

Dickinson College Interlibrary Loan



ILLiad TN: 273139

Borrower: WAU

Lending String:

ORE,HTM,TXX,OKU,LRU,FDA,BTS,AAA,*DKC,G
ZM,OBE,PSC,TKN,EMU

Patron:

Journal Title: Making kin not population /

Volume: Issue:

Month/Year: 2018**Pages:** 145-209

Article Author: Kim TallBear

Article Title: Making Love and Relations Beyond
Settler Sex and Family

Imprint: Chicago, IL : Prickly Paradigm Press,
[2018] ©2018

ILL Number: 193301001



Call #: GF50 .M35 2018

Location: STACKS

Mail

Charge

Maxcost: 80.00IFM

Shipping Address:

ILL - Libraries
University of Washington
4000 15th Ave NE Box 352900
Seattle, Washington 98195-2900
United States

Fax:

Ariel:

Wu's work offers "a new way of telling our new reality," as feminist science fictionist Ursula Le Guin praised. Such work urges us to investigate new concepts, mindsets, and actions to revamp relations between population, economy, and environment while making new forms of kin. Ultra-low fertility can be regarded as a national security crisis, but it can also be a strong stimulant for a more en-connected new world.

5

Making Love and Relations Beyond Settler Sex and Family

Kim TallBear

Sufficiency

At a give-away—we do them often at pow-wows—the family honors one of our own by thanking the People who jingle and shimmer in circle. They are with us. We give gifts in both generous show and as acts of faith in sufficiency. One does not future-board. We may lament incomplete colonial conversions, our too little bank savings. The circle, we hope, will sustain. We sustain it. Not so strange then that I decline to hoard love and another's body for myself? I cannot have faith in scarcity. I have tried. It cut me from the circle.

The Critical Polyamorist

It was not always so that the monogamous couple ideal reigned. In *Public Vows: A History of Marriage and Nation*, Nancy Cott argues that in the US the standard of lifelong monogamous marriage took hold in the 19th century. It was propped up by Christian moral arguments coupled with state structural enforcements

—the linking of marriage to property rights and notions of good citizenship.

In *Undoing Monogamy*, Angela Willey also shows how Christian mores regarding marriage and monogamy became secularized in late 19th-century scientific discourse. This is evident in the take-up of such standards by the US despite its stated commitment to a separation of church and state. Thus, marriage became central to supposedly secular US nation building that nonetheless assumed a culture of Christianity. In *The Importance of Being Monogamous*, Sarah Carter also shows how “marriage was part of the national agenda in Canada—the marriage ‘fortress’ was established to guard the [Canadian] way of life.”

Growing the white population through biologically reproductive heterosexual marriage—in addition to encouraging immigration from some places and not others—was crucial to settler-colonial nation-building. Anthropologists Paulla Ebron and Anna Tsing argue in “Feminism and the Anthropocene” that heteronormative marriage and family forged through particular intersections of race, class, and gender worked to increase certain human populations and not others during rapid post-World War II colonial and capitalist growth of the US. This “Great Acceleration” was extended globally and involved systematic ecological and social destruction. Ebron and Tsing write, “White nuclear families anchored imagined ‘safety’ while communities of color were made available for sacrifice.” Enclaves of white middle class spaces of safety were co-constituted with spaces of waste and ecological sacrifice, what Ebron and Tsing, after Traci Brynne Voyles, call “wastelanding.” Indeed, “Well-being was defined through the safety and security of well-ordered white families surrounded by specters of color, chaos

and communism.” In short, white bodies and white families in spaces of safety have been propagated in intimate co-constitution with the culling of black, red, and brown bodies and the wastelanding of their spaces. Who gets to have babies, and who does not? Whose babies get to live? Whose do not? Whose relatives, including other-than-humans, will thrive and whose will be laid to waste?

At the same time that the biologically reproductive monogamous white marriage and family were solidified as ideal and central to both US and Canadian nation building, Indigenous peoples who found themselves inside these two countries were being viciously restrained both conceptually and physically inside colonial borders and institutions that included residential schools, churches and missions all designed to “save the man and kill the Indian.” If Indians could not all be killed outright—and persistent attempts were made to do so—then the savages might also be eliminated by forced conversions to whiteness. That is the odd nature of red as a race category in the US. In efforts to reduce numbers of Indigenous peoples and free up land for settlement, red people were viewed as capable of being whitened. As part of efforts to eliminate/assimilate Indigenous peoples into the national body, both the church and the state evangelized marriage, nuclear family, and monogamy. These standards were simultaneously lorded over Indigenous peoples as an aspirational model and used to justify curtailing their biological reproduction and steal their children.

So marriage was yoked together with private property in settler coercions of Indigenous peoples. The breakup of Indigenous peoples’ collectively held-lands into privately-held allotments controlled by men as heads-of-household enabled the transfer of “surplus”

lands to the state and to mostly European or Euro-American settlers. Cree-Métis feminist, Kim Anderson writes that “one of the biggest targets of colonialism was the Indigenous family,” in which women had occupied positions of authority and controlled property. The colonial state targeted women’s power, tying land tenure rights to heterosexual, one-on-one, lifelong marriages, thus tying women’s economic well being to men who legally controlled the property. Indeed, women themselves became property.

Indigenous Relationality: e.g., Tiospaye, Oyate

One hundred and fifty-six years after the Dakota-US War of 1862, when my Dakota ancestors were brought under colonial control, the clearly unsustainable nuclear family is the most commonly idealized alternative to the tribal and extended family context in which I was raised. Prior to colonization, the fundamental social unit of my people was the extended kin group, including plural marriage. The Dakota word for extended family is *tiospaye*. The word for “tribe” or “people” (sometimes translated as “nation”) is *oyate*, and governance happens in ways that demonstrate the connections between the two.

With hindsight, I can see that my road to exploring open non-monogamy began early in my observations in tribal communities of mostly failed monogamy, extreme serial monogamy, and disruptions to nuclear family. Throughout my growing up I was subjected by both whites and Natives ourselves to narratives of shortcoming and failure—descriptions of Native American “broken families,” “teenage pregnancies,”

“unmarried mothers,” and other failed attempts to paint a white, nationalist, middle class veneer over our lives. I used to think it was the failures to live up to that ideal that turned me off emphasizing domesticity, and that’s why I ran for coastal cities and higher education, why I asserted from a very early age that I would never marry, nor birth children. Indeed, pregnancy was something I came to see as submitting to weakness that came with bleeding—with womanhood. It signified submission to men, What settler family did to my head!

But I was a happy child in those moments when I sat at my great-grandmother’s dining room table with four generations, and later in her life with five generations. We gathered in her small dining room with its burnt orange linoleum and ruffled curtains, at the table beside the antique china cabinet, people overflowing into the equally small living room—all the generations eating, laughing, playing cards, drinking coffee, talking tribal politics, and eating again. The children would run in and out. I would sit quietly next to my grandmothers hoping no one would notice me. I could then avoid playing children’s games and listen instead to the adults’ funny stories and wild tribal politics.

Couples and marriages and nuclear families got little play there. The matriarch of our family, my great-grandmother, was always laughing. She would cheat at cards and tell funny, poignant stories about our family, about families and individuals—both Natives and whites—in our small town throughout the 20th century. Aunts and uncles would contribute their childhood memories to build on her stories. My mother would bring the conversation back to tribal or national politics. A great-grandchild might be recognized for a creative, academic, or athletic accomplishment. The newest baby would be doted on as a newly arrived

human who chose our family. The Mom who might be 18 and unmarried would have help. As Kim Anderson explains in “Affirmations of an Indigenous Feminist”:

Our traditional societies had been sustained by strong kin relations in which women had significant authority. There was no such thing as a single mother, because Native women and their children lived and worked in extended kin networks.

Despite colonial violence against our kin systems, we are in everyday practice still quite adept at extended family. Beyond biological family, we also have ceremonies to adopt kin. And in my extended family we also engage in legal adoption. This is aided by the Indian Child Welfare Act (ICWA) that prioritizes the adoption of Native children by tribal families so children have a better chance of remaining inside tribal cultures. And it was Indigenous peoples ourselves who lobbied heavily for that legislation as one response to the colonial kidnapping of children of previous generations from Indigenous families who were impoverished by colonialism, and deemed unfit for not attaining the middle-class, nuclear family structures of white colonialists.

Compulsory Settler Sex, Family, and Nation

I did eventually marry—both legally and in a Dakota neo-traditional ceremony—when I was nearly 30. Despite my youthful disavowals, even I didn’t have the oppositional momentum to jump the tracks of the marriage railroad. Today, I am nearly 50 and I see that it was not my family’s so-called failures that dampened my enthusiasm for coupled domesticity. Rather, I was suffocating all my life under the weight of the aspirational ideal of middle-class nuclear family, including (hetero)normative coupledness with its compulsory biological reproduction, even while I had, it turns out, contentedly *lived* a counter narrative to that settler ideal for some years.

Unsurprisingly, the feeling of suffocation intensified after marriage and the pressure I felt to constitute a normative middle-class family. My co-parent is an anti-racist, feminist, Indigenous-rights-supporting, cisgendered white male who has mostly been the primary caretaker of our now teenager. I do not blame him as an individual for my misery in the marriage and nuclear family system. He did the best he could to help make a livable space for me. While I had no trouble bonding with my child as an individual human being, I could not shake my feeling of unease with the settler family structure, including its oppressive pronatalism.

Of course, there were babies born into my extended Dakota family. People have sex. Bodies beget life. But I did not see in my community a kind of pronatalism co-constituted with nation (state) building—an overture necessarily aimed at dispossessing Indigenous peoples of our human and other-than-human relatives. Instead, and I have only just now put

words to this, I grew up with an implicit mandate that our tiospaye must caretake kin across the generations as part of caretaking the oyate, i.e. the “tribal nation” in 20th-century parlance. Some of our kin are born to us and some of them come to us in other ways. The roles of grandparents and aunts and uncles are revered as much as are mothers and fathers. I grew in a very pro-kinship world, but settler-state oppressions simultaneously sparked in me an explicit *nonmaternalism* that is central to my rejection of the US nationalist project. If pronatalism involves reproducing the middle-class settler family structure, *no matter* the race or sexual orientation of the middle-class family, I lament it.

Kin-Making and Critical Nonmonogamy

Decolonization is not an individual choice. We must collectively oppose a system of compulsory settler sexuality and family that continues building a nation upon Indigenous genocide and that marks Indigenous and other marginalized relations as deviant. This includes opposing norms and policies that reward normative kinship ties (e.g., monogamous legal marriage, nuclear biological family) over other forms of kinship obligation. It includes living or supporting others in living within nonmonogamous and more-than-coupled bonds. It includes advocating policies that support a more expansive definition of family, and not rewarding normative family structures with social and financial benefits. Multiple scholars including Scott M. Morgensen and Katherine Franke show us how the present settler sexuality system attempts to railroad all of us into rigid relational forms established historically

to serve the patriarchal heteronormative and increasingly also homonormative imperial state and its unsustainable private property interests and institutions.

Present-past-future: I resist a lineal, progressive representation of movement *forward* to something better, or movement *back* to something purer. I bring voices and practices into conversation from across what is called, in English, time. There are many lively conversationalists at my table—both embodied and no longer embodied. I lean in to hear them all in order to try and grasp ways of relating that Dakota people and other Indigenous peoples practiced historically. From what it is possible to know after colonial disruption to our ancestors’ practices and our memories of how they related, marriage was different from relatively recent settler formations. Before settler-imposed monogamy, marriages helped to forge important Dakota kinship alliances but “divorce” for both men and women was possible. In addition, more than two genders were recognized, and there was an element of flexibility in gender identification. People we might call “genderqueer” today also entered into “traditional” Dakota marriages with partners who might be what we today consider “cisgendered.” As I try to write this, I engage in essentially nonsensical conceptual time travel with categories that will lose their integrity if I try to teleport them back or forward in time. So much has gone dormant—will go dormant. So much has been imposed onto Indigenous peoples, both heteronormative settler sexuality categories and now also “queer” categories.

The record is also clear that there was plural marriage for men. What were/are the spaces for plural relations for and between women? An Indigenous feminist scholar from a people related to mine has

confessed to me her suspicion that among our ancestors the multiple wives of one husband, if they were not sisters as they sometimes were, may have had what we today call “sexual” relations between them. She whispered this to me. As if we were blaspheming. But in a world before settler colonialism—outside of the particular biosocial assemblages that now structure settler notions of “gender,” “sex,” and “sexuality,” persons and the intimacies among them were no doubt worked out quite differently.

Nathan Rambukkana, in his 2015 book *Fraught Intimacies: Non/Monogamies in the Public Sphere*, notes the potential of “queer or queered sexual or intimate relationships between sister- or co-wives.” He cites a 2008 ethnography of a British Columbia Mormon community, Bountiful, in which two polygamist wives “married each other using Canada’s same-sex marriage legislation.” The two women “consider themselves life partners, although they have never explicitly discussed whether their relationship has a sexual component.”

Recognizing possibilities of other kinds of intimacies—not focused on biological reproduction and making population, but caretaking precious kin that come to us in diverse ways—is an important step to unsettling settler sex and family. So is looking for answers to questions about what intimacies were and are possible beyond the settler impositions we now live with. These are formidable tasks that will be met with resistance by many Indigenous people. Our shaming and victimization, including in “sexual” ways, has been extreme. The imposition of Christianity has ensured that speaking of and engaging in so-called sexual relations in the ways of our ancestors was severely curtailed. Our ancestors lied, omitted, were beaten,

locked up, raped, grew ashamed, suicidal, forgot. We have inherited all of that. And we have inherited Christian sexual mores, and settler state biopolitics that monitor, measure, and pathologize our bodies and our peoples, including forcibly sterilizing Indigenous women. Yet they’ve also promoted heteronormative biological reproduction (for some, not all) as the only way to make babies and kin.

With that history as the cliff looming above us, it is no small thing to ask Indigenous thinkers to turn their decolonial lenses towards a critique of normative marriage and family formations that many of us now aspire to. It is no small request to ask Indigenous people to consider the advantages of open nonmonogamy, with a community’s knowledge and partners’ consent as an important decolonial option. For now, few will have that choice. I suspect there are especially younger Indigenous people who might join me in thinking hard on the nonmonogamous arrangements of our ancestors. We are so keen to embrace other decolonizing projects—to consider the wisdom of our ancestors’ ways of thinking. Why should we not also consider nonmonogamous family forms in our communities?

I have had especially white feminists bristle at my refusal to condemn Dakota historical practices of plural marriage. How can I support “polygamy”—with that word for them meaning one man with several wives? It can also refer to one woman with multiple men. These women’s views on nonmonogamy are conditioned by their impressions of nonconsensual or not rigorously consensual forms of nonmonogamy in which men alone have multiple wives. They often cite Mormon or Muslim polygamies. I can’t speak with much expertise to the variety of nonmonogamous practices among those peoples, although I know that

there are varying levels of consent and not all polygamy should be painted with the same broad brush. But I ask us, as Indigenous people, to learn what we can about the role of nonmonogamy in our ancestors' practices, which, importantly, were not often attached to proselytizing religions, and which normatively featured greater autonomy for women. What I know of my ancestors is that women controlled household property. And marriage did not bind them to men economically in the harsh ways of settler marriage.

What were the values underlying our ancestors' nonmonogamy that might articulate with 21st-century Indigenous lives? Many Indigenous communities still exhibit a framework of extended kinship where responsibilities are more diffusely distributed, where we work as groups of women (or men, or other gendered people ideally) to share childcare, housing, and other resources. In my experience, our ways of relating often seem to contradict the monogamous couple and nuclear family. I am interested in seeing us not only implicitly but also explicitly de-center those family forms. Perhaps our allegiances and commitments are more strongly conditioned than we realize by a sense of community that *exceeds* rather than *fails to meet* the requirements of settler sex and family. The abuse and neglect in so many Indigenous families born of colonial kidnapping, incarceration, rape, and killing are all too real. But perhaps our relentless moves to caretake in *tiospaye* more than in normative settler family forms is not simply the best that we can do. Maybe it is the best way to heal?

I've seen sociological research under the label of Indigenous Masculinities—pro-Indigenous fatherhood research—that centers the normative two-parent, nuclear family form without question. Colonial notions

of family insidiously continue to stigmatize us as they represent the normative standard against which we are measured. Perhaps our kinship arrangements are actually culturally, emotionally, financially, and environmentally more sustainable than that nuclear family, two-parent model we are so good at failing at, and that's why we are "failing."

If we already often share children, economic sustenance, and housing, why must sex be reserved for the monogamous couple, or for making babies? Sexual monogamy can in one interpretation be seen as hoarding another person's body and desire, which seems at odds with the broader ethic of sharing that undergirds extended kinship. What if my colleague's suspicion is correct? Is it so uncomfortable to imagine women, in partnership also with the same husband (with everyone's gender identification more complex than biology alone)—sharing not only say daily work, but also, when the need or desire arose, sharing touch as a form of care, relating, or connection?

Disaggregating Sexuality and Spirituality: Reaggregating Relations

Sexuality is not “like” power...sexuality is a form of power: and, of the forms of power, sexuality in particular might prove uniquely efficacious in both individual and collective healing. Further, I will suggest that sexuality’s power might be forceful enough to soothe the pains of colonization and the scars of internal colonization.

David Delgado Shorter

In an essay entitled simply, “Sexuality,” Indigenous Studies scholar David Shorter focuses on *moreakamem*—healers, seers, powerful people among the Yoeme, an Indigenous people living on both sides of the Mexico/US border. He originally set out to understand the “spiritual” aspects of what they do—to examine *moreakamem* as powerful healers—but his research revealed entanglements of both “sexuality” and “spirituality.” During his fieldwork with southern Yoeme in Sonora, Mexico, an elder told Shorter that individuals who engage in nonmonogamous and/or non-heterosexual relationships are commonly also *moreakamem*. This is not always the case, but it is often the case. In fact, in northern Yoeme communities in Arizona, *moreakame* has come to be conflated with terms such as “gay,” “lesbian,” or “two-spirit,” and other less positive terms. The healer or seer aspect of the word has by now been lost among Yoeme living in the US, who have much ethnic overlap with “Catholic Mexican American” communities.

Shorter found that he could not understand the powerful “spiritual” roles in community of *moreakamem* without also understanding their so-called

sexualities. Shorter explains that in many Indigenous contexts, there is an “interconnectedness in all aspects of life.” So following the connections between sex and spirit among the Yoeme was akin to “following a strand of a spider’s web.” In English we are accustomed to thinking of “spirituality” or “spirit,” “sexuality” or “sex” as things, and as assuredly separate things. With that ontological lens *moreakamem* become an object, a class of person defined along either sexual *and/or* “spiritual” lines. However, within their context, sexuality and spirituality can both be seen as actually constituted of “human relational activities.” They are sets of relations—through which power is acquired and exchanged in reciprocal fashion among persons, not all of them human. In describing how relations or the relational sharing of power become things in a non-Indigenous framework, Shorter uses the term “objectivating the intersubjective.” In another simply titled essay, “Spirituality,” he explains that “‘Intersubjective,’ like ‘related,’ emphasizes mutual connectivity, shared responsibility, and interdependent well-being.” So we might think of sexuality, spirituality, and nature too as not things at all, but as sets of relations in which power (and sometimes material sustenance?) circulates. We might resist objectivating the intersubjective. We might resist hardening relations into objects, which might make us more attuned to relating justly in practice.

To return to *moreakamem* and resisting a classification of them as gay, or nonmonogamous, we can see them instead as relating. They have reciprocity with and receive power in their encounters with spirits, ancestors, dreams, animals. And also in the human realm when they use their power to see for and heal other humans suffering from love or money problems, addictions, and other afflictions of mind and body.

Emphasizing relations and exchange, Shorter explains that the “social role of ‘moreakamem’” is not “a means for individual self-empowerment.” A *moreakame* does not identify themselves as such. Although we do so identify them in order to refer to them. *Moreakamem* do not accentuate their pertinent personal characteristics and capacities, i.e., their “sexuality” or their power to heal. Shorter explains that *moreakamem* focus rather on their work in community, that they “work tirelessly and selflessly to maintain right relations.” They resist having their relational activities and power objectified.

Understanding *moreakamem* relationality in community helps us to understand their so-called sexuality (and ours too) as a form of reciprocity and power exchange. We can begin to unthread it from being an object like “gay” or “straight” that is “constituted once and unchanging.” So-called sexuality is one form of relating and sharing of power that is “reconstituted over and over based on the intersubjective dynamism of two or more persons.” Shorter encourages us to see that for *moreakamem*—and for all of us—“sexuality” can be understood “as a way of being that...directly and intentionally mediates social relations across the family, clan, pueblo, tribe, and other forms of relations including other-than-human persons.” With this understanding, sexuality beings to look “more like a type of power, particularly one capable of healing.”

David Shorter does not reveal the details of *moreakamem* sexual relations beyond noting their often non-normative sexualities. But his theoretical treatment of sexuality as relational power exchange is instructive for pondering how Indigenous people (and others) might find ways in collectivity to oppose settler sexuality and marriage. Given the goal of thinking relationally,

what might “indigenizing sexuality” mean? I hope it is clear by now that the question is actually oxymoronic. Rather, we might consider that the goal is to disaggregate so-called sexuality not back to tradition, not forward into progress, but into and back out into that spider’s web of relations. (Or any net visual that works for you.) That is a web or net in which relations exchange power, and power is in tension, thus holding the web or community together.

So this is my thought experiment: As part of decolonial efforts can we work ourselves into a web of relations (I am thinking in terms of space and not a time concept now). In small moments of possibility, can we resist naming “sex” between persons and “sexuality” as nameable objects? Can such disaggregation help us decolonize the ways in which we engage other bodies intimately—whether those are human bodies, bodies of water or land, the bodies of other living beings, and the vitality of our ancestors and other beings no longer or not yet embodied? By focusing on actual states of relation—on being in good relation-with, making kin—and with less monitoring and regulation of categories, might that spur more just interactions?

We could do the same thought experiment with “spirituality” too for it is also about relationality and engaging other bodies, maybe just not always material ones. We won’t escape the moments when “sex” or “sexuality,” “spirit” or “spirituality” are the best we can do with this limited English language. But can we lean toward disaggregating objects and instead focus on promiscuously reaggregating relations? Can we see ourselves as relating and exchanging power and reciprocity in support of a stronger *tiospaye* or extended kin network with both living relations and those whose bodies we come from, and whose bodies

will come in part from us? I am thinking of both the human and other-than-human bodies with whom we are co-constituted.

Many other scholars of “Native American” history or Indigenous Studies have written key texts that inform my evolving thinking on the issues discussed in this chapter. Influential historians include Philip Deloria, Theda Perdue, and Brian Dippie. Also influential are race scholars who do the rarer work of accounting for the intersections of race and Indigeneity. These include scholars such as Circe Sturm, Cheryl Harris, Aileen Moreton-Robinson, Jenny Reardon, Eve Tuck, and Yael Ben-zvi. Their work is listed in the References and the online Sourcenes.

Conclusion

To return to the by now mundane topic of nonmonogamy, in relating with more than one partner in my life, I have come to regularly ponder how this serves kinship across my life. How do these relations serve others? What about our respective children? Multiple “romantic” relations can help raise and mentor children in community. How do our relations serve our other partners? I have found affectionate and supportive friendship with partners of my partners. This is a key benefit for me of open nonmonogamy. How does the different sustenance I gain from multiple lovers collectively fortify me and make me more available to contribute in the world? If I am richly fed, what and who am I able to feed? What is possible with a model in which *love* and *relations* are not considered scarce objects to be hoarded and protected, but which proliferate beyond the confines of the socially constituted couple and nuclear family?

What began as a personal political experiment in open nonmonogamy is turning to de-emphasizing monogamy *and* nonmonogamy as objectified forms of “sexuality.” I am also indebted to fellow feminist science studies scholar, Angela Willey, for inspiring my newly established will to unsettle both concepts. I am caught up sometimes in objectivating the intersubjective, that is, when I identify myself as “nonmonogamous”—as a sort of form of sexuality. Let me be clear, that I view open nonmonogamy as but one step in a process of decolonizing from compulsory settler sexuality. It is a placeholder until I/we find other ways of framing and naming more diffuse, sustainable and intimate relations.

As an Indigenous thinker, I am constantly translating. I see Indigenous thinkers across the disciplines and outside of the academy doing similar work—combining our fundamental cultural orientations to the world with new possibilities and frameworks for living and relating. Our peoples have been doing this collectively in the Americas for over five centuries, translating, pushing back against colonial frameworks, and adapting them. We've done it with respect to syncretic forms of religion and ceremony, with dress, music, language, art and performance. Why should we not also articulate other ways to lust, love, and make kin? A de-objectified reconstituting of right relations, and nurturing, healing exchanges of power seem an important next step. Within the grand scheme of things, purposeful and open nonmonogamy, and reconceiving of more just intimacies with other-than-humans seem like important next steps.

In conclusion, I return to my *tiospaye* and to Indigenous peoples, I no longer see our failures at lasting monogamy and nuclear family as failure. From where I stand it looks like most of my extended family members have more security in our small town tribal community or in the "urban Indian" community in which I spent part of my childhood, than they do in Euro-centric traditions of nuclear family and marriage. I see us deep inside the shifting walls of this colonial edifice that took most of the world's resource to build, experimenting and working incrementally with tools and technologies that we did not craft. I see us combining these with Indigenous cultural templates in any open space we can find to build lives and communities of relations that make any sense to us at all. ■

References

- Acquaye, Alisha. 2017. "Black to the Future: OkayAfrica's Introduction to AfroFuturism." *OkayAfrica*, 10 July. Available at: <http://www.okayafrica.com/african-future-okayafrica-introduction-afrofuturism/> (accessed 10 January 2018).
- Adams, Carol and Josephine Donovan, eds. 1995. *Animals and Women: Feminist Theoretical Explorations*. Durham: Duke University Press.
- Adams, Vincanne. 2012. "The Other Road to Serfdom: Recovery by the Market and the Affect Economy in New Orleans." *Public Culture*, 24, n. 1, pp. 185–216.
- "Afterlife." n.d. Available at: Merriam-Webster.com (accessed 3 January 2018).
- Agard-Jones, Vanessa. 2013. "Bodies in the System." *Small Axe*, 17, n. 3 (42), pp. 182–92.
- . 2014. "Spray." *Somatosphere*. Available at: <http://somatosphere.net/2014/05/spray.html> (accessed 28 July 2016).
- Akhter, Farida. 1992. *Depopulating Bangladesh: Essays on the Politics of Fertility*. Dhaka: Narigrantha Prabartana.
- Almeling, Rene. 2011. *Sex Cells: The Medical Market for Eggs and Sperm*. Berkeley: University of California Press.
- . 2015. "Reproduction." *Annual Review of Sociology*, 41, pp. 423–442.
- Anderson, Kim. 2010. "Affirmations of an Indigenous Feminist." In Cheryl Suzack, Shari M. Huhndorf, Jeanne Perreault, and Jean Barma, eds., *Indigenous Women and Feminism: Politics, Activism, Culture*, pp. 82–91. Vancouver and Toronto: UBC Press.
- Angier, Natalie. 2013. "Families." *New York Times*, 26 November, *Science Times* section: D1–D8.
- Anway, Matthew D. and Michael K. Skinner. 2006. "Epigenetic Transgenerational Actions of Endocrine Disruptors." *Endocrinology*, 147, n. 6, pp. S43–S49. Available at: <https://doi.org/10.1210/en.2005-1058> (accessed 13 January 2018).

- Asian Communities for Reproductive Justice. 2005. "A New Vision for Advancing Our Movement for Reproductive Health, Reproductive Rights, and Reproductive Justice." Available at: <https://forwardtogether.org/wp-content/uploads/2017/12/ACRJ-A-New-Vision.pdf> (accessed 15 January 2018).
- Bailey, Moya and Ayana Jamieson. 2017. "Introduction: Palimpsest in the Life and Work of Octavia E. Butler." *Palimpsest: A Journal on Women, Gender, and the Black International*, 6, n. 2, pp. v–xiii.
- Bailey, Moya and Whitney Peoples. 2017. "Towards a Black Feminist Health Science Studies." *Catalyst: Feminism, Theory, Technoscience*, 3, n. 2. Available at http://catalystjournal.org/ojs/index.php/catalyst/article/view/120/pdf_14 (accessed 9 January 2018).
- Baldwin, Kylie, Lorraine Culley, Nicky Hudson and Helene Mitchell. 2014. "Reproductive Technology and the Life Course: Current Debates and Research in Social Egg Freezing." *Human Fertility*, 17, n. 3, pp. 170–179.
- Barker, Joanne, ed. 2017. *Critically Sovereign: Indigenous Gender, Sexuality, and Feminist Studies*. Durham, NC: Duke University Press.
- Barker, Joanne. 2017. "The Seeders." Available at: <https://joannebarkerauthor.com/2017/05/10/the-seeders/> (accessed 3 January 2018).
- Barry, Ellen and Subasini Raj. 2014. "12 Women Die After Botched Government Sterilizations in India." *New York Times*, Nov. 12:A4.
- . 2014. "Indian State Recalls Pills Linked to Sterilization Deaths." *New York Times*, Nov. 15:A7.
- Bashford, Alison. 2014. *Global Population: History, Geopolitics, and Life on Earth*. New York: Columbia University Press.
- Bashford, Alison and Joyce E. Chaplin. 2016. *The New Worlds of Thomas Robert Malthus: Re-reading the Principle of Population*. Princeton, NJ: Princeton University Press.
- Becker, Gary. 2007. "Human Capital." In David R. Henderson, ed., *The Concise Encyclopedia of Economics. Library of Economics and Liberty*, 2nd ed. Available at: <http://www.econlib.org/library/Enc/HumanCapital.html> (accessed 1 January 2018).

- Beliso-De Jesus, Aisha M. 2015. *Electric Santería: Racial and Sexual Assemblages of Transnational Religion*. New York: Columbia University Press.
- Bell, Ann V. 2014. *Misconception: Social Class and Infertility in America*. New Brunswick, NJ: Rutgers University Press.
- Bell, Susan E. 2003. "Sexual Synthetics: Women, Science and Microbicides." In Monica J. Casper (ed.) *Synthetic Planet: Chemical Politics and the Hazards of Modern Life*, pp. 197–212. New York: Routledge.
- . 2009. *DES Daughters, Embodied Knowledge, and the Transformation of Women's Health Politics in the Late Twentieth Century*. Philadelphia, PA: Temple University Press.
- Bell, Susan E. and Kathy Davis. 2017. "Historical Fragments' Mobile Echo: Encountering the Current Refugee Crisis with Ai Weiwei." *Transfers*, 7, n. 2 (Summer), pp. 115–119.
- Benjamin, Ruha. 2013. *People's Science: Bodies & Rights on the Stem Cell Frontier*. Palo Alto, CA: Stanford University Press.
- . 2016. "Racial Fictions, Biological Facts: Expanding the Sociological Imagination through Speculative Methods." *Catalyst: Feminism, Theory, Technoscience* 2, n. 2, pp. 1–28.
- . Forthcoming. *Race After Technology*. Cambridge, UK: Polity Press.
- Benjamin, Ruha, ed. Forthcoming. *Captivating Technology: Reimagining Race, Resistance and Carceral Technoscience*. Durham, NC: Duke University Press.
- Ben-zvi, Yael. 2007. "Where Did Red Go? Lewis Henry Morgan's Evolutionary Inheritance and U.S. Racial Imagination." *CR: The New Centennial Review*, 7, n. 2, pp. 201–229.
- Bhattacharjee, Anannya, and Jael Silliman, eds. 2002. *Policing the National Body: Race, Gender and Criminalization in the United States*. Cambridge, MA: South End Press.
- Blaser, Mario and Marisol de la Cadena. 2017. "The Uncommons: An Introduction." *Anthropologica*, 59, n. 2, pp. 185–93.
- Bloom, David and J. G. Williamson. 1998. "Demographic Transitions and Economic Miracles in Emerging Asia." *The World Bank Economic Review*, 12, n. 3, pp. 419–455.
- Bouse, Courtney Kiyō. 2014. "Water, Water Everywhere?: Racial Inequality and Reproductive Justice in Detroit." *Rewire*. 22 July 2014. Available at: <https://rewire.news/article/2014/07/22/water-water-everywhere-racial-inequality-reproductive-justice-detroit/> (accessed 13 January 2018).

- Bowker, Geof, Stefan Timmermans, Adele E. Clarke, and Ellen Balka, eds. 2015. *Boundary Objects and Beyond: Working with Susan Leigh Star*. Cambridge, MA: MIT Press.
- Boyd, Zhaleh. 2017. "1800 and More: Mourning the Needy Dead in the Chaos of the Present." Talk delivered at Princeton African American Studies Graduate Student Conference, 20 April. Princeton, NJ.
- Bradshaw, Corey J. A., Xingli Giam, and Navjot S. Sodhi. 2010. "Evaluating the Relative Environmental Impact of Countries." *PLOS ONE* 5, 3 May. Available at: <http://journals.plos.org/plosone/article/file?id=10.1371/journal.pone.0010440&type=printable> (accessed 16 January 2018).
- Briggs, Laura. 2002. *Reproducing Empire: Race, Sex, Science, and U.S. Imperialism in Puerto Rico*. Berkeley, CA: University of California Press.
- . 2012. *Somebody's Children: The Politics of Transracial and Transnational Adoption*. Durham, NC: Duke University Press.
- . 2017. *How All Politics Became Reproductive Politics: From Welfare Reform to Foreclosure to Trump*. Berkeley, CA: University of California Press.
- Brown, Adrienne Maree and Walidah Imarisha. 2015. *Octavia's Brood: Science Fiction Stories from Social Justice Movements*. Oakland, CA: AK Press.
- Brown, Lester R. 2012. *Full Planet, Empty Plates: The New Geopolitics of Food Scarcity*. Rutgers University: Earth Policy Institute. Available at: <http://www.earth-policy.org/books/fpep/fpepch1> (accessed 9 January 2018).
- Buckley, Chris. 2015. "China Ends One-Child Policy, Allowing Families Two Children." *The New York Times*, 30 October. Available at: <https://www.nytimes.com/2015/10/30/world/asia/china-end-one-child-policy.html?mcubz=0> (accessed 30 December 2017).
- Burdette, Carolyn and Angeliq Richardon. 2007. *Eugenics Old and New*. New Formations Series. London: Lawrence & Wishart.
- Butler, Octavia E. [1979] 2004. *Kindred*. New York: Beacon Press.

- Carbon Majors Database. 2017. "Carbon Majors Report." London: Carbon Majors Database Worldwide. Available at: <https://b8f65cb373b1b7b15feb-c70d8ead6ced550b4d987d7c03fcd1d.ssl.cf3.rackcdn.com/cms/reports/documents/000/002/327/original/Carbon-Majors-Report-2017.pdf?1499691240> (accessed 13 January 2018).
- Carney, Molly. 2012. "Corrections Through Omniscience: Electronic Monitoring and the Escalation of Crime Control." *Washington University Journal of Law and Policy*, 40, n. 8, pp. 279–80.
- Carpenter, Zoe. 2017. "What's Killing America's Black Infants? Racism Is Fueling a National Health Crisis." *The Nation*, February 15. Available at: <https://www.thenation.com/article/whats-killing-americas-black-infants/> (accessed 30 December 2017).
- Carrington, Damien. 2014. "Earth Has Lost Half Its Wildlife in the Last 40 Years, Says WWF." *The Guardian*, 29 September. Available at: <https://www.theguardian.com/environment/2014/sep/29/earth-lost-50-wildlife-in-40-years-wwf> (accessed 21 December 2017).
- Carter, Sarah. 2008. *The Importance of Being Monogamous: Marriage and Nation Building in Western Canada to 1915*. Edmonton: University of Alberta Press.
- Casper, Monica J., ed. 2003. *Synthetic Planet: Chemical Politics and the Hazards of Modern Life*. New York: Routledge.
- Casper, Monica J. 2013. "Biopolitics of Infant Mortality." *Anthropologies*, 17 (March). Available at: <http://www.anthropologiesproject.org/2013/03/biopolitics-of-infant-mortality.html> (accessed 29 December 2017).
- Casper, Monica J. and Lisa Jean Moore. 2009. *Missing Bodies: The Politics of Visibility*. NY: New York University Press.
- @Cecilyk, Twitter post, 12/3/2014, 4:18pm. Available at <https://twitter.com/IAMYUNGJOC/status/540581050205102080> (accessed 3 January 2018)
- Chambers, Georgina M., Elizabeth A. Sullivan, Osamu Ishihara, Michael G. Chapman, and G. David Adamson. 2009. "The Economic Impact of Assisted Reproductive Technology: a Review of Selected Developed Countries." *Fertility and Sterility*, 91, n. 6, pp. 2281–2294.

- Chan, Sewell. 2016. "Black Lives Matter Activists Protest Across Britain." *The New York Times*, August 6:A3.
- Chen, Chao-Ju. 2014. "Producing the Right to Abortion: Legal Mobilization and Right Framing of the Women's Movement for the Legalization of Abortion in Martial-law Taiwan." *Academia Sinica Law Journal*, 15, pp. 1-76. (In Chinese: Chen, Chao-Ju. 2014. "Dazao duotaiquan jieyanqian duotaihefahua de fuyun falu dongyuan yu quanli goukuang." *Zhongyanyuan faxue qikan*, 15, pp. 1-76.)
- Chen, Mel. 2012. *Animacies: Biopolitics, Racial Mattering, and Queer Affect*. Durham, NC: Duke University Press.
- Cheng, Ling-Fang. 2015. "An Analysis of the Controversy over Proposed Revisions to Taiwan's Abortion Legislation in 2012." *Taiwan Journal of Public Health*, 34, n. 1, pp. 21-35. (In Chinese: Cheng, Ling-Fang. 2015. "2012 nian rengong liuchan xiufa zhengyi zhi fenxi." *Taiwan Weizhi*, 34, n. 1, pp. 21-35.)
- Cheng, Yen-hsin and Elke Loichinger. 2015. "The Future Labor Force of an Aging Taiwan: The Importance of Education and Female Labor Supply." *Population Research and Policy Review*, 36, n. 3, pp. 441-466.
- Cherel, Christina S. 2017. "Abortion without Provider Involvement: Exercising Autonomy Beyond Partisan Politics." *The Women's Health Activist: Newsletter of the National Women's Health Network* 42, n. 2 (March/April), p. 9.
- Chiang, Sheng. 2013. "Abortion: Women's Rights, Obstacles, and Medical Ethics." *Formosan Journal of Medicine*, 17, n. 2, pp. 1-8. (In Chinese: Chiang Sheng. 2013. "Duotai: funu quanli, zhangai he yixuelunli." *Taiwan yixuehui zazhi*, n. 2, pp. 1-8.)
- Children's Defense Fund. n.d. "Kinship Care Resource Kit for Community and Faith-based Organizations." Available at: <http://www.childrensdefense.org/library/data/kinship-care-organization-resource-kit.pdf> (accessed 3 January 2018).
- Cho, Yu-Fang. 2015. "Nuclear Diffusion: Notes Toward Reimagining Reproductive Justice in a Militarized Asia Pacific." *Amerasia Journal*, 41 (3), pp. 1-24. Available at: <https://doi.org/10.17953/0044-7471-41.3.1> (accessed 13 January 2018).
- Christopherson, Sarah. 2016. "NWHN-SisterSong Joint Statement of Principles on LARCS." *National Women's Health Network Newsletter*, 14 November, p. 9. Available at: <https://www.nwhn.org/nwhn-joins-statement-principles-larcs/> (accessed 10 January 2018).
- Clarke, Adele E. 1984, 1989. "Subtle Sterilization Abuse: A Reproductive Rights Perspective." In Rita Arditti, Renate D. Klein and Shelley Minden, eds., *Test Tube Women: What Future for Motherhood?* pp. 188-212. Boston: Pandora/Routledge and Kegan Paul, 1st and 2nd eds.
- . 1995. "Modernity, Postmodernity and Human Reproductive Processes c.1890-1990, or 'Mommy, Where Do Cyborgs Come From Anyway?'" In Chris H. Gray, Heidi J. Figueroa-Sarrier, and Stephen Mentor (eds.), *The Cyborg Handbook*, pp. 139-156. New York: Routledge.
- . 1998. *Disciplining Reproduction: Modernity, American Life Sciences and the "Problem of Sex."* Berkeley, CA: University of California Press.
- . 2000. "Maverick Reproductive Scientists and the Production of Contraceptives c1915-2000." In Anne Saetnan, Nelly Oudshoorn and Myrja Kirejczyk, eds., *Bodies of Technology: Women's Involvement with Reproductive Medicine*, pp. 37-89. Columbus: Ohio State University Press.
- . 2008. "Introduction: Gender and Reproductive Technologies in East Asia." *EASTS: East Asian Science and Technology Studies: An International Journal*, 3, n.1, pp. 303-326.
- Clarke, Adele and Teresa Montini. 1993. "The Many Faces of RU486: Tales of Situated Knowledges and Technological Contestations." *Science, Technology and Human Values*, 18, n. 1, pp. 42-78.
- Clarke, Adele E. and Virginia Olesen, eds. 1999. *Revisioning Women, Health, and Healing: Feminist, Cultural and Technoscience Perspectives*. New York: Routledge.
- Clarke, Adele and Alice Wolfson. 1990. "Class, Race and Reproductive Rights." In Karen Hansen and Irene Philipson, eds., *Women, Class and the Feminist Imagination: A Socialist-Feminist Reader*, pp. 258-267. Philadelphia, PA: Temple University Press.

- Colaneri, Katie. 2016. "\$3.5 Million Grant to Help Philly Cut Inmate Population, Launch Other Prison Reforms." WHYY, 13 April. Available at: <http://www.newsworks.org/index.php/local/philadelphia/92812-35-million-grant-to-help-philly-cut-inmate-population-launch-other-reforms> (accessed 3 January 2018).
- Coleman, William. 1982. *Death Is a Social Disease: Public Health and Political Economy in Early Industrial France*. Madison, WI: University of Wisconsin Press.
- Colen, Shellee. 1995. "'Like a Mother to Them': Stratified Reproduction and West Indian Childcare Workers and Employers in New York." In Faye Ginsberg and Rayna Rapp, eds., *Conceiving the New World Order: The Global Politics of Reproduction*, pp. 78–102. Berkeley, CA: University of California Press.
- Co-living Apt. n.d. "Co-living Apt. Website." Available at <https://www.9floorspace.com/sanxia> (accessed 12 January 2018).
- Collard, Rosemary Claire, Jessica Dempsey and Juanita Sundberg. 2015. "A Manifesto for Abundant Futures." *Annals of the Association of American Geographers*, 105, n. 2, pp. 322–330.
- Collins, Patricia Hill. 1990. *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*. Boston, MA: Unwin Hyman.
- . 1999. "Will The 'Real' Mother Please Stand Up? The Logic of Eugenics and American National Planning." In Adele Clarke and Virginia Olesen, eds., *Revisioning Women, Health, and Healing: Feminist, Cultural and Techmoscience Perspectives*, pp. 266–282. New York: Routledge.
- . 2008. *Black Feminist Thought: Knowledge, Consciousness and the Politics of Empowerment*. New York: Routledge.
- Committee on Women, Population and the Environment (CWPE). 2001–2013. "Environment." Available at <http://temp-cwpe.gaiahost.net/resources/environment> (accessed 6 January 2018).
- Conceivable Future. 2015–18. "Conceivable Future: Climate Crisis = Reproductive Justice Crisis." Available at: <http://conceivablefuture.org/> (accessed 6 January 2018).
- Connelly, Matthew. 2008. *Fatal Misconception: The Struggle to Control World Population*. Cambridge, MA: Harvard University Press.

- Cott, Nancy. 2000. *Public Vows: A History of Marriage and Nation*. Cambridge, MA: Harvard University Press.
- Crist, Eileen. 2016. "Choosing a Planet of Life." In Haydn Washington and Paul Twomey, eds., *A Future Beyond Growth: Towards a Steady State Economy*, pp. 43–55. London and New York: Routledge.
- Crist, Eileen, Camilo Mora & Robert Engelman. 2017. "The Interaction of Human Population, Food Production, and Biodiversity Protection." *Science*, 356, 21 April, pp. 260–264.
- Critical Polyamorist, The. 2018. "The Critical Poly 100s." Available at: <http://www.criticalpolyamorist.com/critical-poly-100s.html> (accessed 9 January 2018).
- Crutzen, P.J. 2002. "Geology of Mankind." *Nature*, 415, p. 23.
- Curtis, Bruce. 2001. *The Politics of Population: State Formation, Statistics, and the Census of Canada, 1840–1875*. Toronto, Ontario: University of Toronto Press.
- Cyril, Malkia. 2016. "e-Carceration: Race, Technology, and the Future of Policing and Prisons in America." *Center for Media Justice*, 16 November. Available at: <http://centerformediajustice.org/2016/11/16/e-carceration/> (accessed 3 January 2018).
- Dai, Wenqian. 2016. "Demographic Transition." In Constance L. Shehan, ed., *The Wiley Blackwell Encyclopedia of Family Studies*, pp. 545–549. Hoboken, NJ: Wiley.
- Daum, Meghan (ed.) 2016. *Selfish, Shallow and Absorbed: Sixteen Writers on the Decision Not to Have Kids*. New York: Picador/Macmillan.
- Davis, Angela Y. 1981. *Women, Race and Class*. New York: Random House.
- . 2003. *Are Prisons Obsolete?* New York: Seven Stories Press.
- . 2016. *Freedom Is a Constant Struggle: Ferguson, Palestine, and the Foundations of a Movement*. Chicago, IL: Haymarket Press.
- Davies, Jeremy. 2016. *The Birth of the Anthropocene*. Berkeley: University of California Press.
- De la Cadena, Marisol. 2015. *Earth Beings. Ecologies of Practice Across Andean Worlds*. Durham, NC: Duke University Press.
- . 2016. "Uncommoning Nature." *E-flux Journal 56th Venice Biennale*, 22 August. Available at: <http://supercommunity.e-flux.com/authors/marisol-de-la-cadena/> (accessed 18 December 2017).

- Deloria, Philip. 1998. *Playing Indian*. New Haven, CT: Yale University Press.
- Demos, T.J. 2016. *Decolonizing Nature: Contemporary Art and the Politics of Ecology*. Berlin: Sternberg Press.
- . 2017. *Against the Anthropocene: Visual Culture and Environment Today*. Berlin: Sternberg Press.
- Denial, Catherine. 2013. *Making Marriage: Husbands, Wives and the American State in Dakota and Ojibwe Country*. St. Paul: Minnesota Historical Society Press.
- Dery, Mark. 1994. "Black to the Future: Interviews with Samuel R. Delany, Greg Tate, and Tricia Rose." In Mark Dery, ed., *Flame Wars: The Discourse of Cyberculture*, pp. 179–222. Durham, NC: Duke University Press.
- Despret, Vinciane. 2016. *What Would Animals Say If We Asked the Right Questions?* Minneapolis, MN: University of Minnesota Press.
- Di Chiro, G. 2008. "Living Environmentalisms: Coalition Politics, Social Reproduction, and Environmental Justice." *Environmental Politics*, 17, n. 2, pp. 276–98.
- Dippie, Brian W. 1982. *The Vanishing American: White Attitudes and U.S. Indian Policy*. Lawrence, KS: University of Kansas Press.
- Dow, Katharine. 2016. *Making a Good Life: An Ethnography of Nature, Ethics, and Reproduction*. Princeton, NJ: Princeton University Press.
- Dreifus, Claudia. 2017. "In Response to Trump, 'She Decides.'" *The New York Times*, February 21:D3.
- DuBois, W.E.B. 1903. *The Souls of Black Folks*. Chicago: A.C. McClurg and Co. Available at <http://xroads.virginia.edu/~hyper/dubois/ch01.html> (accessed 3 January 2018).
- Due, Tananarive. 1998. *My Soul to Keep*. New York: Harper Collins Publishers.
- Duster, Troy. 2006. Presidential Address: "Comparative Perspectives and Competing Explanations: Taking on the Newly Configured Reductionist Challenge to Sociology." *American Sociological Review*, 71, (February), pp. 1–15.
- Ebron, Paulla and Anna Tsing. 2017. "Feminism and the Anthropocene: Assessing the Field through Recent Books." Special Issue on Decolonial and Postcolonial Approaches, *Feminist Studies*, 43, n. 3, pp. 658–683.

- EcoJustice. 2007. *Exposing Canada's Chemical Valley: An Investigation of Cumulative Air Pollution Emission in the Sarnia, Ontario Area*. Toronto, Ontario: EcoJustice, 2007.
- Economy, Elizabeth. 2010. *The River Runs Black: The Environmental Challenge to China's Future*. Ithaca, NY: Cornell University Press.
- Ehrlich, Paul R. 1968. *The Population Bomb: Population Control or Race to Oblivion?* New York: Ballantine Books, Inc.
- Ehrlich, Paul R., Peter M. Kareiva, and Gretchen C. Daily. 2012. "Securing Natural Capital and Expanding Equity to Rescale Civilization." *Nature*, 7 June, pp. 68–73.
- Emba, Christine. 2017. "Paul Ryan's Recipe for a Robust Economy: Have more Babies." *The Washington Post*, 15 December. Available at: https://www.washingtonpost.com/opinions/paul-ryans-recipe-for-a-robust-economy-have-more-babies/2017/12/15/dcd767b4-e1dc-11e7-89e8-edec16379010_story.html?tid=ss_mail&utm_term=.907176f81fa8 (accessed 20 December 2017).
- Engels, Friedrich. 1902. *The Origin of the Family, Private Property, and the State*. Translated by Ernest Untermann. Chicago: Charles H. Kerr & Co. [1st German edition 1884].
- Erten, Nifay. 2017. "Ethnography of the Unborn: Schools of Pregnancy and Turkish Reproductive Politics." Paper presented at the meetings of the Society for Social Studies of Science, Boston, 31 August.
- Expansé*, The. 2015. TV series. Mark Fergus and Hawk Ostby, creators. Available at: <http://www.imdb.com/title/tt3230854/> (accessed 8 January 2018).
- The F Word: A Foster-to-Adopt Story*. 2017. PBS series, Indie lens Storycast. Season 1. Available at: <https://www.thcfwordseries.com/> (accessed 20 December 2017).
- Faludi, Susan. 2013. "Death of a Revolutionary: Shulamith Firestone." *The New Yorker*, 15 April. Available at <http://www.newyorker.com/magazine/2013/04/15/death-of-a-revolutionary> (accessed 30 December 2017).
- Fanon, Frantz. 1963. *The Wretched of the Earth*. Translated by Constance Farrington. New York: Grove Press.
- . 1967. *Black Skin, White Masks*. Translated by Charles Lam Markmann. New York: Grove Press.

- Feminist Northern Network. 2015. "Sexual and Reproductive Justice in the North: A FemNorthNet Fact Sheet." Canadian Research Institute for the Advancement of Women. Available at: <http://fnn.criaw-icref.ca/images/publications/1cad3c9f6d9b4448db42fb9f80e54862.pdf> (accessed 13 January 2018).
- Fincher, Leta Hong. 2014. *Leftover Women: The Resurgence of Gender Inequality in China*. London: Zed Books.
- Firestone, Shulamith. 1972. *The Dialectic of Sex: The Case for Feminist Revolution*, rev. ed. New York: Bantam.
- Fountain, Henry. 2017. "A Search for Reason in Nature's Chaos." *The New York Times*, Sept. 9:A1, 14.
- Franke, Katherine. 2015. *Wedlocked: The Perils of Marriage Equality*. New York: NYU Press.
- Franklin, Sarah. 2010. "Revisiting Reprotech: Firestone and the Question of Technology." In Mandy Merck and S. Sandford, eds., *Further Adventures of the Dialectic of Sex: Critical Essays on Shulamith Firestone*, pp. 29–60. London: Palgrave.
- . 2013. *Biological Relatives: IVF, Stem Cells and the Future of Kinship*. Durham, NC: Duke University Press.
- Franklin, Sarah and Susan McKinnon. 2002. *Relative Values: Reconfiguring Kinship Studies*. Durham, NC: Duke University Press.
- Friese, Carrie. 2013. *Cloning Wild Life: Zoos, Captivity, and the Future of Endangered Animals*. New York: New York University Press.
- Fritsch, Kelly. 2015. "Gradations of Debility and Capacity: Biocapitalism and the Neoliberalization of Disability Relations." *Canadian Journal of Disability Studies*, 4, n. 2, pp. 12–48.
- Frühstück, Sabine. 2003. *Colonizing Sex: Sexology and Social Control in Modern Japan*. Berkeley: University of California Press.
- Garrett, Eilidh, Chris Galley, Nicola Shelton and Robert Woods. 2006. *Infant Mortality: A Continuing Social Problem*. Hampshire, UK: Ashgate.
- Garvey, Michelle. 2011. "Global Feminist Environmental Justice." *Feminist Formations*, 23, pp. 216–23.
- Gatebox. n.d. "Virtual Home Robot." Available at <https://gatebox.ai/> (accessed 12 January 2018)

- Georgescu, Calin. 2012. "Report of the Special Rapporteur on the Implications for Human Rights of the Environmentally Sound Management and Disposal of Hazardous Substances and Wastes." United Nations General Assembly, Human Rights Council. Available at: http://www.ohchr.org/Documents/HRBodies/HRCouncil/RegularSession/Session21/A-HRC-21-48-Add1_en.pdf (accessed 3 January 2018).
- Gilbert, Scott F. 2017. "Developmental Biology: The Stem Cell of Biological Disciplines." *PLOS Biology*, 15, n. 12: e2003691. Available at: <https://doi.org/10.1371/journal.pbio.2003691> (accessed 15 January 2018).
- Gilbert, Scott F., Jan Sapp, and Alfred I. Tauber. 2012. "A Symbiotic View of Life: We Have Never Been Individuals." *The Quarterly Review of Biology*, 87, n. 4, pp. 325–41.
- Gilbert, Scott F., Thomas C. G. Bosch, and Cristina Ledón-Rettig. 2015. "Eco-Evo-Devo: Developmental Symbiosis and Developmental Plasticity as Evolutionary Agents." *Nature Reviews Genetics*, 16, n. 10, pp. 611–22. Available at: <https://doi.org/10.1038/nrg3982> (accessed 15 January 2018).
- Gilbert, Scott F. and Clara Pinto-Correia. 2017. *Fear, Wonder, and Science in the New Age of Reproductive Biotechnology*. New York: Columbia University Press.
- Gilmore, Ruth Wilson. 2004. "Pierce the Future for Hope: Mothers and Prisoners in the Post Keynesian California Landscape." In Julia Sudbury, ed., *Global Lockdown: Gender, Race, and the Prison Industrial Complex*, pp. 231–254. New York: Routledge.
- . 2007. *Golden Gulag: Prisons, Surplus, Crisis, and Opposition in Globalizing California*. Berkeley, CA: University of California Press.
- Ginsberg, Faye and Rayna Rapp (eds.) 1995. *Conceiving the New World Order: The Global Stratification of Reproduction*. Berkeley, CA: University of California Press.
- Gomez, Jewelle. 2005. *The Gilda Stories*. Ann Arbor, MI: Firebrand Books.
- Government of Canada, Health Canada. 2010. "Report on Human Biomonitoring of Environmental Chemicals in Canada." Available at: http://www.hc-sc.gc.ca/ewh-semt/pubs/contaminants/chms-ecms/index-eng.php#n5_5 (accessed 13 January 2018).

- Gordon, Leslie. 2017. "New Report Faults California's Electronic Monitoring of Youth." *Berkeley Law News*, 11 July. Available at: <https://www.law.berkeley.edu/article/new-report-faults-californias-electronic-monitoring-youth/> (accessed 3 January 2018).
- Gossett, Che. 2014. "We Will Not Rest in Peace: AIDS, Activism, Black Radicalism, Queer and/or Trans Resistance." In Jan Haritaworn, Adi Kuntsman, and Silvia Posocco, eds., *Queer Necropolitics*, pp. 31–50, New York: Routledge.
- Graham, Charlotte. 2017. "Pain of Australia's 'Stolen Generation' Imbues Voice of a Celebrated Poet." *The New York Times*, Sept. 9:A6.
- Greenhalgh, Susan, ed. 1995. *Situating Fertility: Anthropology and Demographic Inquiry*. Cambridge, UK: Cambridge University Press.
- Greenhalgh, Susan. 1996. "The Social Construction of Population Science: An Intellectual, Institutional and Political History of 20th Century Demography." *Comparative Studies in Society and History*, 38 n. 1, pp. 26–66.
- . 2008. *Just One Child: Science and Policy in Deng's China*. Berkeley, CA: University of California Press.
- . 2009. "The Chinese Biopolitical: Facing the Twenty-first Century." *New Genetics and Society*, 28, n. 3, pp. 205–222.
- Grzanka, Patrick R., Jenny Dyck Brian and Janet K. Shim. 2016. "My Bioethics Will Be Intersectional or It Will Be [Bleep]." *American Journal of Bioethics*, 16, n.4, pp. 27–29.
- The Guardian*. 2015. "Overpopulation, Overconsumption—In Pictures." 1 April 2015. Available at: <http://www.theguardian.com/global-development-professionals-network/gallery/2015/apr/01/overpopulation-over-consumption-in-pictures> (accessed 13 January 2018).
- Guyer, Jane I. and Samuel M. Eno Belinga. 1995. "Wealth in People as Wealth in Knowledge: Accumulation and Composition in Equatorial Africa." *Journal of African History*, 36, n. 1, pp. 91–120.
- Ha, Jung-ok. 2017. "Solving Low Fertility Rate with Technology." In Angela Ki Che Leung and Izumi Nakayama, eds., *Gender, Health and History in Modern East Asia*, pp. 115–135. Hong Kong: Hong Kong University Press.
- Hairston, Andrea. 2016. *Will Do Magic for Small Change*. Seattle: Aqueduct Press.

- Hakim, Danny. 2015. "Sex Education in Europe Turns to Urging More Births." *The New York Times*, 4 April. Available at: http://www.nytimes.com/2015/04/09/business/international/sex-education-in-europe-turns-to-urging-more-births.html?_r=0 (accessed 18 August 2016).
- Halfon, Saul. 2007. *The Cairo Consensus: Demographic Surveys, Women's Empowerment, and Regime Change in Population Policy*. Lanham, MD: Rowman and Littlefield Pubs., Inc.
- Hamraie, Aimi. 2017. *Building Access: Universal Design and the Politics of Disability*. Minneapolis, MN: University of Minnesota Press.
- Hansmann, Christoph. 2017. *Care in Transit: The Political and Clinical Emergence of Trans Health*. Doctoral dissertation in sociology, University of California, San Francisco.
- Haraway, Donna. 1979. "The Biological Enterprise: Sex, Mind, and Profit from Human Engineering to Sociobiology." *Radical History Review*, n. 20 (Spring/Summer), pp. 206–37.
- . 1985, 2016. "A Manifesto for Cyborgs." *Socialist Review*, 80 (March-April), pp. 65–107. Reprinted in Donna Haraway, 2016, "A Cyborg Manifesto," *Manifestly Haraway*, pp. 3–90. Minneapolis, MN: University of Minnesota Press.
- . 1990. *Primate Visions: Gender, Race, and Nature in the World of Modern Science*. New York: Routledge.
- . 1991. *Simians, Cyborgs and Women: The Reinvention of Nature*. New York: Routledge.
- . 1997. "Fetus: The Virtual Speculum in the New World Order." In Donna Haraway, *Modest Witness@Second Millennium*, pp. 173–212, 299–309. New York: Routledge.
- . 1997 [2018]. *Modest_Witness@Second_Millennium. FemaleMan@_Meets_Oncomouse™*. New York: Routledge, 2nd edition with Introduction and Study Guide by Thyrsa Goodeve, 2018.
- . 2010. "When Species Meet: Staying With the Trouble." *Environment and Planning D: Society and Space*, 28, n. 1, pp. 53–55.
- . 2015. "Anthropocene, Capitalocene, Plantationocene, Chthulucene: Making Kin." *Environmental Humanities*, 6, pp. 159–65.
- . 2016. *Staying with the Trouble: Making Kin in the Chthulucene*. Durham, NC: Duke University Press.

- . 2017. "Letter." *London Review of Books* 39, n. 13, 29 June. Available at: <https://www.lrb.co.uk/v39/n13/letters> (accessed 26 September 2017).
- Haraway, Donna, Noboru Ishikawa, Scott F. Gilbert, Kenneth Olwig, Anna L. Tsing, and Nils Bubandt. 2016. "Anthropologists Are Talking—About the Anthropocene." *Journal of Anthropology*, 81, n. 3, pp. 535–64. Available at: <https://doi.org/10.1080/00141844.2015.1105838> (accessed 9 January 2018).
- Hardin, Garrett. 1993. *Living within the Limits: Ecology, Economics, and Population Taboos*. New York: Oxford University Press.
- Harding, Susan. Forthcoming. "Religion: It's Not What It Used to Be." In Jeremy MacClancy, ed., *Exotic No More: Anthropology on the Front Lines*. Chicago, IL: University of Chicago Press, 2nd ed.
- Harney, Stefano and Fred Moten. 2013. *The Undercommons: Fugitive Planning & Black Study*. London: Autonomedia/Minor Compositions.
- Harris, Cheryl. 1993. "Whiteness as Property," *Harvard Law Review*, 106, n. 8, June, pp. 1707–1791.
- Hartman, Saidiya. 1997. *Scenes of Subjection: Terrorism, Slavery, and Self-Making in the 19th Century*. Oxford, UK: Oxford University Press.
- . 2007. *Lose Your Mother: A Journey Along the Transatlantic Slave Route*. New York: Farrar, Straus and Giroux.
- Hartmann, Betsy. 1987, 1995, 2016. *Reproductive Rights and Wrongs: The Global Politics of Population Control*. New York: Harper & Row, Inc., 1st ed. Boston: South End Press, 2nd ed. Chicago, IL: Haymarket Books, 3rd ed.
- Harwood, Karey. 2009. "Egg Freezing: A Breakthrough for Reproductive Autonomy?" *Bioethics*, 23, n. 1, pp. 39–46.
- Hawkins, Derek. 2017. "Judge to Inmates: Get Sterilized and I'll Shave Off Jail Time." *The Washington Post*, 21 July. Available at: https://www.washingtonpost.com/news/morning-mix/wp/2017/07/21/judge-to-inmates-get-sterilized-and-ill-shave-off-jail-time/?utm_term=.a2af02f044e8 (accessed 3 January 2018).
- Heard, Edith, and Robert A. Martienssen. 2014. "Transgenerational Epigenetic Inheritance: Myths and Mechanisms." *Cell*, 157, n. 1, pp. 95–109.

- Heise, Ursula. 2016. *Imagining Extinction: The Cultural Meanings of Endangered Species*. Chicago, IL: University of Chicago Press.
- Hess, David J. 2016. *Undone Science: Social Movements, Mobilized Publics, and Industrial Transitions*. Cambridge, MA: MIT Press.
- @hijinksensue, Twitter post, 12/3/2014 7:28pm. Available at: <https://twitter.com/hijinksensue/status/540301586896281601> (accessed 3 January 2018).
- Hodges, S. 2008. *Contraception, Colonialism and Commerce: Birth Control in South India, 1920–1940*. Burlington, VT: Ashgate Publishing Company.
- Homei, Aya and Yu-Ling Huang. 2016. "Introduction: Population Control in Cold War Asia." Special issue: Population Control and Reproductive Politics in Cold War Asia. *East Asian Science, Technology, and Society: An International Journal*, 10, n. 4, pp. 343–353.
- Hoover, Elizabeth, Katsi Cook, Ron Plain, Kathy Sanchez, Vi Waghyyi, Pamela Miller, Renee Dufault, Caitlin Sislín, and David O. Carpenter. 2012. "Indigenous Peoples of North America: Environmental Exposures and Reproductive Justice." *Environmental Health Perspectives*, 120, n. 12, December, pp. 1645–1649.
- Hopkinson, Nalo. 1998. *Brown Girl in the Ring*. New York: Warner Books.
- Hsu, A. et al. 2016. "2016 Environmental Performance Index." Yale Center for Environmental Law and Policy. Available at http://epi.yale.edu/sites/default/files/2016EPI_Full_Report_opt.pdf (accessed 1 January 2018).
- Huang, Yu-ling. 2016. "Bio-political Knowledge in the Making: Population Politics and Fertility Studies in Early Cold War Taiwan." *East Asian Science, Technology and Society: An International Journal*, 10, n. 4, pp. 377–399.
- @hunktears, Twitter post, 12/3/2014, 9:54pm. Available at <https://twitter.com/hunktears/status/540338424587091968> (accessed 3 January 2018)
- Hutchinson, G. Evelyn. 1978. *An Introduction to Population Ecology*. New Haven, CT: Yale University Press.
- Imarisha, Walida and Adrienne Maree Brown. 2015. *Octavia's Brood: Science Fiction Stories from Social Justice Movements*. Oakland, CA: AK Press.

- Inhorn, Marcia C. and Pasquale Patrizio. 2015. "Infertility Around the Globe: New Thinking on Gender, Reproductive Technologies and Global Movements in the 21st Century." *Human Reproduction Update*, 21, n. 4, pp. 411-426.
- Inter-Faith Council for Social Service. 2017. "Support Circles." Available at: <http://www.unhcr.org/en-us/figures-at-a-glance.html> (accessed 20 December 2017).
- International Geosphere-Biosphere Program. 2015. "Great Acceleration - IGBP." Available at: <http://www.igbp.net/globalchange/greatacceleration.4.1b8ae20512db692f2a680001630.html> (accessed 13 January 2018).
- @Its____abby, Twitter post, 12/5/2014, 5:59pm. Available at: https://twitter.com/its____abby/status/541004068651814913 (accessed 3 January 2018).
- The Japan Times*. 2016. "Chiba Municipality to Offer Young Women Subsidies to Freeze Their Eggs." 10 June. Available at: <https://www.japantimes.co.jp/news/2016/06/10/national/science-health/chiba-hospital-conducts-first-local-government-subsidized-egg-freezing/#.WcnngOCyV4> (accessed 1 January 2018).
- Jemison, N.K. 2010. *The Hundred Thousand Kingdoms*. New York: Orbit Books.
- Jervis, Coco. 2015. "The Great LARC Debate: Facilitating a Balanced Approach to Education and Promotion of LARCs." *The Women's Health Activist*, July-August, pp. 4-5. Washington, D.C.: National Women's Health Network.
- Johnson, Corey G. 2013. "Female Inmates Sterilized in California Prisons Without Approval," 7 July. *Reveal: The Center for Investigative Reporting*. Available at: <https://www.revealnews.org/article/female-inmates-sterilized-in-california-prisons-without-approval/> (accessed 3 January 2018).
- Johnson, Walter. 2015. "Ferguson's Fortune 500 Company." *The Atlantic*, 26 April. Available at: <https://www.theatlantic.com/politics/archive/2015/04/fergusons-fortune-500-company/390492/> (accessed 3 January 2018).
- Jones, Gavin, Paulin Tay Straughan, and Angeliqne Chan, eds. 2009. *Ultra-low Fertility in Pacific Asia: Trends, Causes and Policy Issues*. London, UK: Routledge.
- Joseph, Miranda. 2002. *Against the Romance of Community*. Minneapolis, MN: University of Minnesota Press.
- Kaba, Mariame. 2017. "Help Criminalized Survivors of Violence For the Holidays!" *Prison Culture*, 15 November. Available at: <http://www.usprisonculture.com/blog/2017/11/15/help-criminalized-survivors-of-violence-for-the-holidays/> (accessed 3 January 2018).
- Kabasenche, William P., and Michael K. Skinner. 2014. "DDT, Epigenetic Harm, and Transgenerational Environmental Justice." *Environmental Health*, 13, n. 1, p. 62. Available at: <https://doi.org/10.1186/1476-069X-13-62> (accessed 15 January 2018).
- Kimmerer, Robin Wall. 2015. "Nature Needs a New Pronoun: To Stop the Age of Extinction, Let's Start by Ditching 'It'." *Yes Magazine*, 30 March. Available at: <http://www.yesmagazine.org/issues/together-with-earth/alternative-grammar-a-new-language-of-kinship> (accessed 18 August 2016).
- King, Helen H. 1970. "It's Easier to Adopt Today," *Ebony*, 26, n. 2, pp. 120-128.
- Kingsland, Sharon. 1985. *Modeling Nature: Episodes in the History of Population Ecology*. Chicago, IL: University of Chicago Press.
- Kirksey, Eben, ed. 2014. *The Multispecies Salon*. Durham, NC: Duke University Press.
- Koide, Jamie. 2016. "Singaporeans are Getting Creative When it Comes to Combating the Low Fertility Rate." *SoraNews* 24, 5 February. Available at <https://en.rocketnews24.com/2016/02/05/singaporeans-are-getting-creative-when-it-comes-to-combating-the-low-fertility-rate/> (accessed 12 January 2018).
- Kolbert, Elizabeth. 2014. *The Sixth Extinction: An Unnatural History*. New York: Henry Holt.
- Krause, E. L. and M. Marchesi. 2007. "Fertility Politics as 'Social Viagra': Reproducing Boundaries, Social Cohesion, and Modernity in Italy." *American Anthropologist*, 109, n. 2, pp. 350-62.
- Krolokke, Charlotte, Lene Myong, Stine W. Adrian and Tine Tjornhoj-Thomsen. 2016. *Critical Kinship Studies*. London and New York: Rowman and Littlefield, International.
- Kuletz, Valerie. 1998. *Tainted Desert: Environmental and Social Ruin in the American West*. New York: Routledge.
- Kunkel, Benjamin. 2017. "The Capitalocene." *London Review of Books*, 2 March, pp. 22-28.

- Kunuk, Zacharias and Ian Mauro. 2010. *Inuit Knowledge and Climate Change*. IsumaTV, Isuma Distribution International. Available at: <http://www.isuma.tv/inuit-knowledge-and-climate-change> (accessed 18 August 2016).
- LaDuke, Winona. 2017. "Cultivating Resistance and Lighting the Eighth Fire: Challenging the Fossil Fuel Industry and Restoring Anishinaabe Economics." Presented at the conference "Water is Life, But Many Can't Drink It," University of Toronto, 24 September.
- Landler, Mark. 2017. "President Again Says Both Sides Share Blame in Charlottesville." *The New York Times*, September 15:A15.
- Langston, Nancy. 2010. *Toxic Bodies: Hormone Disruptors and the Legacy of DES*. New Haven, CT: Yale University Press.
- Latour, Bruno. 1999. "On Recalling ANT." *Sociological Review*, 47, n. S1, pp.15–25.
- Lee, Jaeah. 2016. "Cleveland Asked Tamir Rice's Family to Pay \$500 for Their Child's Last Ambulance Ride." *Mother Jones*, 11 February. Available at: <http://www.motherjones.com/politics/2016/02/cleveland-tamir-rice-family-pay-ambulance/> (accessed 3 January 2018).
- Lee, Ronald and Andrew Mason. 2006. "Back to Basics: What is Demographic Dividend?" *Finance and Development*, 43, n. 3, pp. 16–17.
- Lee, Ronald, Andrew Mason, and members of the NTA Network. 2014. "Is Low Fertility Really a Problem? Population Aging, Dependency, and Consumption." *Science*, 346, n. 6206, pp. 229–234.
- Lewis, Simon and Mark Maslin. 2015. "Defining the Anthropocene." *Nature*, 518, pp. 171–189.
- Lewis, Sophie. 2017. "Cthulhu Plays No Role for Me." *Viewpoint Magazine*, 8 May. Available at: <https://www.viewpointmag.com/2017/05/08/cthulhu-plays-no-role-for-me/> (accessed 26 September 2017).
- Living Blue Planet Report*. 2015. Available at: http://www.livingplanetindex.org/projects?main_page_project=BluePlanetReport&home_flag=1 (accessed 4 August 2016).

- Lorenzo, Rachael. 2016. "At Standing Rock, Environmental Justice Is Reproductive Justice." September 20. Available at: <https://rewire.news/article/2016/09/20/standing-rock-environmental-justice-reproductive-justice/> (accessed 9 January 2018).
- Ludden, Jennifer. 2016. "Should We Be Having Kids in the Age of Climate Change?" Aired on "All Things Considered," *National Public Radio*, August 18. Available at: <http://www.npr.org/2016/08/18/479349760/should-we-be-having-kids-in-the-age-of-climate-change> (accessed 1 January 2018).
- Lutz, Wolfgang, William P. Butz, and K.C. Samir. 2014. *World Population & Human Capital in the Twenty-First Century*. Oxford, UK: Oxford University Press.
- Lyons, Kristina. 2016. "Decomposition as Life Politics: Soil, Selva, and Small Farmers under the Gun of the U.S.-Columbia War on Drugs." *Cultural Anthropology*, 31, n. 1, pp. 56–81. Available at: <https://culanth.org/articles/800-decomposition-as-life-politics-soils> (accessed 18 August 2016).
- Ma, Julie. 2014. "25 Famous Women on Childlessness." *New York Magazine*, September 15. Available at <https://www.thecut.com/2014/08/25-famous-women-on-childlessness.html> (accessed 1 January 2018).
- Mackinnon, Alison. 1995. "Were Women Present at the Demographic Transition? Questions from a Feminist Historian to Historical Demographers." *Gender and History*, 7, n. 2, pp. 222–40.
- Maheswari, Sapna and Alexandra Stevenson. 2017. "Major Sites Face Rebuke for Ads Tied to Racism." *The New York Times*, 16 September 16:A1, B4.
- Malm, Andreas. 2016. *Fossil Capital: The Rise of Steam Power and the Roots of Global Warming*. London, UK: Verso Books.
- Masco, Joseph. 2010. "Bad Weather: On Planetary Crisis." *Social Studies of Science*, 40, n. 1, pp. 7–40.
- Maternowska, M. C. 2006. *Reproducing Inequities: Poverty and the Politics of Population in Haiti*. New Brunswick, NJ: Rutgers University Press.
- McCann, Carole R. 2016. *Figuring the Population Bomb: Gender and Demography in the Mid-Twentieth Century*. Seattle, WA: University of Washington Press.

- McClain, Dani. 2014. "The Murder of Black Youth Is a Reproductive Justice Issue." *The Nation*, 13 August. Available at: <https://www.thenation.com/article/murder-black-youth-reproductive-justice-issue/> (accessed 15 January 2018).
- M'charek, Amade. 2013. "Beyond Fact or Fiction: On the Materiality of Race in Practice." *Cultural Anthropology*, 28, n.3, pp. 420–442.
- McKittrick, Katherine. 2013. "Plantation Futures." *Small Axe: A Caribbean Journal of Criticism*, 17, n. 3 (42), pp. 1–15. Available at: <https://doi.org/10.1215/07990537-2378892> (accessed 15 January 2018).
- McKittrick, Katherine, ed. 2015. *Sylvia Wynter: On Being Human as Praxis*. Durham, NC: Duke University Press Books.
- Mehta, Lyla. 2016. "Diane Rocheleau: The Feminist Political Ecology Legacy and Beyond." In W. Harcourt, ed., *The Palgrave Handbook of Gender and Development*, pp. 262–75. Zurich: Springer.
- Mennonite Central Committee. 2017. "Refugee Response." Available at: <https://mcccanada.ca/learn/what/refugees/sponsorship> (accessed 20 September 2017).
- Meyerson, Collier. 2016. "Read the Short, Devastating Speech Sandra Bland's Mother Just Made to Congressional Leaders." *Splinter*, 28 April. Available at: <https://splinternews.com/read-the-short-devastating-speech-sandra-blanks-mother-1793856494> (accessed 3 January 2018).
- Michaelson, Karen L. 1981. *And the Poor Get Children: Radical Perspectives on Population Dynamics*. New York: Monthly Review Press.
- Minton, Todd D. and Zhen Zheng. 2015. "Jail Inmates at Midyear 2014." *U.S. Department of Justice*. Available at: <https://www.bjs.gov/content/pub/pdf/jim14.pdf> (accessed 3 January 2018).
- Mitchell, Audra and Zoe Todd. 2016. "Earth Violence: Indigeneity and the Anthropocene." Lecture at University of Wisconsin Milwaukee, 6 May. Available at: <https://worldlyir.files.wordpress.com/2016/04/earth-violence-text-mitchell-and-todd.pdf> (accessed 18 December 2017).
- Mitman, Gregg. 2016. "Life in the Ruins." *Books Forum. BioSocieties*, 11, n. 3, pp. 396–400.
- Mol, Anemarie. 2008. *The Logic of Care: Health and the Problem of Patient Choice*. London: Routledge.

- Moon, Seungsook. 2005. *Militarized Modernity and Gendered Citizenship in South Korea*. Durham, NC: Duke University Press.
- Moore, Jason. 2015. *Capitalism in the Web of Life: Ecology and the Accumulation of Capital*. London, UK: Verso.
- Moore, Jason, ed. 2016. *Anthropocene or Capitalocene? Nature, History, and the Crisis of Capitalism*. Oakland, CA: PM Press.
- Moreton-Robinson, Aileen. 2015. *The White Possessive: Property, Power, and Indigenous Sovereignty*. Minneapolis and London: University of Minnesota Press.
- Morgensen, Scott Lauria. 2011. *Spaces Between Us: Queer Settler Colonialism and Indigenous Decolonization*. Minneapolis, MN: University of Minnesota Press.
- Morrison, Toni. 1987. *Beloved*. New York: Vintage International.
- Mortimer-Sandilands, Catriona and Bruce Erickson. 2010. *Queer Ecologies: Sex, Nature, Politics, Desire*. Bloomington, IN: Indiana University Press.
- Mount, Ferdinand. 2017. "Umbrageousness." *London Review of Books*, 7 September, pp. 3, 6–8.
- Murphey, David and P. Mae Cooper. 2015. "Parents Behind Bars: What Happens to the Children?" *October*. Available at: <http://www.childtrends.org/wp-content/uploads/2015/10/2015-42ParentsBehindBars.pdf> (accessed 3 January 2018).
- Murphy, Michelle. 2006. *Sick Building Syndrome and the Problem of Uncertainty: Environmental Politics, Technoscience, and Women Workers*. Durham, NC: Duke University Press.
- . 2011. "Distributed Reproduction." In Monica Casper and Paisley Currah, eds., *Corpus: An Interdisciplinary Reader on Bodies and Knowledge*, pp.21–28. New York: Palgrave.
- . 2012. *Seizing the Means of Reproduction: Entanglements of Feminism, Health, and Technoscience*. Durham, NC: Duke University Press.
- . 2013. "Economization of Life." In Peg Rawes, ed., *Relational Architectural Ecologies: Architecture, Nature and Subjectivity*, pp. 139–155. London, UK: Oxford University Press.
- . 2015. "Unsettling Care: Troubling Transnational Itineraries of Care in Feminist Health Practices." *Social Studies of Science*, 45, n. 5, pp. 717–737.
- . 2016. *The Economization of Life*. Durham, NC: Duke University Press.

- Mutler, Allison, Gillian Wong and David Cray. 2017. "Global Effort to Get Kids Out of Orphanages Advancing." *San Francisco Chronicle*, 20 December, A4.
- National Transfer Accounts Project. n.d. "National Transfer Accounts: Understanding the Generational Economy." Available at <http://www.ntaccounts.org/web/nta/show> (accessed 12 January 2018).
- National Women's Health Network. n.d. "National Women's Health Network Website." Available at: <https://www.nwhn.org/> (accessed 10 January 2018).
- Native American Women's Health Education Resource Center. n.d. "Reproductive Justice Program." Available at: <http://www.nativeshop.org/programs/reproductive-justice.html> (accessed 20 December 2017).
- Native Youth Sexual Health Network. n.d. "Environmental Violence and Reproductive Justice." Available at: <http://www.nativeyouthsexualhealth.com/environmentalviolenceandreproductivejustice.html> (accessed 15 January 2018).
- Native Youth Sexual Health Network and Women's Earth Alliance. 2016. "Violence on the Land, Violence on Our Bodies: Building an Indigenous Response to Environmental Violence." Available at: <http://landbodydefense.org/uploads/files/VLVBRReportToolkit2016.pdf> (accessed 15 January 2018).
- Nelson, Alondra. 2008. "Bio Science: Genetic Genealogy Testing and the Pursuit of African American Ancestry." *Social Studies of Science*, 38, n. 5, pp. 759–783.
- . 2013. *Body and Soul: The Black Panther Party and the Fight against Medical Discrimination*. Minneapolis, MN: University of Minnesota Press.
- . 2016. *The Social Life of DNA: Race, Reparations, and Reconciliation After the Genome*. Boston, MA: Beacon Press.
- Nelson, Diane M. 2015. *Who Counts? The Mathematics of Death and Life after Genocide*. Durham, NC: Duke University Press.
- Nelson, Jennifer. 2003. *Women of Color and the Reproductive Rights Movement*. New York: New York University Press.
- Newman, Amie. 2017. "The Status of Black Women in the United States." *Our Bodies, Our Selves*, 19 June. Available at: <https://www.ourbodiesourselves.org/2017/06/a-new-report-the-status-of-black-women-in-the-united-states/> (accessed 9 January 2018).

- The New York Times*. 2017. "The President's Words on Hatred and History." *The New York Times*, 16 August, A12.
- NHK. 2010. "無縁社会." ["Society without Connections: A Documentary"]. Tokyo: NHK Muen Shikai Project Shuziahan. (In Japanese: NHK. 2010. Muen Shakai Documentary. Tokyo: NHK Muen Shikai Project Shuziahan.)
- Ochiai, Emiko. 2014. "Leaving the West, Rejoining the East? Gender and Family in Japan's Semi-Compressed Modernity." *International Sociology*, 29, n.3, pp. 209–228.
- O'Connor, Kevin, Duskin Drum, and Paulette Metuq. 2017. "Wear Qisi-Become Seal." *Performance Research*, 22, n. 2, pp. 20–26.
- @Official_Lov, Twitter post, 12/3/2014, 6:48pm. Available at: https://twitter.com/Official_Lov/status/540291640951590912 (accessed 3 January 2018).
- Okorafor, Nnedi. 2015. *Binti*. New York: Tor Books.
- Olszynko-Gryn, Jesse. 2014. "Laparoscopy as a Technology of Population Control." In Heinrich Hartmann and Corinna R. Unger, eds., *A World of Populations: Transnational Perspectives on Demography in the Twentieth Century*, pp. 147–177. New York: Bergham.
- O'Neil, B C, Brant Liddle, Leiwen Jiang, Kirk R. Smith, Shonali Pachauri, Michael Dalton and Regina Fuchs. 2012. "Demographic Change and Carbon Dioxide Emissions" *Lancet*, 380, n. 9837, pp. 157–164.
- O'Riordan, Kate and Joan Haran. 2009. "From Reproduction to Research: Sourcing Eggs, IVF and Cloning in the UK." *Feminist Theory*, 10, n. 2, pp. 191–210.
- Ostrander, Madeline. 2016. "How Do You Decide to Have a Baby When Climate Change is Remaking Life on Earth?" *The Nation*, 11–18 April. Available at: <https://www.thenation.com/article/how-do-you-decide-to-have-a-baby-when-climate-change-is-remaking-life-on-earth/> (accessed 1 January 2018).
- Oudshoorn, Nelly. 1996. "The Decline of the One-size-fits-all Paradigm, or How Reproductive Scientists Try to Cope with Postmodernity." In Nina Lykke and Rosi Braidotti, eds., *Between Monsters, Goddesses, and Cyborgs: Feminist Confrontations with Science, Medicine, and Cyberspace*, pp. 153–173. London, UK: ZED Books.

- . 2003. *The Male Pill: A Biography of a Technology in the Making*. Durham, NC: Duke University Press.
- Oxfam Media Briefing. 2015, December 2. "Extreme Carbon Inequality." Available at: <https://www.oxfam.org/en/research/extreme-carbon-inequality> (accessed 18 December 2017).
- Paik, Young-Gyung. 2014. "Assisted Reproductive Technologies at Crossroads: Neoliberal Economy, National Depopulation Crisis, and the Politics of Reproduction in South Korea." In Sarojini N and Vrinda Marwah, eds., *Reconfiguring Reproduction: Feminist Health Perspectives on Assisted Reproductive Technologies*. New Delhi: Zubaan Books.
- Palmer, Brian. 2017. "For the Forgotten African American Dead," *The New York Times*, 7 January. Available at: <https://www.nytimes.com/2017/01/07/opinion/sunday/for-the-forgotten-african-american-dead.html> (accessed 8 January 2018).
- Peck, Ellen and Judith Senderowitz (eds.) 1974. *Pronatalism: The Myth of Mom and Apple Pie*. New York: Thomas Y. Crowell Company.
- Peck, Raoul, director. 2017. *I Am Not Your Negro*. Documentary film. Production Company: Velvet Film.
- Perdue, Theda. 1980. *Nations Remembered: An Oral History of the Five Civilized Tribes, 1865–1907*. Westport, CN: Greenwood Press.
- Pet Food Industry. 2017. Available at: <https://www.petfoodindustry.com/> (accessed 21 December 2017).
- Petchesky, Rosalind P. and Karen Judd, eds. 1998. *Negotiating Reproductive Rights: Women's Perspectives Across Countries and Cultures*. London, UK: Zed Books.
- Philipps, Dave. 2017. "Top Leaders of Military Condemn Hate Groups." *The New York Times*, August 17, A16.
- Pickens, Josie. 2016. "#FlintWaterCrisis Is a Reproductive Justice Issue." *Ebony*, 2 February. Available at: <http://www.ebony.com/news-views/flint-water-crisis-reproductive-justice> (accessed 15 January 2018).
- Pignarre, Philippe and Isabelle Stengers. 2005. *La Sorcellerie Capitaliste: Pratiques de Désenvoûtement*. Paris: Éditions de la Découverte.
- Plumwood, Val. 1993. *Feminism and the Mastery of Nature*. London, UK: Routledge.
- Pollitt, Katha. 2015. "Reclaiming Abortion Rights." *Dissent*, Fall. Available at: <https://www.dissentmagazine.org/article/reclaiming-abortion-rights-katha-pollitt> (accessed 1 January 2018).
- Pollock, Anne. 2015. "On the Suspended Sentences of the Scott Sisters: Mass Incarceration, Kidney Donation, and the Biopolitics of Race in the United States." *Science, Technology, & Human Values*, 40, n. 2, pp. 250–271.
- Ponte-Toyama. n.d. "Café." Available at: <https://ponte-toyama.com/cafe/> (accessed 12 January 2018).
- Population and Development Program. n.d. "PopDev/Hampshire College." Available at: <http://popdev.hampshire.edu> (accessed 10 January 2018).
- Population Matters. 2018. "Population Matters: For a Sustainable Future." Available at: <https://www.populationmatters.org/about/overview/> (accessed 6 January 2018).
- Puig de la Bellacasa, Maria. 2011. "Matters of Care in Technoscience: Assembling Neglected Things." *Social Studies of Science*, 41, n. 1, pp. 85–106.
- Puig, Maria de la Bellacasa. 2015. "Making Time for Soil: Technoscientific Futurity and the Pace of Care." *Social Studies of Science*, 45, n. 5, pp. 691–716.
- Rahman, Mohammad Mafizur. 2017. "Do Population Density, Economic Growth, Energy Use and Experts Adversely Affect Environmental Quality in Asian Populous Countries?" *Renewable and Sustainable Energy Review*, 77, September, pp. 506–514. Available at: <http://www.sciencedirect.com/science/article/pii/S1364032117305427> (accessed 15 January 2018).
- Rambukkana, Nathan. 2015. *Fraught Intimacies: Non/Monogamy in the Public Sphere*. Vancouver and Toronto: UBC Press.
- Ramzy, Austin. 2016. "Taiwan Apologizes to Aborigines for Injustices." *The New York Times*, 2 August, A9.
- Rapping, Elayne. 1990. "The Future of Motherhood: Some Unfashionably Visionary Thoughts." In Karen V. Hansen and Ilene J. Philipson, eds., *Women, Class, and the Feminist Imagination: A Socialist Feminist Reader*, pp. 537–548. Philadelphia, PA: Temple University Press.
- Raymo, James, Hyunjoon Park, Yu Xie, and Wei-jun Jean Yeung. 2015. "Marriages and Family in East Asia: Continuity and Change." *Annual Review of Sociology*, 41, pp. 471–492.

- Reardon, Jenny. 2005. *Race to the Finish: Identity and Governance in an Age of Genomics*. Princeton, NJ: Princeton University Press.
- . 2017. *The Postgenomic Condition: Ethics, Justice, and Knowledge after the Genome*. Chicago, IL: University of Chicago Press.
- Reproductive Sociology Research Group. n.d. "ReproSoc: Reproductive Sociology Research Group." Cambridge University. Available at: <http://www.reposoc.sociology.cam.ac.uk/> (accessed 6 January 2018).
- Rich, Motoko. 2018. "Push to End South Korea Abortion Ban Gains Strength, and Signatures." *The New York Times*, 14 January, 12.
- Richie, Beth. 1999. "The Social Construction of the Immoral Black Mother: Social Policy, Community Policing, and Their Effects on Youth Violence." In Adele E. Clarke and Virginia L. Olesen, eds., *Revisioning Women, Health, and Healing: Feminist, Cultural and Technoscience Perspectives*, pp. 282–302. New York: Routledge.
- . 2012. *Arrested Justice: Black Women, Violence, and America's Prison Nation*. New York: New York University Press.
- Riley, Nancy. 2003. *Demography in the Age of the Postmodern*. Cambridge, UK: Cambridge University Press.
- . 2017. *Population in China*. Cambridge, UK: Polity.
- Riley, Nancy and Krista E. Van Vleet. 2012. *Making Families through Adoption*. Thousand Oaks, CA: Sage.
- Ripple, William J., C. Wolf, T.M. Newsome, M. Galetti, M. Alamgir, E. Crist, M. Mahmoud, W.F. Laurance, and 15,364 scientist signatories from 184 countries. 2017. "World Scientists' Warning to Humanity: A Second Notice." *BioScience*, 67, n. 12, 1 December, pp. 1026–1028. Available at: <https://academic.oup.com/bioscience/article/67/12/1026/4605229> (accessed 15 January 2018).
- Ritvo, Harriet. 1987. *The Animal Estate*. Cambridge, MA: Harvard University Press.
- . 1997. *The Platypus and the Mermaid and Other Figments of the Classifying Imagination*. Cambridge, MA: Harvard University Press.

- Roberts, David. 2017. "The Best Way to Reduce Your Personal Carbon Emissions: Don't Be Rich." *Vox*, 14 July. Available at: <https://www.vox.com/energy-and-environment/2017/7/14/15963544/climate-change-individual-choices> (accessed 25 September 2017).
- Roberts, Dorothy. 1997. *Killing the Black Body: Race, Reproduction, and the Meaning of Liberty*. New York: Pantheon.
- . 2002. *Shattered Bonds: The Color of Child Welfare*. New York: Civitas Books.
- . 2015. "Reproductive Justice, Not Just Rights." *Dissent* (Fall). Available at: <https://www.dissentmagazine.org/article/reproductive-justice-not-just-rights> (accessed 1 January 2018).
- Robinson, Kim Stanley. 2012. 2312. Boston, MA: Orbit Books.
- Robinson, Tasha. 2016. "How Syfy's *The Expanse* Cast Its Multiracial Future." *The Verge*, 25 February. Available at: <http://www.theverge.com/2016/2/25/11103434/syfy-the-expanse-series-diverse-cast> (accessed 8 January 2018).
- Rocheleau, Diane, Barbara Thomas-Slayer, and Ester Wangari, eds. 1996. *Feminist Political Ecology: Global Issues and Local Experiences*. London, UK: Routledge.
- Rojas-Cheatham, Ann, Dana Ginn Parades, Shana Griffin, Aparna Shah, and Eveline Shen. 2009. "Looking Both Ways: Women's Lives at the Crossroads of Reproductive Justice and Climate Justice." In Asian Communities for Reproductive Justice, *The Momentum Series*, 5. Available at: <https://forwardtogether.org/tools/looking-both-ways/> (accessed 15 January 2018).
- Rose, Deborah Bird. 2006. "What If the Angel of History Were a Dog?" *Cultural Studies Review*, 12, n. 1, pp. 67–78.
- Ross, Loretta. 2011. "What Is Reproductive Justice?" SisterSong Women of Color Reproductive Justice Collective. Available at: <https://www.trustblackwomen.org/our-work/what-is-reproductive-justice/9-what-is-reproductive-justice> (accessed 1 January 2018).
- Ross, Loretta, and Rickie Solinger. 2017. *Reproductive Justice: An Introduction*. Berkeley, CA: University of California Press.
- Rutherford, Charlotte. 1992. "Reproductive Freedom and African American Women." *Yale Journal of Law and Feminism*, 4, n. 2, pp. 255–90.

- Saetnan, Ann, Nelly Oudshoorn, and Marta Kirejczyk, eds. 2000. *Bodies of Technology: Women's Involvement with Reproductive Medicine*. Columbus, OH: Ohio State University Press.
- Sahlins, Marshall. 2013. *What Kinship Is—And Is Not*. Chicago, IL: University of Chicago Press.
- Sances, Michael W. and Hye Young You. 2017. "Who Pays for Government? Descriptive Representation and Exploitative Revenue Sources." *The Journal of Politics*, 79, n. 3, pp. 1090–1094.
- Santa Cruz Museum of Art and History. 2017. "Lost Childhoods: Voices of Santa Cruz County Foster Youth and the Foster Youth Museum, July 7–December 31, 2017." Available at: <https://santacruzmah.org/2016/lost-childhoods-july-7-2017-december-31-2017/> (accessed 20 December 2017).
- Sarkisian, Natalia and Naomi Gerstel. 2016. "Does Singlehood Isolate or Integrate? Examining the Link between Marital Status and Ties to Kin, Friends, and Neighbors." *Journal of Social and Personal Relationships*, 33, n. 3, pp. 361–384.
- Sasser, Jade S. 2014a. "The Wave of the Future? Youth Advocacy at the Nexus of Population and Climate Change." *The Geographical Journal*, 180, n. 2, pp. 102–110.
- . 2014b. "From Darkness into Light: Race, Population and Environmental Advocacy." *Antipode*, 46, n. 5, pp. 1240–1257.
- . 2014c. "Giving What to Whom? Thoughts on Feminist Knowledge Production." *Journal of Research Practice*, 10, n. 2: Article N13. Available at: <http://jrp.icaap.org/index.php/jrp/article/view/410/396> (accessed 9 January 2018).
- Scheper-Hughes, Nancy. 1993. *Death without Weeping: The Violence of Everyday Life in Brazil*. Berkeley, CA: University of California Press.
- Schoen, Johanna. 2005. *Choice and Coercion: Birth Control, Sterilization and Abortion in Public Health and Welfare*. Chapel Hill, NC: University of North Carolina Press.
- Schubiner, Lindsay. 2017. "Dangerous Environmentalisms Exposed in the Era of Trump." *Different Takes*, 91 (Fall). Available at: <https://sites.hampshire.edu/popdev/> (accessed 29 December 2017)

- Schultz, Susanne and Daniel Bendix. 2015. "A Revival of Explicit Population Policy in Development Cooperation: The German Government, Bayer and the Gates Foundation." *Different Takes*, 89 (Fall). Population and Development Program, Hampshire College. Available at: <https://sites.hampshire.edu/popdev/different-takes/> (accessed 9 January 2018).
- Schwartz, Rafi. 2017. "Tennessee Inmates are Being Offered a Horrifying Choice: Jail Time or Sterilization." *Splinternews*, 20 July: Available at: <https://splinternews.com/tennessee-inmates-are-being-offered-a-horrifying-choice-1797100263> (accessed 29 December 2017).
- @SeanMcElwee, Twitter post, 12/4/2014, 12:05am. Available at: <https://twitter.com/SeanMcElwee/status/540371368395964417> (accessed 3 January 2018).
- Sebring, Sabrina. n.d. "Mississippi Appendectomy." Available at: <https://mississippiappendectomy.wordpress.com> (accessed 3 January 2018).
- Sellers, Patricia. 2015. "Human and Ecological Health in Asubpeeschoscawong Netum Anishinabeck (Grassy Narrows First Nation)." ANA-Ontario Mercury Working Group. Available at: <http://freegrassy.net/wp-content/uploads/2015/06/ANA-Ontario-MWG-Sellers-Final-Report-2014-highlighted.pdf> (accessed 15 January 2018).
- Sengupta, Somini and Rick Gladstone. 2017. "U.S. Cuts Off U.N. Agency That Supports Contraception." *The New York Times*, April 4, A6.
- Shawl, Nisi. 2017. *Everfair: A Novel*. New York: Tor Books.
- She Decides Initiative, n.d. Available at: <https://www.government.nl/topics/she-decides/she-decides-initiative> (accessed 6 January 2018).
- Sheoran, Nayantara, Daisy Deomampo and Cecilia Van Hollen. 2015. "Extending Theory, Rupturing Boundaries: Reproduction, Health, and Medicine Beyond North–South Binaries." *Medical Anthropology*, 34, n. 3, pp. 185–191.
- Shim, Janet K. 2010. "Cultural Health Capital: A Theoretical Approach to Understanding Health Care Interactions and the Dynamics of Unequal Treatment." *Journal of Health and Social Behavior*, 51, no. 1, pp. 1–15.
- Shorter, David Delgado. 2015. "Sexuality." In Robert Warrior, ed., *The World of Indigenous North America*, pp. 487–505. New York and London: Routledge.

- . 2016. "Spirituality." In Fred E. Hoxie, ed., *The Oxford Handbook of American Indian History*, pp. 433–57. Oxford, UK: Oxford University Press.
- Shorto, Russell. 2008. "No hay bebés? Keine kinder? Nessun bambino? No babies?" *The New York Times Magazine*, 29 June, pp. 34–41, 68–71.
- Shukin, Nicole. 2009. *Animal Capital: Rendering Life in Biopolitical Times*. Minneapolis, MN: University of Minnesota Press.
- Silliman, Jael, Marlene G. Fried, Loretta Ross and Elena R. Gutierrez. 2004, 2016. *Undivided Rights: Women of Color Organizing for Reproductive Justice*. Cambridge, MA: South End Press, 1st ed. Chicago: Haymarket Books, 2nd ed.
- Silliman, Jael and Ynestra King, eds. 1999. *Dangerous Intersections: Feminist Perspectives on Population, Environment and Development*. Cambridge, MA: South End Press.
- Simone, AbdulMaliq. 2004. *For the City Yet to Come*. Durham, NC: Duke University Press.
- SisterSong Women of Color Reproductive Health Collective. 2007. *Reproductive Justice Briefing Book*. Atlanta, GA: Sister Song.
- SisterSong Women of Color Reproductive Health Collective. N.d. "SisterSong Women of Color Reproductive Justice Website." Available at: <http://sistersong.net/> (accessed 6 January 2018).
- SisterSong Women of Color Reproductive Health Collective. n.d. "What Is Reproductive Justice?" Available at: <http://sistersong.net/reproductive-justice/> (accessed 1 January 2018).
- Skinner, Michael K., Mohan Manikkam, Rebecca Tracey, Carlos Guerrero-Bosagna, Muksitul Haque, and Eric E Nilsson. 2013. "Ancestral Dichlorodiphenyltrichloroethane (DDT) Exposure Promotes Epigenetic Transgenerational Inheritance of Obesity." *BMC Medicine*, 11 (October), p. 228.
- Skinner, Michael K., Carlos Guerrero-Bosagna and M. Muksitul Haque. 2015. "Environmentally Induced Epigenetic Transgenerational Inheritance of Sperm Epimutations Promote Genetic Mutations." *Epigenetics*, 10, n. 8, pp. 762–71. Available at: <https://doi.org/10.1080/15592294.2015.1062207> (accessed 15 January 2018).
- Small, Ernest. 2011. "The New Noah's Ark: Beautiful and Useful Species Only. Part 1. Biodiversity Priorities." *Biodiversity*, 12, n. 4, pp. 232–47.
- Smith, Andrea. 2005. *Conquest: Sexual Violence and American Indian Genocide*. Boston, MA: South End Press.
- Smith, Karl. 2012. "From Dividual and Individual Selves to Porous Subjects." *The Australian Journal of Anthropology*, 23, pp. 50–64. Available at: doi:10.1111/j.1757-6547.2012.00167.x (accessed 15 January 2018).
- Smith, Martyn T., Rosemarie de la Rosa, and Sarah I. Daniels. 2015. "Using Exposomics to Assess Cumulative Risks and Promote Health." *Environmental and Molecular Mutagenesis*, 56, n. 9, pp. 715–23. Available at: <http://onlinelibrary.wiley.com/doi/10.1002/em.21985/abstract;jsessionid=376D4594929ABEF901EEECF975A27826.f04t01> (accessed 15 January 2018).
- Smith, Mitch. 2017. "Once Home to Masses, A Standing Rock Camp is Emptied and Razed." *The New York Times*, 24 February, A22.
- Smith, Mitch and Alan Blinder. 2017. "10 Arrested in North Dakota as Pipeline Protest Camp Empties." *The New York Times*, 23 February, A12.
- Solinger, Rickie and Mic Nakachi. 2016. *Reproductive States: Global Perspectives on the Invention and Implementation of Population Policy*. Oxford UK: Oxford University Press.
- Spar, Debora L. 2006. *The Baby Business: How Money, Science, and Politics Drive the Commerce of Conception*. Cambridge, MA: Harvard Business School Press.
- Spies Jejser (Spies Travel). 2015. "Do It for Mom" (Do It for Denmark 2). 29 September. Available at: <https://www.youtube.com/watch?v=B00grl3K01g&feature=youtu.be> (accessed 10 January 2018).
- Spillers, Hortense. 1984, 2003. "Interstices: A Small Drama of Words." In Carole S. Vance, ed., *Pleasure and Danger: Exploring Female Sexuality*, pp. 73–100. Boston: Routledge and Kegan Paul. Reprinted in her *Black, White, and in Color: Essays on American Literature and Culture*, pp. 176–202. Chicago: University of Chicago Press.
- Stack, Carol. 1975. *All Our Kin: Strategies for Survival in a Black Community*. New York: Harper.

- Star, Susan Leigh. 1983. "Simplification in Scientific Work: An Example From Neuroscience Research." *Social Studies of Science*, 13, pp. 208–226.
- . 2010. "This is Not a Boundary Object: Reflections on the Origin of a Concept." *Science, Technology and Human Values*, 35, pp. 601–617.
- Star, Susan Leigh and James Griesemer. 1989. "Institutional Ecology, 'Translations' and Boundary Objects: Amateurs and Professionals in Berkeley's Museum of Vertebrate Zoology, 1907–1939." *Social Studies of Science*, 19, pp. 387–420.
- Statistics Korea. 2007. "Population Trends of the World and Korea." Available at <http://kostat.go.kr/portal/eng/pressReleases/8/12/index.board?bmode=read&aSeq=273103&pageNo=1&crowNum=10&camSeq=&sTarget=title&sTxt=> (accessed 12 January 2018).
- Steffen, Will, et al. 2015. "Planetary Dashboard." Global Change: International Geosphere-Biosphere Program. 15 January. Available at: <http://www.igbp.net/news/pressreleases/pressreleases/planetarydashboardshowsgrateaccelerationinhumanactivitysince1950.5.950c2fa1495db7081eb42.html> (accessed 26 September 2017).
- Steffen, Will, Wendy Broadgate, Lisa Deutsch, Owen Gaffney, and Cornelia Ludwig. 2015. "The Trajectory of the Anthropocene: The Great Acceleration." *The Anthropocene Review*, 2, n. 1, pp. 81–98. Available at: doi: 10.1177/2053019614564785 (accessed 17 January 2018).
- Stengers, Isabelle. 2015. In *Catastrophic Times: Resisting the Coming Barbarism*. Translated by Andrew Goffey. London, UK: Open Humanities Press and Meson Press.
- . 2017. "Autonomy and the Intrusion of Gaia." *South Atlantic Quarterly*, 116, n. 2, pp. 381–400.
- Strathern, Marilyn. 1988. *The Gender of the Gift: Problems with Women and Problems with Society in Melanesia*. Berkeley, CA: University of California Press.
- . 2013. "Shifting Relations." Emerging Worlds Workshop, University of California at Santa Cruz, 8 February.
- Sturm, Circe. 2002. *Blood Politics: Race, Culture, and Identity in the Cherokee Nation of Oklahoma*. Berkeley, CA: University of California Press.
- . 2011. *Becoming Indian: The Struggle over Cherokee Identity in the 21st Century*. Santa Fe, NM: School of Advanced Research Press.

- . 2014. "Race, Sovereignty, and Civil Rights." *Cultural Anthropology*, 29, n. 3, pp. 575–98.
- Sufrin, Carolyn. 2017. *Jailcare: Finding the Safety Net for Women behind Bars*. Berkeley, CA: University of California Press.
- Sung, Woong Kyu. 2012. "Abortion in South Korea: The Law and the Reality." *International Journal of Law, Policy and the Family*, 26, n. 3, pp. 278–305.
- Swanson, Heather. 2017. "Why Anthropologists Need Carrying Capacity: Large-scale Salmon Production, Watershed Change, and the Redistribution of Fish." Paper for the Wenner Gren Workshop on the Patchy Anthropocene. Sintra, Portugal, 8–14 September.
- Takeshita, Chikako. 2012. *The Global Biopolitics of the IUD: How Science Constructs Contraceptive Users and Women's Bodies*. Cambridge, MA: The MIT Press.
- Taiwan Alliance to Promote Civil Partnership Rights. N.d. "Introduction to the History and Organization of the Taiwan Alliance to Promote Civil Partnership Rights." Available at <https://tapcpr.org> (accessed 12 January 2018).
- Taiwan Childcare Policy Alliance. 2017. "Childcare Policy Alliance Statement of Purpose." Available at: <http://cpaboom.blogspot.tw/> (accessed 12 January 2018).
- Taiwan Ministry of Health and Welfare, Health Promotion Administration. N.d. "IVF subsidy program for low-income family." Available at <https://www.hpa.gov.tw/Pages/Detail.aspx?nodeid=314&pid=436> (accessed 13 January 2018).
- Taiwan National Development Council. 2018. "Business Indicators, November 2017." Available at <https://www.ndc.gov.tw/en/default.aspx> (accessed 12 January 2018).
- TallBear, Kim. 2013. *Native American DNA: Tribal Belonging and the False Promise of Genetic Science*. Minneapolis, MN: University of Minnesota Press.
- . 2017. "Beyond the Life/Not-Life Binary: A Feminist-Indigenous Reading of Cryopreservation, Interspecies Thinking, and the New Materialisms." In Joanna Radin and Emma Kowal, eds., *Cryopolitics: Frozen Life in a Melting World*, pp.179–202. Cambridge, MA: MIT Press.

- . 2017. "Moving Beyond Settler (Colonial) Sexualities." December 6. *Feral Visions: a Decolonial Feminist Podcast from Liberation Spring*. Available at: <https://www.youtube.com/watch?v=rq0I4TOO-E0> (accessed 9 January 2018).
- Taylor, Dorceta. 2014. *Toxic Communities: Environmental Racism, Industrial Pollution and Residential Mobility*. New York: New York University Press.
- Taylor, Keeanga-Yamahtta. 2016. *From #BlackLivesMatter to Black Liberation*. Chicago IL: Haymarket Press.
- Thomas, Sheree Renee. 2000. *Dark Matter: A Century of Speculative Fiction from the African Diaspora*. New York: Warner Books.
- . 2004. *Dark Matter: Reading the Bones*. New York: Warner Books.
- Thompson, Charis. 2007. *Making Parents: The Ontological Choreography of Reproductive Technologies*. Cambridge, MA: MIT Press.
- . 2013. *Good Science: The Ethical Choreography of Stem Cell Research*. Cambridge MA: MIT Press.
- Thrush, Glenn. 2017. "Congress Urges President to Denounce Hate Groups." *The New York Times*, 13 September. Available at: <https://www.nytimes.com/2017/09/12/us/congress-trump-hate-groups-charlottesville.html> (accessed 2 January 2018).
- Thrush, Glenn and Maggie Haberman. 2017. "Giving White Nationalists an Unequivocal Boost." *The New York Times*, 16 August, pp. A1,12.
- Todd, Zoe. 2014. "Fish Pluralities: Human-Animal Engagement and Sites of Engagement in Paulatuuq, Arctic Canada." *Études/Inuit Studies*, 38, no. 1–2, pp. 217–38.
- . 2016. "An Indigenous Feminist's Take On The Ontological Turn: 'Ontology' Is Just Another Word For Colonialism." *Journal of Historical Sociology* 29, pp. 4–22. Available at: <http://onlinelibrary.wiley.com/doi/10.1111/johs.12124/epdf> (accessed 17 January 2018).
- . 2016. "Relationships." In Theorizing the Contemporary, *Cultural Anthropology* website, 21 January. Available at: <https://culanth.org/fieldsights/799-relationships> (accessed 26 September 2017).
- Trinidad, Osteria. 2015. "Singlehood as a Lifestyle in Asia." In Stella Quah, ed., *Routledge Handbook of Families in Asia*, pp. 93–110. Oxford, UK: Routledge.

- Tsing, Anna L. 1993. *In the Realm of the Diamond Queen: Marginality in an Out-of-the-Way Place*. Princeton, NJ: Princeton University Press.>
- . 2004. *Friction: An Ethnography of Global Connection*. Princeton, NJ: Princeton University Press.
- . 2015. *The Mushroom at the End of the World: On the Possibility of Life in Capitalist Ruins*. Princeton, NJ: Princeton University Press.
- . 2016. "Earth Stalked by Man." *Cambridge Journal of Anthropology*, 34, no. 1, pp. 2–16.
- . n.d. "Mushrooms as Companion Species." Available at: <http://tsingmushrooms.blogspot.com/> (accessed 21 December 2017).
- Tsing, Anna, Heather Swanson, Elaine Gan, and Nils Bubandt, eds. 2017. *Arts of Living on a Damaged Planet: Monsters and Ghosts of the Anthropocene*. Minneapolis, MN: University of Minnesota Press.
- Tuck, Eve, Mistinguette Smith, Allison Guess, Tavia Benjamin, and Brian K. Jones. 2014. "Getheorizing Black/Land: Contestations and Contingent Collaborations." *Departures in Critical Qualitative Research*, 3, n. 1, pp. 52–74.
- Tuck, Eve, and K. Wayne Yang. 2013. "R-Words: Refusing Research." In Django Paris and Maisha T. Winn, eds., *Humanizing Research: Decolonizing Qualitative Inquiry with Youth and Communities*, pp. 223–48. Thousand Oaks, CA: Sage.
- Turner, Jenny. 2017. "Life with Ms Cayenne Pepper." *London Review of Books*, 39, n. 11, pp. 23–27.
- Ueno, Chizuko. 2007. おひとりさまの老後 (*The Aging Life for a Single Woman*). Tokyo: Houken Corp. (In Japanese: Ueno, Chizuko. 2007. *Obitorisama no Rogo*. Tokyo: Houken Corp.)
- . 2009. 男おひとりさま道. (*Men's Ways to be Single*). Tokyo: Houken Corp. (In Japanese: Ueno, Chizuko. 2009. *Otoko obitori-sama-dō*. Tokyo: Houken Corp.)
- UNEP. 2009. "Global Monitoring Report." UNEP/POPS/COP.4/33. Geneva. Available at: <http://chm.pops.int/Portals/0/Repository/COP4/UNEP-POPS-COP.4-33.English.PDF> (accessed 15 January 2018).

- United Nations. 2015. "World Population Prospects: Key Findings and Advance Tables, 2015 Revision." Population Division of the Department of Economic and Social Affairs. Available at: http://esa.un.org/unpd/wpp/Publications/Files/Key_Findings_WPP_2015.pdf (accessed 4 August 2016)
- . 2016. "244 Million International Migrants Living Abroad Worldwide, New UN Statistics Reveal." *UN Sustainable Development Goals*. Available at: <http://www.un.org/sustainabledevelopment/blog/2016/01/244-million-international-migrants-living-abroad-worldwide-new-un-statistics-reveal/> (accessed 3 January 2018).
- United Nations Refugee Agency. 2017. "Figures at a Glance." Available at: <http://www.unhcr.org/en-us/figures-at-a-glance.html> (accessed 20 December 2017).
- US Environmental Protection Agency [USEPA]. 2015. "Great Lakes Facts and Figures." Overviews and Factsheets. US EPA. September 18. Available at: <https://www.epa.gov/great-lakes/great-lakes-facts-and-figures> (accessed 15 January 2018).
- Vandenberg, Laura N., Theo Colborn, Tyrone B. Hayes, Jerrold J. Heindel, David R. Jacobs, Duk-Hee Lee, Toshi Shioda, et al. 2012. "Hormones and Endocrine-Disrupting Chemicals: Low-Dose Effects and Nonmonotonic Dose Responses." *Endocrine Reviews*, 33, n. 3, pp. 378–455. Available at: <https://doi.org/10.1210/er.2011-1050> (accessed 15 January 2018).
- Van Dooren, Thom. 2014. *Flight Ways: Life and Loss at the Edge of Extinction*. New York: Columbia University Press.
- van Kammen, Jessica and Nelly Oudshoorn. 2002. "Gender and Risk Assessment in Contraceptive Technologies." *Sociology of Health and Illness*, 24, n. 4, pp. 436–461.
- Verran, Helen Watson. 2001. *Science and an African Logic*. Chicago, IL: University of Chicago Press.
- Verran, Helen Watson and David Turnbull. 1995. "Science and Other Indigenous Knowledge Systems." In Sheila Jasanoff, Gerlad E. Markle, James C. Petersen, and Trevor Pinch (eds.), *Handbook of Science and Technology Studies*, pp. 115–139. Thousand Oaks, CA: Sage.
- Vizenor, Gerald Robert. 2000. *Fugitive Poses: Native American Indian Scenes of Absence and Presence*. Lincoln, KS: University of Nebraska Press.

- Voyles, Traci Brynne. 2015. *Wastelanding: Legacies of Uranium Mining in Navajo Country*. Minneapolis, MN: University of Minnesota Press.
- Vrijheid, Martine. 2014. "The Exposome: A New Paradigm to Study the Impact of Environment on Health." *Thorax*, 69 n. 9, pp. 876–78. Available at: <https://doi.org/10.1136/thoraxjnl-2013-204949> (accessed 15 January 2018).
- Vrijheid, Martine, Rémy Slama, Oliver Robinson, Leda Chatzi, Muireann Coen, Peter van den Hazel, Cathrine Thomsen, et al. 2014. "The Human Early-Life Exposome (HELIX): Project Rationale and Design." *Environmental Health Perspectives*, 122, n. 6, pp. 535–44. Available at: <https://doi.org/10.1289/ehp.1307204> (accessed 15 January 2018).
- Wacquant, Loïc. 2004. *Deadly Symbiosis: Race and the Rise of Neoliberal Penalty*. Cambridge, UK: Polity.
- Waggoner, Miranda R. and Uller, Tobias. 2015. "Epigenetic Determinism in Science and Society." *New Genetics and Society*, 34, n. 2, pp. 17–195.
- Wahlberg, Ayo and Tine Gammeltoft, eds. 2018. *Selective Reproduction in the 21st Century*. London, UK: Palgrave Macmillan.
- Waldby, Catherine. 2015. "'Banking time': Egg-freezing and the Negotiation of Future Fertility." *Culture, Health & Sexuality*, 17, n. 4, pp. 470–482.
- Ware, Celestine. 1970. *Woman Power: The Movement for Women's Liberation*. New York: Tower Publications.
- Watt-Coultier, Sheila. 2015. *The Right to Be Cold*. Toronto, Ontario, Canada: Allen Lane.
- Webster, Andy. 2017. "The Untold Tales of Armistead Maupin." *The New York Times*, 29 September: C6.
- Wee, Sui-Lec. 2017. "After One-Child Policy, Outrage at China's Offer to Remove IUDs." *The New York Times*, 7 January. Available at: <https://www.nytimes.com/2017/01/07/world/asia/after-one-child-policy-outrage-at-chinas-offer-to-remove-iuds.html> (accessed 1 January 2018).
- Weheliye, Alexander, G. 2014. *Habeas Viscus: Racializing Assemblages, Biopolitics, and Black Feminist Theories of the Human*. Durham, NC: Duke University Press.
- Weis, Tony. 2013. *The Ecological Hoofprint: the Global Burden of Industrial Livestock*. London, UK: Zed Books.

- Weisiger, Marsha L. 2011. *Dreaming of Sheep in Navajo Country*. Seattle, WA: University of Washington Press.
- Whitmee, Sarah, et al. 2015. "Safeguarding Human Health in the Anthropocene Epoch: Report of the Rockefeller Foundation-Lancet Commission on Planetary Health." *Lancet*, 386, n. 10007, 14 November, pp. 1973–2028. Available at: [http://www.thelancet.com/journals/lancet/article/PIIS0140-6736\(15\)60901-1/fulltext](http://www.thelancet.com/journals/lancet/article/PIIS0140-6736(15)60901-1/fulltext) (accessed 15 January 2018).
- Whyte, Kyle P. 2017. "Indigenous Climate Change Studies: Indigenizing Futures, Decolonizing the Anthropocene." *English Language Notes*, 55, n. 1–2, pp. 153–62.
- . 2017. "Is It Colonial Deja Vu? Indigenous Peoples and Climate Injustice." In Joni Adamson and Michael Davis, eds., *Humanities for the Environment: Integrating Knowledges, Forging New Constellations of Practice*, pp. 88–104. London: Routledge.
- . 2017. "Our Ancestors' Dystopia Now: Indigenous Conservation and the Anthropocene." In Ursula Heise, Jon Christensen, and Michelle Niemann, eds., *Routledge Companion to the Environmental Humanities*, pp. 206–215. New York and London: Routledge.
- . Forthcoming. "What Do Indigenous Knowledges Do for Indigenous Peoples?" In Melissa K. Nelson and Dan Shilling, eds., *Keepers of the Green World: Traditional Ecological Knowledge and Sustainability*. Cambridge, UK: Cambridge University Press. Abstract available at SSRN: <https://ssrn.com/abstract=2612715> (accessed 18 January 2018).
- Wikipedia. 2012. "List of Countries by Carbon Dioxide Emissions per Capita." Available at: https://en.wikipedia.org/wiki/List_of_countries_by_carbon_dioxide_emissions_per_capita (accessed 11 August 2016).
- Willey, Angela. 2016. *Undoing Monogamy: The Politics of Science and the Possibilities of Biology*. Durham and London: Duke University Press.
- Williams, Raymond. 1976. *Keywords: A Vocabulary of Culture and Society*. London, UK: Flamingo-Fontana/Croom Helm.

- Wilson, Kalpana. 2015. "The 'New' Global Population Control Policies: Fueling India's Sterilization Atrocities." *Different Takes*, 87 (Winter): Population and Development Program, Hampshire College. Available at: <https://sites.hampshire.edu/popdev/different-takes/> (accessed 9 January 2018).
- Wilson, Kristin J. 2014. *Not Trying: Infertility, Childlessness and Ambivalence*. Nashville, TN: Vanderbilt University Press.
- Winant, Howard. 2014. "The Dark Matter: Race and Racism in the 21st Century." *Critical Sociology* 41, n. 2, pp. 313–324.
- Wing, Nick. 2016. "Our Bail System Is Leaving Innocent People To Die In Jail Because They're Poor." *Justice Policy Institute*, 14 July. Available at <http://www.justicepolicy.org/news/10585> (accessed 3 January 2018).
- Wolfe, Cary, ed. 2003. *Zoontologies: The Question of the Animal*. Minneapolis: University of Minnesota Press.
- World Atlas. 2017. "Countries with the Most Dogs." Available at: <https://www.worldatlas.com/articles/countries-with-the-most-dogs-worldwide.html> (accessed 21 December 2017).
- World Health Organization. 2012. "State of the Science of Endocrine Disrupting Chemicals." Available at: <http://www.who.int/ceh/publications/endocrine/en/> (accessed 15 January 2018).
- World Population History. 2016. Interactive map. Available at: <http://worldpopulationhistory.org/map/1/mercator/1/0/25/> (accessed 10 August 2016).
- Wu, Chia-Ling. 2012. "IVF Policy and Global/Local Politics: The Making of Multiple-Embryo Transfer Regulation in Taiwan." *Social Science and Medicine*, 75, n. 4, pp. 725–732.
- . 2017. "From Single Motherhood to Queer Reproduction: Access Politics of Assisted Conception in Taiwan." In Angela Leung and Izumi Nakayama, eds., *Gender and Health in Modern East Asia*, pp. 92–114. Hong Kong: Hong Kong University Press.
- Wu, Ming-Yi. 2015. *The Man with Compound Eyes: A Novel*. London: Vintage.
- Wynes, Seth and Kimberly Nicholas. 2017. "The Climate Mitigation Gap." *Environmental Research Letters*, 12, n. 7, (12 July). Available at: <http://iopscience.iop.org/article/10.1088/1748-9326/aa7541/meta>. (accessed 25 September 2017).

- Wynter, Sylvia. 1984. "The Ceremony Must Be Found: After Humanism." *Boundary 2*, 12, n.3, pp. 19–70.
- . 2003. "Unsettling the Coloniality of Being/Power/Truth/Freedom: Towards the Human, After Man, Its Overrepresentation—An Argument." *CR: The New Centennial Review*, 3, n. 3, pp. 257–337.
- Yamada, Masahiro. 1999. パラサイト・シングルの時代 [The Age of Parasite Singles]. Tokyo: Chikumashobo Ltd. (In Japanese: Yamada, Masahiro. 1999. *Parasaito shinguru no jidai*. Tokyo: Kabushiki Kaisha Chikuma Shobō.)
- . 2013. なぜ日本は若者に冷酷なのか: そして下降移動社会が到来する [Why is Japan so Cruel to the Young? The Coming of Downwardly Mobile Society]. Tokyo: Toyo Keizai Inc. (In Japanese: Yamada, Masahiro. 2013. *Naze Nihon wa waka-mono ni reikokuna no ka: Soshite kakō idō shakai ga tōrai suru*. Tokyo: Kabushiki-gaisha Tōyō Keizai Shinpōsha.)
- Yanow, Dvora and Peregrine Schwartz-Shea. 2006. *Interpretation and Method: Empirical Research Methods and the Interpretive Turn*. New York: Routledge.
- Yip, Paul. 2017. "Hong Kong Should Make the Best of Being a Low-Fertility Society." *South China Morning Post*, 27 July. Available at: <http://www.scmp.com/comment/insight-opinion/article/2103608/hong-kong-should-make-best-being-low-fertility-society> (accessed 1 January 2018).
- Yong, Ed. 2017. "The Desirability of Storytellers." *The Atlantic*, 5 December. Available at: <https://www.theatlantic.com/science/archive/2017/12/the-origins-of-storytelling/547502/> (accessed 20 December 2017).
- . 2018. "When Humans War, Animals Die." *The Atlantic*, 10 January. Available at: https://www.theatlantic.com/science/archive/2018/01/when-humans-war-animals-die/549902/?utm_source=fb (accessed 12 January 2018).
- Yoshikawa, Hiroshi. 2016. 人口と日本経済——長寿、イノベーション、経済成長 [Population and Japanese Economy—Longevity, Innovation and Economic Growth]. Tokyo: Chuokoron-Shinsha. (In Japanese: *Jinkou to Nihon no keizai—Chōjū, inobishon, keizai seichō*. Tokyo: Chuokoron-Shinsha.)
- Young, Damon. 2017. "Do White People Have Cousins?" *The Root/VSB*, 22 November. Available at: <https://verysmartbrothas.theroot.com/do-white-people-have-cousins-1820685828> (accessed 18 January 2018).

- Zahara, Alex. 2016. "Boundaries of the Human in the Age of the Life Sciences." Sites at Penn State/Events, 14 July. Available at: <http://sites.psu.edu/iahboundaries/alex-zahara/> (accessed 18 January 2018).
- Zak, Dank. 2015. "A Ground Zero Forgotten." *The Washington Post*, 27 November. Available at: http://www.washingtonpost.com/sf/national/2015/11/27/a-ground-zero-forgotten/?utm_term=.09f88f6652d9 (accessed 3 January 2018).
- Zika Social Science Network (ZSSN). 2017. "ZSSN Website." Available at: <https://www.zssn.org/about/> (accessed 10 January 2018).
- Zimmerman, Kristen and Vera Miao. 2009. *Fertile Ground: Women Organizing at the Intersection of Environmental Justice and Reproductive Justice*. Oakland CA: Movement Strategy Center. Available at: <http://www.racialequitytools.org/resourcefiles/zimmerman.pdf> (accessed 29 December 2017).
- Zurn, Perry and Andrew Dilts. 2016. *Active Intolerance: Michel Foucault, the Prisons Information Group, and the Future of Abolition*. New York: Palgrave MacMillan.