

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 to participate in discussion

		<p>health. \$ PHULFDQ -RXUQDO R(1), 326E1073.F +HDO https://doi.org/10.2105/AJPH.2012.300750</p>
	<p>Black Feminism & Psychology</p>	<p>Mosley, D. V. (2023). A biomythography introducing the Blafemme Healing framework. \$ PHULFDQ 3Y\F5K70R JLVW 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). :RPHQ 7KH(4)D467-427. 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. -RXUQDO RI &RXQVH(5)1487J 3V\FKRORJ 499. https://doi.org/10.1037/cou0000233</p>
	<p>Black Queer & Trans Feminism</p>	<p>Hammonds, E. (1994). Black (w)holes and the geometry of Black female sexuality. 'LIIH UHQFHV \$ -RXUQDO RI,)(2)30L 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. :RPHQ ¶V 6W & RPPXQLFDWLRQ 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. -RXUQDO RI % 6H[XDOLW\ DQG (5)H0D WLRQVKLSV https://doi.org/10.1353/bsr.2019.0010</p>
<p>Black Feminist Methodologies</p>		<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. , QWHUQDWLRQDO -I 4XDOLWDWLY. http://www.kerigiv77/16094069221147776</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. +HDO WK & RPPXQLFDWLRQ 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. 'HSDUWXUHV LQ & ULWLFI 5HVHD(B)F5K-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. -RXUQDO RI :</p>

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