



CENTER FOR THE  
STUDY OF WOMEN IN SOCIETY

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2018 CSWS ANNUAL REVIEW

**O** UNIVERSITY OF  
OREGON



**SENDING  
*a MESSAGE***

**How We Became Human**

**JOY HARJO**



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# 2018-19 CSWS Events

## FALL 2018

**September 24**

Race, Ethnicities, and Inequalities Colloquium  
**"The Invisible #MeToos: The fight to end sexual violence against America's most vulnerable workers."** Investigative reporter Bernice Yeung. 2 pm Knight Law Center.



Bernice Yeung



Paisley Currah



Asaf Orr, Esq.

**October 3**

**PANEL: "Trans\* Law: Opportunities and Futures."** Attorney Asaf Orr & Prof. Paisley Currah. Beatrice Dohrn, moderator. 12 pm Room 175, Knight Law Center.

**October 17**

**"Written/Unwritten: On the Promise and Limits of Diversity and Inclusion."** Patricia Matthew, Montclair State University. 3:30 pm EMU 230, Swindells Room.



Patricia Matthew



Barbara Sutton

**October 25**

**"Surviving State Terror: Women's Testimonies of Repression and Resistance in Argentina."** Barbara Sutton, University at Albany, SUNY, 12:30 pm Gerlinger Lounge.



Joane Nagel

**November 30**

**"Gender and Climate Change."** Joane Nagel, University of Kansas. 12 pm Knight Law School Room 175.



Emily Owens

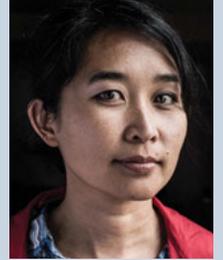
**December 6**

**New Directions in Black Feminist Studies Series: "Sexuality, Slavery, Affect."** Emily Owens, Brown University. 12 pm Crater Lake Room, Erb Memorial Union.

## WINTER 2019

**January 30 – February 1**

Common Reading Program: Author Thi Bui.  
**Public Talk: "The Best We Could Do."** Jan. 31. Time & location: TBD.



Thi Bui



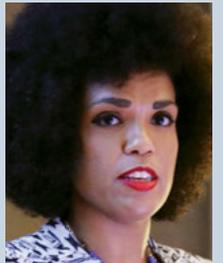
Janée Woods

**February 11–12**

**ALLYSHIP TRAININGS:** Attorney Janée Woods. Many Nations Longhouse. 1630 Columbia St. 8:30 am – 1 pm on 2/11/18. 9 am – 3 pm on 2/12/18. Must pre-register.

**February 26 –28**

**"Why Aren't There More Black People in Oregon?: A Hidden History."** Author Walidah Imarisha. Public Lecture: Feb. 27. Time & location TBD.



Walidah Imarisha



Christen Smith

**March 7**

Race, Ethnicities, and Inequalities Colloquium: **"Facing the Dragon."** Christen Smith, University Texas, Austin. Knight Law Center.



Raka Ray

## SPRING 2019

**April 25**

2019 Acker-Morgen Lecture: **"Masculinity and Capitalism: A Brief History of the Rise and Fall of a Foundational Relationship."** Raka Ray, University of California, Berkeley. Ford Lecture Hall, JSMA.



Chandan Reddy

**May**

Queer Studies Lecture: **"Convergence, Dissymmetry, Duplicity: Enactments of Queer of Color Critique in the Era of Administrative Violence."** Chandan Reddy, University of Washington. Time & location TBD.

Check [csws.uoregon.edu](http://csws.uoregon.edu) for more CSWS events throughout the year.

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*Allyship workshops led by Janée Woods took place over two days in February 2018 and served about 150 people. Woods will be back again for new trainings February 11-12, 2019 / photo by Aaron Montoya.*

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Cover: Joy Harjo/ photo by Jack Liu.

**CSWS ANNUAL REVIEW OCTOBER 2018**

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**OUR MISSION**

Generating, supporting, and disseminating research on the complexity of women's lives and the intersecting nature of gender identities and inequalities.

Faculty and students affiliated with CSWS generate and share research with other scholars and educators, the public, policymakers, and activists. CSWS researchers come from a broad range of fields in arts and humanities, law and policy, social sciences, physical and life sciences, and the professional schools.

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**MANAGING EDITOR** Alice Evans

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**INSIDE THIS ISSUE**

CSWS continues to feature events and research related to our three-year theme “Women and Work.” Our theme acknowledges the need to keep a focus on pay equity and poverty as well as pay tribute to past CSWS directors Joan Acker and Sandra Morgen, both of whom passed away in 2016. We also remain vigilant in the face of the international refugee crisis, the rise of fascism, the Black Lives Matter and #MeToo movements, the struggles for equity and diversity for LGBTQ peoples, and basic human rights issues. The list goes on.

In this edition of *CSWS Annual Review* ethnic studies professor Ernesto Martínez writes about the film adaptation of a children’s book he recently wrote, which is being supported by a CSWS faculty research grant. This applied research storytelling project “responds to the severe underrepresentation of queer Latinx youth in contemporary cultural production.”

Shoniqua Roach, an assistant professor in the Department of Women’s, Gender, and Sexuality Studies writes about her CSWS-supported research, “Black Sexual Sanctuaries,” an in-depth analysis of how race, class, gender, sexuality, and space coalesce to produce and foreclose possibilities for sexual citizenship and erotic freedom.

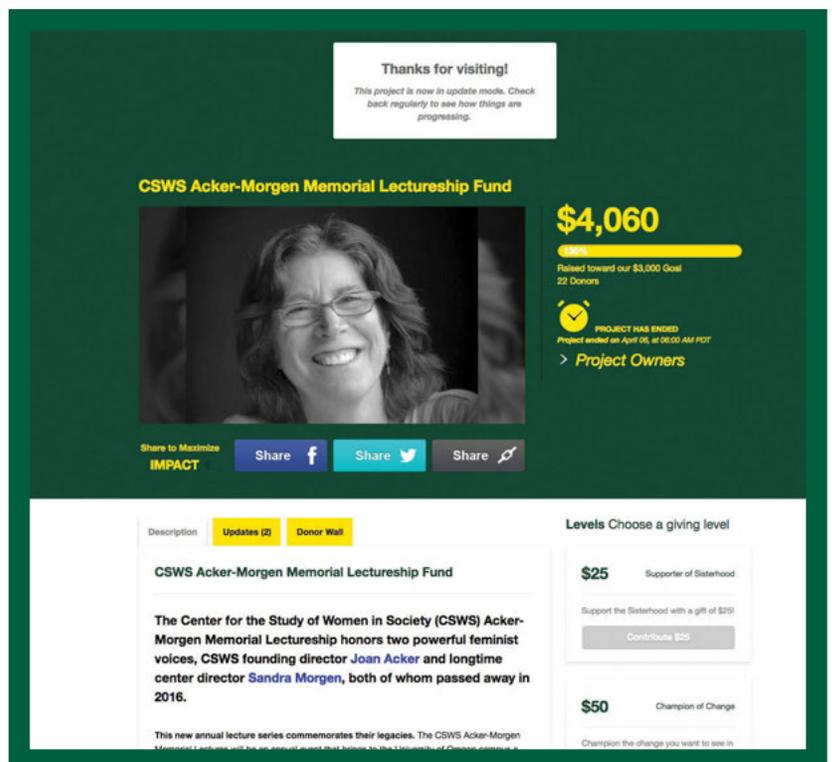
We take a look at sociology professor Eileen Otis’s ongoing research on labor practices and worker unrest at Walmarts in China. Psychology research professor Michelle Byrne describes research she and her team are doing on the relationships between mental health and the immune systems of adolescent girls. We also learn about the Lesbian History Project being carried out by librarian Linda Long and WGSS professor Judith Raiskin.

“A conversation with Walidah Imarisha” focuses on one of our most successful events of last year, the packed presentation Imarisha gave on why there are not more black people in Oregon. Graduate student Kenneth Surles and several of his students discuss the impact for students from Princeton scholar Regina Kunzel’s lecture on the psychoanalytic treatment of queer patients at an infamous hospital in Washington, D.C.

Topping off the issue are informative articles written by graduate students whose research has been supported through CSWS graduate research grants, including Jane Grant Fellow Laura Strait. Her dissertation research explores pro-life feminism, legible politics, and the edge of women’s liberation.

Finally, thanks to all those who so generously contributed to our Crowdfunding campaign to raise funds for sustaining our annual CSWS Acker-Morgen Memorial Lecture. CSWS received more than \$4,000 honoring the legacy of Joan Acker and Sandra Morgen.

—Alice Evans, Managing Editor





### **Border Patrol Agents Detain Migrants Near US-Mexico Border**

MCALLEN, TX - JUNE 12: A two-year-old Honduran asylum seeker cries as her mother is searched and detained near the U.S.-Mexico border on June 12, 2018 in McAllen, Texas. The asylum seekers had rafted across the Rio Grande from Mexico and were detained by U.S. Border Patrol agents before being sent to a processing center for possible separation. Customs and Border Protection (CBP) is executing the Trump administration's 'zero tolerance' policy towards undocumented immigrants. U.S. Attorney General Jeff Sessions also said that domestic and gang violence in immigrants' country of origin would no longer qualify them for political asylum status. (Photo by John Moore/Getty Images)

# A YEAR IN REVIEW: 2017–18

by Dena Zaldúa, Operations Manager, CSWS

Last fall, we were still reeling from the white nationalist rally in Charlottesville, Virginia, on the University of Virginia campus when the school year began. Few of us in the CSWS family could believe this was really happening. If only that had been our nadir. During the 2017-18 academic year, we have seen children separated from their parents at the border and incarcerated in cages.

It is hard to remain hopeful in the face of such inhumanity. But at CSWS, we know this struggle—the collective struggle for right over might, for justice over hate, light over dark, the rebellion over the empire—was never going to be easy, or quick. As women, as people of color, as queer folk, as people from circumstances that fall outside the norm, those of us who make up CSWS have seen the struggle grow and regress over decades. We know this is not the end. Acutely aware that Oregon was founded as a white utopia, we focus on

working to ensure that the University of Oregon is a safe haven for those who feel threatened and alone.

CSWS is proud to look back on last academic year and note the many ways that feminist, anti-racist, anti-classist, anti-homophobic dialogue was elevated on the UO campus through our work. Even if we couldn't see that happening in the wider world around us, we are steadfast in our commitment to doing so here at the University of Oregon.

We kicked off the school year with the aptly titled, “Why Aren't There More Black People in Oregon?” talk given by Walidah Imarisha—to an overflow audience of more than 350 people. In her engaging and interactive conversation with the audience, Walidah walked us through the timeline and history of Oregon and its founding as a white utopia, and the ways in which this racist legacy has ripple effects felt

in Oregon to this day. Attendees came away with a better understanding of the context and historical legacy in which we all find ourselves as we go to classes and partake in the life of this university each and every day.

We were thrilled to welcome internationally known and American Book Award winning poet, writer, performer, and musician of the Mvskoke/Creek Nation, Joy Harjo, to campus along with some of our campus partners. To everyone's delight, she played her clarinet and read her poetry to a full house in Straub Hall, as all sat and listened in rapt attention.

For the second consecutive year, CSWS sponsored “Practicing Resistance: Becoming & Growing as an Ally” training for people on campus and in the community. Trainer Janée Woods helped us uncover and unpack our privilege and take a close, deep look at the ways in which systemic

## A YEAR IN REVIEW



Left: Shoniqua Roach, assistant professor in the UO Department of Women's, Gender, and Sexuality Studies, asks a question from the audience at the annual CSWS Acker-Morgen Lecture. Right: Featured lecturer Rhacel Salazar Parreñas talked about her research on migrant domestic workers from Southeast Asia / photos by Jack Liu.

systems of oppression, including white supremacy and misogyny, are baked into the very fabric of our lives. We were thrilled that close to 150 participants were able to join us last year, and look forward to building on our trainings for next year.

Last February, scholar Khiara Bridges talked to us about her book and research on “The Poverty of Privacy Rights,” which makes a simple, controversial argument: poor mothers in America have been deprived of the right to privacy. Bridges was joined by Camisha Russell, assistant professor of philosophy, and Ellen Scott, professor of sociology, in the commentary and discussion of her claims.

In her book, Bridges “investigates poor mothers’ experiences with the state—both when they receive public assistance and when they do not. Bridges seeks to turn popular thinking on its head: Poor mothers’ lack of privacy is not a function of their reliance on government assistance—rather it is a function of their not bearing any privacy rights in the first place. Until we disrupt the cultural narratives that equate poverty with immorality, poor mothers will continue to be denied this right.”

All of us at CSWS are particularly proud of our annual Acker-Morgen Lecture in honor of founding mother Joan Acker and long-time director Sandi Morgen. In March, we featured sociologist Rhacel Salazar Parreñas as the 2017 lecturer. Her talk, “The



Attorney Janée Woods facilitated CSWS's second annual allyship trainings. She will return again in February 2019 for the third straight year to lead workshops that empower participants to stand up for equity and inclusion / photo by Aaron Montoya.

Gendered Organization of Migrant Domestic Work,” examined the experiences of migrant domestic workers in Dubai and Singapore. At that event, CSWS initiated a successful online crowdfunding campaign to keep the

lectureship running for years to come. Thanks to twenty-two generous donors, we raised over \$4,000 in Joan’s and Sandi’s memories.

In April, CSWS hosted the first of what we hope will become an annual Queer Studies lecture. Our inaugural speaker, Princeton scholar Regina Kunzel, spoke about her research and work delving into the archives of St. Elizabeth’s Hospital in Washington, D.C., which opened in 1855 and was the first federally operated psychiatric hospital in the United States. Kunzel brought to light new and interesting ways of looking at the encounter of sexual- and gender-variant people with psychiatry and psychoanalysis, and examined the role of psychiatric scrutiny and stigma in the making of modern sexuality. See pages 40–41 for more on her lecture’s impact on students.

Capping off the year of events was our Northwest Women Writers Symposium, headlined by award-winning novelist and columnist for *The Nation*, Laila Lalami. Lalami opened conversations about contemporary issues around Muslim life in the West, undocumented immigrants in the United States, the meaning of a border wall, and the sig-



THREE OUTSTANDING WRITERS WHO CAME OUR WAY. From left: Novelist and essayist Laila Lalami signs books after her keynote address at the CSWS Northwest Women Writers Symposium, held at the downtown Eugene Public Library. • Middle: Novelist Susan Choi talks to audience members following her lecture at the UO Libraries Browsing Room. • Right: Poet Joy Harjo charmed a large crowd at Straub Hall with stories and poetry recitations interspersed with jazz riffs on flute and clarinet / photos by Jack Liu.

nificance of borders and walls in the United States as well as other parts of the world. A panel discussion among Lalami and UO scholars examined her novel *The Moor's Account*, and is looked at in detail on pages 36–39.

Our choice of Lalami as headline speaker was even more prescient than we anticipated at the beginning of last academic year. When we hosted her in late April in a discussion of immigration and its attendant policies, controls, meanings, effects, and impacts,

it was only a short while later that the president of the United States and his administration ordered children to be taken from their parents at the Mexican border and to be incarcerated in cages—without records, without compunction, and without due process.

Now that putting kids in cages is part of the American psyche, we cannot unsee it—nor can we find a way to responsibly and quickly undo it. Children are still being held without their parents. Many thousands are still

unable to be reunited with their families, due to lack of proper records, lack of resources to provide competent legal services, lack of appropriate translators, and more.

Although reuniting these families is outside the scope of CSWS, we also recognize that there is a way this is part of our work, too—elevating feminist, anti-racist, anti-classist discourse; creating community; and reminding each other of our responsibilities to each other on campus is one way we work to create more informed, better equipped, and motivated citizens of the world so that the many stains of racism, sexism, homophobia, and greed that color this country's founding and continued survival might someday be reversed.

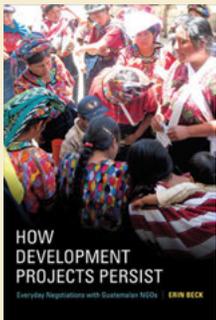
What this next year, and these mid-term elections, might bring, we cannot say, at this moment in time. But we will persevere, all of us, and continue to do the good work of reaching out for equity and inclusion, because there is no other choice than to forge forward.

We hope you will continue to forge forward with us. ■

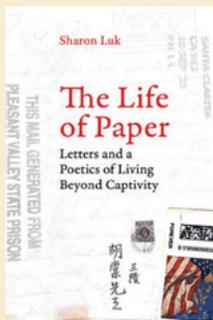
*In peace, justice, and solidarity,  
Dena Zaldúa, Operations Manager*

## Books that came to fruition

UO FACULTY RESEARCH SUPPORTED BY CSWS FUNDING



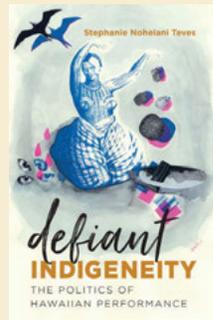
ERIN BECK



SHARON LUK



KRISTIN YARRIS



LANI TEVES

# SPOTLIGHT ON SCHOLARLY COMMUNITY

Open Houses; New Women Faculty Reception; Celebrating Research; Book Events



Top row from top left: New Women Faculty Gathering, Gerlinger Alumni Lounge, October 2017. UO President Michael Schill visits with CSWS director Michelle McKinley (left) and advisory board member Sangita Gopal. • NWF Gathering, from left: History professor Leslie Alexander, administrator Doneka Scott (Undergraduate Studies), CSWS director Michelle McKinley (Law), and WGSS professor Shoniqua Roach.

Middle Row: NWF Gathering, from left: English professor Courtney Thorsson, English professor Liz Bohls, romance languages professor Cecilia Enjuto Rangel, and philosophy professor Rocio Zambrana. • Ethnic studies professor Sharon Luk, center, is flanked by ethnic studies professor Lynn Fujiwara (l) and Jennifer O'Neal, UO Libraries, at Luk's book celebration. • Celebratory cake honors Sharon Luk's book publication.

Bottom Row: Ethnic studies professor Alai Reyes-Santos congratulates faculty honored for recently published books at the CSWS Celebrating Research event in May. • Faculty members Debra Merskin, SOJC, and Theresa May, Theatre Arts, look over Merkin's new book. • Sociology professor Ellen Scott (l) and Clark Honors College professor Mai-Lin Cheng look over the Celebrating Research authors list. / all NWF and Celebrating Research photos by Jack Liu. Luk celebration photos provided by the Department of Ethnic Studies.

# SPOTLIGHT ON NEW FEMINIST SCHOLARS

## Annelise Heinz, Assistant Professor, Department of History



Annelise Heinz comes to the UO Department of History from the University of Texas-Dallas, where she was an assistant professor of history. She earned her PhD and master's degrees in history from Stanford University. Her BA in history was earned at Whitman College, with honors.

Heinz says: "My research on modern American history coheres around the intersections of gender, race/ethnicity, and sexuality. In examining the development of racial ideologies, my work also engages with the growing field of transpacific history, examining the flows of people, goods, and ideas between the United States and China from the late nineteenth century through the twentieth century. Currently, I am working on a book project about the American history of the Chinese parlor game mahjong, and how its history helps us understand redefinitions of gender, ethnicity, and consumer culture in the twentieth century."

## Allison Madar, Assistant Professor, Department of History



Allison Madar's book-in-progress, "A People Between: Servitude and the Law in Eighteenth-Century Virginia," examines the legal and social dynamics of servitude and the ways in which masters used the widespread establishment of permanent, racial slavery as a way to exploit those who remained temporarily bound. Drawing on research in county court records, servant and slave law, parliamentary legislation, servant contracts, family papers, newspapers, wills, and inventories, Madar argues that, in many significant ways, the legal structures colonists designed to control slaves enhanced masters' power over servants, most notably, over women and mixed-race servants. Despite the significant differences between the two institutions and the people bound to serve within them, a more explicit legal and structural parallel exists between these systems of labor than has been previously understood.

Madar is the author of "An Innate Love of Cruelty': Master Violence against Female Servants in Eighteenth-Century Virginia," in *Order and Civility in the Early Modern Chesapeake* and "Servitude in the Eighteenth-Century British Atlantic: Old Paradigms and New Directions," in *History Compass*. Her work has been supported by fellowships from the National Endowment for the Humanities, the Mellon Foundation, and the Gilder Lehrman Institute. Before joining the

University of Oregon faculty, Madar was a member of the History Department at California State University, Chico, and prior to that she was the Book Reviews Editor for the *American Historical Review*.

## Isabel Millán, Assistant Professor, Department of Women's, Gender, and Sexuality Studies



Millán's areas of expertise include transnational feminisms, queer, and critical race theories as well as children's literature and media. She completed her PhD from the University of Michigan's Department of American Culture in December 2013, with a certificate in Latina/o Studies.

Millán's research theorizes feminist, queer, multilingual, and transnational children's cultural productions. Her book project, *Divergent Children's Literatures: Childnormativity and Queer of Color Counternarratives*, presents children's counternarratives that challenge what she defines as childnormativity. Utilizing a comparative approach across North America—specifically the United States, Canada, and Mexico—she examines children's literature and print culture that explicitly depict or target multilingual and queer of color children. In so doing, this book illuminates the emergence of a queer of color critique within materials intended for children. Methodologically, Millán interlaces discourse analyses and close readings with archival research and interviews from authors, illustrators, editors, and educators to argue that these narratives fall outside contemporary understandings of age-appropriate content for children.

Additional publications such as journal articles and book chapters continue to engage transnational feminist and queer of color critique. These include an article on queer Chicana and Central American authors in *Signs: Journal*

*of Women in Culture and Society* (<https://www.journals.uchicago.edu/doi/abs/10.1086/681919>) and an article on Chicana/Latina speculative fiction in *Aztlan: A Journal of Chicano Studies* (<http://www.ingentaconnect.com/content/csrc/aztlan/2015/00000040/00000002/art00011>).

In tandem with her academic writing, Millán is currently developing two queer of color characters who serve as the protagonists of a forthcoming picture book titled *Chabelita's Heart/El corazón de Chabelita*. This is the first in a series addressing potentially taboo topics within children's literature such as immigration and citizenship status, race, ethnicity, gender, sexuality, mental health, and poverty.



Walidah Imarisha / photo by Jack Liu.

*“...Historian at heart,  
reporter by (w)right,  
and rebel by reason...”*

## A conversation with Walidah Imarisha

*Interviewed by Alice Evans, CSWS Managing Editor;  
Michelle McKinley, CSWS Director and Professor, School  
of Law; and Dena Zaldúa, CSWS Operations Manager*

Winner of a 2017 Oregon Book Award for creative nonfiction for *Angels with Dirty Faces: Three Stories of Crime, Prison, and Redemption*, Walidah Imarisha also has edited two anthologies, authored a poetry collection, and is currently working on an Oregon Black history book, forthcoming from AK Press. Imarisha has taught in Stanford University's Program of Writing and Rhetoric, Portland State University's Black Studies Department, Oregon State University's Women Gender Sexuality Studies Department, and Southern New Hampshire University's English Department. She spent six years with Oregon Humanities' Conversation Project as a public scholar facilitating programs across Oregon about Oregon Black history, alternatives to incarceration, and the history of hip hop.

Speaking on the topic “Why Aren't There More Black People in Oregon?: A Hidden History,” Imarisha addressed an overflow crowd of more than 300 people October 12, 2017, at Lillis Hall on the University of Oregon campus.

**Q** : One of the first things I read of yours was an essay in Oregon Humanities' *Beyond the Margins*. I know you grew up largely on military bases overseas, and your mother was an educator who taught preschool. You were thirteen years old when you moved to Springfield, Oregon. And you were one of seven black students in Springfield High School. I read that you graduated at age sixteen. Was that from Springfield High School?

WI: Yes. But I wasn't brilliant. I didn't skip grades. I just said, *I have to get out of here. I can't do another year here. I'm either dropping out or I'm graduating early, 'cause I have to go.*

CSWS: From reading your essay, I understand that your high school guidance counselor suggested you go to Community Alliance of Lane County (CALC) for an internship. A lot of your radicalization toward social justice activism seems to have come from your experience of being in Springfield, an experience that perhaps fanned the flames of what may have already been there. I wondered if you could talk a little about that, since here you are back in the neighborhood again.

WI: The military disproportionately recruits people of color. Military bases are mostly folks of color, so, even though I was in Germany, the communities that I spent most of my time in were overwhelmingly brown. So it was quite shocking to move from that



Panorama of the full house at Lillis Hall preceding Walidah Imarisha's talk "Why Aren't There More Black People in Oregon?: A Hidden History" / photo by Jack Liu.

to Springfield, Oregon. At that time there was a lot of violence happening against students of color in Springfield, and also in Cottage Grove, where I also visited and spent time, with students of color getting attacked, a Latina student getting pushed down stairs while white teenaged men said, *Go back where you came from*. Things being printed in the school newspaper. It was an onslaught, and at that time, I couldn't make sense of it. I didn't understand why it was happening. I was lucky enough that I had a guidance counselor who gave me Howard Zinn's *People's History of the United States*. That helped me put it into perspective and steered me toward the social justice organizations CALC, and Communities Against Hate, and Youth for Justice.

**CSWS: When you left, where did you go to college? What did you major in?**

WI: Portland State University. I majored in history, and minored in black studies, which wasn't a major at that time.

**CSWS: How did you find your way into creative writing?**

WI: I'd always been a writer, and before I learned to write, I would tell stories. My mom gave me one of those old school tape recorders with the slide out handles, so heavy you could knock someone out with it. She'd say, *I can't deal with you right now, just go and talk into your tape recorder*. So there are hours and hours of me, hosting my own shows, interviewing myself, having my own variety shows. I still have some of those tapes. I recorded over them again and again, so there would be choppy bits.

**CSWS: Your own radio show.**

WI: Yeah, my own seven-year-old show. It was great; I loved it. I was a very talkative child. My mom said, *I love you so much, but*

*I just can't listen to you anymore. I just need some quiet.*

**CSWS: You're back now living in Portland?**

WI: I'm in Portland for at least a year. I'm working on an Oregon black history book. I've signed a contract. I'm going to finish up the research, and get the writing done while I'm here.

I focus mostly on Oregon. In my Oregon History Timeline I do include nationally focused slides. Unfortunately you can't assume folks have a working understanding of American history, and certainly not the history of folks of color in this country. With some people, I think, *You lived through this, though, you should probably know ....* And so, I have a slide about the Great Migration. I tried to include that in the framing, but I focus on Oregon.

I was thinking that the University of Oregon played a big role in the course of my life, because when I was still in high school, I went to hear an Oregon black history program here, by Dr. Darrell Millner, who was teaching at Portland State in the Black Studies Department, and it blew my mind. He was one of the reasons I wanted to go to Portland State, to study with him. I basically said, *You're going to be my mentor*. And he was agreeable. That was very generous. I was lucky enough to come full circle and teach with him as a colleague before he retired. He's one of the preeminent historians on the experience of black folks in Oregon.

**CSWS: There were racially restricted covenants up until the forties in places in Oregon such as Lake Oswego ... I still go there and it's still "Lake No Negro." I know of a case of six Latino men at a baseball game. They aroused suspicion because**

**they weren't cheering for anyone, and they were talking among themselves. It's enough under Terry vs Ohio to raise reasonable suspicion that they're here illegally.**

WI: And as you say, it doesn't matter that the law [on racially restricted covenants] was lifted. We know this. Laws are actually the smallest way that these rules of society are enforced. I used James Loewen's book about *Sundown Towns* a lot, because I think his framing is really important. The way that sundown towns were enacted was through law, through custom, and mostly through threat of violence. You can remove the law, but there are still multiple mechanisms. He says, anytime there is an all-white town, there was violence enacted to maintain it. A lot of times, people say, *I don't know, we just don't have any people of color. I mean, we're really open. We want people to come. And it's like, No you don't. No, you didn't. And folks of color got that message really clear after you enacted that in an incredibly violent way.*

**CSWS: Vagrancy laws, too. Even if they're underenforced, they are still really frightening when you read them. Anybody, after 6 p.m., arouses suspicion.**

WI: Or has the potential. Have you read Paul Butler's *Let's Get Free: A Hip-Hop Theory of Justice*? I always talk to folks about the scene where he's driving with the cop, and he's like, *He's a good cop*. And the cop says, *Pick a car, any car, and within ten blocks I'll find a legal reason to pull them over*. That strongly makes the point that it's not what you're doing, it's who you are. When I do my work around the criminal legal system, I say that. Prisons have nothing to do with what you do, and everything to do with who you are. It doesn't matter. There are enough laws to be enforced strategically, so it's up to the

## Walida Imarisha Interview

discretion of the two most important people in the criminal legal system, which is the cop, first, and then the prosecutor.

**CSWS: All of this surveillance is built on the common sense of race, which presumes that brown people are illegal and black people are criminal. To counteract that, you have excessive compliance. Have you seen in Portland this rise of white nationalism on campus?**

WI: There's such a lack of historical memory. In the 1980s and '90s, Portland was called the skinhead capital of the country. There was massive organizing happening everywhere, and there was massive counter-organizing that took a lot of different strategies from legal strategies—to outing white supremacists and getting them fired, to confronting them in the street and handling things.

**CSWS: But you know, after the stabbing on the MAX train [May 26, 2017] there was really a lot of thoughtful dialogue about how that was not an anomaly ... you have Nicholas Kristof saying this is the best of America and the worst of America on the same train. And there's something to that, but then also there were the supremacist marches that took place. If you really look at history you'll see that Portland has many white supremacists. Even though we think they're in the East, there's a reason that**

*"I think how hard people fought to be here, I think about folks hearing, we will whip you, every six months, thirty-nine lashes, if you are black, until you leave this territory. And 124 black folks heard that, and said, *We're staying then*. And the courage, and determination, and sheer stubbornness that must have taken. And if they hadn't done that, I would not be here. There would be no people of color in Oregon, as it was planned. It would be the racist, white utopia free of people of color that was the founding notion of it."*

**they're drawn to Oregon. There's the white supremacist constitution that they wrote, and all of this stuff. I think a lot of it has to do just with Oregon's romance with itself, and its libertarian streak, which can always go both ways. We don't want interference,**



CSWS Director Michelle McKinley holds aloft a copy of speaker Walidah Imarisha's 2017 Oregon Book Award winner for creative nonfiction, *Angels with Dirty Faces* / photo by Jack Liu.

**but that means that everybody can do what they want and we won't mind.**

WI: I think the focus on legality sends us down a road that ultimately supports existing systems of oppression. Martin Luther King Jr. was breaking the law constantly. He was a criminal. He was arrested. That's not how many of us frame him. And many, but unfortunately not enough, believe that those

laws were unjust, unfair, and should have ended. I think when we focus on legality and argue around whether this is legal or not, we're actually missing the opportunity to talk about how we can deeply transform society.

**CSWS: Could you tell us about your visionary fiction, about envisioning a future that is different from what we've had. And also about your work with prisoners. You call yourself a prison abolitionist. You also talk about "sustained mass community organizing." Tell us about that within the context of what we're discussing.**

WI: I've been doing work around prisons since I was fifteen years old ... it was when I was working in Philadelphia with the Human Rights Coalition, which is a coalition between prisoners families and former prisoners working to change the prison system, and we were fighting so hard just to maintain the status quo, and to not have things get any worse. It's incredibly difficult, demoralizing as well, when you're exhausted and you're fatigued, and you say, *We won, things are just as messed up as they were before, but they're not more messed up*. I was lucky enough to encounter folks who were incarcerated who were thinking about prison abolition, and other folks on the outside, and I began reading about it and realizing that we have to have a vision for what we want, and we have to start building that now.



An audience of mostly UO students watches spellbound as Walidah Imarisha shows slides that explore the history and living legacy of race, identity, and power in Oregon and the nation / photo by Jack Liu.

The Black History slides developed by Walidah Imarisha can be found on YouTube with commentary as Oregon Black History Timeline: <https://www.youtube.com/watch?v=f0zRV0unsZ8>

They can also be found in the Summer 2013 edition of Oregon Humanities magazine under the heading "A Hidden History," at: <https://oregonhumanities.org/rll/magazine/skin-summer-2013/a-hidden-history/>

In a linear progression, the idea is that first you dismantle something, then you build something else. We can't actually do that. Because we can't get anyone to dismantle something without presenting an alternative, but I also think that that work of building is the piece that gives us hope, and vision for the future, and empowerment, and it is also the piece that makes us all responsible for the future.

It's often not easier but there becomes less personal responsibility when you're resisting an existing system that other folks are also saying is a terrible system and needs to go. Then, you're creating tactics.

But when you're saying, I'm taking responsibility for the future, *What is the future that I want?* And then you also have to think about, *Who do I need to be, to be able to build this future and then live in it?* And that involves both internal and external changes. That's really the space where true transformation begins.

As a prison abolitionist, I also think that prisons make us less safe. I believe that we need to be creating really different systems to hold people accountable and to heal communities when harm is done.

I have found science fiction to be, as my coeditor adrienne brown says [coeditors of

*Octavia's Brew: Science Fiction Stories from Social Justice Movements*, AK Press, 2015], a perfect testing ground. We have all been so ingrained [with the belief] that prisons have to exist, that we cannot have order without prisons, that saying to someone, *I believe in abolishing prisons*, and they're like, *Why are you now speaking Klingonese? What are you talking about?*

But instead, you say, *Okay, we're now a hundred years in the future, and there's been a nuclear holocaust, how are we going to deal with people who do harm? Or, Hey there's an alien race, and there are these social inequalities happening. How do they deal with, you know....* People are more than willing to suspend what they know in science fiction. Because science fiction not only allows you to do it, it demands that you suspend everything you think that you know, and it creates this open space where folks are only constrained by the limits of their imagination.

The important piece is that we have to bring that back home, then. Especially when we talk about race. A lot of folks recognize that these things are talking about race, like X-Men is a metaphor for the status of people of color in this country. And I say, *It's absolutely a metaphor for the status people of color and other marginalized communities*

*in this country.* And, we can go there, but we've got to bring it back. Because a lot of people are really comfortable with it being over there and saying, *Well, you know, I'd be in solidarity with mutants.* And I'd say, *Well, what about the black folk, though.* And people are like, *Ummmm.*

It's a way to open folks up, but especially if we're talking about race, white folks are still going to have to do their work. And they're going to be uncomfortable, and it's going to come back to this planet, and it's going to come back to this community, and it's going to have to come back to their home. But having expanded, I hope they're going to be able to see systems of oppression, rather than just hearing, *You're a terrible person.* Which is often what happens, when conversations about race start to take place.

**CSWS: I wanted to ask about a comment you made earlier, how Oregon keeps calling you back, and how you keep coming, and I would love to know, what is it that brings you back to Oregon?**

WI: I think it's the community I built. When I was in Portland, going to undergrad, I made some really strong connections that have continued to this day, personal as well as organizational and community connections. Especially once I started doing the

## Walida Imarisha Interview

Oregon black history work, the resistance and resilience of communities of color here, and for me personally especially the black community, is something that has called me back, because I think how hard people fought to be here. I think about folks hearing, we will whip you, every six months, thirty-nine lashes, if you are black, until you leave this territory. And 124 black folks heard that, and said, *We're staying then*. And the courage, and determination, and sheer stubbornness that must have taken. And if they hadn't done that, I would not be here. There would be no people of color in Oregon, as it was planned. It would be the racist, white utopia free of people of color that was the founding notion of it.

Seeing the ways that communities of color have been controlled, contained, exploited, and brutally kept so small, and yet have continued and always existed and always resisted is something that has been immensely inspiring, and it's definitely what I am trying to frame the book around. I am framing communities of color as the active change makers that they are, who've made the state, this country, and this world better for everyone through their courage. So, especially once I started doing that work, and connecting with other people doing that work, both academically as well as on the community level, I felt very invested in wanting to be a part of that history and that legacy.

**CSWS: You describe yourself “as an historian at heart, reporter by (w)right, and rebel by reason.” Could you tell us how you came up with your framing, because we love it.**

WI: My former band member came up with it fifteen years ago, a long time ago.

**CSWS: What band?**

WI: Puerto Rican Reconstruction ... a Puerto Rican punk band in New York that I did work with. So I kept it ... everything else in the bio has changed, and it's up front and I like it. Now is not the time to couch our stances. It is a time to speak clearly and forthrightly. I think objectivity is a fallacy, always, and I think right now the attempt to project objectivity can make us complicit in death.



An audience member poses a question following Walidah Imarisha's talk and slide presentation / photo by Jack Liu.

And so, I'm working to be very clear. adrienne always says, all art advances or regresses justice, and I'm very clear which side of that dichotomy I'm on. I feel like five years ago people would have at least said publicly that they believed in certain things, but now people say, *Really, can we?* Maybe I don't believe it, but it's free speech.

**CSWS: That's something my friend was talking about yesterday, that on campus, white nationalist groups have become emboldened, and are putting up flyers and so forth. He said that some of the antifa [anti-fascist] students now feel like they have to hide, and they can't be open, speak openly, because they're afraid of the backlash that they're going to get from the fascists, who are going to make their life hell.**

WI: For me, more than antifas, folks who have privilege in these societies, and who have social capital. Some of the professors need to be standing up and saying, *I'm antifa*. Elected officials who believe in being antifascist have to say, *I'm antifa*. We cannot use academic speak to hide behind anymore. We don't have time for that

**CSWS: We were discussing this a year ago with Cherríe Moraga. She talked about, *Well, I teach at Stanford, but I'm so done with making people feel inferior by hiding behind this academic jargon and speak that we do. We need to actually speak to people in a way that they understand, and***

***where we can have a conversation. I'm not hiding behind that anymore.***

WI: I absolutely agree with that. About accessibility. And also where this information production happens, which is in communities that are oppressed, and then the academy reaches out, and basically makes you become a serf to pay for a degree to learn the things you already know.

But for me, I think it's about saying again the old labor song, *Which side are you on?* There is no middle ground here; there's no middle ground around white supremacy. Or white supremacists. Or anti-white supremacists. You can't be a non white supremacist. A non racist. A neutral. There is no neutrality in these circumstances of humanity. I feel like we have to challenge that.

I also feel like we need to control the narrative. I refuse to have conversations about freedom of speech. Because I say none of this is about freedom of speech. And I'm not having a conversation. I start talking about white supremacists. You want to talk about freedom of speech, that's great. You can have that conversation somewhere else. But that has nothing to do with what we're talking about right now. We're talking about white supremacist fascism. And I'm going to continue talking about that. And if you'd like to talk about that, please do. If not, please feel free to leave, and have your freedom of speech conversation somewhere else. ■

## WOMEN OF LETTERS

# “COUNTERBLAST”

A 2018 O. Henry Award winner, Marjorie Celona’s short story “Counterblast” first appeared in *The Southern Review*. Permission to reprint this excerpt was given by the author. You can read the story in its entirety in *The O. Henry Prize Stories 2018* (September 2018, Anchor).

by Marjorie Celona, Assistant Professor, UO Creative Writing Program

In those days, my brain was a vortex, a sinkhole, a maelstrom. I was still nursing round the clock, hadn’t had a period in almost two years, could gather my stomach in my hands and shape it into a loose doughnut, my belly button in the center. *Stop the planet, I want to get off!* was something I said a lot in those days.

Barry and I had brought too much luggage to Cincinnati, including a giant backpack with all of Lou’s stuff that made Barry look like a snail. He was bumping into other disembarking passengers with it, and so I trailed behind him, baby in my arms, apologizing. Lonnie was waiting in a maroon station wagon outside.

She was a large woman, as tall as Barry, with dark brown hair to her shoulders and frizzy bangs. She wore rimless glasses that magnified her eyes, jean shorts, and a Reds T-shirt. White orthotic sandals. She was fifteen years older than Barry and I. She was a no-nonsense Midwesterner. The kind of woman who doesn’t flinch when a baby cries. The kind of woman who gets things done.

I sort of hated her.

The humidity found its way between my breasts, between my legs. Lou and I panted, pulled away from each other’s sticky skin. Barry loaded the luggage, then the big backpack, and took Lou from my tired arms. I loved this about him, this masculine call to action—*I’ll load the things! Sit tight, you woman!* I looked at Lonnie. I hugged her. I held her shoulders, then ran my hands down her body until I was holding her by the waist. It wasn’t meant to be sexual. But somehow I got it wrong, and she wiggled away from me. “Whoa there, Edie,” she said to me.

The only thing to say was, “I’m sorry for your loss,” so I said it and then we got in the car. I sat in the back with Lou in my arms and let Lonnie talk at Barry. She told him all the family gossip—so many goddamned cousins, every one of them named Anna—while I stared at the shape of her head, how she and Barry

had the same high cheekbones. I could see her hands on the steering wheel and they were Barry’s hands, only smaller. The same weird, curved thumb. Lou had it, too.

While Lonnie drove, I pointed at things out the window to Lou, but she was interested in her feet. She could put her toes in her mouth. I loved her feet in a way I thought wasn’t entirely normal. Did other people love their babies this much? I had searched the index of a parenting book for what to do when you love your baby too much but had come up with nothing. I wanted to write an angry essay ever since I’d had Lou. I wanted to give the essay to people like Lonnie, who believed in letting babies cry themselves to sleep, and thought that babies should sleep in cribs in their own rooms the day they came home from the hospital. But I couldn’t shout at Lonnie now. Her father had just drunk himself to death.

“Oh, so you abandoned your baby?” I’d said when Lonnie told me her babies had slept through the night after doing “cry-it-out” for a week. I don’t even remember why I’d called. I think I’d been having trouble nursing.

“It worked for our family,” she said flatly.

“I’ve heard torture works, too,” I said.

It had been our last exchange.

We wound through the hills of Kentucky, and then the Cincinnati skyline was upon us, looking—it always surprised me—like a miniature London. Lou had fallen asleep. Lonnie took a small detour and took us over the Roebling Bridge, my favorite bridge into the city. It was her Midwestern way of telling me I was forgiven.

The trouble was neither Barry nor I had made any money in almost two years. My pregnancy had decimated me. I’d vomited for nine long months. Other women went back to work when their babies were six weeks old, but I couldn’t fathom it. I knew it was wrong to abandon Lou so young. *Stop the planet, I want to get off!* It seemed to me that the world was kinder to dogs than it was to babies.



Marjorie Celona / photo by Bettina Strauss.

Barry had a gig freelancing for the local alt-weekly but had trouble finishing articles. His desk was littered with yellow legal pads filled with brilliant half-written pieces, deadlines blown. We had seven credit cards between us, about sixty grand worth of debt. I’d had a complicated delivery. Three days in the hospital. The fact that Barry couldn’t look after us brought out the old equality-versus-liberation argument in me. To pay our bills I got a visiting professorship in women’s studies, and I took Lou with me. I nursed her while I talked to my students about Germaine Greer. She slept in the front-pack carrier while I wrote on the blackboard about the construct of gender. She played with little wooden blocks during department meetings. When I was told this was unacceptable, I quit. I was so angry at the world that I could hardly stand it. I wanted grand gestures of rage. I wanted a sword fight. I wanted a beheading. I wanted ugly, ugly violence. Instead, Barry walked Lou around the neighborhood while I taught part-time at the community college. I returned home three days a week, breasts so big they barely fit in the car. I made fifty dollars a week. We were both secretly hoping for some kindness in Barry Sr.’s will.

Lonnie had bought our plane tickets. She put us in her guest room—a cramped affair with a double bed and an old crib set up in the corner, though I knew we’d sleep with the baby wedged between us. I nursed Lou in secret. Lonnie dragged up a high chair from her basement and placed mashed sweet potatoes and shredded chicken and a cup of whole milk on the tray, and I pretended that my baby was fully weaned.

—Marjorie Celona’s first novel, *Y*, was published in eight countries and won France’s Grand Prix Littéraire de l’Héroïne for Best Foreign Novel. CSWS awarded her a 2018-19 CSWS Faculty Research Grant to work on the revision of her second novel, scheduled for publication in 2019.

# “No Child Should Long for Their Own Image”<sup>1</sup>

## Literature @ Visual Media for Queer Latinx Youth

The film version of a children’s book was being made this summer

by Ernesto J. Martínez, Associate Professor  
Department of Ethnic Studies



Film crew in action / photo by Fallon Christian.

For over twelve years now, I have written on the literature and cultural production of queer people of color in the United States, examining how racially and sexually marginalized communities often rely on cultural expression to contest their subordination and to negotiate new levels of social and political intelligibility. While I am a literary scholar by training, I am also an activist and a writer who works within queer Latinx communities to create opportunities for youth empowerment and social change. “No Child Should Long For Their Own Image” is an applied research storytelling project that responds to the severe underrepresentation of queer Latinx youth in contemporary cultural production.

This project entails four components:

- the production of the queer short film *La Serenata*
- a discussion of the film at the University of Oregon
- a community conversation at the Eugene Public Library about queer Latinx youth and their families
- free distribution of the queer, bilingual children’s book *When We Love Someone, We Sing to Them* to local schools, libraries, and community centers. I am the writer for both the film and the children’s book.

*La Serenata* is a film adaption of a children’s book that I wrote, entitled *When We Love Someone, We Sing to Them*,

illustrated by Maya Christina González (forthcoming, Reflections Press, 2018). The film is being directed by the Los Angeles-based Two Spirit Xicana lesbian writer and director Adelina Anthony. Both the screenplay and the children’s book tell the story of a Mexican-American boy who learns from his parents about *serenatas* and why demonstrating romantic affection proudly, publicly, and through song is such a treasured Mexican tradition. One day, the boy asks his parents if there is a song for a boy who loves a boy. The parents, surprised by the question and unsure of how to answer, must decide how to honor their son and how to reimagine a beloved tradition.

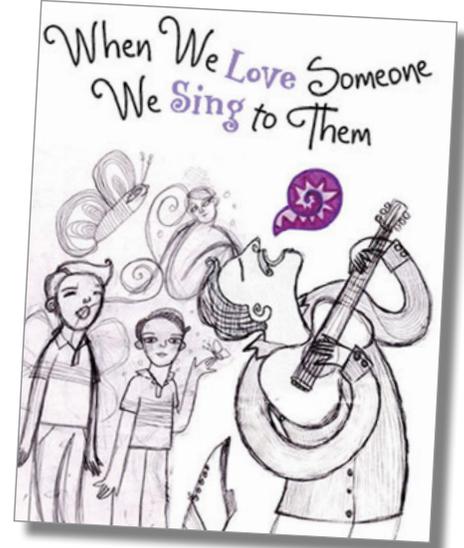
Both the film and the children’s book

are extensions of my career as a queer Latino cultural critic. The film and the book address questions of gender identity, cultural belonging, and solidarity in age-appropriate and culturally specific ways. They challenge the association of homophobia and patriarchy with Latino families, and they guide viewers and readers to consider the healing power of music, intergenerational communication, and cultural reclamation.

Latinxs and queers are strikingly underrepresented in contemporary cultural production for youth. For example, Latinxs constitute 18 percent of the U.S. population. However, only 2.9 percent of children’s books currently reflect Latinx communities (Horning, 2017). Compare this to whites who constitute 61 percent of the U.S. population, but are over-represented in the literature written for children at 89 percent of books (Horning). The significance of this demographically skewed publishing reality is compounded by the fact that Latinx are the youngest major ethnic group in the United States, being that nearly half of all U.S.-born Latinxs are under the age of eighteen (Pew Research Center, 2016). Additionally, recent demographic analysis suggests that Latinx youth will constitute 40 percent of all youth in the United States between the year 2050 and 2060 (Sáenz, “The State of Latino Children,” 2014). These two facts—the young age of the Latinx population overall, coupled with the demographic projection



Ernesto Martínez



Above: the cover of Ernesto Martinez's new children's book. • Left and middle: Scenes from the set of the filming of *La Serenata*, based on the children's book / film set photos by Fallon Christian.

that Latinx youth will constitute almost half of all youth by 2060—represents serious challenges for educators seeking to teach culturally competent material that accurately reflects the lives of the children in their classrooms.

More than simply seeking parity in representation, my goal in producing this film is to mitigate the challenges faced by queer Latinx youth in negotiating their intersectional realities. Recent studies show that self-harm runs high among minority youth, especially LGBTQ youth. As reported in the *American Journal of Public Health*, suicide attempts are two times higher among Black and Hispanic youth than white youth. LGBTQ youth are four times more likely than straight peers to attempt suicide. LGBTQ suicide attempts are four to six times more likely to result in injury, compared to straight peers. These statistics on suicide are alarming. Equally alarming is the reality that LGBTQ and minority youth who transgress conventional gender and racial norms become targets for deadly violence. In 2018, Anthony Avalos (a 10-year old boy) is tortured and murdered by his mother just a few days after he comes out as gay. In 2013, Gabriel Fernández (an 8-year old boy) is tortured and murdered by his father—shot with a bb gun, burned in his genitals, forced to eat cat excrement, and taunted for being gay. The same year, in 2013, an 18-year-old high school student

wearing gender non-conforming clothes is set on fire while sleeping on a public bus. In 2008, Lawrence King—an eighth grader who identified as gay and wore makeup and nail polish, is shot dead by a classmate. In 2002, Gwen Araujo—a Latina transgender teen—is beat, strangled, and murdered by four men.

Our film is a cultural response to this violence. We seek to empower queer Latinx youth through stories that capture their imaginations, that represent their lives positively, and that keep them learning about their cultural roots. This project's focus on queer Latinx youth and their families reaffirms CSWS's longstanding commitments to the intersectional study of gender and to enhancing the social impact potential of UO faculty research.

*La Serenata* is being filmed in Los Angeles California, in the summer of 2018, on a three-day shoot under the direction of Adelina Anthony and in conjunction with her production company AdeRisa Productions. Since this is a film inspired by my children's book, we have hired the illustrator of that book, Maya Christina González, to animate parts of the film. Likewise, since the film is centrally about Mexican music, we hired Grammy-nominated music composer/producer, Hector Pérez, to compose original songs and the score. AdeRisa Productions is committed to transforming the filming

industry's racism, misogyny, and patriarchy at all levels of production, and so she hires a talented team of women and people of color to meet all film production needs.

The writing process that led to the children's book and the screenplay is grounded in anti-racist, feminist theory—specifically the work of women of color feminists who have developed modalities for understanding the decolonial potential of creative cultural production, and who have provided substantial evidence for the ability of this work to give us access and insights into various subjugated knowledges and marginalized subjectivities (Delgado, 2011; Soto, 2010; Blake, 2008; L. Perez, 2007; E. Perez, 1999; Moya, 1996; Hill Collins, 1990; Anzaldúa, 1987; Lorde, 1984; Walker, 1983; Moraga and Anzaldúa, 1981).

Gloria Anzaldúa is central to my thinking and writing process as a queer Latino writer. I utilize her understanding of “auto-historia-teoría” (a framework for understanding fictionalized autobiography as critical social theory), and link it with two related, process-oriented theories about art as decolonial praxis. I work with Anzaldúa's understanding of “the path of the red and black ink” to underscore a pre-Colombian connection between *escritura y sabiduría*, between people who produce images (*tlacuilos*) and the people who interpret them (*tlamatimies*), and

**Martinez / No Child Should Long, cont. on p. 18**

# The Impact of a CSWS Travel Grant

*A faculty member describes how she used her 2017 CSWS Travel Grant.*

I write to thank CSWS for its amazing support for my research here at the University of Oregon. In 2017, I was awarded a CSWS Travel Grant, which helped pay for my trip to Lima, Peru. While in Lima, I:

- Attended the LASA conference where I presented a panel on Afro-indigenous subjectivities in the Dominican Republic; attended numerous panels on topics related to my research; networked with Latino and Latin American scholars in attendance; and met with my mentor, Ginetta Candelario.
- Visited and conducted exploratory research in the Ecclesiastic archives for a week.
- Visited the numerous churches and archaeological sites in Lima's center, gaining preliminary first-hand insight into the religiosity of the Peruvian people.
- Visited the Monasterio de Santa Catalina in Cusco.
- Visited and spoke informally with religious lay people in the aftermaths of the Fiesta de los Señores in Cusco, gaining preliminary first-hand insight into the syncretic world views of the Andean peoples.

I also went to Cusco, and thanks to a letter of introduction from Gabriela Martínez, was able to become familiar with the Monasterio de Santa Catalina and the cloistered nuns within its walls. That provided important insight into the contemporary life of Dominican nuns.

My time in the archives was truly the most wonderful part of my trip to Lima. Thanks to you, personally, Michelle McKinley, for introducing me to the staff at the archives. While I was there, I was able to locate numerous documents related to my research project on nuns and human trafficking. I then became interested in the records on the persecution of witches.

Considering these together, along with the already excellent historical work that is currently in print, I think that I will be able to soon define what my project is becoming. This trip was crucial to laying the groundwork for future research, and could only have been completed with the additional support I received from CSWS.

—Ana-Maurine Lara, Assistant Professor of Anthropology, University of Oregon

## Martinez / No Child Should Long, cont. from p. 17

an understanding of “writing-in-images” as a form of communication with decolonial healing and world-making potential. I also work with Anzaldúa’s psychological-spiritual notion of the “coatlicue state” to underscore how the process of writing and self-reflection often instigates, for colonized queer brown bodies, a state of deep confusion and anxiety, particularly when we come face-to-face with those forms of deep power we have been taught to fear. ■

—Ernesto Martínez, associate professor in the Department of Ethnic Studies, is a member of the CSWS Advisory Board. He received a 2018-19 CSWS Faculty Research Grant in support of this project. He received additional funding from an OVPRI Faculty Grant, a CLLAS Innovation Grant, and other sources. He is also a recipient of a Fund for Faculty Excellence Award for 2018-19 from the Office of the Provost and Academic Affairs.

## FOOTNOTE

1. González, M.C. (2016, November 3). *What I Learned from 3 Years of Teaching How to Make Children's Books*. Retrieved from <http://www.mayagonzalez.com/blog/2016/11/3-years-of-teaching-how-to-make-childrens-books/>

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# LESBIAN ORAL HISTORY PROJECT TO BECOME PART OF UO COLLECTIONS

by tova stabin, *University Communications*



Judith Raiskin (l) and Linda Long are record oral histories from Eugene's lesbian community to be housed at the UO Libraries Special Collections and University Archives.

The history of Eugene's lesbian community from the 1960s through the 1990s will be kept alive through video interviews and archival documents of more than 140 women taking part in the UO's Lesbian Oral History project.

Judith Raiskin, associate professor in the Department of Women's, Gender and Sexuality Studies, and Linda Long, curator of manuscripts in Special Collections and University Archives in UO Libraries, are conducting the project as part of the library's effort to preserve Oregon history.

Raiskin and Long see the project as an integral part of history that needs to be recorded or it will disappear. In a letter explaining the project, they wrote, "These stories will illustrate how this community reflected, reacted to, and transformed the broader American cultural and social history."

Information meetings were organized for potential participants. Many at meetings knew each other, although some hadn't been in touch for many years. Many attended the UO in the late 1960s through the 1990s. Some were, or still are, employed by the university.

Memories soon poured out, and they spoke of the groups and places they had been part of through the years: the Starflower Natural Foods Collective, lesbian martial arts groups, feminist bookstores, a lesbian choir and many more.

Laughter, sighs and a bit of head-nodding were evident as Long spoke amid photos she collected for the project and other LGBTQ collections. Memories were sparked as the images flashed by, along with quiet grieving when photos of women who have died came on the screen.

Raiskin and Long began video interviews this summer and will continue interviewing through 2019. They are focusing on collecting the oral histories of older women in Eugene's longtime lesbian community, in addition to primary documents, such as journals, diaries, flyers, photographs and other archival material.

Raiskin and Long are finding that the interviews reveal much about women's history; the counterculture movement in the 1960s and 1970s; and the development of feminist institutions, the lesbian and gay rights movement and intentional communities, including the separatist back-to-the-land movement. They're also hearing about Oregon politics and anti-gay initiatives, lesbian cultural work and issues relevant to aging lesbians and their communities.

Video interviews last from one to 1½ hours. According to Raiskin, they have been very moving.

"Everyone we interviewed has been remarkably eloquent and self-reflective," she said. "Each person talked about what it meant to live through a time when they were barred from many professions by 'moral turpitude' clauses, were harassed and often lost their jobs because they were lesbians, and fought against recurring anti-gay ballot measures."

Despite discrimination, participants also "reveled in creating together one of the most vibrant lesbian communities in the country," Raiskin said. "It's a privilege to hear these stories and be able to preserve this important history."

The end product will include typed, printed and bound transcriptions and the videotape of each interview. Interviews will be made available to scholars and the general public online. Archival material will be available to researchers and the public in UO special collections, alongside related material.

Long has developed many collections documenting the LGBT experience and struggles in Oregon, including several collections documenting the lesbian separatist land movement starting in the early 1970s, the Tee Corinne papers, the Nomenus gay men's separatist land movement and the records of Oregon Right to Privacy/Right to Pride and Basic Rights Oregon. The lesbian land collections and the Tee Corinne papers in particular see consistently high use by scholars in Oregon, as well as those from around the country and the world.

Long's presentation to potential participants included a photo and quote from lesbian photographer, writer and activist Tee Corinne, whose work is part of the library's collections. Corinne's words were used to sum up the importance of and need for the work: "The lack of a publicly accessible history is a devastating form of oppression; lesbians face it constantly."

The UO Lesbian Oral History project will help make Oregon lesbian history publicly accessible.

To see and learn more about the special collections search on the Archives West website at [archiveswest.orbiscascade.org/](http://archiveswest.orbiscascade.org/). ■

— Linda Long received a 2018-19 CSWS Faculty Research Grant in support of this research project, with funds from the Mazie Giustina Endowment for Research on Women in the Northwest.



## BLACK SEXUAL SANCTUARIES

*This work-in-progress aims to provide an in-depth analysis of how race, class, gender, sexuality, and space coalesce to produce and foreclose possibilities for sexual citizenship and erotic freedom.*

by Shoniqua Roach, Assistant Professor  
Department of Women's, Gender, and Sexuality Studies

Feminist and queer sexual liberation epistemologies map a linear pathway to sexual citizenship. Indeed, these epistemologies presume that a sexual subject comes to erotic consciousness, battles one's internalized and external phobias to affirm that consciousness, flees one's phobic environment to claim erotic visibility, and stakes claim to mainstream forms of state-sanctioned sexual citizenship (e.g., marriage equality rights). That is, feminist and queer theorists often predicate sexual citizenship and erotic freedom on liberal recognition and the public acquisition of sexual rights. However, this pathway to sexual citizenship is often foreclosed to racialized sexual subjects, particularly black women. As black feminist scholars such as Saidiya Hartman and Simone Browne have articulated, the state continues to pathologize black female sexualities and reproductive capacities, fetishize and exploit black female bodies, and produce insidious tropes of black femininity (in social policy and popular culture) that adversely affect black communities. If sexual citizenship is predicated on liberal recognition, and thus tied to erotic visibility, and the public sphere continues to function as a site of discursive and material violence for black women, how do black women imagine, rehearse, and enact sexual citizenship? What are the stakes of black women turning inward—psychically and materially—to locate possibilities for sexual citizenship and erotic freedom? And what possibilities for black sexual citizenship and erotic freedom exist within domains that feminist and queer sexual liberation epistemologies have overlooked, dismissed, or flat out castigated?

My book, *Black Sexual Sanctuaries*, explores the possibilities for black women's sexual citizenship that exist within domains often overlooked or dismissed, including privacy and domesticity. Rethinking black feminist and queer engagements with privacy and domesticity, this manuscript proposes a conceptual framework of Black Sexual Sanctuaries, which describes the immaterial and material spaces—e.g., silence, interiority, quietness, privacy, and domesticity—through which black feminine

subjects have conjured counterintuitive possibilities for black sexual citizenship in the face of state-sanctioned infringements on black erotic life.

Utilizing archival, close-reading, and performance studies methods, *Black Sexual Sanctuaries* assembles an urgent black sexuality studies archive of post-emancipation black women's struggles for black sexual citizenship, including the role of early twentieth century black women's friendship in constructing silent erotic spheres for the articulation of same-sex desire between middle-class black women; working-class black women's quilting as a quiet repository for articulations of black autoeroticism; private formations of black maternal desire within black women's civil rights era literary cultures; and black domesticity as a ripe site for black collective erotic possibility in the popular musical repertoires of neo-soul women. By focusing on the productive interplay and tensions between black sexuality, state power, and privacy, *Black Sexual Sanctuaries* illuminates the ways that race, class, gender, and sexuality intersect to both shape and circumscribe enactments of sexual citizenship and erotic freedom. In the process, *Black Sexual Sanctuaries* enriches critical theories of sexual citizenship, erotic freedom, and sexual liberation in post-emancipation societies.

By centering black women's transhistorical attempts at erotic freedom in the face of state-sanctioned racism, sexism, classism, and homophobia, *Black Sexual Sanctuaries* queries what it means and looks like to carve out spaces of erotic freedom in spaces that are always already restrictive. It interrogates what black women have been willing to both cultivate and forgo for erotic freedom. In the process, *Black Sexual Sanctuaries* conceptually and materially redefines how we can understand what "sanctuary" and "freedom" can look like. For example, each of my chapters historicizes post-emancipation era state-sanctioned infringements on black erotic life in relation to performances of black women's sexuality that both illuminate and challenge such infringements.



*Shoniqa Roach delivered a works-in-progress talk in January 2018 in the Jane Grant Conference Room at the CSWS offices. Title of her talk was “Unpacking Pariah(s): The Black Queer Feminist Liberation Plot and the Politics of Black (Sexual) Articulation” / photo by Michelle McKinley.*

Analyzing the specific material conditions and political structures under which black women enact sexual citizenship and erotic freedom enables a fresh approach to performances of black female sexuality that other scholars have historically written off as sexually repressive or respectable. For instance, one of my chapters analyzes late nineteenth century sociopolitical policies and practices that inhibited black women’s political participation in the public sphere, circumscribing them to the domestic sphere. Rather than reading black women’s engagements in the domestic sphere as mere capitulations to dominant discourses of respectable femininity and true womanhood, I consider the ways in which black women mobilized friendship scrapbooks to articulate the domestic sphere as a site of sexual citizenship and erotic freedom, particularly in the face of a racist and sexually violent public sphere. In so doing, I challenge historical (black) feminist approaches to sites such as the domestic sphere and friendship scrapbooks as too respectable to be sexually transgressive, as well as feminist and queer theory’s historical castigation of privacy and domesticity. In so doing, I reveal the historical and ongoing utility of privacy and domesticity for racialized sexual subjects who, in the face of racism, economic exploitation, and state-sanctioned sexual violence, have historically articulated a radically different relationship to their private spaces.

This is but one example of how *Black Sexual Sanctuaries* contributes to black feminist and queer studies literature to address the ways in which we might mine and leverage heretofore untapped (im)material spaces such as “the quiet,” and discursive spaces such as “the erotic,” in ongoing attempts at black nominal freedom. Tapping into these discursive and material spaces contributes to broader black feminist sexuality studies efforts to theorize and enact alternative possibilities for black sexual citizenship and erotic freedom.

My book contributes to black feminist, queer, and performance studies by theorizing the connections among race, class,

gender, and sexuality within material spaces. By looking at black women’s embodied articulations of erotic freedom in the private sphere, I argue that despite feminist and queer efforts to castigate the private sphere as a site of sexual repression, it functions as an important site of erotic freedom for racialized, gendered, and economically marginalized subjects who do not have the privilege to circulate freely in public spaces or the racialized, classed, and gendered authority to claim liberal recognition of sexual citizenship.

Calling attention to the racialized, gendered, and classed assumptions of feminist and queer sexual liberation epistemologies compels a rethinking of epistemologies of sexual citizenship and illuminates how race, class, gender, and sexuality shape and foreclose access to and articulations of sexual citizenship and erotic freedom. In the process, it introduces a new archive, and therefore new ways of considering, possibilities for sexual citizenship and erotic freedom in various spatiotemporal locations.

Indeed, in the context of unprecedented gains in LGBTQ rights, it is crucial to continue to interrogate the ways that race, class, gender and sexuality: 1) shape dominant perceptions of what constitutes sexual citizenship and erotic freedom; 2) open up and foreclose access to dominant articulations of sexual citizenship and erotic freedom; and 3) inhibit our ability to conceptualize and enact alternative ways of articulating sexual citizenship and erotic freedom.

This manuscript is based on a comparative case study. Four case studies of performances of black women’s sexuality in the private sphere illuminate my conception of black sexual sanctuaries. The book relies on extensive archival research of black women’s critical and cultural productions, including the black women’s friendship scrapbook archives at the Library Company of Philadelphia, Faith Ringgold’s quilting archives at the Yale Beinecke Library, and the Audre Lorde archives at Spelman College. The feminist and queer scholarship on sexual liberation tends to privilege exclusionary public sites, thereby dismissing the private sphere as a salient site of sexual citizenship and erotic freedom. My research will expand this existing work through a black sexuality studies archive that provides an in-depth analysis of how race, class, gender, sexuality, and space coalesce to produce and foreclose possibilities for sexual citizenship and erotic freedom. These sites are productive terrains for locating possibilities for black sexual freedom. ■

— *Shoniqa Roach received a 2018 CSWS Faculty Research Grant in support of research for this book. An assistant professor in the UO Department of Women’s, Gender, and Sexuality Studies. Professor Roach holds a B.A. in English Literature from Pennsylvania State University, an M.A. in English Literature from the University of Florida, and a Ph.D. in Performance Studies with certificates in African American and Diaspora Studies, Gender and Sexuality Studies, and Critical Theory from Northwestern University. She joined the faculty at the University of Oregon in 2017. She is one of the co-organizers of the upcoming speaker series New Directions in Black Feminist Studies, which is being supported by funding from CSWS and a multitude of other campus units.*

## UNREST in the AISLES

UO Sociologist Eileen Otis studies labor practices and worker unrest at Walmarts in China, supported in part by CSWS Faculty Research Grant funds.

by Emily Halnon, University Communications  
reprinted from Oregon Quarterly (Spring 2018)

The first time UO sociologist Eileen Otis walked into a Walmart, she was far from home—Kunming, China, to be exact. She was immediately struck by how greatly the Chinese version of the massive retailer differed from its American counterpart.

For starters, she was surrounded by a vast array of fresh local foods, including aquamarine tanks full of turtles and other sea life, open vats of fresh whole fish, and large barrels brimming with great varieties of rice—inventory she wouldn't expect to find on the shelves in America.

Then there was the store's location in Kunming, the modern capital city and transportation hub of China's southern Yunnan province. The Walmart was integrated into a shopping mall, instead of a stand-alone "box" store like Walmarts on US soil. The marketing appeared to target middle-class shoppers rather than lower-income ones, because Walmart is unable to compete with prices set by locally owned discount stores in China, says Otis.

"Workers have the most power when they organize collectively, but these Chinese workers don't have the structural capacity to do that," Otis says. "They don't have enough contact with each other to do much in the form of organized resistance or consciousness-raising about the unfair labor arrangements or pitiful wages that they're encountering in these jobs."

But most interesting to Otis was the composition of the store's workforce. Dozens of energetic vendors, all hawking different products, crowded the main floor. She describes the scene as reminiscent of the sample carts scattered through the aisles at Costco, except with dozens more vendors. She discovered that, unlike Costco, the sales agents were employed by different companies—none of them Walmart—to drive sales of everything from shampoo to cosmetics to holiday decorations.



UO sociologist Eileen Otis introduces the keynote speaker at the 2018 CSWS Acker-Morgen Memorial Lecture / photo by Jack Liu.

The firms that sell products in Walmart hire and dispatch sales workers to the store's aisles and the sales floors of other big retailers. The firms pay Walmart a nominal sum to accept their promoters. Their supervision is the responsibility of department managers—many of whom are overworked, with little time to oversee the sales agents.

When Otis came across the situation with Walmart workers in Kunming, she was intrigued by the unusual arrangement and wanted to know more, especially given Walmart is the largest employer in the US and one of the largest in the world. In 1991, after reaching what Otis calls its "saturation point" in the US, Walmart expanded to China, where it has become a massive force. It is now that country's second largest retailer, with over 400 stores and hundreds of thousands of workers, directly and indirectly employed.

As Otis dug deeper into the issue, she grew increasingly interested in the interplay between Walmart and the independent sales agents. The issue became her current research project. Otis is writing a full-length book examining how Chinese workers are interacting with one of the world's largest companies.

"I started this research project because I am interested in understanding the labor conditions at one of the world's largest employers and wanted to learn more about how these workers have challenged, accommodated, or reshaped Walmart's labor practices in China," says Otis, who studies work economy and organizations, among other subjects.

One of Otis' first observations was that the vendors are primarily rural migrants and women. She noticed a contrast between these sales agents and Walmart's official cashiers, greeters, stock-



A migrant woman sells yogurt in a Beijing Walmart. She holds out free samples on her tray and wears a microphone over her face mask to announce the product and price to customers / photo by Eileen Otis.

ers, and managers, who tended to be slightly younger and from more urban locations. “This unusual workforce creates a really interesting dynamic,” says Otis. “You have lots of workers under the same roof who all have different job expectations, wage arrangements, hours—and most of them have no supervisor overseeing their daily work.”

This is a problem for the sales agents, Otis explains, as they are primarily disempowered workers from the countryside who desperately rely on the meager income they earn through their sales.

Working long hours for low pay is a reality for many Chinese workers, regardless of whether they work in manufacturing or service industries such as restaurants, hotels, and retail, the *Atlantic* reported,

in a 2013 story. In 1994, China instituted a national minimum wage designed to cover workers’ basic living expenses; over the past two decades, however, minimum wages have been dramatically outpaced by inflation. In cities like Kunming, minimum wages can be exceptionally meager, the magazine reported.

Although the independent vendors want higher wages and better working conditions, they don’t know how to negotiate or advocate for themselves. Walmart managers capitalize on this, increasingly turning to these migrant workers and women to fulfill store duties without offering them fair compensation or benefits.

“Workers have the most power when they organize collectively, but these Chinese workers don’t have the structural

capacity to do that,” Otis says. “They don’t have enough contact with each other to do much in the form of organized resistance or consciousness-raising about the unfair labor arrangements or pitiful wages that they’re encountering in these jobs.”

The problem is exacerbated by the fact that workers do not have the legal right to organize a free trade union in China. “Most of these workers are not even aware that unions exist,” she says.

In some corners of the country, however, workers are organizing. Wildcat strikes and other protests rippled through Walmart’s more than 400 Chinese stores in 2016, catching the attention of global media outlets like Reuters, *Financial Times*, the Associated Press and *The New York Times*.

Otis plans a follow-up visit to stores in the southeast where workers are starting to protest and push back against unjust conditions. She will integrate her observations from this fieldwork into her book, and plans to share her findings about the factors that have empowered this group of workers to organize and resist.

In an attempt to advertise itself as a company that prioritizes workers, Walmart displays an image of an inverted pyramid of its workforce in stores throughout China.

The image features a store manager smiling beneath a line of “associates.” Yet missing from the pyramid is the sales force, which is formally employed by the firm’s vendors. Otis hopes her research helps people better understand the relationship between Walmart and workers, and consider the company’s influence across the globe.

“Walmart is an enormous company that affects all of us, whether we shop there or not,” she says. “Everybody should be interested in how such a big and powerful company is affecting large populations and should be concerned about the fact that it doesn’t offer fair benefits or wages to so many workers.”

—By Emily Halnon, *University Communications*



## ABUSE, MENTAL ILLNESS, and GIRLS' IMMUNE HEALTH

*Using questionnaires, interviews, and biological samples, a study partly funded by CSWS explores links between girls' physical and mental health.*

*by Michelle Byrne, Assistant Research Professor, Department of Psychology*

**W**hat does mental illness have to do with adolescent girls' immune health? How can we better understand the development of girls who experience abuse? Are there health disparities for girls, especially girls that experience childhood adversity and depression? Our project asked these questions in order to fully explore how girls' physical and mental health may be linked.

It is well known that women are two to three times more likely than men to suffer from depression. What is less widely known is that women also suffer from autoimmune diseases more than men. We think that psychological stress may have something to do with this, because the immune system responds to stress. Girls are also more likely than boys to experience some types of childhood traumas, such as sexual and emotional abuse, leading to increased stress. We also know that the experience of mental illness, like depression, can generate stress, as well.

I wondered if girls who experience both depression and sexual or emotional abuse, therefore, might develop more inflammatory and immune disorders. When I looked through the literature, I found that there wasn't much work examining how multiple facets of identity, including gender, childhood adversity, and experience of mental illness combine and interact to prevent women from achieving optimal immune health.

Thanks in part to funding from the CSWS Faculty Research Grant, over the past eighteen months, my colleagues and I were able to collect and measure immune markers in 189 girls recruited from the community around the Eugene-Springfield area. The cohort of girls was part of the ongoing longitudinal study "Transitions in Adolescent Girls," led by Dr. Jennifer Pfeifer in the UO Psychology Department. We're following this cohort of girls as they go through early adolescence and puberty to understand how mental health problems emerge during this phase of life.

The girls participating in the study came in for a session where they completed questionnaires and interviews about a number of experiences, including childhood abuse and depression. They also gave us a small saliva sample that we can use to measure levels of inflammation in the body. Our amazing team of students, postdocs, research assistants, and project coordinators (pictured here) finished data collection earlier this year. Now we're processing all of the questionnaires, interviews, and biological samples to get them ready for analysis. In a few months, we will test our hypothesis



*TAG (Transitions in Adolescent Girls) research team members include, top l-r: Ben Nelson, Dr. Jenn Pfeifer, Dr. Nandi Vijayakumar, Lauren Hval, Bernie Brady, Theresa Cheng, and bottom l-r: Dr. Nick Allen, Sam Chavez, Dr. Michelle Byrne, Sarah Donaldson, Izzy the dog, and Dr. Kate Mills / photo by Dr. Jim Prell.*

that girls' experience of childhood maltreatment interacts with their mental health status to predict levels of inflammation.

Depending on what we find, the research may raise awareness of social inequality experienced by girls suffering from depression, and may eventually lead to interventions that reduce rates at which girls are mistreated sexually and emotionally, as well as interventions that reduce the stigma and burden of experiencing depression. Most of all, I hope this research will help people to understand that health disparities in women and girls are multi-dimensional, and that reducing them requires understanding how physical and mental health are closely linked during important periods of development. ■

— Michelle Byrne received a 2017 CSWS Faculty Research Grant in support of this research. An assistant research professor in the UO Department of Psychology, she is affiliated with the Center for Translational Neuroscience. Dr. Byrne received a Research Scientist Development Award from The National Institute of Mental Health of the National Institutes of Health to carry out a longitudinal study of adolescent girls on "the role of brain activity and connectivity in the association between immune function and depressive symptoms, and the effect of pubertal timing."

# OCCUPYING A THIRD PLACE

## Pro-Life Feminism, Legible Politics, and the Edge of Women's Liberation

By Laura Strait, Doctoral Candidate  
Media Studies, School of Journalism  
and Communication



As the topic of abortion restrictions grows more pressing in the public eye, an anomalous figure has emerged in a handful of high-profile press events. The pro-life feminists made their most notable appearance during the 2017 Women's March following the inauguration of Donald Trump as president of the United States. In particular, the progressive pro-life activist group New Wave Feminists was rejected as an organizational member by march organizers in response to complaints by pro-choice participants. This public denouncement not only gave a platform and spotlight to pro-life feminism, but reopened an engagement between mainstream, institutional feminism, and the broader public.

"In June, I attended the annual Pro-Life Women's Conference in Missouri to conduct interviews and better understand the pro-life feminist's place within the larger pro-life movement. I quickly learned that the feminist sect of the pro-life movement occupied a conflicted place there as well."

This project looks to build a genealogy of the figure of the pro-life feminist as it evolved against a shifting sociopolitical backdrop, beginning with its early roots in progressive pro-life Catholic Democrats, but more importantly its tumultuous institutional emergence as a fracture from the National Organization for Women (NOW). As laws around abortion began to soften in

the 1960s and NOW moved at the opportunity to position legalization as its top political platform, pro-life feminists were for the first time forced to decide between two ideological imperatives. NOW's decision at the second annual convention in Washington, D.C., pushed many pro-life women to the margins, if not out of the women's movement entirely. Some dramatically splintered off into the still prominent Feminists for Life of America (FFL), and have since straddled an uncomfortable line between the two communities.

I am interested in parsing out the specific details of this splintering, as well as the current dynamic of divide and the present instantiation of pro-life feminism. To this end, I am also deploying digital ethno-

graphic methodology to map and analyze the online lives of pro-life feminists today. As it is a clear mode of organization, social media and related web platforms provide a space for planning, discourse, and the development of a group identity.

One of the draws to this topic stems from some unignorable parallels between pro-choice and pro-life feminists. What's

more, many arguments put forth by pro-life feminists echo various critiques of mainline feminism by dissenting groups (for instance, there has been, from the beginning of feminism in the United States, a divide between typically white and middle class constitutional feminists and lower class feminist groups concerned solely with labor and civil rights issues). The principal logic for pro-life feminists is the idea that abortion is a symptom of a society that failed women, through acts like stigmatization of single motherhood and young pregnancy, or a lack of workplace regulation around pregnant and nursing mothers. They frequently emphasize that communities of color are most likely to be targeted by abortion clinics and that females are, globally speaking, more likely to be aborted. These arguments are backed by an insistence that pro-life feminism is in fact the feminism of the first wave generation. Most controversially, Susan B. Anthony is frequently quoted as anti-abortion (this is how the Susan B. Anthony List originally came to be).

To build a comprehensive and critical history of pro-life feminism, I am conducting interviews with important actors in the movement, as well as archival research mainly at Radcliffe's Schlesinger Library on the History of Women in America. In my archival work I am utilizing original

Strait / Occupying a Third Place, cont. on p. 27

# UNCOVERING THE SCIENCE IN SCIENCE FICTION

## My Time at the Octavia E. Butler Archive

by Angela Rovak, Doctoral Candidate, Department of English

Even before she turned ten years old, Octavia E. Butler knew she was destined to be a writer. In an interview with *The New York Times* in 2000, Butler recalls that,

"When I began writing science fiction, when I began reading, heck, I wasn't in any of this stuff I read. I certainly wasn't in the science fiction. The only black people you found were occasional characters or characters who were so feeble-witted that they couldn't manage anything, anyway. I wrote myself in, since I'm me and I'm here and I'm writing. I can write my own stories and I can write myself in."

Over the course of her career, Butler certainly did write herself in with over a dozen novels, collections of short stories, as well as essays and speeches on science fiction. Beyond her published work, Butler left behind thousands of pages of drafts, notes, journal entries, correspondence, and annotations after her untimely death in February 2006 at age 58.

The Huntington Library, Art Collections, and Botanic Gardens in San Marino, California received 354 boxes worth of Butler's papers, all of which were opened to the public for research in November 2013.

With the generous support of a CSWS research grant, I was able to spend two weeks in August 2017 at the Huntington Library immersed in Butler's papers. I was conducting research for my dissertation, "'Make Something Besides a Baby': Race, Gender, and Reproductive Science in 20th Century Black Women's Novels" that argues that black women writers across the century not only respond to reproductive science and policy in their given eras but create theories of reproductive justice within their writing. I worked to collect materials for my chapter, "Octavia Butler's Speculative Genomics," that uncovers the genetic and biological science within two of Butler's published works: the antebellum time-travel novel *Kindred* (1979) and the critical utopia trilogy *Xenogenesis* (published as *Dawn* [1987], *Adulthood Rites* [1988], and *Imago* [1989]). I intended to comb through Butler's papers for references to the science she engaged to help craft her stories. What I found was this and so much more.

In Butler's papers I discovered how she thought about and revised her early drafts of *Kindred* in response to the cultural phenomenon of Alex Haley's *Roots*. While *Roots* insisted that the nation to reckon with its racist history during the American

bicentennial, it also inspired thousands of African Americans to seek their own roots, to trace their genealogy in search of a narrative beginning in Africa. According to Alondra Nelson, sociologist of race in the genomics era, "*Roots* generated excitement around family history; it encouraged the democratization of a practice that had previously been the provenance of the nobility." Similar to Haley, Butler was preoccupied with ancestry, kinship, and genealogy in *Kindred*. In the novel, protagonist Dana inexplicably time travels back to antebellum Maryland when her white, slave owning ancestor Rufus's life is endangered. She must save him repeatedly in order to ensure the propagation of her own family line. In seeing the ways Butler reacted to *Roots* has allowed me to understand *Kindred* as a critical response



Angela Rovak

"While the series directly engages with genetic science and genetic engineering, fields that were blossoming during the years Butler drafted the trilogy, I was surprised to find an even more robust engagement with the biological sciences."

to the wave of genealogical interest as she insists that the past is never easily or fully recovered.

Butler's interest in genetics and DNA extends to her next major published book project, the *Xenogenesis* trilogy. After a nuclear war that left the Earth devastated and uninhabitable, a passing alien species takes pity on the surviving humans and removes them from the planet. For generations they've travelled the stars in search of new life that they can learn from and trade with—diversifying their genetic forms across the universe. But the Oankali do not simply take, they trade. Their intervention into human affairs also spells the end of humanity as we know it. Humans will now only reproduce and rebuild the species as genetic hybrids – what the trilogy calls constructs – mixtures of human and Oankali DNA. And Lilith, the protagonist of the first installment *Dawn*, must convince her fellow humans to accept this new world. While the series directly engages with genetic science and genetic engineering, fields that were blossoming during the years Butler drafted the trilogy, I was surprised to find an even more robust engagement with the biological sciences. Butler thought deeply about two topics—slime mold and HeLa cells—as inspiration for her novels. Both slime mold and HeLa cells engage in endless reproduction and one of Butler's intentions with her series was to think through how that power could be harnessed for the betterment of humankind.

My original research plan only sought to bring me to this point. Unexpectedly, I discovered an additional trove of valu-

## Strait / Occupying a Third Place, cont. from p. 25

documentation and letters that contextualize the personal and organizational ruptures of the early feminist movement's decisions. This includes considering the role media play in constructing the popular memory of both the feminist movement writ large, and the pro-life movement at an integral time of its ideological conception. In June, I attended the annual Pro-Life Women's Conference in Missouri to conduct interviews and better understand the pro-life feminist's place within the larger pro-life movement. I quickly learned that the feminist sect of the pro-life movement occupied a conflicted place there as well.

To summarize, this project wrestles with the philosophical and social paradox of the pro-life feminist. Through qualitative methods including interviews, archival analysis, and digital ethnography, this project aims to read the space between the state, the home, and the political sphere to trace the extrinsic position that this identity marker occupies. With a critical historiography, I hope to contribute a deeper understanding of fringe social group development, and the role that both mass and social media play in building those groups' identity, memory, and historical place among the larger public. The sustain-



New Wave Feminists founder Destiny Herndon-De La Rosa (left) was interviewed by Strait at the annual Pro-Life Women's Conference in June 2018. In this photograph, taken in 2017, De-La Rosa had traveled from Dallas to attend both the Women's March and the March for Life. She says the movements shouldn't be seen as working against one another. At the end of the day, both "love women, and we want to help them." Photo by Gretchen Frazee/PBS Newshour. Used by permission from NPR.

ing power of agitant social splinters within broader progressive and activist cultures can illuminate the boundaries and conflicts of those environments. In a broadening partisan gap in Western politics, close attention to groups that transgress intel-

ligible sociopolitical boundaries might yet prove beneficial in grappling with incommensurable topics. ■

Laura Strait is the recipient of the 2018-19 CSWS Jane Grant Dissertation Fellowship.

## Rovak / Uncovering the Science in Science Fiction, cont. from p. 26

able information thanks to the suggestion of a fellow researcher at the Huntington. Between the publications of *Kindred* and *Xenogenesis*, Butler spent the early 1980s drafting a novel that would never be published: *Blindsight*. This novel follows the life of a young white boy, blind but gifted with a sort of second sight called psychometry. The protagonist Aaron can read people's lives and minds through touch. As Aaron grows up and begins marketing his services to the public, he discovers the ability to perform "ancestor searches." In moving backward through the experiences and memory of his client, he could reach "conception, and for me, painful separation. Again it was painful because I could not know ahead of time whether I would become her father or her mother. I felt caught between the two, stretched, pulled, torn..."

In many respects, *Blindsight* bridges the scientific ideologies of *Kindred* and *Xenogenesis*, combining root seeking with genetic science. From my visit to the Octavia E. Butler archive, it is clear that Butler engaged robustly with genetic and biological sciences beyond my original estimation and my findings have already shaped my dissertation in unexpected and exciting ways. I look forward to continuing to sort through the materials

I've collected, to publish my work on *Blindsight*, and I hope to return to the archive in the future to uncover more of the rich material Butler left behind. ■

—Angela Rovak is a doctoral candidate in the English Department at the University of Oregon. In Spring 2019 she will defend her dissertation, "'Make Something Besides a Baby': Race, Gender, and Reproductive Science in 20th Century Black Women's Novels," which argues that black women's fiction creates theories of reproductive justice pertinent to their historical era. Her article, "Speculative Black Maternity: Ntozake Shange's *Sassafrass*, *Cypress @ Indigo* and Fran Ross's *Oreo*" is forthcoming from *Tulsa Studies in Women's Literature*.

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# FEELING DISPOSABLE

## *Exploring the Emotional Structure of Precarious Migrant Labor*

“This project started with the intention of looking into the working conditions and following a unionizing campaign at an industrial bakery in Portland, Oregon, that employed a majority of women migrant workers who were not proficient in English.”

*by Lola Loustaunau, PhD candidate, Department of Sociology*

“**O**ne time I hurt my back, because the work there is really heavy, and I remember she [the human resource director] made me cry, gave a warning and wouldn’t let me go to the doctor, and I felt so bad,” said Mercedes, a bakery worker, while seated on her couch. It’s an icy winter morning and we have been talking for a while. Although I had asked about work injuries the answer that Mercedes gave me went beyond stating that she had, in fact, injured her back while working.

This project started with the intention of looking into the working conditions and following a unionizing campaign at an industrial bakery in Portland, Oregon, that employed a majority of women migrant workers who were not proficient in English. Using a grounded theory approach, I conducted twenty interviews, participated in workers meetings, and analyzed written sources such as legal documents, Occupational Safety and Health Administration (OSHA) reports, news articles, and internal documents and policies produced by the company. As I worked through the interviews that make up most of the empirical data for this project I couldn’t help but noticing how,

when asked about their working conditions, workers articulated their responses discussing how they felt, discussing emo-



*“The First National Conference to End Sexual Harassment against Farmworker Women,” poster displayed on wall at the headquarters of PCUN, Oregon’s farmworker union, in Woodburn, Oregon.*

tions, even though they weren’t being specifically asked about them. A group of emotions were salient in all the interviews, and to me revealed the existence of an emotional structure that is constitutive of the precarious working conditions they faced.

Speaking of emotional structure of precarious labor means recapturing a key aspect of the work experience that has been usually ignored or cast aside, separated from the ‘objective’ working conditions and understood merely in terms of a ‘subjective tone’. But the emotional structure of precarious labor does not just overlay or ‘color’ the workers experience of precarious labor but is an integral aspect of that experience. Emotion and experience are co-constitutive: how the workers feel while they are working is part of what the work experience is.

What my research seeks to highlight is that besides enduring long work days and work weeks, poverty wages, lack of benefits, lack of stability to provide care for their love ones, lack of proficiency of the prominent language used at the workplace, unsafe working conditions, verbal and physical violence, this group of migrant workers are also afraid, sad, feel powerless

“The worst expressions of degradation and disappointment were those in which the workers disclosed the sense that they were disposable, treated like slaves, not seen as fully human or akin to nonhuman animals. Elisa bluntly said, ‘It’s like you are a dog; no, not even a dog, dogs have more value there than we do.’”



Lola Loustaunau received a 2017-18 CSWS Graduate Research Grant in support of her research.

and angry while they are working on the line, and that these emotions constitute an integral aspect of their working conditions. These emotions are not illogical or isolated; they are related, interlocked and in tension. Contrary to the common understanding of emotions as a private matter, the ubiquitous presence of certain emotions in all the workers’ narratives reveals the existence of an emotional structure that is constitutive, in this case, of the experience of precarious migrant labor.

Emotions are not just personal; they are social and political phenomena. Examining the emotional structure of precarious labor allows us to explore how management co-produces and reinforces particular emotions and utilizes them to discipline and control the labor force. At the same time, emotions produce contradictory effects in regard to strategies and actions of resistance or attempting to achieve change in the workplace: workers don’t just passively accept their realities (Coulter 2013). In fact, in some cases, these emotions can mobilize workers to challenge their working conditions.

The worst expressions of degradation and disappointment were those in which the workers disclosed the sense that they were disposable, treated like slaves, not seen as fully human or akin to nonhuman animals. Elisa bluntly said, “It’s like you are a dog, no, not even a dog, dogs

have more value there than we do.” She explained how she fell on the work floor and continued to work although her foot was visibly swollen “and no one asked me anything, no one cared, you are just treated like a dog.” It is important to ask then, what is being expressed when workers compare themselves to animals; one could certainly argue that at the heart of precarious migrant labor lies a feeling of not being human anymore.

Though these emotions were overwhelming and painful for the workers, they did not prevent them from also expressing a will to resist this dehumanizing process and the construction of themselves as disposable subjects. The borders inscribed in these workers’ bodies, borders that make them particularly ‘disposable’, are sites of struggle and contestation. Despite feeling powerless and sad, the workers narrated numerous situations in which individually or collectively they tried to resist or subvert the conditions they faced at the bakery. Refusing to sign a raise that was understood as too low, agreeing with the other workers on the line to reject staying overtime or sneaking out to avoid it, stopping the machine or slowing it down when the pace was too fast, using the same lack of proficiency of English that many times was a disadvantage, to pretending they did not understand an order they don’t want to follow, turning off the cellphone during

their days off to avoid on-call shifts, and ultimately trying to unionize, are just some of the examples of forms in which workers resisted their working conditions.

Workers narratives provided insight on the presence of life at the center of the production process, and on the artificiality of the reduction of human beings to mere bearers of labor power. The labor-power feels; incorporating the emotional structure of precarious labor serves to gain a fuller understanding of the degradation of the working conditions in the twenty-first century. In the case of this group of precarious migrant workers, feeling less than human and comparing themselves to slaves appeared as the most clear expression of the emotional dimension of their disposability. In other words, alienation reappeared at the center of the emotional structure of precarious migrant labor. However, these same emotions appear to have potential to mobilize workers to change or resist this dehumanization. Workers narrated moving beyond individual experience of powerlessness, sadness and anger into collective forms of action and resistance, opening questions regarding the emotional structure of precarious migrant labor and the construction of sub-cultures of resistance. Further inquiries regarding the emotional experience of precarious migrant labor are needed to produce a more robust analysis, but nevertheless these workers’ stories are telling: emotions are at the heart of the workers’ experiences. ■

—Lola Loustaunau is a PhD student in the Department of Sociology and Graduate Research Assistant in the Labor Education and Research Center at the University of Oregon. Her research focuses on migrant workers experiences in precarious work arrangements, and collective organization in multi-ethnic, multi-lingual worksites.

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# “MAGIC & POWER”: *Black Knowledge and Marriage Education in the Postwar American South*

by Lacey M. Guest, Master's Student, Department of History,  
and Department of Women's, Gender and Sexuality Studies

In 1950 Joseph Himes, a sociologist at North Carolina College (NCC), described college education as the “touchstone of magic and power” for black students. “Knowledge is power,” he wrote, “and college degrees are the symbol of knowledge and the key to power.”<sup>1</sup> Many black intellectuals before and after Himes have agreed with this claim, but exactly what a college education consisted of has often been at the center of debates about black higher education. Only fifteen years after Himes’s declaration about the importance of a college degree, black students in universities across the country struggled to implement programs which reflected the experiences and knowledges of black students and their communities. The Black Studies Movement took center stage in the debates about black higher education in the 1960s and 1970s, but in the previous two decades, marriage education laid the foundation for the institutionalization of black knowledge.

Black marriage education in the postwar years preceded the creation of Black Studies programs by reshaping a specific educational initiative to reflect the marital and familial experiences of black citizens. In the years surrounding WWII, marriage education was a central feature of black higher education in the American South.<sup>2</sup> Aspiring to provide functional information to students about married life, these courses included topics such as partner choice, family finances, sexual adjustment, child rearing, and problems of heredity. Courses in Southern historically black colleges and universities (HBCUs) also consistently provided information about accessible birth control, women’s careers as wives and breadwinners, and the role of racism in shaping the personal experiences and choices of African Americans. HBCUs in the South fashioned marriage education into a useful and relevant tool for black students by including information that attended to the impact of systemic racism on the black experience in the South. Black marriage education also employed a community-oriented approach which democratized access to information for the advancement of communities and individuals.

In the years surrounding World War II, marriage educators and experts emphasized the importance of democracy in the home. Ideal modern American marriage featured an egalitarian partnership between equals and conceptualized the family as the center of democracy. In 1944, sociologist E. Franklin Frazier recognized the social changes WWII had created. He anticipated a more integrated postwar society which would expand African American access to rights of citizenship in many ways. He urged HBCUs to prepare black students for this changing postwar society.<sup>3</sup> Marriage education provided black students with the tools they needed to navigate one facet of postwar life—the changing expectations of modern American marriage and family life. Marriage, partner choice, reproductive choice, and education coalesced in marriage education efforts and provided Southern black students with a guide to accessing rights of American citizenship—rights of personal choice which were unavailable in slavery and severely restricted under Jim Crow.

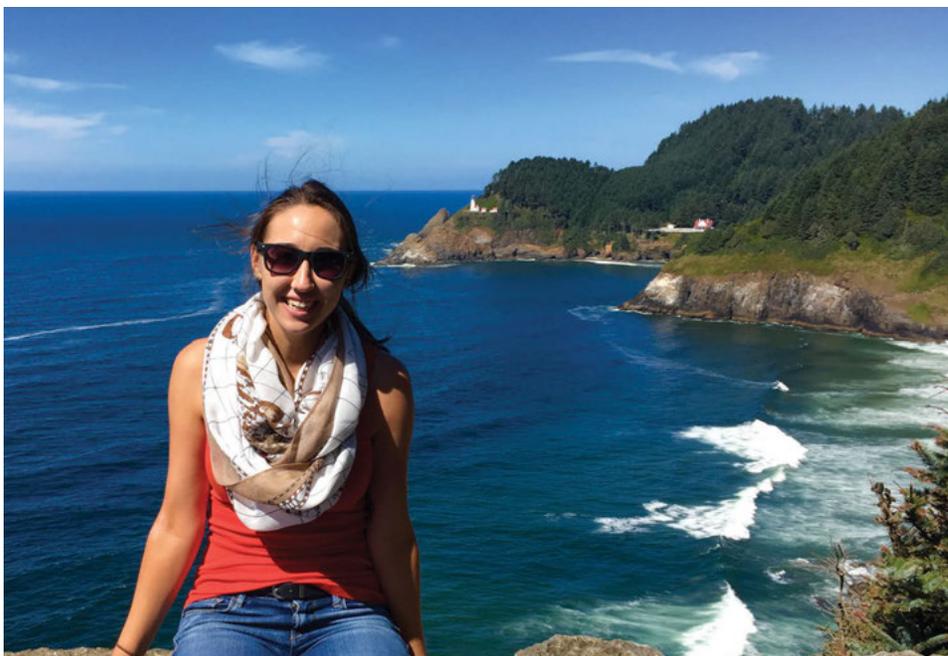
Himes suggested that “race affects every phase of life for the Negro college student.”<sup>4</sup> This was particularly true in the South, he wrote, “where segregation, discrimination, and symbolic inferiority have been institutionalized in the regional way of life.”<sup>5</sup> Many marriage educators kept this in mind as they created their marriage curriculums. In 1959, sociology professor at Virginia State University, Harry Roberts planned a family life conference for the Petersburg community, which took into consideration several factors. The conference explicitly addressed the impact of racism on marriage and family life by stating that “because of the status of the Negro people in this country, [sic] problems have been intensified for Negro families.”<sup>6</sup> The conference featured a program for the public, as well as for students at four local high schools, thus making the information widely available to the Petersburg community. By centering the particular experiences of African Americans in America’s Jim Crow South, marriage educators molded their courses and programs to be more relevant to local black communities. Including discussions of black families and the impact of racism on the private realm of marriage and family life allowed edu-

cators to reshape the modern American expectations of democratic marriage and family life for a wider audience of Americans.

Marriage educators worked with local organizations to make marriage education widely available. The 1945 marriage conference at NCC was open to the public and hosted a roundtable discussion which asserted community responsibility for shaping and maintaining healthy marriages and families. Participants expressed concern for the children of families in which both parents were compelled by economic necessity to work outside the home. They discussed the role of community organizations such as parent-teacher associations, churches, schools, and civic organizations in assisting members of the community.<sup>7</sup> These organizations shouldered the responsibility for facilitating economic security, compulsory education, adequate space and housing, sex education, and preventative medical care. The frequent attendance of community members at marriage education programs in the South demonstrates a commitment to incorporating modern marriage in black communities and a receptive audience of black citizens ready to organize at the grassroots level to work toward full civic participation.

Marriage educators harnessed marriage education to prepare black citizens for integrated postwar life in which increased access to American citizenship was possible. By including information that attended to the black experience under Jim Crow and making marriage education available to local communities, black citizens in the South reshaped and restructured marriage education to fit their specific needs. In this way, members of black communities asserted the legitimacy of their experiences and challenged the system which constructed them. These efforts should be seen as part of the longer narrative of black education, activism on college campuses, and black community development. Marriage education helped to make Southern HBCU campuses fertile ground for assertions of citizenship and laid the foundations of postwar civil rights activism.

Marriage education also provided spaces in which students reflected on scholarship that



Lacey Guest at the Oregon Coast / photo by Nick Hardt, 2017.

applied directly to their personal experiences, lives, and identities. In this way, marriage education in Southern HBCUs preceded the widespread advent of Black Studies programs which catered to the changing needs of black students and communities in later decades. Advocates of Black Studies demanded curriculums which acknowledged the legitimacy of black knowledge, challenged structural inequality, and provided an intellectual community of black scholars.<sup>8</sup> However, this movement did not end in victory in the 1970s. Black college students today continue to fight for access to programs and services which center black history, activism, and knowledge. Himes's assertion that "knowledge is power" for black college students failed to specify what knowledge was powerful. Black students have since specified and made repeated demands for universities to include and value black knowledge through the institutionalization of Black Studies programs. Many students are still waiting for these programs. ■

—Lacey M. Guest is a master's student in the Departments of History and Women's, Gender and Sexuality Studies. Her research focus is twentieth century U. S. history with an emphasis on the history of gender and sexuality, history of education, and African-American history. Her research chronicles the history of marriage education in the United States from the 1920s through the 1960s.

#### END NOTES

1. Joseph S. Himes, Jr. and A. E. Manly, "The Success of Students in a Negro Liberal Arts College," *The Journal of Negro Education* 19, no. 4 (Autumn 1950): 466.
2. The schools included in this study are as follows:

Howard University, Hampton University, Virginia State University, Fisk University, Bennett College, Shaw University, St. Augustine's University, Fayetteville State University, North Carolina Central University, South Carolina State University, Voorhees College, Savannah State College, Morehouse College, Spelman College, Clarke Atlanta University. I found evidence of the implementation of a college marriage course in approximately half of these institutions which mirrors exactly the statistics gathered by Henry Bowman in 1949. His study indicated that by 1949, approximately half of the accredited institutions of higher learning in the country offered marriage courses.

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### Digging in the Archives of History

With the funding provided by the CSWS research grant, I traveled to North Carolina, Virginia, and Washington, D.C. While in the Southeast, I visited the University of North Carolina, Fayetteville State University, North Carolina Central University, Bennett College, Virginia State University, and Howard University. Several other universities facilitated access via their digitized collections. I was also able to order photocopied material from Fisk University and from Atlanta University Center, Robert W. Woodruff Library, which houses materials from Clark Atlanta University, Spelman College, and Morehouse College.

In total, this study includes information about marriage education from fifteen schools, as some marriage educators kept documents from other institutions. Only one of the schools did not have any information indicating that it participated in marriage education in any capacity. Six schools offered a formal, for credit, marriage course. Seven offered a public marriage education program or institute, and six participated in marriage education programs offered by other schools.

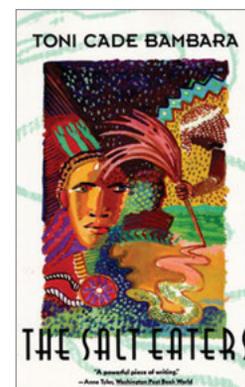
I found the most valuable sources at Bennett College in Greensboro, North Carolina and North Carolina Central University in Durham. The librarians at both of these schools, Mr. Andre Vann and Ms. Danisha Baker-Whitaker, respectively, were able to locate files and boxes which had not yet been cataloged or processed. Their commitment to digging up relevant material was crucial to this project's success.

Sources include course catalogs, course outlines and/or syllabi, course readings lists, conference programs, conference reports/summaries, program proposals, correspondence, newspaper articles, final course reports, publications, and student papers. ■

## “Are you sure, sweetheart, that you want to be well?”

### Feminisms, Fitness, and the Politics of Wellness and Welfare in the 1980s

*Bostrom’s dissertation uses insights from black feminist writer Toni Cade Bambara to analyze the cultural work performed by 1980s pop culture figures Oprah Winfrey and Jane Fonda.*



By Margaret Bostrom, PhD candidate, Department of English

**M**y dissertation, “Are you sure, sweetheart, that you want to be well?: Feminisms, Fitness, and the Politics of Wellness and Welfare in the 1980s” takes its title from the opening line of *The Salt Eaters*, the first novel by black feminist writer and cultural worker Toni Cade Bambara. *The Salt Eaters* is set in the late 1970s and takes place primarily in the fictional community of Claybourne, Georgia. Its story involves a large cast of characters, many of whom are struggling to understand their place in a changing political landscape. As Bambara’s characters grapple with the traumas and victories of the civil rights and black power movements, they also work to nurture and sustain their personal and communal well-being in the face of persistent racist, sexist, and economic violence.

In *The Salt Eaters*, Bambara poses important questions about trauma and healing. My research examines Bambara’s novel alongside the writings of other black feminist and women of color thinkers who emphasize the importance of analyzing individual and collective well-being differentially, and in relation to specific political and economic conditions. My project then uses insights from Bambara’s novel and her other writings to analyze the cultural work performed by two major 1980s pop culture figures, Oprah Winfrey and Jane Fonda. Winfrey and Fonda are both associated with popular self-care trends from this decade: in Fonda’s case, self-care as fitness, and in Oprah’s, self-care as talk show confessionals and personal empowerment. Like Bambara’s novel, *The Jane Fonda Workout* and *The Oprah Winfrey Show* offer their own answers to the question of what it means to “be well.” My research asks how



Margaret Bostrom

Fonda’s workouts and Winfrey’s talk shows relate to the privatization of social services and the dismantling of public healthcare and housing initiatives throughout the 1980s, as well as other political and economic shifts during this period.

A highlight of my research—other than the fun of watching old episodes of *The Oprah Winfrey Show* and close reading *The Jane Fonda Workout*—has been hearing other people’s thoughts about Fonda and Winfrey and listening to their memories of watching Oprah or wearing leotards and leg-warmers to feel the burn with Jane. I love how talking about Fonda or Winfrey lets anyone become an amateur ethnographer; almost everyone has something to say about one, if not both, of these famous women, and I’ve gotten to hear many people’s intimate memories of these figures, as well as thoughts about what they are up to in the present.

A challenge, actually, has been keeping up with the present, because both Winfrey and Fonda continue to make headlines and deliver speeches, and they both remain dynamic, powerful, and often polarizing public figures. They have all the social medias (well, at least Oprah does), and it is easy to let the Twitterverse distract from the questions that originally framed my research. Returning to *The Salt Eaters* as a primary text helps with this. Bambara’s writings inform my analysis of Winfrey and Fonda by reminding me to ask questions about labor, materiality, and political economy. Bambara’s novel also reminds me to situate apparently emergent trends—like the openly racist policies and rhetoric of the current administration—within longer histories of struggle, and to trouble my own learned understandings of race, sexuality, and difference. ■

— Margaret Bostrom is a doctoral candidate in the English department and a graduate instructor in the Department of Women’s, Gender, and Sexuality Studies for the 2018-2019 academic year. Her work has been supported with research grants from CSWS and the Eugene chapter of the Fortnightly Club.

# CONCUSSION

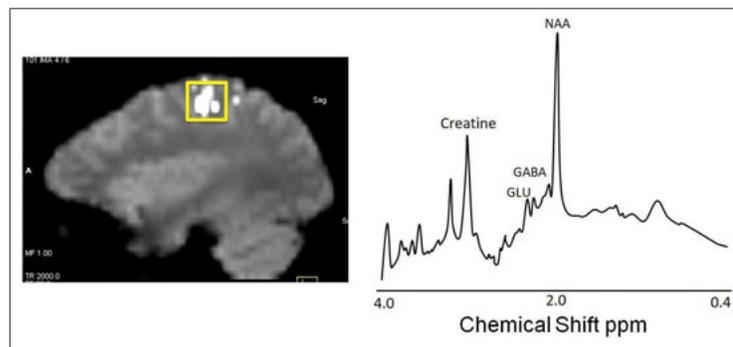
## Physiological Consequences of Mild Traumatic Brain Injury in Women and Men

by Alia Yasin is a PhD candidate in the Department of Human Physiology

Scientists have known for some time that the female brain reacts differently to a mild traumatic brain injury, or concussion, than a male brain. Women tend to suffer more severe outcomes after concussion, including a higher number of post-injury symptoms, slower reaction times, and more significant declines in cognitive function. Despite this information, concussion management and recovery protocols tend to follow a one-size-fits-all approach and manage men and women similarly. This approach is problematic, as these management programs are based on evidence almost entirely from men. Continually overlooking women leaves other vulnerable groups with a higher incidence of concussion, such as elderly women, women in prisons, and survivors of domestic violence, to become ignored as well.

For most people, symptoms tend to recover within two weeks of sustaining a concussion. However, 10-15 percent of people who have sustained at least one concussion in their life will continue to experience symptoms chronically. An estimated 5.3 million Americans currently live with a concussion-related disability, and for some, the effects of just a single concussion may be permanent. For my research study, I wanted to learn about what factors were responsible for predicting concussion risk and recovery outcomes. I chose to investigate factors such as biological sex, concussion history, and genetic predictors.

My research focuses on recovery of function in the motor cortex, or, the part of the brain that controls movement, after concussion. I investigated four different groups of men and women, including a) those who had never been diagnosed with a concussion, b) those who had sustained a concussion in the past, but had fully recovered, c) individuals who had recently sustained a concussion (within 72 hours), and d) individuals who still expe-



Left: Magnetic resonance imaging (MRI) was used to locate the part of the brain that controls movement. Right: The amounts of excitatory and inhibitory chemicals in this brain region were measured using spectroscopy.



Alia Yasin

rienced chronic symptoms from a concussion sustained at least a year ago.

I used a technique called transcranial magnetic stimulation (TMS) to test how effectively the brain communicated with the muscles. To do this, I placed a sensor on one of the hand muscles and recorded the muscle activity after magnetically stimulating the brain with the TMS machine. This process is a painless way to non-invasively measure how the motor cortex functions.

I also used magnetic resonance imaging (MRI) to locate the motor cortex in my participants and directly measure the chemicals in that specific part of their brain. I was interested in looking at the chemicals involved with exciting and inhibiting the nervous system.

Research suggests that genetic factors may play a part in predicting how well a person recovers after a concussion. I analyzed saliva samples from my participants to determine if they possessed a version of a gene that predicts concussion outcomes.

Recruitment for this study is still ongoing, but so far I have reported a trend for women to display lower levels of inhibition in the motor cortex compared to men, regardless of whether they had experienced a concussion or not. Even though women display lower levels of inhibition in the brain, the amounts of excitatory and inhibitory chemicals in the brain appear to be similar between women and men. I was surprised to find no differences in brain function or amounts of chemicals in the brain between the four concussion groups. Results from the genetic data show that 50 percent of participants in the concussion group with chronic symptoms had the version of the gene that is associated with poor outcomes following concussion. To put this into context, only 14 percent of the general population in the United States is reported to have this version of the gene.

Further study is still needed at this point to fully understand the role of motor cortex function and genetic risk factors in concussion recovery, but I am excited to continue exploring this topic. Establishing physiological evidence for differences in concussion recovery in men and women will hopefully, one day, be used to help establish more effective, sex-specific rehabilitation protocols after brain injury. ■

—Alia Yasin, a PhD candidate and graduate teaching fellow in the UO Department of Human Physiology, received a 2017-18 CSWS Graduate Student Research Grant in support of her project “Physiological Consequences of Mild Traumatic Brain Injury in Women and Men.”



## FALLS & FATIGUE

### *The Effect of Mental Fatigue in Postural Stability in Women and Men*

by Amanda Morris, PhD Candidate, Department of Human Physiology

At conferences, I am often asked, “Why are you interested in studying older adults?” My answer is simple; I believe aging is the future.

Not only will most of us experience old age, per U.S. Census data from 2014, the aging population is exponentially growing and adults over age 65 are expected to comprise nearly one in four U.S. residents by 2060. Research related to this age group is important for both healthy aging and quality of life. Additionally, much of my research focuses on women. Historically, women are underrepresented in scientific literature and as a woman in science, it is important to me to bring equal representation to women.

Two of the largest obstacles older adults face are feeling fatigued and risk of falls. These two problems occur more frequently in older women than in older men. In older adults, self-reported fatigue is associated with several negative outcomes such as: earlier onset of disability, slower walking speed, and increased hospitalization risk.

Mental fatigue alone can have negative effects on both physical performance and cognitive performance, specifically the ability to maintain attention. Furthermore, several studies have reported that women experience significantly more mental and physical fatigue than men. Despite these associations, little is known about the direct impact of mental fatigue on physical function.

In 2016 the CDC reported that falls are the leading cause of death and injury among older Americans. Falls can also result in loss of independence which leads to worse quality of life.

In addition to reporting more fatigue, women are at increased risk of falls, as older women have worse balance control than men and 70.5 percent of non-fatal fall injuries occur in women. A series of



*This is an image of the moving platforms (measure balance response to unexpected perturbation) and the computer monitor (administers mentally fatiguing task) Morris uses during her study.*

studies examining the effect of attention on balance indicate that older adults are at higher risk of falls when fewer attentional resources are available.

In a study examining causes of falls in older women specifically, it was determined that 35 percent of reported falls were due to lapses in attention. Taken together, these results suggest that the reduction in attentional resources that occurs with mental fatigue may compromise physical functions such as balance control. Such compromised function may be more pronounced in older women, who report higher levels of fatigue, and demonstrate worse balance control than men.

Typically, strength training programs are used to try to improve balance control in older adults, as loss of strength is also associated with poorer balance and increased risk of falls in older adults. However, this approach of strength training is problematic for two particular reasons. First, the

“In a study examining causes of falls in older women specifically, it was determined that 35 percent of reported falls were due to lapses in attention.”

ability to increase strength through resistance training is compromised in older women compared with men. Second, only a small percentage of studies indicate that increases in strength actually improve balance control. Therefore, more targeted interventions, focused on factors other than strength, are necessary, particularly for older women. The negative effects of mental fatigue on force output and available attention make it a potential target for effective intervention.

My research uses a computer based mental fatigue program along with special platforms that record a person’s response to an unexpected disturbance in balance and electrodes that measure muscle activity. To date I have collected data on around 43 young and older adults of both sexes. Using data collected from my study is important in identifying the direct impact of mental fatigue on balance control and potential differences of its effects in men and women. This is a critical first step toward the longer-term goal of creating an effective intervention. I am currently in the process of analyzing my data and making conclusions but I encourage you to contact me if you are interested in learning more about my research. ■

— Amanda Morris, MS, is a PhD candidate in the Department of Human Physiology in the Neurophysiology Lab under Dr. Anita Christie. She received a 2017-18 CSWS Graduate Student Research Grant in support of her research. Contact: amorris8@uoregon.edu

# Developing a Disability Legal Consciousness

## *Racism @ Ableism in Special Education Advocacy*

by Katie Warden, PhD candidate, Department of Sociology

**M**y dissertation is an ethnographic study of the intersection of gender, race, and disability. Based on 20 interviews with Latino parents and 20 interviews with White parents and 100+ hours of participant observation, I examine the influence of race on how parents of kids with disabilities become advocates for their children in the special education system in Oregon. This research addresses two important gaps in our knowledge about disability. How do parents develop a positive understanding of disability and learn to advocate on behalf of themselves and their children? How do race, gender, and immigration status intersect with disability to create unique experiences, identities, and ways of knowing? Historically, and currently, the disability rights movement and disability studies have failed to include the experiences and voices of disabled people of color. Instead, advocates and scholars assumed that experiences of disability were universal across racial and ethnic groups. As a disabled White person who found a home in the disability rights movement, I am committed to making room within disability spaces for people of color to share their experiences of and perspectives on disability.



Katie and two disability rights advocates, Mexican immigrant mothers (not pictured), presented together, sharing personal stories and discussing how ethnicity and race influence experiences of disability, in a UO sociology class.

This project examines these issues through the lens of support groups for Latino and White parents of children with disabilities. Each month, once in Corvallis, once in Portland, and once in Salem, groups of Latina moms meet to share stories, knowledge, and advice, to learn about services and rights, to practice advocacy strategies, and to develop a more positive understanding of disability. These meetings are opportunities to observe the gendered nature of advocating for children with disabilities; fathers rarely attend and women report being the primary caregivers and advocates for their children at home, school, doctor's appointments

and other disability services. As these moms develop a disability legal consciousness, or move from a medical to a social model of disability, they learn to view disability as a legally protected identity, not a personal tragedy. In effect, together these moms confront and challenge the stigma of giving birth to a child with a disability, often seen as evidence of failed womanhood. Additionally, in these meetings, moms discuss how racial and gender stereotypes influence their interactions, and their children's, with service providers. Moms consistently report hostility on the part of school administrators, teachers, and other personnel, in reaction to their advocacy efforts. They interpret this animosity as a response to the way their advocacy breaks stereotypes that Latinas are not rational, not knowledgeable, overly emotional, and docile women.

Participant observation of these Spanish language meetings is contrasted by my observation of an eight-week parent advocacy training program sponsored by a mainstream, predominantly White, disability rights organization. In the mainstream training, barriers and differences created by race and ethnicity were noticeably omitted from discussion, much as they are in the broader disability rights movement. Furthermore, advice given was often culturally or economically inaccessible to many parents. For example, at one training, parents were encouraged to find out the favorite Starbucks drink of their child's teacher and bring that drink when meeting with the teacher. For economically-disadvantaged parents or rural parents this simply is not a feasible negotiation technique; for Latino immigrant parents cultural norms like this may not be part of their cultural toolkits. Finally, although Spanish language interpretation was provided at meetings, parents who used interpretation services sat in a back corner, visibly separated from the rest of the group.

Through observing support group meetings conducting interviews, I seek to understand the intersection of disability, race, gender, class, and nationality in the lives of these parents and how this intersection influences their thinking on and advocacy around disability. What does disability mean to them? How does it change their identity, their daily lives, their experience of the world? What is the experience of parenting a child with a disability like, as a Latino, a Spanish-speaker, an immigrant, in the Pacific Northwest, in this particularly racially-charged time? How does participation in an advocacy group change these parent's experiences and thinking? What policies and structures could be put in place to support these parents, their families, and their children? Thanks to the support of CSWS, among others, I hope to answer some of these questions in my dissertation. ■

—Katie Warden is a PhD candidate in the Department of Sociology. She holds a JD from George Washington University Law School and a BA in Latin American Studies and Spanish from the University of Oklahoma. Current research interests include discrimination, disability studies, and the sociology of law. Her dissertation examines the advocacy efforts of parents of kids with disabilities in Oregon. .



## The Border and Its Meaning: Forgotten Stories

2018 featured Laila Lalami as the keynote speaker for the 7th annual CSWS Northwest Women Writers Symposium

**H**eld April 25 and built around the experience and expertise of Moroccan-born writer Laila Lalami, the 7th annual CSWS Northwest Women Writers Symposium featured a panel discussion on the UO campus and a keynote talk at the downtown Eugene Public Library. The theme, “The Border and Its Meaning: Forgotten Stories,” was meant to open conversations about Muslim life in the West and the plight of undocumented immigrants in the U.S. and around the world. A columnist for *The Nation* and a regular contributor to other prominent publications, Lalami often focuses on border issues in northern Africa and around the Mediterranean area, as well as in the United States. The author of three novels, her most recent is *The Moor’s Account*, a Pulitzer Prize finalist in 2015.

*The Moor’s Account* opened the conversation further, to a historic look at an ill-fated expedition of Spanish conquistadors (recorded officially by Cabeza De Vaca) and their interactions with Native Americans as they traveled from Florida into northern Mexico. Lalami’s novel is an imagined memoir written in the voice of one of four survivors of the expedition, a Moorish slave considered the first black explorer of America. When juxtaposed against De Vaca’s historic record of this journey, Lalami’s novel, as *The Huffington Post* puts it, “sheds light on all of the possible New World exploration stories that didn’t make history.” One of the ongoing themes of the novel relates to the power of voice, the significance of storytelling, and the relationship of personal freedom to storytelling.

The day began with a simple reception in Lalami’s honor, hosted at the Ford Lecture Hall in JSMA. Following the reception, a panel of UO scholars gathered to discuss passages they had selected from *The Moor’s Account*. Commentators included Liz Bohls, Miriam Gershow, Angela Joya, Lamia Karim, and Michael Najjar. The panel was structured around their passages, with Lalami reading the text of each, followed by the commentary of the individual who selected it.

Miriam Gershow, MFA, novelist and associate director of composition, Department of English, started things off by focusing on how Lalami built the backstory of her main character. See opposite page for her detailed commentary.

Liz Bohls, PhD, professor, Department of English, chose to comment on a passage near the end of the novel, after the four survivors of the

Spanish expedition have crossed the North American continent and arrived in New Spain. She discussed “the novel as a story of travel, slavery, empire, and colonialism, in which the protagonist undergoes a number of personal transformations, starting in Morocco and ending somewhere in the Southwest. I’m particularly interested,” she said, “in his transitions from free to enslaved and back again, and his ‘Moorish’ identity that enables him to observe the Castilian conquistadors’ actions as an outsider. His sense of his identity shifts as he moves among the various groups, Spanish and Indians, belonging to neither. ‘Who was I in New Spain?’ he asks.” See opposite page for her detailed commentary.

Angela Joya, PhD, assistant professor, Department of International Studies, whose current research focuses on the current migrant/refugee crisis in the Mediterranean, commented on a passage in which Mustafa sells himself into slavery in the hope of saving the lives of his mother, brothers, and sister. Michael Najjar, MFA, PhD, associate professor, Department of Theatre Arts, whose passage selection overlapped with Joya’s, discussed “how Lalami humanized the Moor al-Zamoria, and how Moors have traditionally been erased in theatre, especially in plays by William Shakespeare and Aphra Behn.” Lamia Karim, PhD, associate professor, Department of Anthropology, chose a passage that described the meeting between the main character and Oyomasot, the Native woman whom he marries. Karim commented: “The body of the female in colonial imagination is an interesting idea to explore. Oyomasot is a bold character in a land that is increasingly being plundered and lost.”

About 75 people attended the panel discussion, including a mix of faculty, staff, students, and visitors from the outlying community. The evening keynote at Eugene Public Library drew about 150 people. Sponsored by the Center for the Study of Women in Society, in cooperation with the Eugene Public Library, the symposium was cosponsored by the Oregon Humanities Center’s Endowment for Public Outreach in the Arts, Sciences, and Humanities; UO Libraries; CAS Humanities; Departments of English and Women’s, Gender and Sexuality Studies; School of Journalism and Communication; Center for Latino/a and Latin American Studies; and the Wayne Morse Center for Law & Politics. ■

— reported by Alice Evans, NWWWS initiator @ coordinator 2011-2018



Left to right: Laila Lalami, Angela Joya, Miriam Gershow, Michael Najjar, Lamia Karim, and Liz Bohls, with creative writing professor Jason Brown watching from the audience.

## 7th annual CSWS Northwest Women Writer's Symposium

### PANEL DISCUSSION: Laila Lalami's Pulitzer finalist novel, *The Moor's Account*

**Commentary [passage pp. 59–61] presented by Miriam Gershow, Novelist & Associate Director of Composition, Department of English**

I come to *The Moor's Account* as a novelist, so my expertise is in fiction writing. What I'm most interested in is the part of the story that was not shaped by the historical record but instead came straight from Laila Lalami's imagination—Mustafa's back story and characterization, and how it undergirds the larger structure of the book. In this scene, we have the start of a series of choices that will lead to Mustafa's slavery. We have a character who turns away from family and tradition and spirituality. And importantly, we have a self-implicating character, an active participant in the same dehumanizing system that will soon dehumanize him. This participation in the system of capital and market leads to his eventual, insurmountable debt and his selling himself into slavery to spare his family.



Panelist Miriam Gershow gives her commentary, while panelist Michael Najjar takes notes.

My main question here was why make this choice? Why create a slave who is self-implicating? Yes, there is the basic precept in fiction that

flawed characters are the most realistic and multi-dimensional. But I would argue that the very condition of Mustafa's situation—the Muslim slave forced into the Christian conquistadors conquest of New Spain—is

Gershow / commentary, continued p. 38

**Commentary [passage pp. 265-267]. presented by Elizabeth Bohls, Professor & Associate Department Head, Department of English**

The bathhouse where the narrator, Mustafa, and his Castilian companions wash off the grime of their wanderings is located in Compostela, the first town where they and their Indian wives are taken after meeting a group of Spaniards near an "outpost at the border of the empire." As you'll recall, they had been traveling from band to band of the local Indians, healing the sick and receiving hospitality and gifts. This was a welcome change from their earlier status, after the many disasters of the Narvaez expedition, as near-beggars dependent on the Indians' generosity. The four men are among the very few survivors of this massive expedition, which came to grief eight years earlier because of its leader's obsessive greed for gold. Now they're starting the process of re-integration into the Spanish Empire, which will dramatically change Mustafa's situation.



Panelist Liz Bohls delivers her commentary.

The bath, shave and haircut becomes a symbolic transformation. Its connotations of spiritual as well as physical cleansing and renewal take on an ironic edge for Mustafa, who feels profound guilt at the fate of their Indian entourage—"penned in the horse run at Culiacán, like lambs for the slaughter of Eid," destined to be enslaved by the Spanish. The Islamic holiday Eid al-Adha, the Feast of the Sacrifice, commemorates Abraham's willingness to sacrifice his son Isaac if God

Bohls commentary / continued p. 39

Gershow commentary /cont. from p. 37

a situation already rife with dimensionality. He could have had any number of different backstories. On his passage on the slave ship from Morocco to Spain, Lalami nods to all other sorts of backstories. Michael Najjar will be looking at this passage more closely, so I will only highlight the few sentences in which Mustafa accounts for the other slaves shackled around them, “a great number of them... indentured themselves for no money, only the promise of a meal a day...whether we were abducted or traded, whether we were sold or sold ourselves, we all climbed onto that ship.”

Given that Lalami could have credibly built Mustafa's present action circumstance out of any of those back stories, without losing any of the reader sympathy or alignment—in fact one could argue that a backstory of abduction or having been born into abject poverty would likely have only increased reader sympathy or alignment—why Mustafa's complicity in the very economic system that would enslave him? Surely it is not so we hold Mustafa responsible for his own enslavement. That is a morally reprehensible stance, and it is reasonable to assume that any reader, regardless of a particular character's backstory, is not going to think any character “deserves” enslavement.

Okay, so why? It turns out that my answer ties into my second big question about the book—in what ways does Mustafa's story map onto or complicate Joseph Campbell's “The Hero's Journey” monomyth? Very briefly, this monomyth maps the archetypal hero's journey and is often how we conceive of the three act structure of modern story—act one or



Laila Lalami talks about her novel while panelist Angela Joya reacts.

deaths—Mustafa's rebirth from slave to medicine man, from non-entity to person with a story, to leader of disciples and followers.

But perhaps the most interesting collision of the slave narrative and the hero narrative, though, comes in act three, the return to the known world with the “gift from the goddess” or new power. The literal return comes when Mustafa inadvertently leads the four survivors of the Narvaez expedition back into empire in Mexico, where they meet up with Castilian slavers. Here, there is the collision between the hero and the slave. Whatever hope Mustafa had that his reversals from slave to free man were real—

whatever hopes the reader also had—empire squashes these hopes. Mustafa returns not to his known world with new powers, but rather back to a servility to Dorantes, one of the other three survivors and his original owner. The return has been to empire. And empire could only conceive of Mustafa as Estebanico or the slave. The best he could hope for was to be treated well by his owner, but he was to be owned.

And in this act, act three, I finally came to my answer about Mustafa's backstory and why his complicity in act one is necessary. Mustafa, pre-enslavement, was beguiled by empire just as the conquistadors were. He was so beguiled by the forces of empire, he could shirk his allegiance to family and spirituality and tradition and culture as we heard in the passage I selected. The only thing that distinguished him from his Spanish counterparts was that the forces of nature and colonialism made it so he was not as successful in his venturing into empire.

This becomes key to Mustafa's transformation in act three. It turns out that his real transformation is not from slave to medicine man. His real transformation—one that was only possible because of his backstory—was from belief in empire to rejection of empire and all the greed and imperialism and dehumanization that came with it. And his return to the known world does not become a return to Morocco as he so longed for throughout the entire journey, but a return to freedom and his name and love and a life with his wife and coming child. It is the return to family and tradition that he was unable to make in Morocco. After he has tricked his way out of the grasp of the Spaniards, with his pregnant Indian wife, Oyomasot, with plans to return to her Indian village, he says in the closing pages, “This moment was perfect. It was all I had, and it was everything. I did not care for all the gifts that had been given to me along the way to Hawikuh-lapis, coral, turquoises by the purseload, pelts and furs. All I wanted with the freedom to lie here in the tall grass, under a darkening sky, with my wife beside me.”

My students have been studying this book for the past two weeks, and as is so often the case with teaching, they are the ones who crystallized my understanding of Campbell's final heroic element, the “elixir” or newfound power Mustafa brought with him into the final return. So I am going to credit their ideas here. Stella Park said that Mustafa's super power was his storytelling, which is what allowed him not only to humanize himself with his captors along the way, but to escape them with his story of being dead, and finally it is what gave him this story for his unborn child within the text and for us readers outside of it. Diane Amadon said that Mustafa was peerless among the survivors of Narvaez's expedition in the way he came to reject empire. So liberation is his newfound power.

This holds true, both within the book and outside of it. We see the Castilians sliding even further into greed by the end of the book. And we know that it is Cabeza de Vaca who controls the actual historical record of this journey and without a trace of self-implication or culpability. Mustafa alone internalizes a new value system that privileges love, freedom, god and family. This heroic transformation around empire, even though it is a fictional hero and fictional transformation, manages to bring the actual historical record into new relief. That would not have been possible without the slaver turned slave turned free man. ■



Flanked by Miriam Gershow and Lamia Karim, theatre professor Michael Najjar talked about the portrayal of Moors in theatre.

rising action is the call to action from the hero's known to unknown world; act two is the journey over the threshold into the unknown world, featuring the hero's symbolic death and rebirth; act three is the denouement or period of the hero's transformation and atonement with his final return to the known world with his newfound “gift of the goddess,” as Campbell put it, or his newfound power.

What is especially compelling about Mustafa in this three-act structure is that he is both hero and slave. So there can be no act one for him. He cannot be “called to action.” He cannot cross any threshold willingly. He has no threshold guardian or mentors or helpers, as Campbell conceives of them. And yet, once we go from the known world of Morocco and even Spain to the unknown world of La Florida and beyond, the story very much begins to read like the archetypal hero's, given all the near-deaths from the elements and the fever and the Indians and symbolic

commands it. Mustafa and his companions have unwittingly sacrificed their Indian followers to the demands of the Spanish Empire (though the more sophisticated imperialists of the colonial capital will hypocritically disavow slavery and insist that the Indians are willingly becoming “civilized”).

Mustafa himself, as he’ll gradually realize, will also be re-enslaved. His relationship with his Castilian master Dorantes has been transformed, Mustafa believes, over their years of wandering together: “he and I had shared so much danger and so many hardships...A feeling of fellowship...bound us together now,” he says (253). But after he’s repeatedly asked Dorantes to go with him to a notary and formalize his freedom, and repeatedly been put off, Mustafa comes to realize that Dorantes, now that he’s back in his Castilian environment, has no intention of giving up his valuable human property. We get a hint of that in this scene: Mustafa raises the question and it’s implicitly answered when, after his bath and haircut, Dorantes “looked like all the other Spaniards.”

The beautifully realized sensory details of the bathhouse scene capture Mustafa’s reaction to this return to the material comforts of European civilization. “What a miracle an iron basin was! Warm water embraced me ....” His “Castilian companions” are similarly elated. The rising steam recalls Mustafa’s name for the ocean they crossed to get to the New World: “the Ocean of Fog and Darkness.” He’s cleansed of the accumulated dirt of his long journey through Indian territory; however, a different kind of obscurity seems to cloud Mustafa’s situation at this point, or at least his perception of it. He’s justifiably concerned about his future. More than that, though, he’s unsure of his very identity in these new surroundings: “what about me in all of this? . . . [W]ho was I in New Spain?” He’s worried about his relationship with Dorantes, but the existential crisis of this moment goes beyond that. Looking in the mirror, Mustafa sees “a stranger.”



Panelist Lamia Karim (l) offered commentary on the “bold characterization” of Oyomasot, the Native American woman who married the main character.

*The Moor’s Account* is a powerful story of travel and transformation. Mustafa’s life begins on a barge in the middle of a river in Morocco. His mother tells him the story of his birth, saying it means that he’s destined for a life of travel. From Morocco to Seville, across the Ocean of Fog and Darkness to Florida; around and about the Gulf of Mexico and present-day Texas; all the way to Mexico City, the capital of the Spanish colonies, and north again into Indian territory: Mustafa’s eventful life takes him from the Old World to the New, from freedom to enslavement, from abject misery to relative prosperity, contentment, and something like freedom. All this is before his chance encounter with the representatives of the Empire—heralded by a shard of Castilian glass in the wilderness—leads to this penultimate transformation back into a slave. I say “penultimate,”



Novelist and professor emerita Barbara Pope poses a question from the audience.

not final: those of you who’ve finished the book know that his trickster maneuvers finally secure Mustafa’s and Oyomasot’s escape back to her people, the Avavares.

By narrating the story previously published in Cabeza de Vaca’s version from the point of view of Mustafa, the “Moor,” Laila Lalami has imagined a Muslim outsider’s perspective on the first Christian empire in the Americas. Unburdened by the conquistadors’ loyalty to the Castilian crown and their obsessive greed for gold, but empowered by his love for his lost family and his belief in the power of stories, Mustafa as narrator is able to produce a richly insightful take on the intercultural encounters, power relations, violence, and fertile hybridity of what one critic has called the contact zone of colonialism and empire. This is Mary Louise Pratt in her classic study entitled *Imperial Eyes: Travel Writing and Transculturation*. She defines the contact zone as “the space of imperial encounters, the space in which peoples geographically and historically separated come into contact with each other and establish ongoing relations, usually involving conditions of coercion, radical inequality, and intractable conflict” (8).

Lalami recreates the contact zone where colonizing Europeans and indigenous North Americans met in conditions of radical inequality—because the Spanish had horses and guns—and ongoing coercion. As Mustafa says, “They force people to till the land and those who refuse or fight them are branded rebels and killed” (319). We see the Spanish colonists using hundreds of Indian workers on their estates or *encomiendas*, one of which Dorantes marries into when he abandons his Indian wife, Tekotsen, and their child for a rich Spanish widow. Mustafa meets Hernan Cortés, conqueror of Tenochtitlán and Marquis of the Valley of Oaxaca, who sends him as a guide and interpreter on an expedition, led by Francisco Vásquez de Coronado, in search of the Seven Cities of Gold. So the book begins and ends with Spanish conquistadors marching off into the North American interior in pursuit of nonexistent riches.

Meanwhile Mustafa, the African Muslim outsider, is able to slip away from Coronado and his friars (and their Aztec henchmen, the so-called “Amigos”) to an idyllic Indian town, Hawikuh, that reminds him of his hometown in Barbary. Oyomasot is pregnant with their child, the “promise of a new life,” and Mustafa is once again free, as he triumphantly proclaims: “free no matter what happened next, and a feeling of tranquility settled over me” (317). The happy ending is a relief after the fairly grim events of their sojourn in the Spanish American empire. However, we know that the contact zone is moving inexorably northward, and even the more remote tribes won’t escape forever from the European diseases that we glimpsed earlier in the book. We might want to talk about what it means for the novel to position Mustafa in this way with the indigenous, nomadic Native Americans, having him find his freedom and happiness outside the contact zone of empire. ■

Princeton scholar Regina Kunzel delivers the first ever CSWS Queer History Lecture

## “In Treatment: Psychiatry and the Archives of Modern Sexuality”

Students of Kenneth Surles weigh in on the impact of Princeton scholar Regina Kunzel’s lecture on the psychoanalytic treatment of queer patients at the infamous Saint Elizabeth’s Hospital in Washington, D.C.



Princeton scholar Regina Kunzel talks about her research into the nearly lost psychoanalytical files from Saint Elizabeth’s Hospital. Historic slides taken during the mid-twentieth century added additional context to her talk / photo by Alice Evans.

Coauthored by Kenneth Surles, Anniston Ward, and Ryan Murphy

**W**hen the Center for the Study of Women in Society invited Regina Kunzel to give a lecture at the University of Oregon, students and faculty had an exciting opportunity to hear from one of the leading scholars in the field of LGBT/Queer history. Her work on the history of sexuality in carceral spaces has opened up new ways of thinking about the institutional power required to maintain normative alignments of sex, gender, and sexuality. I was delighted that Kunzel’s visit coincided with the week I planned to cover queer theory in my WGS 101: Introduction to Women’s and Gender Studies class. I asked students who attended to reflect upon the value of using queer theory as an analytical framework to understand the experiences of LGBT/Queer people institutionalized at Saint Elizabeth’s Hospital in the mid-twentieth century. Anniston Ward and Ryan Murphy helped co-author an insightful essay on how queer patients resisted attempts by the psychiatric community to define queer sexuality and gender nonconformity as a mental disorder. — *Kenneth Surles, graduate instructor*

**R**egina Kunzel’s lecture on the psychoanalytic treatment queer patients underwent at Saint Elizabeth’s Hospital in Washington, D.C. in the 1930s to 1960s was a haunting reminder of the power of medical institutions to survey and contain sexuality. As Kunzel explained, the psychiatric community contributed to society’s deep hostility towards LGBT/Queer people by defining homosexuality as a mental disorder in need of a cure. The American Psychiatric Association did not remove this classification from the *Diagnostic and Statistical Manual of Mental Disorders* (DSM) until 1973. While we often attribute this achievement to changing social norms and the development of a politically active LGBT/Queer movement, Kunzel’s lecture showed that we should also consider how queer patients institutionalized in psychiatric hospitals directly challenged heterosexism in the medical community.

Queer people were institutionalized at Saint Elizabeth’s for a number of reasons including self-admission after an emotional breakdown or involuntary court order initiated by family members or law enforcement. Dr. Kartman, Chief Psychiatrist at Saint Elizabeth’s Hospital, gave incoming patients journals with the instruction to write freely about their sexual desires and dreams.



Photo left: Kenneth Surles, far left, sits near some of his students and surrounded by UO faculty and staff at the first ever CSWS Queer History Lecture held at the UO Libraries Browsing Room on April 11. • With an image of the boarded up Saint Elizabeth's Hospital showing in the background, Dr. Kunzel describes its riveting history / photographs by Alice Evans.

“Kunzel’s lecture is a stark reminder that queer activists and their allies must remain vigilant and challenge institutional practices that relegate queer sexuality and gender to the margins.”

Queer patients knew that Dr. Kartman was using these journals as a form of psychoanalytic therapy to “cure” their alleged pathological desires, but many reappropriated them into tools of resistance by writing confidently about their sexual desires and gender identity. For instance, one patient wrote that it was an accident of sex that made her born a boy and hoped that one day she could change her body to match her gender. Patients also logged with vivid detail the sexual encounters they had with other patients and hospital staff within the walls of the hospital. One patient used their journal to directly challenge the presumed authority of heterosexual psychiatrists to understand homosexuality. In response to Dr. Kartman’s instructions to explain their sexuality, they wrote, “My imagination is attacking your question . . . homosexual psychology will never be complete or accurate unless a homosexual psychiatrist studies it.”

Kunzel emphasized the importance of “reading against the grain” when conducting research on sexuality, as the traces left

behind about queer people have historically been authored by those who policed and judged them. For instance, Dr. Kartman wrote in his notes that “the majority of homosexual patients are beyond cure.” Read against the grain, in the context of the journal entries by queer patients, scholars could interpret this source as evidence that Dr. Kartman began to reconsider psychoanalytic therapy as an effective form of treatment for homosexuality, or even an early sign of psychiatry’s shift away from defining homosexuality as a mental disorder. It would be worthwhile to investigate the collection for additional evidence to support this interpretation.

Despite the power imbalance between doctors and patients, the journals provided queer people with an opportunity to articulate their sexuality and gender difference in positive and life-affirming ways, and in doing so, they challenged the diagnosis that queer sexuality and gender is a mental disorder.

Kunzel’s research reinforces a fundamental tenet of queer theory: we must shift away from a politics of acceptance where tolerance for same-sex sexuality is predicated upon gay men and lesbians being read as otherwise “normal” in gender expression, sexual behavior, family composition, and class status. Even as public opinion has turned more in favor of protections for LGBT/ Queer Americans, conversion therapy is still a traumatic reality for many LGBT/Queer youth.

Kunzel’s lecture is a stark reminder that queer activists and their allies must remain vigilant and challenge institutional practices that relegate queer sexuality and gender to the margins. ■

— Kenneth Surles is a doctoral candidate in the Department of History and a graduate employee teaching in the Department of Women’s, Gender, and Sexuality Studies. Anniston Ward is an undergraduate pre-journalism major enrolled spring term in WGS 101. Ryan Murphy is an undergraduate student enrolled spring term in WGS 101.

From left: Dena Zaldúa, CSWS operations manager, with her former professor at Williams College, Regina Kunzel.



# HIGHLIGHTS FROM THE ACADEMIC YEAR



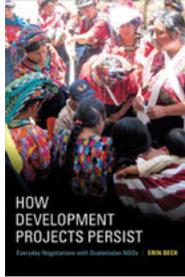
Courtney Thorsson

## Courtney Thorsson: NEH Public Scholar

Courtney Thorsson, associate professor of English, received a National Endowment award for the Humanities Public Scholars award in the amount of \$60,000 for her project “The Sisterhood and Black Women’s Literary Organizing.” This award will fund research and writing leading to publication of a cultural history of a group of African American women writers, founded by Alice Walker and June Jordan, who met in New York from 1977 to 1978.

## Erin Beck wins book award

A book written by Erin Beck, *How Development Projects Persist: Everyday Negotiations with Guatemalan NGOs*, was selected as co-winner of the Book Award of the Sociology of Development section of the American Sociological Association. Beck is an associate professor of political science and co-coordinator of the CSWS Américas Research Interest Group. CSWS supports her research through funding for the Américas RIG.



## Lynn Stephen awarded Knight Chair

Anthropology professor Lynn Stephen was awarded a prestigious Philip H. Knight Chair in the College of Arts and Sciences. “The Knight Chair honors what I believe to be the defining ideal for the University of Oregon—the joint pursuit of excellence in both teaching and research—and is an opportunity for all of us to celebrate this ideal,” wrote Jayanth Banavar, UO provost and senior vice president, in announcing the award.

## Lamia Karim: Two Awards

Lamia Karim, associate professor, Department of Anthropology, received an Oregon Humanities Center VPRI Completion Fellowship for 2018-19. She also was awarded a Wenner-Gren Foundation for Anthropological Research Postdoctoral Grant, 2018-19.

## Williams Fellowships

Claudia Holguin and Michelle McKinley were honored by the Williams Council for their dedication and commitment to innovative undergraduate education. Holguin is an assistant professor of Spanish linguistics in the Department of Romance Languages and founding director of Spanish Heritage Language Program, which expands the typical instruction offered by language learning programs at the UO. McKinley is the Bernard B. Kliks Professor of Law at the UO School of Law and one of the driving forces behind the law school’s undergraduate legal studies program. She is also the director of the Center for the Study of Women and Society.

## Fund for Faculty Excellence Awards

Three CSWS faculty affiliates are among the fifteen UO faculty members selected for the prestigious Fund for Faculty Excellence Awards for 2018-19, announced by UO Provost Jayanth Banavar. The three scholars are Judith Eisen, professor, biology; Ernesto Martinez, associate professor, ethnic studies; and Rocio Zambrana, associate professor, philosophy. The Fund for Faculty Excellence Awards, established in 2006, aims to increase “the academic quality and reputation of the University of Oregon by highlighting and supporting world-class research and teaching.” The awards provide faculty members with a \$20,000 salary supplement or \$30,000 for research support.



Rocio Zambrana / photo by Alice Evans.

## New administrative role for Yvonne Braun

Yvonne Braun began a new role in August as half-time associate vice provost for academic affairs. She will continue teaching and doing research as an associate professor of international studies. Braun has served as head of the Department of Women’s, Gender, and Sexuality Studies for the past two years and has been a member of the CSWS Advisory Board during that period.

## Marjorie Celona wins an O. Henry Award

Marjorie Celona, assistant professor of creative writing, won a 2018 O. Henry Award for her short story “Counterblast,” which appeared originally in *The Southern Review*. Celona’s story is one of twenty chosen from among thousands published in literary magazines over the previous year. See excerpt p. 15.



## Jennifer Freyd selected for Stanford Fellowship

Psychology professor Jennifer Freyd was among 37 international scholars selected to be a Fellow at Stanford University’s Center for Advanced Study in the Behavioral Sciences, 2018-19. She will be focusing her work, in collaboration with other feminist scholars, on sexual violence and institutional betrayal. This is the second time Freyd has been chosen. As a 1989-90 Fellow, she launched her theory of betrayal trauma.



Charise Cheney

## Tykeson Award: Charise Cheney

Charise Cheney, ethnic studies, was one of the three UO faculty to be honored with a Tykeson Teaching Award for teaching excellence. “Charise exemplifies all the best qualities in a teacher: passion, dedication, deep knowledge of her subject matter and the ability to communicate these things to her students,” said Philip Scher, divisional dean of social sciences. “When I was reviewing her nomination I was struck by the comments of the students who were effusive in their praise and consistent in their declarations that Dr. Cheney, quite simply, changed their lives.”

## Julie Weiss: Two Grants

Julie Weiss, associate professor in the Department of History, recently received a Whiting Public Humanities Planning Grant for “Corazón de Dixie: Southern Heritage for Latinx Youth,” a project in development with Erik Valera to collaborate with Latinx teen video bloggers (“vloggers”) to create a series of short videos that investigate and celebrate the history of Latin and South American migrants and their unsung contributions to Southern culture. Weiss was also awarded a Franklin Grant from the American Philosophical Society for her current project, “Citizenship Displaced: Migrant Political Cultures in the Era of State Control.”

## Carol Silverman: Curator for Balkan Romani Music

Carol Silverman, professor, Department of Anthropology, won an Honorable Mention for the 2018 Joel Palmer Award for her article, “Oregon Roma (Gypsies): A Hidden History,” selected by the *Oregon Historical Quarterly* editorial advisory board. Silverman was also named Curator for Balkan Romani music for the international digital RomArchive.

## Beata Stawarska: Residential Fellowship

Beata Stawarska, professor, Department of Philosophy, received a 2017-18 residential fellowship at the Institute of Advanced Studies, Nantes, France.

## Tenure & Promotion

Congratulations to members of the CSWS community who earned promotions effective 2018-19 AY. Among those moving into full professor status are former CSWS associate director Gabriela Martínez, School of Journalism and Communication, and former CSWS advisory board member Alisa Freedman, Department of East Asian Languages and Literatures.

## 2018-19 CSWS RESEARCH GRANT AWARD WINNERS

CSWS awarded more than \$67,000 in graduate student and faculty research grants to support research on women and gender during the 2018-19 academic year.

The research being funded includes projects focused in Senegal, Ghana, the Caribbean, and across the country. PhD candidate Laura Strait, Media Studies, School of Journalism and Communication, was chosen from a highly competitive pool of applicants to receive the prestigious Jane Grant Dissertation Fellowship for her dissertation research, "Occupying a Third Place: Pro-Life Feminism, Legible Politics, and the Edge of Women's Liberation." Strait's research investigates pro-life feminism, looking "to read an alternative history of the feminist movement from the perspective of pro-life feminists in order to pinpoint incommensurabilities that in turn define the state of feminism(s) today. To this end, [the] project details the history of pro-life feminism as it runs parallel to mainstream histories of the feminist movement—focusing on departures in feminist philosophy from the logic and tenets of pro-life feminism." Her award also includes a tuition remission grant from the Dean of the Graduate School, and a health insurance stipend from CSWS.

CSWS-funded graduate student research includes an award to SOJC doctoral student Layire Diop, who is assessing communication campaigns for "the end of fistula in Senegal." Ben Nelson, a graduate teaching fellow in the Department of Psychology, received a research grant to investigate mechanisms connecting maternal depression to physical disease. Nicole Francisco, a doctoral student in the Department of Political Science, received support for her dissertation research, which "explores incarceration through the lens of gender and sexuality, with a particular focus on the activist organizing efforts that emerge at the intersections of queerness and incarceration."

CSWS-funded faculty research includes writing time for novelist Marjorie Celona, an assistant professor in the Creative Writing Program, for

revision of her second novel, scheduled for publication in 2019. Nicole Giuliani, assistant professor in the School Psychology Program, COE, received funding to examine the differential impact of socioeconomic status on the immune health of mothers of young children. Linda Long, curator of manuscripts for Special Collections and University Archives, University of Oregon Libraries, was funded to carry out work on her "Eugene Lesbian Oral History Project." Shoniqua Roach, an assistant professor in the Department of Women's, Gender, and Sexuality Studies, received funding for her book project on "Black Sexual Sanctuaries."

In all, seven UO graduate students will receive awards ranging from \$1,200 to more than \$12,000. Seven faculty scholars will receive awards ranging from \$1,500 to \$6,000 each.

### Jane Grant Dissertation Fellowship

- Laura Strait, Media Studies, School of Journalism and Communication, "Occupying a Third Place: Pro-Life Feminism, Legible Politics, and the Edge of Women's Liberation."

### Graduate Student Grant Awards

- Elinam Amevor, Media Studies, School of Journalism and Communication, "Participatory Communication for Women's Livelihood Empowerment under Ghana's 'Planting for Food and Jobs' Program."
- Layire Diop, Media Studies, School of Journalism and Communication, "Communicating with Pariahs: An Assessment of the Communication Campaigns for the End of Fistula in Senegal."
- Peter Ehlinger, Department of Counseling Psychology and Human Services, "Development of a Trans-Affirmative Alcohol Preventive Intervention."
- Nicole Francisco, Department of Political Science, "Organizing on All Fronts: Contemporary Queer Carceral Justice Activisms."
- Ben Nelson, Department of Psychology,

"Understanding Lower-Income Female Health Disparities: An Investigation into Mechanisms Connecting Maternal Depression to Physical Disease."

- Andrew Robbins, Media Studies, School of Journalism and Communication, "Expanding the Industries of Visibility: The San Francisco Transgender Film Festival (1997-2017)."

### Faculty Grant Awards

- Marjorie Celona, Assistant Professor, Creative Writing Program, writing time for revision of her second novel, scheduled for publication in 2019 (funded in part by the Giustina Fund for Research on Women of the Pacific Northwest).
- Maria Fernanda Escallón, Assistant Professor, Department of Anthropology, "Women from Palenque and the Trap of Visibility."
- Nicole Giuliani, Assistant Professor, School Psychology Program, Department of Special Education and Clinical Sciences (COE), "Differential Impact of Socioeconomic Status, Parenting Stress, and Self-Regulation on Immune Health in Mothers of Young Children."
- Ana-Maurine Lara, Assistant Professor, Department of Anthropology, and Alai Reyes-Santos, Associate Professor, Department of Ethnic Studies, "Women's Roles in Afro-Aboriginal Healing Traditions in the Caribbean and Its Diasporas."
- Linda J. Long, Curator of Manuscripts, Special Collections and University Archives, University of Oregon Libraries, "Eugene Lesbian Oral History Project, (funded by the Giustina Fund for Research on Women of the Pacific Northwest).
- Ernesto Martínez, Associate Professor, Department of Ethnic Studies, "A Child Should Not Long for Its Own Image: Producing Literature and Visual Media for Queer Latinx Youth."
- Shoniqua Roach, Assistant Professor, Department of Women's, Gender, and Sexuality Studies, "Black Sexual Sanctuaries."

Also advancing to full professor are Maram Epstein (EALL), Helen Southworth (English); and Amanda Wojcik (art). Those promoted to associate professor with tenure include Shabnam Akhtari (math); Erin Beck (political science); Kirby Brown (English); Mai-Lin Cheng (Clark Honors College); Ellen Eischen (math); and Kristin Yarris (international studies). Those elevated to senior instructor II include Tina Boscha (English) and Julie Voelker-Morris (PPPM).

### OVPRI Faculty Research Awards

Among the winners of the 2018-19 OVPRI Faculty Research Awards are CSWS faculty affiliates Mary Wood (English), Kristin Yarris (international studies), Lynn Stephen (anthropology), Laura Pulido (ethnic studies & geography), Kate Mondloch (history of art & architecture), Ernesto Martínez (ethnic studies), Ana-Maurine Lara (anthropology), Alai-Reyes Santos (ethnic studies), Mai-Lin Cheng (Clark Honors College), Marjorie Celona (creative writing),

Mayra Bottaro (romance languages), and Dare Baldwin (psychology).

### Senate Awards: Frances White & Monique Balbuena

Two long-time CSWS faculty affiliates—Frances J. White and Monique R. Balbuena—were among six UO faculty & staff named as 2018 award recipients by the the University Senate. The Wayne T. Westling Award went to Frances J. White, professor and department head, anthropology; senator; member of the Senate Executive Committee; co-chair of the Academic Council; and chair, UO Committee on Courses. Monique Rodrigues Balbuena, associate professor, Clark Honors College; senator; and member of the Policy Advisory Council was among three winners of the Shared Governance, Transparency, and Trust Award.

### Amanda Wojcik: The Space is Always

Professor of art Amanda Wojcik had a showing of her collection at the Office of the Governor in

the Oregon State Capitol from April through May. *The Space Is Always* included works inspired by common materials found within the space of her home.

### Linda Forrest receives Psychology Award

The American Psychological Association selected professor emerita Linda Forrest for the 2018 Distinguished Contributions of Applications of Psychology to Education and Training Award, which recognizes psychologists for evidence-based applications of psychology to education.

### NSF Career Grant: Ellen Eischen

Ellen Eischen, an associate professor in the Department of Mathematics, received a National Science Foundation Career Grant. As principal investigator, she will investigate connections between seemingly disparate data arising in number theory, a field of mathematics with deep ties to many areas in sciences and engineering.



Jason Younker, UO tribal liaison and member of the Coquille Nation, welcomes Joy Harjo to the stage with a traditional ceremony. In a jazzy presentation, Harjo told stories, recited poetry, and played flute and clarinet / photos by Jack Liu.

## Poet Joy Harjo shared her melodic message

Other poets may also shine, but few have risen to the level of near rockstar fame that came along to Eugene in the person of Joy Harjo. When CSWS found out that Eugene Public Library was sponsoring her appearance in February through their National Endowment for the Arts' Big Read initiative, we asked if we could jump aboard with a request of our own. CSWS joined other UO entities—namely the Native American Studies Program, the Common Reading Program, and the Division of Undergraduate Studies—to sponsor an afternoon performance at Straub Hall in a room large enough to hold several hundred fans and admirers, and even a few who were simply attracted by her name and reputation.

What a thrill! Musician and memoirist as well as poet, Harjo lit up the room with her clarinet riffs, her flute melodies, and her rhythmic recitations—a well-integrated blend of poetry and music, punctuated by observations and stories of her journey.

An enrolled member of the Muscogee (Creek) Nation, Harjo is the author of eight books of poetry, including *Conflict Resolution for Holy Beings*, *How We Became Human: New and Selected Poems*, and *She Had*

*Some Horses*. Awards for her memoir *Crazy Brave* include the PEN USA Literary Award for Creative Nonfiction and the American Book Award.

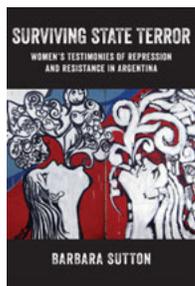
Other honors and awards that have come her way include the 2015 Wallace Stevens Award from the Academy of American Poets for proven mastery in the art of poetry, a Guggenheim Fellowship, the William Carlos Williams Award from the Poetry Society of America, and the United States Artist Fellowship. In 2014 she was inducted into the Oklahoma Hall of Fame.

She holds the Chair of Excellence in Creative Writing, Department of English, at the University of Tennessee, Knoxville.

And then there are her honors as a musician. Harjo performs with her saxophone nationally and internationally, solo and with her band, the Arrow Dynamics. She has five award-winning CDs of music including the award-winning album *Red Dreams, A Trail Beyond Tears and Winding Through the Milky Way*, which won a Native American Music Award for Best Female Artist of the Year in 2009. ■

— reported by Alice Evans, Center for the Study of Women in Society

**Student Chapter Award for Women in Mathematics**  
 UO's Student Chapter of the Association for Women in Mathematics won the Student Chapter Award for Scientific Excellence this year. Marie Vitulli, professor emerita of mathematics, is the faculty advisor of the chapter.



**2002 Jane Grant Fellow publishes new book**  
 Barbara Sutton, 2002 CSWS Jane Grant Fellow, recently published her book *Surviving State Terror: Women's Testimonies of Repression and Resistance in Argentina* (New York: NYU Press, 2018). Her

book is a profound reflection on state violence and women's survival. Sutton is an associate professor of women's, gender and sexuality studies at University of Albany, SUNY, and a former student of Joan Acker and Sandi Morgen.

While at UO, she was co-founder and coordinator of the Social Sciences Feminist Network and the Gender in Latin America RIG.

**2016 Jane Grant Fellow hired at Colorado College**  
 Baran Germen, the 2016 CSWS Jane Grant Fellow, has completed his PhD from the UO Department of Comparative Literature and taken a position as assistant professor at Colorado College.

**2015 Jane Grant Fellow hired at UNLV**  
 Ivan Sandoval Cervantes recently accepted a position as assistant professor in the Department of Anthropology at the University of Nevada, Las Vegas. The 2015 CSWS Jane Grant Fellow is currently working on his manuscript for a book project based on the research funded by CSWS. He has published two articles based on that research.

**2013 Jane Grant Fellow at PSU**  
 2013 Jane Grant Fellow Miriam Abelson continues as an assistant professor in the Department of Women, Gender, and Sexuality Studies at Portland State University. Her book based on the

dissertation, *Men in Place*, is under contract with the University of Minnesota Press and is slated for release in Spring 2019.

**Jeremiah Favara awarded a Visiting Fellow position**  
 Jeremiah Favara was awarded a position as a Visiting Fellow at the James Weldon Johnson Institute for the Study of Race and Difference at Emory University in recognition of his research on gender, race, sexuality, and military inclusion. During his fellowship, Favara will work on his manuscript, currently titled "An Army of Some: Inclusion and Diversity in U.S. Military Recruiting." His initial research for "An Army of Some" was supported by a CSWS Research Grant in 2015 and his early findings were presented at a CSWS Noon Talk, also in 2015. The research Favara was able to conduct due to support from CSWS also contributed to his dissertation, which was awarded an honorable mention as part of the Margaret A. Blanchard Doctoral Dissertation Prize from the American Journalism Historians Association.

# HIGHLIGHTS FROM THE ACADEMIC YEAR

## Honors for Andrea Herrera

Andrea Herrera, a graduate student representative on the CSWS Advisory Board and a PhD candidate in sociology, presented both her dissertation research and her lesbian hashtag research (which was her master's paper) at conferences in the US and Canada thanks to the support of CSWS travel grants. She received the 2018 Martin P. Levine Memorial Dissertation Award, American Sociological Association, Section on the Sociology of Sexualities; 2018-2019 Miller Family Scholarship, UO Department of Women's, Gender, and Sexuality Studies; 2018 Student Forum Travel Award, American Sociological Association; 2018-2019 General University Scholarship, UO; 2018 Sociology Graduate Student Publication Award: "Theorizing the Lesbian Hashtag: Identity, Community, and the Technological Imperative

to Name the Sexual Self," UO Department of Sociology; 2018 Charles W. Hunt Award for Excellence in Undergraduate Teaching, UO Department of Sociology; and a 2018 Conference Travel Grant from CSWS.

## Caitlin O'Quinn wins multiple awards

Caitlin O'Quinn, a graduate student representative on the CSWS Advisory Board and a PhD candidate in political science, received the following fellowship and grants for 2018: The M. Gregg Smith Fellowship (in the amount of \$5,400) from the College of Arts and Sciences; the Tinker Field Research Grant of \$4,000 funded by the Center for Latino/a and Latin American Studies; and the Global Oregon Graduate Research Award of \$2,000 from the Global Oregon International Research Fund. These grants will be used to fund field

research for her project titled, "State Responses to Gendered Violence: Lessons Learned from Costa Rica and Guatemala."

## Tamara LeRoy now at SASS

The Center for Latino/a and Latin American Studies' long-time Latino Roots coordinator Tamara LeRoy is now working for Sexual Assault Support Services of Lane County (SASS) as their Trafficking Intervention Coordinator. Tamara will be developing this new, grant-funded position by coordinating direct services between community partners and other advocates providing services to survivors of human trafficking. SASS is a nonprofit organization providing outreach, advocacy and support to survivors of sexual violence and their partners, families, and friends throughout Eugene-Springfield and the rest of Lane County. ■

## Justice Across Borders: Gender, Race, and Migration in the Americas

The symposium organized by the Center for Latino/a and Latin American Studies was in part an outgrowth of the work of the CSWS Américas Research Interest Group and financially supported by CSWS.

The 2018 CLLAS symposium "Justice Across Borders: Gender, Race, and Migration in the Americas" held March 8 on the UO campus included fifteen invited scholars and performers and received vibrant participation from the UO and Eugene community. Organized by the Center for Latino/a and Latin American Studies, the symposium stretched the boundaries of traditional scholarship by engaging other types of knowledge production, including oral traditions, spoken word, performing art, and activism, bringing a multiplicity of voices to a variety of topics affecting the Americas—social injustice, racism, gender violence, and militarism, among others.

Participants explored what kinds of new knowledges, art, social transformations, and activism we can create together in the face of increasing inequalities and social violence across the continent. In particular, we emphasized CLLAS's thematic line of inquiry this year—*America, Bridge Between Oceans*—by asking ourselves: What happens when we put the Atlantic world in conversation with the Pacific? What kind of art and cultural production emerges? Which stories of struggles for racial, economic, gender and environmental justice arise? How does looking at Latinx and Latin American Studies from within the Pacific Rim region open up innovative and necessary methodological and analytical horizons?

This was not the usual academic symposium. We sought to engage a multiplicity of voices. The day began with a *moyumba*, or ancestral prayer, by a Cuban osha priestess from Seattle, Jannes Martinez. Our first two panels opened our inquiry into the meaning of justice in the continent through presentations by UO scholars and alumni whose research on gender and racial justice in Latinx and Latin American communities exemplifies our existing excellence in those fields.

Our keynote—cosponsored by the Center for Asia and Pacific Studies—was delivered by renowned scholar Dr. Yolanda Martinez-San Miguel, who explored "New Directions in Latino and Latin American Studies: Archipelagic Studies in the Caribbean and the Pacific." Martinez-San Miguel led us into a conversation about comparative approaches to the study of art, colonialism, and militarism that represent the most cutting-edge trends in the field. The following roundtable showcased our strengths in environmental justice on campus and featured Puerto Rican activist Judith Vega. The roundtable, cosponsored by the Department of Ethnic Studies and Wayne Morse Center was devoted to a conversation about the possibilities for political solidarity among Caribbean, Latinx, and Pacific Islander migrants on the U.S. Pacific coast and islands. Our plenary session included Dr. Monica Rojas, director of Movimiento AfroLatino de



Panel II, *Women and Gender in Latin America and U.S. Latinx Communities*, included panelists Michelle McKinley, Kristin Yarris, Lynn Stephen, and Gabriela Martinez. Here, Kristin Yarris talks about her research on grandmothers caring for children in Nicaragua.

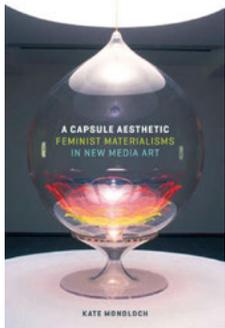
Seattle; Dr. Ramona Hernandez, director of City College of New York's Dominican Studies Institute; Dr. Edwin Melendez, director of the Center for Puerto Rican Studies; and Dr. Laura Pulido, department head of ethnic studies at UO. These panelists talked about how emerging migratory patterns, incarceration practices, immigration policies, black or Afro-Latino identities, and white nationalisms are impacting Latinx communities on the East and West Coasts.

In the evening, a poetry and hip hop performance coordinated by Dominican artists Ernesto Lara, Josefina Baez, and UO faculty Ana-Maurine Lara moved us through tears, song, dance, and laughter. It was the perfect way to end a whole day of intellectual and artistic explorations of the meaning of justice. The usual CLLAS pachanga saw our participants dancing to merengue, bachata, R & B, and salsa. Many possibilities of collaboration opened up throughout the day and were consolidated as new collegial relationships emerged. ■

— by Alai Reyes-Santos, Associate Professor, Department of Ethnic Studies



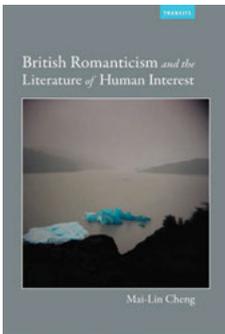
**Introducing Japanese Popular Culture, edited by Alisa Freedman and Toby Slade (Routledge, 2017, 550 pages).** Specifically designed for use on a range of undergraduate and graduate courses, [this book] offers an up-to-date overview of a wide variety of media forms. It uses more than 40 particular case studies as a way into examining the broader themes in Japanese culture and provides a thorough analysis of the historical and contemporary trends that have shaped artistic production, as well as, politics, society, and economics. As a result, more than being a time capsule of influential trends, this book teaches enduring lessons about how popular culture reflects the societies that produce and consume it.



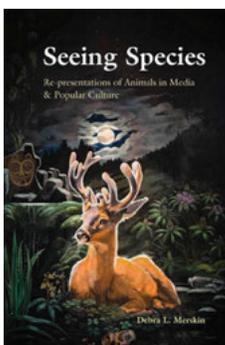
**A Capsule Aesthetic: Feminist Materialisms in New Media Art, by Kate Mondloch (University of Minnesota Press, 2018).** “Mondloch examines how new media installation art intervenes in technoscience and new materialism, showing how three diverse artists—Pipilotti Rist, Patricia Piccinini, and Mariko Mori—address everyday technology and how it constructs our bodies. Mondloch establishes the unique insights that feminist theory offers to new media art and new materialisms, offering a fuller picture of human-nonhuman relations.”—from the publisher



**Kohnjehr Woman, by Ana-Maurine Lara (Redbone Press, 2017).** “Ana Lara’s *Kohnjehr Woman* evokes a world such as only narrative poetry can. In a series of concise, orally grounded and visually vivid poems, she introduces the mysterious avenger, Shee, who upends daily life, and all the lives, on an antebellum plantation. *Kohnjehr Woman*’s spell endures.”—John Keene, author, *Counternarratives*



**British Romanticism and the Literature of Human Interest, by Mai-Lin Cheng (Bucknell University Press /copublished with Rowman & Littlefield, 2017, 206 pp).** “[This book] explores the importance to Romantic literature of a concept of human interest. It examines a range of literary experiments to engage readers through subjects and styles that were at once “interesting” and that, in principle, were in their “interest.” These experiments put in question relationships between poetry and prose; lyric and narrative; and literature and popular media. The book places literary works by a range of nineteenth-century writers....”—from the publisher

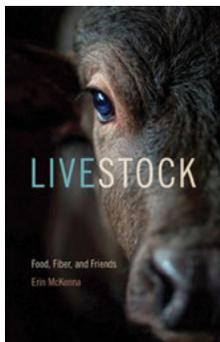


**Seeing Species: Re-presentations of Animals in Media @ Popular Culture, by Debra L. Merskin, (Peter Lang, 2018, 266 pp).** “This book brings together sociological, psychological, historical, cultural, and environmental ways of thinking about nonhuman animals and our relationships with them. In particular, ecopsychological thinking locates and identifies the connections between how we re-present animals and the impact on their lived experiences in terms of distancing, generating a false sense of intimacy, and stereotyping. Re-presentations of animals are discussed in terms of the role the media do or do not play in perpetuating status quo beliefs about them and their relationship with humans. This includes theories and methods such as phenomenology, semiotics, textual analysis, and pragmatism, with the goal of unpacking re-presentations of animals in order to learn not only what they say about human beings but also how we regard members of other species.”—from the publisher

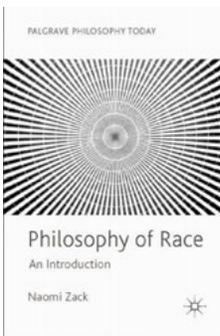
**When We Love Someone We Sing to Them, by Ernesto Martínez (Reflections Press, 2018, 32 pages).** “This children’s book tells the story of a Mexican-American boy who learns from his parents about serenatas and why demonstrating romantic affection proudly, publicly, and through song is such a treasured Mexican tradition. One day, the boy asks his parents if there is a song for a boy who loves a boy. The parents, surprised by the question and unsure of how to answer, must decide how to honor their son and how to reimagine a beloved tradition.”—from the publisher



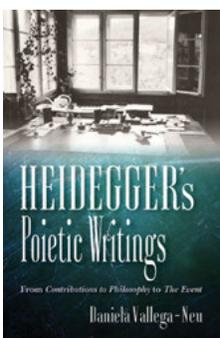
**Defiant Indigeneity: The Politics of Hawaiian Performance, by Stephanie “Lani” Teves (University of North Carolina Press, 2018, 240 pages).** “While Native Hawaiian artists, activists, scholars, and other performers have labored to educate diverse publics about the complexity of Indigenous Hawaiian identity, ongoing acts of violence against Indigenous communities have undermined these efforts. In this multidisciplinary work, Teves argues that Indigenous peoples must continue to embrace the performance of their identities in the face of this violence in order to challenge settler-colonialism and its efforts to contain and commodify Hawaiian Indigeneity.”—from the publisher



**Livestock: Food, Fiber, and Friends, by Erin McKenna (University of Georgia Press, 2018, 264 pages).** “This deeply informative text reveals that the animals we commonly see as livestock have rich evolutionary histories, species-specific behaviors, breed tendencies, and individual variation, just as those we respect in companion animals such as dogs, cats, and horses. To restore a similar level of respect for livestock, McKenna examines ways we can balance the needs of our livestock animals with the environmental and social impacts of raising them, and she investigates new possibilities for humans to be in relationships with other animals. This book thus offers us a picture of healthier, more respectful relationships with livestock.”—from the publisher



**Philosophy of Race: An Introduction, by Naomi Zack (Palgrave Macmillan, 2018, 258 pages).** “Part I provides an overview of ideas of race and ethnicity in the philosophical canon, egalitarian traditions, race in biology, and race in American and Continental Philosophy. Part II addresses race as it operates in life through colonialism and development, social constructions and institutions, racism, political philosophy, and gender. This book constructs an outline that will serve as a resource for students, nonspecialists, and general readers in thinking, talking, and writing about philosophy of race.”—from the publisher



**Heidegger’s Poietic Writings: From Contributions to Philosophy to The Event, by Daniela Vallega-Neu (Indiana University Press, March 2018, Series: Studies in Continental Thought).** “Engaging the development of Heidegger’s non-public writings on the event between 1936 and 1941, Daniela Vallega-Neu reveals what Heidegger’s private writings kept hidden. Vallega-Neu takes readers on a journey through these volumes, which are not philosophical works in the traditional sense as they read more like fragments, collections of notes, reflections, and expositions.”—from the publisher ■



*On the road to Yachats, Oregon / photo by Feather Crawford*

