

Call for Contributions:
***Journal of Appalachian Studies* Themed Issue on**

“Women, Gender, and Feminism in Appalachia: Intersecting and Emerging Scholarship”

Scholarship on women’s contributions to Appalachian life such as sustaining family, working in paid labor, engaging in activism, resisting extractive industries, and leading the fight for education in the region represent a long-term commitment in Appalachian studies to issues of gender and feminism.¹ Yet many questions remain. How have our understandings of gender become more expansive in the region? How do we understand and practice feminism in Appalachia? Furthermore, how do intersectional identities and experiences confront, imagine, and impact understandings of, within, and outside the region? These questions are grounded in roundtable discussions and conversations at the 2016-2017 and 2021-2024 Appalachian Studies Association conferences and the 2018 Rural Women’s Studies Association conference featuring prominent and emerging scholars. These participatory discussions addressed intersections of power and privilege for women and feminist ideas in Appalachia; the importance of social media and feminism in the region; ecofeminist activism and livelihoods; material, performative, and symbolic aspects of Appalachian feminism(s); and meanings of intersectionality as understood by diverse regional feminist scholars, activists, and artists. This themed issue of the *Journal of Appalachian Studies* will provide a venue for continuing and formalizing these conversations by examining the intersections of gender and place through feminist scholarship and/or diverse marginalized positionalities.

Despite the long-time presence of intersectional feminist thought in the Appalachian region, the intersection of gender and place is an exciting and emerging area of scholarship in Appalachian Studies.² The relationship between feminism and Appalachia; the tensions between feminism and Appalachian identity; the intersecting and/or intersectional work that women in Appalachia do; the way that place shapes gender; and the way that gender is expressed, lived, cultivated, and constrained by place are all topics deserving of more understanding from academic, activist, artistic, and community perspectives. This issue will bring attention to these ongoing and developing ideas in order to push forward and crystalize current perspectives on women, gender, and feminism in Appalachia.

For those interested in contributing to this volume, send an abstract or summary of no more than 500 words, the type of contribution (see below), and a brief bio to Krystal Carter (krystalbrookecarter@gmail.com) and Rachel Terman (terman@ohio.edu) by October 17, 2024. We especially invite contributions from authors who identify as early-career and/or underrepresented scholars, but submissions from all are welcome.

- Scholarly articles
- Research notes
- Teaching notes
- Community notes
- Book reviews
- Media reviews
- Other types of material (include brief description)

¹ For example, Sally Maggard’s foundational articles on Appalachian gender and women’s studies and analyses of Appalachian women’s resistance (Maggard 1987, 1994a, 1994b) as well as historical and ethnographic documentation of regional social movements and women’s labor, activism, and art (Bell 2013; Anglin 2002; Tallichet 2006; Catte, Hilliard, and Salfia 2018; Rice and Tedesco 2015; Wilkerson 2011, 2018) and feminist approaches to Appalachian studies (Engelhardt 2003, 2005).

² For example, bell hooks’ theorization of place, race, gender, class, and identity (e.g., hooks 1984, 2009, 2018), scholar-activist praxis and gender, globalization, and “global mountains” (Anglin 1997, 2007; Billings and Kingsolver 2018; Kingsolver 2018; Kingsolver and Balasundaram 2018), increasing representation, visibility, and deep listening of queer, racialized, and other minoritized lives in the Appalachian region, including LGBTQ+, BIPOC, and migrant communities (Smith 2004; Gray 2009; Good 2019; Enriquez 2020; Black in Appalachia 2021; Scott, Cory, and McNeill 2022; Avashia 2023), and intersections of place, social identity, and age (Terman 2016; Clemons 2020; Terman and Slider 2022).