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CONFERENCE OVERVIEW

The National Women’s Studies Association leads the field of women’s studies in educational and social transformation. Established in 1977, NWSA has more than 2,000 members worldwide. Our annual conference regularly draws nearly 2,000 attendees and is the only annual meeting in the US exclusively dedicated to showcasing the latest feminist scholarship.

The 2016 conference will open on Thursday, November 10 with three pre-conference events. The Women’s Center Committee and Program Administration and Development pre-conferences offer networking and professional development opportunities for women’s center and women’s and gender studies administrators. The Women of Color Leadership Project (WoCLP) is designed to support women of color in meeting their professional goals and fostering leadership development.

The General Conference begins on Thursday afternoon and concludes Sunday afternoon; it will feature concurrent breakout sessions, receptions, and professional development sessions for graduate students and junior faculty.

ABOUT THE THEME: DECOLONIALITY

“Decoloniality” NWSA 2016
Montréal/Tiotià:ke, unceded Mohawk/Kahnawake territory—territoire autochtone non-cédé

Decoloniality is a worldview that denaturalizes settler colonial logics and structuring violences. Coloniality and settler governance are transnational in scope and include territorial occupation, conquest, removal, economic exploitation, resource extraction, displacement, and dehumanization. Settler colonialism is also a way of knowing that permeates institutions, including education, the law, science, economics, politics, and religion. Decoloniality disrupts and departs from settler logics, structures, myths, stories, archives, institutions, affects, embodiments, aesthetics, desires, ontologies, categories, cartographies, and politics. It has a long, diverse genealogy and can be understood as an ongoing process of co-resistance and alliance. As an approach to thought and action, decolonial work exposes how coloniality is not “past”: simultaneously, it traces forms of critical and creative resistance and shows possibilities for (and the necessity of) decolonial being/knowing/loving/resisting/creating (L. Simpson 2015).

In addressing layers of dispossession and matrices of violence, decoloniality is multifaceted: it is epistemic, ontological, political, pedagogical, and spiritual. Decolonial projects query dominant ideas about power and the natural world; break open historical archives; disrupt settler notions of place, land, property, and personhood; focus on sovereignty; question a politics of recognition from/by the settler state; trouble normative ideas about embodiment, identity, subjectivity, and agency; depart from forms of love tied to conquest; rethink notions of the human and non-human; and engage with inanimate and spiritual worlds.

We welcome submissions that bridge or juxtapose multiple literatures, politics, and frames of reference, that examine coloniality, empire, and neo/colonialism, and that trace or perform resistance to these structures and legacies. Within Decoloniality as an overarching theme, we invite consideration of a range of questions as we gather in Montréal, including:
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- What radical transformations in feminist knowledge-making, pedagogies, and alliances are possible via decoloniality, given its focus on reciprocity, accountability, and relationality?
- How can decolonial ways of knowing dislodge dominant mindsets and disrupt prevailing ideas about who produces, holds, and accesses knowledge— and what ‘counts’ as knowledge?
- If gender is a colonial imposition that sustains racialized, heteronormative, patriarchal hierarchies and that reinforces distinctions between persons and non-persons, as well as humans and animals, what of gender as a category, experience, embodiment, or object of analysis?
- Decolonial feminist work contests many prevailing ideas about (and approaches to) land, place, space, borders, and nation. How does decoloniality center as feminist questions of resource extraction, land ownership, profit, property, migration, immigration, detention, and citizenship? What are the implications for women’s studies and its practitioners?
- How does naming and also resisting silences in settler-colonial feminism(s) fundamentally alter feminist histories, subjectivities, analytics, and genealogies?
- How can decolonial creative praxis be used to help forge collective, transformative consciousness?

SUBTHEME ONE: UNSETTLING SETTLER LOGICS

Unsettling settler logics requires reimagining law, schooling and education, economics, science, ethics, the environment, politics, knowledge, and love without relying on modernity’s structuring dichotomies and hierarchies. Decolonial feminist work also questions the time and teleology of modernity, including “settler futurity” and progress narratives (Tuck and Gaztambide-Fernández 2013): at the same time, it can require a shift away from political strategies of coalition and rights that seek state recognition or accept national boundaries as given. For instance, the decolonial move from a politics of recognition to a politics of refusal (A. Simpson 2014) exposes how many feminist analytics, histories, and politics erase Indigenous women’s sovereignty and legitimize settler state power, history, and existence because they are situated, primarily, in a legal reform/civil rights frame. Taking up questions of sovereignty and native self-determination is thus pivotal when it comes to rethinking power and reimagining our relationships to the land and to each other, as is unpacking capitalist practices of ownership and exploitation, including competition, accumulation, and resource extraction.

- What does it mean to not take settler-colonial logics, worldviews, and categories as “given”? What are some examples of decolonial epistemic resistance, of disrupting narratives of empire and conquest, or of rethinking land?
- How might we decenter (enlightenment/modern) human subjectivity as the center of knowing and being?
- How can knowledges, stories, pedagogies, histories, performances, and places be engaged in the work of “unsettling” dominance, including dominant feminism?
- What might it mean to pursue and practice “decolonial love” (L. Simpson 2014)?
- How can we trace economies of attraction, desire, and affect not grounded in supremacy and, at the same time, take up ways of relating, knowing and living that do not align with domination?
- Academia legitimizes the inclusion and belonging of certain fields of study within institutions of higher education, including women’s studies. How might we enact radical coalitional practices, engage in (and recognize) generative refusals, and decolonize ways of knowing, being, and relating, within and beyond the academy?

SUBTHEME TWO: MOVEMENTS AND MIGRATIONS

This subtheme invites proposals drawing on decolonial feminist work to examine movements and migrations, broadly conceived. Questions of displacement, exile, forced migration, surveillance, freedom of movement, mobility, and citizenship are pivotal here, as is engagement with how sexuality, gender, race, disability, (non)citizenship, poverty, nation, and religion inform and shape migration(s) and movements. This range of factors influences diverse forms of containment, incarceration, deportation, and detention. It also enables access to migration and mobility. Submissions might engage the underside (or ugly side) of migration processes globally or in particular locales, consider the risks (and
erases) of immigrant identity politics, or examine the politics of assimilation and integration. At the same time, we invite submissions that approach the movements of people across (enforced) borders, often considered primarily as crises or problems, in radically different ways: a lens offered by Favianna Rodriguez, “migration is beautiful” (favianna.tumblr.com), is one example. “Movements” also signal social change movements, including decolonization struggles and resistance and a wide range of affiliative political gestures, insurgencies, alliances, and solidarities.

- Decolonial feminist frameworks require careful thinking about migration, immigration, containment, and justice: how do we engage these topics in ways that do not sideline indigenous sovereignty issues or default to settler categories, boundaries, logics, laws, or identities?
- How can decolonial feminist approaches aid in a deeper understanding of how the state attempts to regulate mobility, and impose immobility, particularly in relation to the expanding carceral state, including technologies and techniques of securitization?
- From a decolonial feminist approach, how might we address questions of traveling theories, feminist cooptation or commodification of knowledge, and the movement of knowledge as capital (including tuition import/export in the academy)?
- What are some examples of “moving” knowledges and/or collaborative knowledge-making that do not replicate hierarchy or engage in commodification?
- What are some examples of transnational alliances and social change movements that draw on decolonial frameworks, currently or historically, and what can be learned from them?
- How do decolonial feminist approaches and related social movements shift how we trace and understand coalitional work, transnational solidarities, and political struggle? How are movements built? How do movements move? What do coalitional gestures look, feel, and sound like?

**SUBTHEME THREE: BODIES AND BIOPOLITICS**

Coloniality’s orderings are multifold and differentially experienced: they include physical, cognitive, discursive, structural, affective, medical, juridical, and material violences. For instance, coloniality has played a central role in producing particular understandings of bodies, sexes, races, abilities, and genders. These categorizations are often tied to deficit models of human difference that undergird pathologization, including the pathologization of indigeneity. Such forces, in turn, connect to genocide, femicide, and a wide range of murderous violences, as well as violations of land, ecological and environmental injustices, and the systematic destruction of languages and cultures. Thinking critically about biopolitical issues and the politics of bodies, then, requires multiscale and multidimensional analyses and actions.

Decolonial feminist analyses of neoliberal governance, extraction economies, securitization, and financialization are pivotal to this subtheme, as is work that denounces genocidal violence and that traces links with ableist, environmental, heteropatriarchal, supremacist, sexual, and racialized violence. Submissions might also consider the living legacies of empire, particularly ideologies of strength and conquest, expressed through securitization, militarization, and the state’s various efforts to manage diseases, species, interspecies relations, and related animacies (Chen 2015).

- How do decolonial feminist frameworks help to name coloniality’s wounds, unpack its legacies of trauma, and contest the governance of bodies and intimacies? Relatedly, what are the contours of decolonized yearnings, desires, sexualities, and embodiments—how are they performed, inhabited, felt, represented, known?
- In turning our attention toward decolonial ontologies, what are some examples of lived resilience/resistance and alternatives to normative corporealities? What about reimagining or resisting the (normative) national body, including unceded territories and those who live there?
- How do multiple control practices operate simultaneously to try to contain and/or manage human and non-human bodies, including racializing, gendering, disabling, and queering practices?
- In thinking about coloniality’s embodiments and biopolitical orderings, why is it essential to examine connections between environmental degradation, illness, reproductive violence and in/justice, and the medico-industrial complex?
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- How might decolonial feminist approaches aid in re-examining and challenging endemic death and erasure, including legacies of genocidal violence, conquest, slavery, and white supremacy, to reveal deep connections between femicides, trans* deaths, and the endemic murders of migrants, Native women, and Black lives?
- How can decolonial feminist approaches help illuminate (and contest) how a wide range of market-driven imperatives, including extraction economies, bio-medical industrial mandates, and financialization strategies, shape how bodies are (de)valued and (un)inhabited?

SUBTHEME FOUR: BORDERS AND BE/LONGINGS

Borders actively structure, produce, regulate, and secure hierarchies of race, class, disability, indigeneity, gender, and sexuality (Luibhéid 2002). Borders help to produce the conditions for belonging, but also un-belonging, erasure, and violence, including genocidal and gendered violence. Settler colonial states, moreover, mobilize (and manipulate) affects of belonging, in part to inspire subjects to yearn for or take up the state’s desires, even as it may clearly be structured on exclusionary, violent terms. To rethink how settler governance and border logics structure desire and relational intimacies, on micropolitical and macropolitical scales, it is essential, then, to take up concepts, experiences, and feelings of un/belonging together with innovative/alternative means of belonging. Intertwined questions of nationalism, state surveillance, border militarization, privatized detainment, (the threat) of deportation, securitization, state-imposed partitions, and forced displacement are thus pivotal to this subtheme. Equally central are questions of border abolition, across and within multiple communities, and new ways of knowing and being generated by those who cross, muddy, or refuse imposed boundaries and borders.

- How do cartographies of conquest shape our lived experience and political realities—and how are they resisted or rejected?
- How can decolonial feminist work help to denaturalize borders, conquest and war in order to reframe geographies of power or otherwise disrupt colonial cartographies? How does it take up questions of sovereignty, co-resistance, and co-existence?
- By what means can we contest the “physical borders that enforce a global system of apartheid and...conceptual borders that keep us separated from one another” (Walia 2013, 2)? How do those who are colonized and disenfranchised challenge the state’s imposed borders of belonging and not belonging on a daily basis?
- What might it mean for feminist scholars situated in North America to confront and consider the historic and ongoing erasures, omissions, and occlusions accomplished by the imposition of borders and boundaries? How might this alter ideas about what constitutes transnational feminisms?
- How do decolonial approaches to borders and their structuring il/logics of being, affect, and belonging expose mechanisms of power that reproduce sexual and gender hierarchies and exclusions and how do these relate to queer and trans histories, peoples, and communities?
- How might colonial geographies be reframed and reconfigured by practices of deterritorialization as well as by unceded voices, visions, and terrains? For instance, as Joanne Barker suggests, in order to “undo slavery’s legacies for Black communities, the territorial dispossessions of Indigenous peoples must be undone as well. And vice versa” (2015, 12).

SUBTHEME FIVE: WORLD-MAKING AND RESISTANT IMAGINARIES

Critical, performative, creative work has long been pivotal to anti-colonial, queer, and coalitional resistances, including those that expose colonialist fantasies and histories, refuse silences and forgetting, or dismantle colonial regimes of racialized genders and sexualities (e.g., Haritaworn 2015, *Unceded Voices/Les voix insoumises*). Decolonial creative praxis helps to forge collective, transformative consciousness, which means exploring the relationship between performance and social change is pivotal. Such work also takes seriously questions of survival, since “[s]urviving as a Native person in any colonial situation is a strange mix of refusal, creation and assertion” (Trask 1999, 89). Crafting and
tracing decolonial feminist imaginaries is a political and theoretical project aimed at uncovering, recuperating, and reimagining peoples, embodiments, histories, and places that have been the targets of erasure, forgetting, and silencing.

- What are some examples of creative resistance or performance that refuse to soothe or accommodate settler histories, desires, affects, memories, affects, nostalgias, and logics?
- How can creative/performance work help to exceed or reject the knowledge regimes of imperial nation-states—and what different ways of relating, knowing, and being are required?
- Why is it important to attend to “world-making” (Muñoz 1999) as well as un-making, including decolonized methods and analytics, visual, performance, and spoken-word art, and creative works that spark revolutionary struggles?
- How can decolonial aesthetics help to foster radical visions and performances, mobilize memory, and reimagine landscapes (whether sonic, visual, imagined, or physical)?
- In the contexts of decolonial feminist work, why is it important to consider collaborative, relational ways of knowing, inquiring, and creating, or to engage (or craft) work that disrupts or refuses false divides (e.g., between the aesthetic and the analytical, the creative and critical, the affective and the theoretical, the human and non-human, the animate and inanimate)?
- How can everyday social and cultural practices, including those that are ephemeral (e.g., street demonstrations, graffiti, pop-up performances), be understood as essential forms of decolonial, feminist world-making?

NWSA invites all of those interested to submit proposals for panels, roundtables, papers, and workshops that represent the wide range of intersectional and transnational scholarship in the US and beyond.

Please note that submitted proposals must address one of the five themes above to be eligible for inclusion in the program.

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**Works Cited**


UNCEDED VOICES/LES VOIX INSOUIMES. <http://decolonizingstreetart.com>

AUTHORS MEET CRITICS SESSIONS

Authors Meet Critics sessions are designed to bring authors of recent, cutting-edge books, deemed to be important contributions to the field of women’s studies, together in robust conversation with a maximum of three discussants that both celebrate and critically engage the publication.

Three or four such sessions will be included in the program and NWSA members are invited to nominate books published between 2011 and 2016. Both single-authored books and edited collections that are the result of collaborative engagement among the contributors will be considered. Only NWSA members may submit nominations, including self-nominations; nominations by presses will not be accepted.

Members of the 2016 program committee will review the nominations and make selection decisions. Any individual who proposes a session for consideration in the program will be notified about the committee’s decision and, in the event that a proposed session is accepted, serve as its session organizer.

Nomination Deadline for Author Meets Critics Sessions: February 22, 2016

PRE-CONFERENCES

The Program Administration and Development Committee (PAD) and the Women’s Centers Committee (WCC) host day-long sessions that offer important networking and professional development opportunities for women’s and gender studies and women’s center administrators on Thursday, November 10. The pre-conferences include a registration fee in addition to the general conference registration.

PROGRAM ADMINISTRATION AND DEVELOPMENT PRE-CONFERENCE

The PA&D Pre-Conference organizers invite the submission of proposals on a broad range of topics related to women’s, gender, and sexuality studies program administration and development. While the 2016 conference theme is Decoloniality, and we encourage submissions that actively and creatively engage with this theme, we also welcome a diversity of submissions aimed at best practices and innovations in program administration and development. (Proposals that are not specifically related to program administration and development should be submitted to the general conference).

We encourage proposals for workshops, roundtables, complete panels, or any variety of other packaged formats. Proposals for interactive sessions or sessions with a hands-on component are especially welcome. Authors of individual papers and those with ideas for panels are encouraged to use the Program Administrators’ Google group or Facebook group to generate interest to complete panels. We encourage the creation of diverse panels that attend to inclusivity and equity in representation of individuals, ranks, programs, and institutions. All proposals must be submitted via NWSA’s online proposal submission system.

Suggested topics include but are not limited to:

Decolonizing WGSS Programs
- Surviving Racism on Campus/Complicity in Institutional Racism
- Supporting & Relationship-Building with Junior Faculty of Color
- Secret Resources & How to Get Them

- Trigger Warnings
- Guns on Campus
- Student Advocacy
- Department Restructuring and Elimination
- Negotiating Administrative Power and Backlash
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- Leadership in WGSS (race, class, nation privilege)
- Diversity vs. Departmental Transformation
- Contingent Labor
- Title IX

Program-Making & Resistant Imaginaries
- Program Visioning
- Marketing & Student Recruitment
- Fundraising, Foundations & Advisory Councils
- Graduate Programs in WGSS
- Budgeting
- Program Review Training & Preparation
- Evaluating Interdisciplinary Programs
- WGSS in the General Ed Curriculum

- Assessment/Surveillance
- Careerization of Higher Education
- Hiring/Search Committees in WGSS Programs

- WGSS and Liberal Learning/Tracked Learning
- WGSS at Small Colleges
- Adding the BS in WGSS (in addition to BA)
- Collaborative Minors or Tracks across departments
  (e.g., LGBTQ Studies, Transnational Feminisms, Appalachian Studies, Black/Africana Studies, Indigenous Nation Studies)
- Adding the “S” in WGS: Sexuality Studies
- Digital Technologies

Bodies & WGSS Politics
- Navigating Family & Work
- Self Care in WGSS
- Invisible Labor & Shadow Work
- Community Building

- Hiring & Supporting Faculty of Color
- Mentoring
- Performing the Killjoy
- Representing PA&D in the NWSA

If you have any questions, please contact the PA&D Co-Chairs, LeeRay Costa (lcosta@hollins.edu) and Christa Craven (ccraven@wooster.edu). We look forward to joining you for some great PA&D panels in Montreal!

WOMEN'S CENTERS PRE-CONFERENCE

The NWSA Women’s Centers Committee invites proposals for its Pre-Conference, to be held Thursday, November 10, 2016, the day before the general NWSA conference. Approximately 100-150 professionals attend the daylong Women’s Center Pre-Conference each year for networking, discussions, brainstorming, and exchange of ideas. The Pre-Conference provides an opportunity for professional development as well as a supportive environment in which to explore the successes and challenges of our work. We also are accepting poster submissions; please see below.

Pre-Conference Theme: Feminist Praxis in Spaces of Colonization

Thematic Explanation: For this pre-conference we encourage papers, panels, workshops, and knowledge shares that examine Women’s Centers and Gender Centers as spaces that disrupt colonialist tendencies of Western institutions. We encourage proposals that explore the existence of said centers in the current state of higher education, the complex relationship between academe and Centers, as well as proposals that encourage deeper thinking and action through workshops and consciousness raising activities.

Paper, Panel, Workshop, and Knowledge Share Proposal Guidelines:
Strong preference will be given to proposals that foster group interaction such as roundtables and skill-building workshops. Interactive workshops, trainings, and moderated discussions that highlight current challenges and propose innovative solutions are also welcome. Submissions should meaningfully incorporate anti-racist/anti-white supremacy perspectives and intersectional understandings of identity, privilege and oppression.
Poster Submission Guidelines:
This year we are also accepting poster submissions. Posters may address multiple topics focused on women’s center work, particularly programming and events. We hope that the poster format will facilitate the exchange of ideas about effective and innovative events and programs. These posters should describe a successful program or event and explain its goals and methods. In order to inspire others to replicate your event or program, posters might also include advertisements, handouts, assessment results, learning outcomes, timeline, required materials, collaborators, recommended readings, outreach techniques, and other relevant logistical details.

Posters related to the suggested preconference themes, main conference themes, or women’s center-focused research will also be considered.

To be considered for the poster session during the Women’s Center pre-conference, submit under the Women’s Centers subheading. We look forward to receiving your proposal submissions! The theme for this year’s NWSA conference is “Decoloniality.” Be sure to identify your proposal with the keyword “Women’s Centers.” See the NWSA 2016 main conference CFP for more information.

All proposals must be submitted electronically via the NWSA submission site, which can be found on the NWSA website at www.nwsa.org, by 11:59pm EST on February 22, 2016. Late submissions will not be considered. Please remove any identifying language from the text of the proposal. We endeavor to make review decisions without knowing the identity of the author. In order for your proposal to be considered for the Pre-Conference, select the WCC Pre-Conference track in the online submission system.

Should you have any questions, please contact the Women's Center Pre-Conference Co-Chairs: Nicole April Carter (Nicole.carter@wright.edu), Shareia Carter (shareiacarter@hotmail.com), and Ellen Lassiter Collier (collier.ellen@gmail.com).

**WOMEN OF COLOR LEADERSHIP PROJECT**

The Women of Color Leadership Project (WoCLP) is committed to increasing the number of students and faculty members of color working within the field of women’s studies, related disciplines, and interdisciplinary fields; working at women’s centers; and assuming positions of power and leadership in NWSA, including the Program Administration and Development and Women’s Center Committees. The WoCLP is also designed to support women of color in meeting their professional goals and fostering leadership development.

Women of color in women’s studies, ethnic studies, or related fields may apply if they aspire to leadership within women’s studies or NWSA. Applicants may include advanced graduate students, faculty, and current program administrators who wish to be more involved in program or Association leadership. To learn more please visit [www.nwsa.org](http://www.nwsa.org).
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SESSION FORMATS

PANELS
Panels provide an opportunity for examining specific problems or topics from a variety of perspectives given that they include 3-4 participants. Panels may present alternative solutions, interpretations, or contrasting points of view on a specified subject or in relation to a common theme. Panel members are expected to prepare papers addressing central questions described in the proposal. *The National Women’s Studies Association and the Proposal Review Committee especially encourage complete panel submissions.*

SPONSORED SESSIONS
Sponsored Sessions may be submitted by all NWSA constituent groups on topics of particular interest to group members and NWSA members as a whole. One sponsored session per group will be offered space in the Conference Program if submissions are received by the proposal deadline and proposals meet review criteria. Please note that these slots are not guaranteed.

ROUNDTABLES
Roundtables typically include a moderator and 4-5 presenters who make brief remarks about a specific idea or project. They allow for extensive discussion and audience participation.

WORKSHOPS
Workshops provide an opportunity to exchange information or work on a common problem, project, or shared interest. Workshops are typically experientially oriented, grounded in some sort of women’s and gender studies research agenda, and include brief presentations that allow adequate time for reflective discussion and interaction.

INDIVIDUAL PAPERS
Individual Paper proposals are submitted individually and arranged into sessions by the Proposal Review Committee. In paper sessions, authors present 10-12 minute papers followed by audience discussion. A typical structure for a session with four papers allows approximately 5 minutes for the moderator to introduce the session, 10 minutes for each presenter, and 30 minutes for discussion.

POSTER
Poster proposals research or analysis on a topic by combining graphics and text on a 4’x8’ board. The poster is available during an assigned session time in order to interact on a one-on-one basis with the attendees viewing the poster. A well-planned poster communicates its message in a visually and textually powerful way, allowing the attendee to grasp the information quickly.

- All panel proposals must include complete contact information for AT LEAST THREE participants PLUS a non-presenting moderator. Incomplete panels with fewer than three participants will not be considered for review.
- Workshops and roundtable proposals that feature multiple participants must include all participants’ names and contact information at the time of proposal submission.
- In rare cases a one-person workshop may be considered, but the proposal should indicate why the presenter is uniquely suited to address the topic independently.
- Session organizers who intend to present need to add themselves as presenters via the online submission system.

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**PROPOSAL SUBMISSION REQUIREMENTS**

Different session formats carry different submission requirements. We recommend reviewing the requirements below and assembling your proposal in a Word document from which you cut and paste before logging in to the submission system.

<table>
<thead>
<tr>
<th>PANEL</th>
<th>PAPER, POSTER, ROUNDTABLE, OR WORKSHOP</th>
<th>AUTHORS MEET CRITICS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Panel Title</td>
<td>Title</td>
<td>Book Title</td>
</tr>
<tr>
<td>Panel Rationale (100-250 words)</td>
<td>Abstract (50-100 words)</td>
<td>Book Summary (150 words)</td>
</tr>
<tr>
<td>Rationale Works Cited</td>
<td>Rationale (100-250 words)</td>
<td>Rationale (250-500 words including publication date,</td>
</tr>
<tr>
<td>Individual Paper Titles and Abstracts (50-100 words each)</td>
<td>Rationale works cited</td>
<td>publisher, ISBN number, author name and affiliation, and discussion of the book's importance to the field of women's studies and/or conference themes)</td>
</tr>
<tr>
<td>Audiovisual Rationale (if an LCD projector is required)</td>
<td>Audiovisual Rationale (if an LCD projector is required)</td>
<td>List of 3 critics with affiliations and their rationale for inclusion</td>
</tr>
</tbody>
</table>

**Sponsored Sessions**

Sponsored Sessions are typically panel proposals and must comply with the guidelines above, whatever form they take.

**Abstracts**

Abstracts explain to conference attendees the proposal’s topic, foci, and/or goals in a clear and succinct manner in the program. Abstracts may be revised or edited for the program.

**Proposal Rationales**

Proposal rationales and abstracts serve as the basis for evaluation by the Proposal Review Committee and should include some or all of the following, as appropriate:

- Objective or purpose of the paper, panel, workshop, etc.
- Perspective and/or theoretical framework and/or references to relevant texts, research, or on-going debates in women’s and gender studies or related fields
- Results and/or conclusions and point of view
- Relevance to the conference theme or subtheme
- Discussion of how the session will be structured
PROPOSAL SUBMISSION REQUIREMENTS CONTINUED

Works Cited
Works cited should list the scholarship to which the rationale refers.

Audiovisual Rationales
NWSA receives far more requests for AV resources than it can provide at the conference. The Program Committee reviews all requests for accepted proposals including the audiovisual rationale and makes those decisions as a part of developing the conference program. LCD rooms include: LCD projector, laptop and computer speakers. Submissions without audiovisual rationales will not be considered when AV decisions are made. **AV rooms are not internet equipped.**

Submissions in French
NWSA welcomes submissions in French for 2016 given our meeting location in Montréal. Please note that the Association does not have the capacity or resources to make the meeting fully bilingual: for example, NWSA will not issue a French version of the Call for Proposals, and online submission system instructions are in English.

- All proposal rationales MUST be explicit about how the proposed poster, panel, paper, roundtable, or workshop is grounded in specific texts, authors, or research relevant to contemporary women’s and gender studies, queer studies, ethnic studies, or other related fields.
- Remember to remove any IDENTIFYING INFORMATION (individual or institution names, for example) that would compromise NWSA’s commitment to anonymous review.
- Proposal rationales assist proposal reviewers with evaluating the session or paper’s appropriateness for inclusion in the conference program.
- Abstracts and proposal rationale may not exceed word limits above.
- **Incomplete proposals will not be considered.**
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STEP-BY-STEP GUIDELINES FOR SUBMITTING ALL PROPOSALS

☐ Step 1  Note that all proposals must be submitted electronically via www.nwsa.org by 11:59pm EST on February 22, 2016. Late submissions will not be considered.

☐ Step 2  All presenters must have a log-in and password in order to for the proposal to be submitted. Current and recent members will be able to retrieve their log-ins from the home page of www.nwsa.org using the email address associated with their membership. If you are including a potential presenter who has never been a member of NWSA, they must create a Guest Log In at least 24 hours prior to submission. Please send any questions about log in credentials to nwsaoffice@nwsa.org as early as possible. NWSA office staff will more easily be able to assist those who make early requests.

☐ Step 3  Indicate whether you are submitting your proposal for the General Conference Session and identify the appropriate theme (see About the Theme above) or the Program Administration and Development or Women’s Centers Pre-Conferences.

☐ Step 4  The National Women's Studies Association especially encourages complete panel/session submissions. Note that full panels must include at least three presenters with complete contact information and affiliation for ALL panel participants as well as a non-presenting moderator who will be charged with introducing speakers, keeping time, and coordinating discussion. Moderators will be listed in the conference program and must register for the conference. NWSA will assist with assigning moderators for individual proposals.

☐ Step 5  Note the option to submit poster session proposals; selecting this option increases the likelihood of acceptance due to limited breakout session space.

☐ Step 6  Submitters who wish to request audiovisual equipment must complete an audiovisual rationale as part of the submission process. Presenters will know if they have received audiovisual-equipped rooms when the online schedule becomes available in June.

☐ Step 7  Identify the appropriate session format for your proposal. Full details on session types are listed above.

For more information on how to submit quality proposals, to find examples of accepted proposals, and for answers to Frequently Asked Questions about the conference, visit www.nwsa.org
CONFERENCE REVIEW PROCEDURES

All conference proposals are peer-reviewed anonymously (without author identification). Guidelines for reviewers are developed by the Proposal Review Committee and include:

- **Topic:** Is the topic/question/issue relevant to the field of women’s/gender studies?
- **Relationship to Sub-Theme:** Are the topics/questions/issues discussed in the proposal clearly connected to one of the five conference sub-themes?
- **Frameworks:** Is the proposal grounded in relevant feminist/womanist theoretical/conceptual/applied frameworks?
- **Clarity:** Is the proposal well-organized, coherent, and clear?

PROPOSAL STATUS

NWSA will send accept/decline notifications by email on **April 25, 2016** to all prospective participants.

CONFERENCE PARTICIPATION REQUIREMENTS

All presenters and moderators on the 2016 NWSA general conference and pre-conference programs must meet two requirements to present at the annual conference by the presenter deadline of July 18, 2016:

1. Become a 2016 member of NWSA.
2. Pre-register for the conference and/or pre-conference.

Prospective or lapsed members can renew their membership for 2016 beginning October 1, 2015. The pre-registration period for presenters begins on April 25 and extends through July 18. Accepted presenters who do not meet both requirements by July 18 risk removal from the program schedule.

To inquire about your membership status, log into your membership account, email nwsaoffice@nwsa.org, or call (410) 528-0355. Conference registration fees are separate from membership. Members receive a reduced conference registration rate. **Panel organizers are responsible for conveying information about these requirements to prospective participants.**

REGISTRATION REFUND POLICY

The National Women's Studies Association regrets that it cannot refund, transfer, or credit conference registration payments.
MEETING LOCATION AND TRAVEL INFORMATION

The National Women's Studies Association 2016 annual meeting will be held at Palais des congrès de Montréal, from November 10-13, 2016.

The Montréal-Trudeau International Airport served 14.8 million passengers in 2014, and the airport is only 12 miles from downtown.

Visiting Canada requires a passport. You can learn how to apply for a United States passport [here](#). Please note that it can take 4-6 weeks for routine processing.

HOUSING

The National Women's Studies Association has negotiated group rates at the following properties located near the Palais des congrès de Montréal. Links to the reservation pages for the room blocks will be posted in late April 2016 at www.nwsa.org.

Le Westin Montreal
270 Rue Saint Antoine O, Montréal, QC H2Y 0A3, Canada
Single/double guest rooms are available at the negotiated rate of $180.00++. Triple/quad guestrooms are available for $210.00++. The cut-off date is October 10, 2016 at 5 p.m. EST or until the block is sold out.

Intercontinental Montreal
360 Saint Antoine Ouest, Montréal, QC H2Y 3X4, Canada
Deluxe guest rooms are available at the negotiated rate of $189.00++. The cut-off date is October 10, 2016 at 5 p.m. EST or until the block is sold out.

Overflow hotel
Courtyard by Marriott Montreal Centre-Ville
380 Boulevard René-Lévesque O, Montréal, QC H2Z 0A6, Canada
Single/double rooms are available at the negotiated rate of $159.00++. Triple/quad guest rooms are available for $169.00++. The cut-off date is September 21, 2016 at 5 p.m. EST or until the block is sold out.

ACCESSIBILITY INFORMATION

The National Women's Studies Association will make every effort to provide reasonable accommodations to presenters and attendees with disabilities. Please indicate your need for accommodations using our [online form](#). We must receive requests for accommodations by **September 9, 2016**. Please note that some services may be available for only some portions of the conference.

CHILDCARE

NWSA is committed to providing high-quality, licensed and insured childcare that is partly subsidized by the organization. You must make advance reservations for childcare on the conference registration form no later than **September 9, 2016**.
SCHOLARSHIPS AND TRAVEL GRANTS

NWSA encourages student research and involvement at its annual conferences via scholarship awards. Award amounts typically range from $100-250. For full details on how to apply for the NWSA Graduate Scholarship Award or the Lesbian and Women of Color Caucus awards, please visit: www.nwsa.org

NWSA offers a limited number of registration scholarships and travel grants to accepted presenters. Students, scholars, and activists with a demonstrated need for financial assistance are encouraged to apply. Particular consideration will be given to assisting presenters who have not previously received NWSA travel grants. The registration scholarships and grants are also intended to encourage the participation of individuals from under-represented constituencies in the NWSA.

The travel grant application deadline is May 16, 2016. Apply online at www.nwsa.org

QUESTIONS ABOUT CALL FOR PROPOSALS OR ANNUAL MEETING

Please direct questions about submitting proposals or questions of a general nature to the national office at (410) 528-0355 or nwsaoffice@nwsa.org
2016 IMPORTANT DEADLINES AT A GLANCE

FEBRUARY 22, 2016 AT 11:59 PM EST
All 2016 proposals must be received via the website www.nwsa.org

APRIL 25, 2016
- Accept and decline notifications will be sent via email for all submissions.
- Conference registration launches.

MAY 16, 2016
Registration scholarship and travel grant applications due.

MAY 16, 2016
Women of Color Leadership Project (WoCLP) applications due.

JUNE 15, 2016
Preliminary conference schedule posted online for review.

JUNE 15, 2016
Registration scholarship and travel grant will be notified about their awards.

JUNE 15, 2016
Women of Color Leadership Project participants will be notified about their participation.

JULY 18, 2016
All presenters must be 2016 NWSA members and pre-registered by this date in order to appear on the conference program. **Names of participants who have not joined or registered will be removed from the program book.**

SEPTEMBER 9, 2016
Conference attendees and/or presenters with accessibility requests should indicate their needs via our [online form](#) by this date. Make advance reservations for childcare on the conference registration form by this date to guarantee on-site care.