Information on Presenters and their Topics:

**Erin C. Tarver**  
*The Moral Equivalent of Football*  
A philosopher of sport and lifelong football fan trained in American pragmatism and feminist philosophy, Tarver considers the best way to approach the problem created by two conflicting impulses: ethical objections to the known harms of football and deep emotional attachment to the game on the part of fans. Investigating football’s origins in the 19th century, contemporary theories about the reasons for its popularity, and a famous pragmatist’s essay on how to disentangle ourselves from psychological attachments to things we know to be harmful, Tarver investigates why Americans cling so tightly to football, and how we might begin to loosen our grip.

**Donohon Abdugafurova**  
*Islamic Law and Practice: Daughters-in-Law in Elder Care Responsibilities in Central Asia*  
In Central Asia, young girls are raised with a purpose in mind - to be daughters-in-law, from a young age, and expected to perform elder care if they are married to the youngest son of the family, a practice known as the *Edgen* system. By analyzing *fatwās* (Islamic legal opinions) from premodern and contemporary Central Asian primary sources in Arabic, Persian, and Turkic, this research argues while these *fatwās* state that women should not be forced to provide eldercare to husband’s parents, contemporary legal scholars of Islam justify such practices based on cultural, and moral foundations. Consequently, women, as daughters-in-law, provide eldercare mostly under duress and unpaid.

**Julie Miller**  
*On Persons and Things in America*  
Julie Miller is a historian of the United States, and her research investigates the idea of the “person” as a category of political thought. During the great debate over whether to ratify the U.S. Constitution, James Madison explained in Federalist No. 39 that national rules in the United States would operate on “all persons and things.” That plan of government set up a problem for political power, and our task is to better understand the trouble in the context of America’s founding commitments to both slavery and freedom.

**Michael Patrick Vaughn**  
*HIV and Sexual Disorders Not Otherwise Specified: Collective Memory, Trauma, and Gay Identity*  
What happens when something integral to who you are becomes deadly? Michael Vaughn, doctoral candidate in Sociology and Women’s, Gender, and Sexuality Studies, investigates the ways in which trauma can influence how groups of individuals understand who they are. Focusing specifically on the ongoing HIV/AIDS epidemic and the history of the American Psychiatric Association pathologizing queerness, Michael will be discussing his research on how gay men’s self-definition of being gay has been influenced by shared narratives and collective memories of the medical trauma gay men have experienced.

**Elizabeth Pastan**  
*Building, Burning, and Rebuilding the Cathedral of Notre-Dame of Paris*  
What was significant – architecturally – about the Gothic cathedral of Notre-Dame of Paris? And if it was so technologically sophisticated, why was it nearly destroyed by fire on 17 April 2019? And finally, how might we envision its consolidation and rebuilding? I will argue that far from the ‘accident waiting to happen’ sometimes portrayed and even with the comedy of errors attending to extinguishing it on that April evening, the fire at Notre-Dame was surprisingly well contained by its medieval structural armature. This is particularly apparent in its 3 large medieval stained-glass rose windows, ranging from 32 to 42 feet in diameter and potentially quite fragile, all of which managed to survive intact.
Beretta E. Smith-Shomade  
*I'mma Be Stupid Rich! Millennials and the Holy Grail of Tech Salvation*

A television, film and new media scholar, Smith-Shomade contends knowledge of black spirituality, and black church religiosity in particular, is essential to larger audience understanding, value and cultural competence of black popular culture. In other words, she argues in her larger book project *Aw, the Devil with Hem Untied! The Black Mediated Sacred*, black spirituality is the sine qua non of black popular culture. For the focus here, she examines how media technology and popular culture get deployed within black church worship to reach millennials. This particular attempt to stem the tide of departure from the church creates questions such as where and what is the role of spirituality in contemporary black church worship? Does this new audio-visual reach bring people closer to Jesus and if so, how? Or more, do these new approaches cultivate faith? Where does this millennial-driven, media-focus leave non-millennials in black church?

Ryan Carr  
*Indigenous Secularism, the Very Idea*

A great many people in the contemporary US assume that Native Americans differ from other Americans because their political beliefs are inextricably connected to their religious beliefs, leading Native people to reject the secularist idea of church-state separation as defined (for instance) in the US Constitution. This assumption is not totally wrong, but it says just as much about white people as it does about Native people, and obscures a long history of indigenous secularism.

Tonio Andrade  
*A Walk into Winter: The 1795 Dutch Mission to Beijing and the Question of Sino-European Conflict*

A specialist in Chinese history, Tonio Andrade asks why relations between China and the West were so rocky in the nineteenth and twentieth centuries, suggesting that we can find new perspectives by taking our focus off of the British and placing it on other European powers, such as the Dutch.

John Brooks  
*Archiving Aesthetics: The Art of Record Keeping in the Dramaturgy of Suzan-Lori Parks*

Trained in Critical Race Studies and Literary Analysis as pertains to history and its narration, John Brooks examines how playwright Suzan-Lori Parks historicizes the American present in *365 Days/365 Plays* (2002-2003) and *100 Plays for the First Hundred Days* (2018). This research asks how Parks’s dramaturgical archive of African American experiences can be read as an alternative to “historical recovery,” the disciplinary impulses of African American Studies to study the gaps and absences in the archive of the black past.

Javier Villa-Flores  
*God’s Name as Pharmakon: Perjury in Bourbon New Spain*

A historian of colonial Latin America, Javier Villa-Flores discussed the representation, prosecution and punishment of perjury in Eighteenth-Century Mexico. Based on the study of thirty-seven criminal proceedings against false witnesses by the Holy Office, his work will explore the crucial relationship between the act of witnessing and the oath as a mechanism of truth telling in late eighteenth-century New Spain. Moralists and theologians frequently decried perjury as a subversion of relations of social trust and solidarity through the abuse of God’s name. As he expects to show, however, trust also played an important role in the commission of the crime itself, a fact that was conveniently ignored in early modern discussions of political theology.