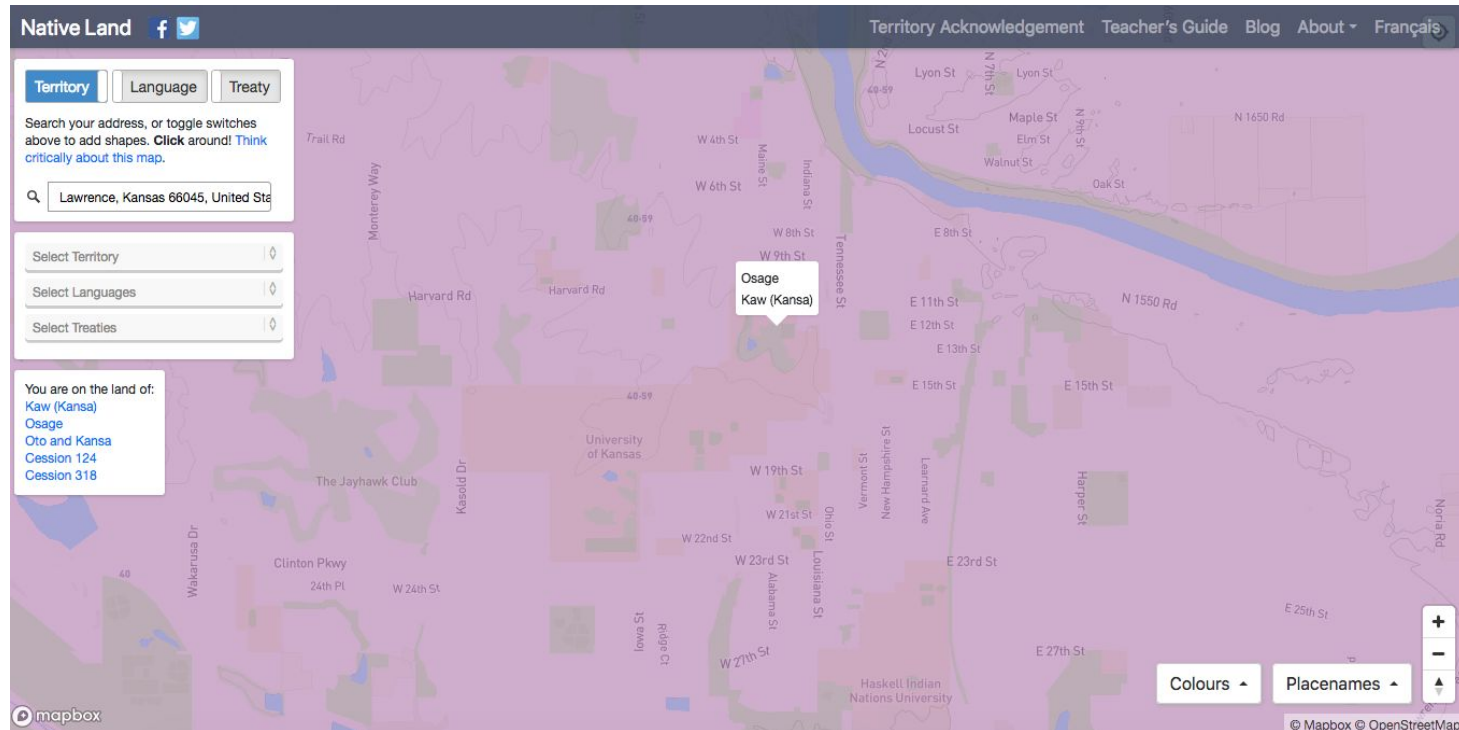
- The Red Dress Project
- Mapping Indigenous L.A.
- Native-Land.ca**



# Project in 3: Explore, Note, Discuss

- What info is provided? How is it represented?
- How does this connect to activist practices?
- What is your experience of reading the map?

[Native-Land.ca](https://Native-Land.ca)





## Treaty

Search your address, or toggle switches above to add shapes. **Click** around! *Think critically about this map.*

Lawrence, Kansas 66045, United States

10

K

15

You are on the land of:

- Kaw (Kansa)
- Osage
- Oto and Kansa
- Cession 124
- Cession 318



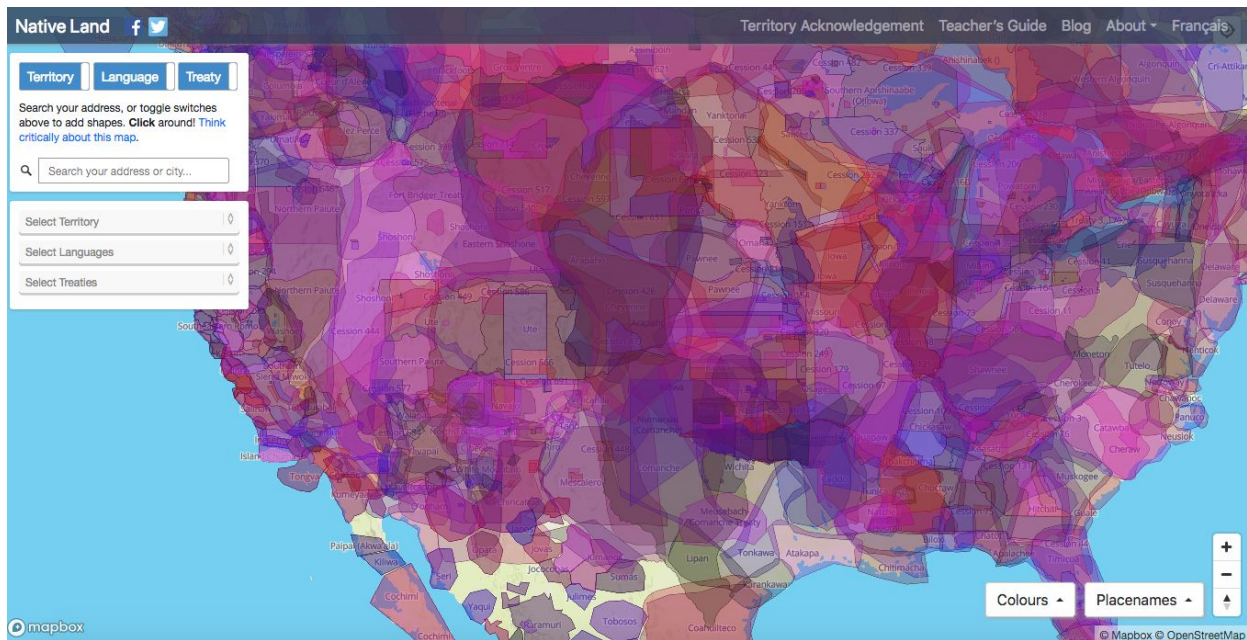
# Student Observations

-Saw + understood land/space in new ways

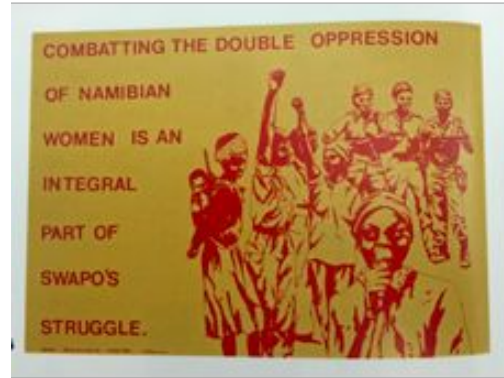
-Intimacy + Complicity

-Guilt + Shame

-Newfound Reverence



# ***Namibian Women Freedom Fighters and their Perspectives on Namibian Independence: A Life History Approach***




“Combating the Double Oppression of Namibian Women is an Integral Part of SWAPO’s Struggle,” published by SWAPO in the 1970s in England.



“Woman with a child and a gun on her back,” part of a calendar published by Liberation movements Churches Exile Women SWAPO on England in 1975 in London

omeka.net

**STARK & SUBTLE DIVISIONS:**  
A Collaborative History of  
Segregation in Boston

[About this site](#) [Background](#) [Browse Exhibits](#) [Browse Items](#) [Browse Collections](#) [Map](#) [Contributors](#) [Resources](#)


up with the suggestion why can't you take the kids  
don't Bus them. They take all the teachers in South  
Boston and put them in Roxbury and do the same  
with the teachers in Roxbury. You shouldn't have to bus  
any kids. Also it really does not matter about the materials

## BROWSE EXHIBITS (12 TOTAL)

[Browse All](#) [Browse by Tag](#)

of 2 [Next Page](#)

Kathleen Sullivan:  
"That Girl" Who  
Shook Things Up





## Ottile Abrahams

- Principal
- Teacher
- Activist



# Future Plans



# Public Memory

Shark Island...



# Thank You.

Questions? Comments? Ideas for the Future?

