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STUDY OF WOMEN IN SOCIETY

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2019 CSWS ANNUAL REVIEW



TRUE COURAGE

Speaking truth in the face of evil JUDGE BARRIOS



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2019-20 CSWS Events

FALL 2019

October 3

Race, Ethnicities, and Inequalities Colloquium
"The When and Where of Our Talk: The Shoals of Black and Native Feminisms."
Tiffany Lethabo King, Georgia State University.
12-1:30 pm. Knight Library, Browsing Room.



Tiffany L. King



Rhaisa Williams

October 25

Lorwin Lecture Series
"Screaming to Dream: Toni Morrison, Emmett Till, and Black Maternal Grief."
Rhaisa Kameela Williams, Washington University in St. Louis. 11 am-12:30 pm.
Gerlinger Lounge.

November 7

Race, Ethnicities, and Inequalities Colloquium
"Across Oceans of Law." Renisa Mawani, University of British Columbia. 12-1:30 pm.
EMU 230, Swindells Room.



Renisa Mawani

WINTER 2020



Sylvanna M. Falcón

February 6

Lorwin Lecture Series
"Finding 'Light born in darkness:' The Urgency of Feminist Activism in These Times." Sylvanna M. Falcón, University of California, Santa Cruz. 12-1:30 pm. Knight Library, Browsing Room.

February 13

Race, Ethnicities, and Inequalities Colloquium
"Witnessing Violence in These Migratory Times." Annie Isabel Fukushima, University of Utah. 12-1:30 pm. Knight Library, Browsing Room.



Annie Fukushima



Tina Campt

February 17

Lorwin Lecture Series
"The New Black Gaze." Tina Campt, Brown University. 12-1:30 pm. Ford Lecture Hall, Jordan Schnitzer Museum of Art.

March 4

Lorwin Lecture Series
"From Fact to Fiction: A Life in Letters." Karla Holloway, Duke University. 12-1:30 pm. Ford Lecture Hall, Jordan Schnitzer Museum of Art.



Karla Holloway



John Collins

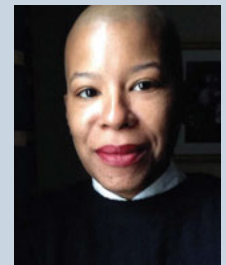
March 13

"Ethnographies of U.S. Empire." John Collins, Queens College & the CUNY Graduate Center. 12-1:30 pm, Gerlinger Lounge.

SPRING 2020

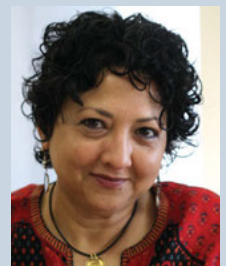
April 10

Lorwin Lecture Series
"Black. Still. Life." Christina Sharpe, York University (Toronto). 12:30-2:30 pm. Knight Law School, Room 110.



April 30

Acker-Morgen Lecture **"Masculinity and Capitalism: A Brief History of the Rise and Fall of a Foundational Relationship."** Raka Ray, University of California, Berkeley. 12:00-1:30 pm. Gerlinger Lounge.



Raka Ray



L. La Fountain-Stokes

May 6

Queer Studies Lecture **"Translocas: The Politics of Puerto Rican Drag and Trans Performance."** Lawrence La Fountain-Stokes, University of Michigan. 12-1:30 pm. Gerlinger Lounge.

June 4

Lorwin Lecture Series
"Gender, Power, and Grief." Alicia Garza, Co-founder, Black Lives Matter movement. 3:30-5:30 pm. Knight Law Center, Rm. 175.



Alicia Garza

FALL 2020

Conference **Peggy Pascoe: In Memorium & Celebration.**

Check csws.uoregon.edu for more CSWS events throughout the year.

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Chandan Reddy, associate professor at the University of Washington, delivered the CSWS Queer Studies Lecture on May 9 / photo by Amiran White.

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Cover: Center for Latino/a and Latin American Studies brought Judge Yassmin Barrios to campus; CSWS was a cosponsor (see article p. 37) / photo by Jack Liu.

CSWS ANNUAL REVIEW OCTOBER 2019

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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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Announcing Our 2019-2020 CSWS Theme

GENDER, POWER, AND GRIEF

I started as director of CSWS in the summer of 2016. Sadly for us, CSWS lost two of our founding mothers within months of each other in 2016. Joan Acker and Sandi Morgen, pathbreaking feminist titans, made the Center a focus of research and activism around women's economic rights and security for over forty years. To honor their legacies, we launched a three-year theme of "Women and Work." We hosted social justice activists organizing for fair labor conditions in the restaurant industry and scholars researching the impact of gender inequity in home and domestic labor, explored the impact of climate change on gender, and grappled with the unprecedented misogyny, homophobia, and racism that accompanied the 2016 Trump election.

While concerns of gender equity continue to drive our programming, we are launching a new theme, *Gender, Power and Grief*. On a daily basis, we bear witness to the state-sponsored violence that renders the loss of certain lives and communities unworthy of grief. Immigrant communities are terrorized and families torn apart or imprisoned for exercising their basic human rights. On a more personal note, I experienced the loss of my 94-year-old father, whom I cared for in my home for nearly a decade. Although my father lived a long life and died at home surrounded by his children and grandchildren, his death invoked in me a profound sense of loss and grief. Anecdotal and scholarly evidence show that women are dropping out of the workforce to care for aging parents shouldering much of the responsibility for elder care that is de facto distributed along gendered lines. Throughout my father's care I was conscious of my own subject position as daughter, mother, and immigrant who grew up with the cultural expectation that I would care for my parents as they aged. This cultural obligation leeches into broader issues of gender and ethnic identity, as many involved in the home health care industry are underpaid, work long hours, and hail from economically and politically marginalized communities.

Our coming roster of speakers and programming seeks both to honor the process of grief and the cultural practices of bereavement. They show us that in a time where much of the state apparatus is structured to demean poor people—loving, honoring and grieving those bodies, and acknowledging what we have lost—is a radical emotional act. I encourage you to participate in these conversations with us at the Center, as we hold space for ourselves to grieve, organize, celebrate, and acknowledge that together we are much stronger than we are apart. We have always defied odds, broken barriers, and ignited the change we wish to see in this world. We have to because no one else will ever do it. And if we don't act together to demand that change, we leave no legacy, nor even an inhabitable planet for our children.

—Michelle McKinley, Director

INSIDE THIS ISSUE

This issue marks the final year for our three-year theme "Women and Work." We are delighted to feature several articles that reflect this theme, including one by Lamia Karim (p. 10), associate professor, Department of Anthropology, which focuses on the research for her current book project about female garment workers in Bangladesh. Another, by the research team of Alai Reyes-Santos, associate professor in the recently renamed Department of Indigenous, Race, & Ethnic Studies, and Ana-Maurine Lara, assistant professor, Department of Women's, Gender, and Sexuality Studies, is about women healers in the Caribbean (p. 22). Maria Fernanda Escallón, assistant professor, Department of Anthropology, reports on her CSWS-supported research (p. 26), describing the invisibility of women in Colombia who sell fruit and traditional sweets in an area declared by UNESCO as Intangible Heritage of Humanity. Although one of the tourism industry's most marketable characters in Cartagena's historic city center, these Palenqueras earn little and are often harassed by police.

Michelle McKinley and I interviewed Angela Joya (p. 14), assistant professor, Department of International Studies, about her research projects in the Middle East and North Africa in the male-dominated field of political economy. And there are many more research articles by faculty members and graduate students whose research CSWS has supported through our research grant program, as well as news about upcoming events, previous events, honors, awards, and book publications. Enjoy! And thanks to all of you who contributed.

For me this is a final adieu as I head into retirement. Eleven years ago this month I drove to campus to interview for the position of research dissemination specialist. In retrospect, I particularly enjoyed my tenure as the coordinator of the Northwest Women Writers Symposium, which won the support of a host of writers and scholars and flourished for seven years. I also enjoyed collaborating with staff, students, and scholars on this publication, and on CSWS's many events and projects. I will miss being a part of the shared camaraderie.

— Alice Evans, Managing Editor

WOMEN at WORK SPEAKING TRUTH in the FACE OF EVIL



Joane Nagel, University of Kansas, delivered a lecture on “Gender and Climate Change” / photo by Jack Liu.

A YEAR IN REVIEW

In late May, CSWS concluded its three-year focus on “Women and Work” by joining with the recently renamed Department of Indigenous, Race, & Ethnic Studies in a celebration of the publication of a book that had its origins in Hendricks hallowed hallways. Shireen Roshanravan was doing post-doctorate work in the Women and Gender Studies Program at UO during 2009-10 with the mentorship of Lynn Fujiwara—now an associate professor in the Department of Indigenous, Race, & Ethnic Studies at UO—when they began a collaborative relationship in their shared focus on Women of Color feminisms. As Roshanravan moved on in the academic world—she is currently an associate professor in the Department of American Ethnic Studies at Kansas State University—they coedited their collection across distance, writing and editing essays and refining the direction of their manuscript, which culminated this academic year in the publication of *Asian American Feminisms & Women of Color Politics* (University of Washington Press, Dec. 2018). The book is being lauded as a groundbreaking collection and is already finding its way into college syllabi.

It’s a good feeling to celebrate perseverance and triumph in academia, when so often we’re doing it against a backdrop of national and international politics that seems increas-



Lynn Fujiwara and Shireen Roshanravan celebrated the publication of their new book / photo by Jack Liu.

ingly populist, anti-academic, celebratory of white nationalism, hateful and punitive toward immigrant peoples of color, and disparaging to lesbian, gay, bisexual, and transgender peoples and to women and men who do not conform to white patriarchal norms.

There are now more women, and especially more women of color, in the U.S. Congress than ever before; however, as we bring the

CSWS Annual Review to its final stages in the summer of 2019, several of these young Congresswomen find themselves under belligerent and dangerous verbal assault by the leader of the free world. We’re living in a political era of stunning hatefulness, bordering on evil.

So then, let us marvel at the courage to persevere, and let us look toward a future where women continue to gain leverage in academia, world politics, and all arenas of the working world. Let us applaud and encourage the speaking of truth in the face of evil. Let us lift up those who are struggling to find voice, and those whose voices already ring out strongly.

Among the many speakers sponsored or cosponsored by CSWS during AY 2018-19, no one stands out more as a speaker of truth in the face of evil than Judge Yassmin Barrios. CSWS cosponsored her visit last March. The Center for Latino/a and Latin American Studies, a sister unit which ten years ago was incubated at CSWS, was the primary sponsor for Judge Barrios’s visit, with CLLAS director Gabriela Martínez serving a major role in bringing her to campus. Judge Barrios was the presiding judge in the prominent case against former dictator General Efraín Ríos Montt, which concluded with his conviction for genocide against the indigenous Ixil Mayans of Guatemala, marking the first time

A YEAR IN REVIEW



Left: Professor Paisley Currah and attorney Asaf Orr spoke at a panel focused on Trans* Law / photo by Jack Liu. Right: Audience members responded to Patricia Matthew at her talk on faculty diversity / photo by Oscar Palmquist.

a former head of state was tried for genocide in his home country.

Judge Barrios delivered a lecture titled “Justice and Reparation in Guatemala: Challenges and Possibilities” to a sizeable audience that included UO faculty, staff, and students and also community members from surrounding areas. You can read more about her work and her visit to campus on page 37.

Early in the fall term, CSWS sponsored investigative reporter Bernice Yeung, who was part of an Emmy-nominated reporting team that had investigated the sexual assault of immigrant farmworkers. Yeung’s topic was “The Invisible #MeToos: The Fight to End Sexual Violence against America’s Most Vulnerable Workers.” She spoke to an attentive audience at the Knight Law School as the lead-off lecturer for the Race, Ethnicities, and Inequalities Colloquium directed by Michelle McKinley. Cosponsors of the talk included Office of the Provost and Academic Affairs, School of Journalism & Communication, and the UO School of Law.

On October 3, attorney Asaf Orr and Prof. Paisley Currah convened a panel on the topic of “Trans* Law: Opportunities and Futures.” Currah, a professor of political science and women’s & gender studies at Brooklyn College and the Graduate Center of the City University of New York, has written widely on the topics related to transgender rights, sex reclassification policies, and feminism. Orr, the Transgender Youth Project staff attorney of the National Center for Lesbian Rights (NCLR), one of the nation’s leading advocacy organizations for lesbian, gay, bisexual, and transgender people, has worked for almost a decade to advance the rights of the “t” in LGBT. Beatrice Dohrn, director of the

Nonprofit Clinic at the UO School of Law, served as moderator. Cosponsors of the panel included The Tom and Carol Williams Fund for Undergraduate Education, School of Law, Oregon Child Advocacy Project, and Lesbian, Gay, Bisexual, Transgender Education and Support Services (LGBTSS), Office of the Dean of Students.

Two weeks later, Patricia Matthew explored issues of faculty diversity with an audience of faculty, administrators, and graduate students, in a lecture titled “Written/Unwritten: On the Promise and Limits of Diversity and Inclusion.” An associate professor of English at Montclair State University, Matthew is often invited to speak about faculty diversity at universities throughout the country and is the editor of *Written/Unwritten: Diversity and the Hidden Truths of Tenure* (University of North Carolina Press, 2016). Cosponsors of

the talk included the Division of Equity and Inclusion, and the Office of the Provost.

In the final week of October, CSWS joined the Department of Sociology and other UO units in welcoming Barbara Sutton, our 2002 Jane Grant Dissertation Fellow, back to the university to give a talk about her new book, *Surviving State Terror: Women’s Testimonies of Repression and Resistance in Argentina* (New York University Press, 2018). Sutton, a student of Joan Acker and Sandi Morgen while at the UO, is now an associate professor, Department of Women’s, Gender, and Sexuality Studies, University at Albany, State University of New York. While at UO, she was co-founder and coordinator of the Social Sciences Feminist Network and the Gender in Latin America research interest groups.

In late November, CSWS offered a grant information workshop for graduate students



Chandan Reddy delivered the Queer Studies Lecture at the Knight Library Browsing Room to a mixed audience of faculty, staff, and students. Right: Chandan Reddy listens to a question from the audience / photos by Amiran White.



Left: Patricia Matthew talked about faculty diversity. • Right: Michelle McKinley fielded questions alongside Patricia Matthew at the talk on faculty diversity / photos by Oscar Palmquist.

and faculty to provide instruction on how best to apply for CSWS research grants and the Jane Grant Dissertation Fellowship.

On November 30, Joane Nagel delivered her talk on “Gender and Climate Change” to a large audience at the UO School of Law. Nagel, who is the University Distinguished Professor of Sociology and chair of the Anthropology Department at the University of Kansas, used a PowerPoint presentation and case studies to illustrate her theme that gender does matter in global climate change. In her talk, Nagel illustrated that around the world, more women than men die in climate-related natural disasters. She also showed that the history of science and war interweave masculine occupations and preoccupations, and that the climate change denial machine is driven by conservative men and their interests. Nagel argued that males with an ideology of perpetual economic growth are the predominant climate policymakers, embracing big science approaches and solutions to climate change, with an agenda that marginalizes the interests of women and developing economies. Nagel’s talk was cosponsored by the Environment and Natural Resources Center at the UO School of Law and the Department of Sociology.

In February, CSWS continued its recent legacy of allyship trainings, this year facilitated by Dena Zaldúa, then CSWS’s operations manager. Two 101 Sessions and one 201 Session were offered at the Many Nations Longhouse, aimed to help participants examine their own privilege, their implicit biases, and how to develop dialogue and create safe spaces on campus and in our community. The sessions taught participants how to be an effective ally: how to intervene and stand

up safely, appropriately, and constructively when they hear or see something racist, sexist, xenophobic, anti-Semitic, Islamophobic, homophobic, transphobic, or otherwise discriminatory on campus or anywhere in our community.

In March, Christen Smith continued the Race, Ethnicities, and Inequalities Colloquium at the UO School of Law with her talk, “The Sequelae of Black Life in Brazil and the US: Violence, Gender, Space and Time.” Smith, an associate professor of



African and African Diaspora Studies and Anthropology at the University of Texas at Austin, examined the lingering, deadly impact of police violence on black women in Brazil and the U.S.

Chandan Reddy delivered the Queer Studies Lecture in May, speaking on the topic “Convergence, Dissymmetry, Duplicity: Enactments of Queer of Color Critique in the Era of Administrative Violence.” An associate professor in the Department of Gender, Women & Sexuality Studies at the University of Washington, Reddy discussed his research project on divergent modes of queer of color engagements with social movements, looking in one mode with Act Up, feminist anti-violence movements, and marriage equality efforts, and in another mode at the strong “queer” component in anti-racist, indigenous, anti-prison, and anti-poverty politics. His visit was cosponsored by the Oregon Humanities Center and the Departments of English, Ethnic Studies, and Cinema Studies.

Also in May, CSWS joined with the Department of Sociology to welcome Miriam Abelson, the 2013 CSWS Jane Grant Dissertation Fellow, in a colloquium focused on the book that emerged from her dissertation research, *Men in Place: Trans Masculinity, Race, and Sexuality in America* (University of Minnesota Press, 2019).

This strong series of presentations was topped off with the panel discussion of *Asian American Feminisms & Women of Color Politics*, complete with a designer cake celebrating Lynn Fujiwara’s and Shireen Roshanvaran’s achievement. ■

—this article is a round-up based on CSWS staff reports and website entries



Top row: Participants listen to presenters at the annual New Women Faculty Gathering in October, sponsored by CSWS and the Office of the Provost. • Middle Row, left: CSWS director Michelle McKinley and Women of Color project director Sangita Gopal welcome members of the gathering. • Middle row, right: Liz Bohls introduces Katherine Kelp-Stebbins, a new faculty member in the English department. • Bottom row, left: New faculty member Isabel Millán, Department of Women's, Gender, and Sexuality Studies, chats with then vice provost Jayanth Banavar. • Bottom row, middle: New faculty member Emily Scott, art history and environmental studies, acknowledges audience applause following her introduction. • Bottom row, right: New faculty member Leah Lowthorp, anthropology, talks to then CAS dean Andrew Marcus / photos by Jack Liu.

SPOTLIGHT ON NEW FEMINIST SCHOLARS

CSWS welcomes six new tenure track faculty whose research focuses on women and gender.

Courtney M. Cox, Assistant Professor, Department of Indigenous, Race, & Ethnic Studies

Dr. Courtney M. Cox is assistant professor of race and sport in the Department of Indigenous, Race, and Ethnic Studies. She is fascinated by the cultural, political, and economic effects of global sport.

Her current research focuses on girls and women competing in and covering basketball across the United States, Russia, Senegal, and France.

She's also interested in the world of advanced analytics in sport, and the ways in which this quantitative aspect of the game can be studied qualitatively through both critical discourse analysis and ethnography.

Dr. Cox earned her PhD at the University of Southern California and has previously worked for ESPN, NPR-affiliate KPCC, and the Los Angeles Sparks. ■



Claire Herbert, Assistant Professor, Department of Sociology



Claire Herbert Heinz comes to the UO Department of Sociology from Drexel University, where she was an assistant professor of sociology. She completed her PhD in sociology at the University of Michigan where she was also a trainee in the Population Studies Center at the Institute for Social Research. Her dissertation project studied the illegal use of private property in Detroit, Michigan, by both longtime residents of the city and newcomers who squat houses, scrap metal from abandoned buildings, or farm on vacant lots. Detailing the informal normativity, grass-roots regulatory systems and varied practices surrounding illegal property use unveils dynamics that shape individual trajectories, neighborhood conditions, and mechanisms of gentrification and exclusion that are unique to declining cities.

Her book *Urban Decline and the Rise of Property Informality in Detroit* is under contract with University of California Press. ■

Masami Kawai, Assistant Professor, Department of Cinema Studies



Masami Kawai is a Los Angeles-born filmmaker, who divides her time between Oregon and LA. She received her BA from Hampshire College, where she focused on Visual Arts, Radical Pedagogy, and Post-Colonial Studies. After graduation, she devoted herself to community organizing before pursuing filmmaking again. In 2013, she received her MFA in directing from UCLA's School of Theater, Film, and Television.

She is currently an assistant professor in the Department of Cinema Studies at the University of Oregon. Kawai participated in Film Independent's diversity program, Project Involve. She was a selected director in the Francis Ford Coppola One-Act play series. She also received a fellowship from LA's Visual Communications, which supports emerging Asian American filmmakers. Her work has screened at various venues, including the Rotterdam Film Festival, Los Angeles County Museum of Art,

LA Asian Pacific Film Festival, Portland International Film Festival, and the National Museum of Women in the Arts. ■

SPOTLIGHT ON NEW FEMINIST SCHOLARS

Krystale E. Littlejohn, Assistant Professor, Department of Sociology



Krystale E. Littlejohn joins the faculty of the UO Department of Sociology as an assistant professor, coming from the Department of Sociology at Occidental College, a private liberal arts college in Los Angeles. Her research examines how everyday cultural constructions shape family processes, particularly at the nexus between embodiment and biomedical technologies. Her past work has focused on how women's embodied experiences of side effects to hormonal birth control shape their understandings of self and decisions to forego using the methods, despite desires to avoid pregnancy. Her current work, with Katrina Kimport, examines how clinicians construct knowledge about side effects during contraceptive counseling visits. As a whole, her research in reproduction explores the limits of biomedical frameworks in explaining and understanding unintended pregnancy as a public health phenomenon.

She is currently working on her first book, *Just Get on the Pill: Gender, Compulsory Birth Control, and Reproductive Injustice* (under contract with University of California Press), which examines how taken-for-granted ideas about gender shape patterns of birth control use and inequality in relationships. Before earning her PhD from Stanford, she was a sociology and Spanish language & culture double-major at Occidental. ■

Jennifer O'Neal, Assistant Professor, Department of Indigenous, Race, & Ethnic Studies

Jennifer O'Neal joins the faculty of the UO Department of Indigenous, Race, & Ethnic Studies as an assistant professor. Previously she served as the University Historian and Archivist within UO Libraries, while also serving as an instructor in the UO Departments of History, Ethnic Studies, and the Clark Honors College. She recently completed the Yale University Henry Roe Cloud Fellowship, awarded to Native American doctoral students focused on pressing issues related to the American Indian experience and Indigenous Studies.



Her interdisciplinary research and teaching examine the social, political, and historical intersections of Native American, United States, and international relations in the twentieth century to the present, specializing in activist movements, human rights, and legal issues. Her research and teaching explore questions of sovereignty, self-determination, nationhood, traditional knowledge, cultural heritage, and international Indigenous rights across a variety of fields, mediums, and forms. Her work is grounded in Indigenous research methods, decolonizing methodologies, and community-engaged teaching and learning. Within the Honors College and Ethnic Studies, she has developed undergraduate courses engaging students in decolonizing pedagogy and community based-research with tribal community course partners to document Oregon's Indigenous histories. She also led the development of the newly created UO Native American and Indigenous Studies Academic Residential Community. More broadly, she has led the development and implementation of best practices and protocols for Native American archives in non-tribal repositories in the United States, calling for the decolonizing of Indigenous archives. She is a member of The Confederated Tribes of Grande Ronde in Oregon. ■

Yvette J. Saavedra, Assistant Professor, Department of Women's, Gender, and Sexuality Studies



Yvette J. Saavedra is a historian specializing in nineteenth-century U.S. History, Borderlands History, History of the U.S. West, Chicana/o History, and Gender and Sexuality History. Her research interests include the intersection of race, power, identity, colonialism, nationalism, gender, and sexuality.

Her recently released book *Pasadena Before the Roses: Race, Identity, and Land Use in Southern California, 1771-1890* (University of Arizona, 2018) examines and details the social and cultural history of how Spanish, Mexican, American and Indigenous groups' competing visions of land use affected the formation of racial and cultural identity in Pasadena, California, during this period. This work reconceptualizes how culturally subjective ideas about race, masculinity, and visions of optimal land use became tangible representations of political projects of conquest, expansion, and empire building.

She has published on topics ranging from Chicana Feminism, Chicana/o History, LGBTQ History, U.S. History, and Borderlands History. Her current research agenda reflects work on several projects including her second full length book tentatively titled "Living la Mala Vida: Transgressive Femininities, Morality, and Nationalism in Mexican California, 1810-1850," a study that (re)defines masculinity, femininity, gender, and sexuality within Mexican nationalism and concepts of political and social citizenship. Other research in progress includes: a study examining the influence of Chicana lesbian feminist theory and methodology on the writing of Chicana/o and U.S.-Mexico Borderlands history and studies, a tracing of the development of the Texas sodomy law and the policing of homosexuality during the nineteenth and early twentieth century, and a study of female masculinity in the nineteenth century U.S.-Mexico Borderlands. ■



V VARUN CHAUDHRY: REFLECTIONS ON MY YEAR AT CSWS

V Varun Chaudhry worked as a CSWS pro tem research assistant during AY 2018-19 while completing his dissertation through the Department of Anthropology at Northwestern University. He is now an instructor in the Women's, Gender, and Sexuality Studies Program at Brandeis University. V's research focuses on the institutionalization of "transgender" in nonprofit and funding agencies through ethnographic research in Philadelphia, PA. His research has been supported by the Social Science Research Council, The Wenner-Gren Foundation, the Sexualities Project at Northwestern, and CSWS.

The Center for the Study of Women in Society provided me with a host of opportunities that proved to be fruitful for my research and career development. As soon as I arrived at the University of Oregon, Michelle McKinley and the rest of the CSWS staff welcomed me with open arms: I received invitations to receptions, talks, and other events as well as office space to work on writing my dissertation.

I participated actively in CSWS's "Trans* Law: Opportunities and Futures" symposium, which featured a panel of scholars, advocates, and practitioners of transgender studies, which is a core research area for me. Meeting with the visiting scholars—including Dr. Paisley Currah from Brooklyn College, a foundational figure in the field—was a great way to discuss my research with

scholars in my area of study as well as participate in a campus-wide dialogue about transgender issues in the law. I was also lucky to attend the lecture and subsequent dinner with CSWS speaker, Dr. Christen Smith, a black feminist anthropologist from the University of Texas–Austin. Dr. Smith helped me to conceptualize key components of my dissertation project, including the black feminist anthropological theoretical frame. Furthermore, I was privileged to attend and network with speakers from the CSWS-cosponsored New Directions in Black Feminist Studies series.

Culminating my time at CSWS was the exciting chance to work directly with Dr. Chandan Reddy, associate professor from the Department of Women's, Gender, and Sexuality Studies at the University of

Washington. Professor Reddy read one of my dissertation chapters, which focused on the use and the circulation of the language of "intersectionality" in nonprofit and funding agencies in the United States. Reddy's feedback on my chapter and work in general was tremendously helpful for the dissertation-cum-book-project as it has continued to develop, and having the opportunity to get to know him through his lecture and events around his visit was helpful for my professional as well as research development.

I'm deeply grateful to CSWS for the chance to meet so many scholars and develop my research in new and exciting ways. I am now able to move into my faculty position at Brandeis University with a keen sense of my research direction and with a robust set of interlocutors. ■



After Work: Female Workers in the Garment Industry in Bangladesh

An anthropological study of female workers in the global apparel industry in Bangladesh uncovers a zero-sum game. Aged out by 40 with worn-out bodies and younger workers ready to take their place, women often have little or no savings to sustain them.

by Lamia Karim, Associate Professor
Department of Anthropology

My book manuscript *After Work* is an anthropological study of the incursion of capitalist modernity in Bangladesh through the global apparel industry, and the forms of life that the industry has generated for its female work force. In Bangladesh, the garment industry labor force is primarily female and young. Workers enter around the average age of fifteen years and are aged out by thirty-five to forty years when they are no longer considered productive by factory management. *After Work* seeks to bring out the human dimensions of these workers' lives. These women are workers, but they are also mothers, wives, sisters, lovers, friends, and political agents. In each of these areas, their lives are profoundly complex, meaningful, and instructive in understanding the formation of a global female workforce. My study seeks to illuminate the challenges and circumstances of the aged-out workers' lives in Bangladesh, and contribute toward a public anthropology of working-class factory women in the global supply chain.

The global garment industry in Bangladesh has grown on a steady supply of young rural workers. The workforce is four million plus, of which 80 percent is female. By her late thirties, a worker is deemed less productive by factory management, and a younger worker replaces her.

Once these workers exit out of factories due to ageism, no data is kept on their life circumstances by labor organizations. These workers disappear either into the urban informal economy or they return to their villages due to lack of work. They have given the best years of their lives to help grow a global apparel industry that benefits consumers and retail giants in the West, and the state and a newly emergent capitalist class in Bangladesh. Yet, they never received the benefit of a living wage, healthcare, or an adequate pension. Monthly wages were held flat between 1994 to 2006 at \$11 dollars, rising only to \$22 in 2006, \$30 in 2010, \$67 in 2013, and finally to \$90 in 2019. These are bodies in bare existence with weakened eyesight, chronic upper-respiratory problems, gastrointestinal and kidney ailments, all compounded by low wages, poor diet, and precarious work conditions.

BACKGROUND

The garment industry in Bangladesh is only four decades old, beginning with a Korean-Bangladeshi venture in 1978. Today, it is second to China in apparel production, having overtaken both Vietnam and Sri Lanka. Major retail brands like Walmart, Zara, and H&M among others have their presence in Bangladesh, and transnational capital from China, South Korea, and India have flooded into the industry. The industry was a bene-

ficiary of the Multi-Fiber Agreement (1974-1994) and the World Trade Organization's Agreement on Trade and Tariffs (1995-2004) that gave preferential access to goods manufactured in the least developed countries like Bangladesh. The garment industry is the largest source of foreign revenue for the government at \$30 billion (2018 figures), and it remains a vital industry as the country climbs to a middle-income status country by 2025. Following the 2008 financial crisis, Western manufacturers and retailers began to search for the lowest prices in the garment sector. This trend, dubbed as the race to the bottom, brought many retailers to Bangladesh where wages were held at \$22 in 2008. Global retailers sought low wages, fast production turnaround, and a compliant labor force, all made possible in Bangladesh with severe restrictions in trade union activities. Factory fires were frequent at these factories that violated building and labor codes with unsafe work conditions—no fire escapes, water sprinklers, and often with padlocked doors that kept workers locked inside the factory during the workday.

Immediately following the Rana Plaza industrial accident in 2013 that killed over 1,100 workers and injured another 2,500 workers, global outcry forced EU nations, global retailers, trade union leaders, fac-

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Garment workers at a labor rights training session.

“WHAT ELSE CAN I DO?”

Rohima Khatun is a twenty-eight-year-old garment worker in Mirpur, Dhaka. She came to work at a garment factory when she was fourteen years old with a fifth grade education. She started as a helper at \$11 a month. After six years of working as a helper, she became a sewing operator. Currently, she makes about \$100 a month, including overtime. Her living expenses also come to \$100 a month, leaving her in a zero-sum situation. Her meagre wages force her to work overtime even to save a small amount of money each month.

When she was eighteen years old, Rohima met a young man, fell in love, and married him. While her family approved of their marriage, they knew little of him beyond the fact that he too had a factory job and could provide for his new wife. Together they had a son, and then a year later, a daughter. But at age twenty-two, after four years of living with him, she found out that

he already had a wife and children in the village. When she asked him to divorce his first wife, he refused. So, Rohima left him. Unable to care for two young children in the city, Rohima sent them to her parents' home in the village. Her son was enrolled in a madrasah (religious school) because it was free and she hoped that religious education would keep him out of “mischief.” She believed that the clergy would raise her son to be a good Muslim. Rohima herself is pious but her work life rarely gives her time to pray daily. She plans to bring her nine-year-old daughter to the city, so she could have a better education. She does not want her daughter to work in a garment factory, a sentiment echoed by many garment workers.

Rohima shares a 10x12 foot dorm room with four other garment women. After paying for her room and board, and sending money home to her parents, she has the equivalent of \$10 a month to take care of any extra needs. Her

daily lunch meal was rice, potato, and some chili paste. On her way from work, she picks up some vegetables for her evening meal. If she is lucky, she has fish or eggs once a week. On her day off, she watches soap operas about middle/upper-class women on TV. This is her only source of entertainment. She goes to bed between 11 p.m. and midnight. The long hours at work, and the crowded living quarters in the noisy slum make her feel constantly exhausted. She suffers from frequent back pains and eye problems, but she can only afford to see a quack doctor in her slum.

Rohima's workday begins at 8 a.m. and ends between 6 and 8 p.m. She wakes up around 5 a.m. to stand in line to use the shared kitchen and toilet. Her supervisors often use abusive language when speaking to workers. There is no union representative at her factory, but she has heard about workers fighting for higher wages in other factories. She would like to join in such protests but fears that she

would lose her job. Managers often threaten the workers with firings over work disruptions. At work, Rohima has heard that the clothes they make are “worth more than them,” and if they make mistakes in sewing, their wages will be docked. Still, she loves her sewing machine. It is her only friend in the factory. Every morning, she wipes it down, and before leaving work, she wipes it again. It is the one thing that keeps her earning some money to pay for her children.

As for her future, Rohima would like to return to her village. She does not want to give up her factory job. Instead, she wants to have a factory job near her village, so she can cut down on her living expenses. As she said to me, “What else can I do?” In the absence of alternative employment opportunities, Rohima's refrain “what else can I do?” is a sorrowful phrase that pervades the lives of all the garment workers I met and interviewed over a period of four years. ■



Workers at a compliant factory that has met all safety checks after the 2013 industrial accident. Line supervisor is on the far left.

After Work, continued from p. 10

tory owners and the Bangladeshi state to finally pass stricter factory oversight and upgrades through two measures known as the Accord and Alliance. But the industry continues to be plagued by factory-level accidents and violations of workers' rights. Questions over low wages continue to be an ongoing issue between workers and factory management with two large-scale workers strikes in 2016 and again in 2018. Although some gains were made by workers, increased technological surveillance through CCTVs have resulted in striking workers being identified and fired from their jobs. It is under these precarious work conditions that young women work every day for \$90 a month in 2019, still the world's lowest apparel production wages.

WORK, WOMEN, AND CHANGE

Bangladesh is fed by the two mighty rivers of the Gangetic Delta, the Brahmaputra and Ganges. As the snow caps in the Himalayas melt due to global warming, annual flooding and river erosion have led to landlessness, forcing rural families to send their unmarried young daughters to the city in search of employment, the only available work for these women outside of domestic household help. These women come from poor farming families that depend on subsistence farming. It is important to note that they do not come from the traditional artisanal families of weavers, potters, and so on. In those families, women and men work together on production, and family income is based on collective work done by all its members—father, mother, and children. Sending women to work as migrant labor in factories is a foundational change for a Muslim society where a woman's role is in the home, taking care of her husband, children and in-laws. This loosening of social

expectations around women's work has had a major effect on the lives of working-class women in Bangladesh, especially in the areas of their private lives.

My research showed many changes in their lives, but what struck me most was this—a majority of the women said that despite sexual harassment and verbal abuse by line managers, they were safer in the factory, compared with the high incidence of domestic violence they endured at home. The more I talked to the women, the more they slowly began to reveal their stories of sadness, loss, and desire. From these investigations, four key areas of inter-generational change between the older generation and younger generation of female workers emerged, which I highlight below.

1) Education

Almost all of the older women workers were illiterate or had functional literacy. Functional literacy refers to a person's ability to sign their names, to read and write at a very basic level. The government of Bangladesh has made education free for all children up to grade eight. But due to poverty, most of these women had between a third to fifth grade education after which they were forced to enter the labor force. At factories, they entered precarious work conditions—they often lacked proper employment documents, allowing management to fire them on a pretext. Workers often signed paperwork without realizing that they were signing papers that claimed that they were voluntarily leaving their jobs. Their vulnerabilities were increased by the absence of trade union representatives at factories.

These older women realized that lack of education had diminished their economic opportunities, and they wanted to educate their children so that the next generation would not have to do factory work. Most

of them invested in their children's education over other expenses. Upward mobility through education was the cherished goal of these working-class mothers. In many instances, their sons and daughters went on to study beyond the tenth grade. For some, their adult children earned work as technicians, primary school teachers, retail sales clerks, and other more secure positions. The women I interviewed mostly believed that the payoffs from education were more secure than in starting a business, the entrepreneurial model. Their desire for the status and security of middle-class occupations came through when they talked about going to "office" to work. They never used *karkhana*, the Bengali word for factory. When it was pointed out to them that they actually worked in assembly lines in a factory, they laughed shyly but again reverted back to their chosen word "office" to describe their desire for upward mobility.

2) Consumerism

When we compare the older workers to the new generation of workers, we find that the older workers eschewed consumerism; the younger generation not so. Older generation saved their money in order to invest in education, hence a better life, for their children. They ate very simple meals, and seldom bought clothes or trinkets for themselves. Many slept on the hard floor on a thin mattress over a costly thicker mattress or bed. While most workers, whether young or old, sent money to their parents, I found that the younger generation of workers also kept aside some money for their personal purchases. In contrast to the older workers, these younger workers had between an eighth to twelfth grade education, making education less of a goal. Many of these younger workers felt that they were upwardly mobile middle-class subjects who would eventually move into line management jobs.

These young workers also grew up in an era of rampant consumerism, television advertisements selling commodities, sparkling new malls in the city, restaurants, shops, and so on that all beckon the consumer. The younger workers have more disposable income compared to a generation ago. On Friday evenings, one can see young workers in the shopping areas around their slums purchasing clothes, vanity bags, trinkets, cosmetics, and clothes for their children. They eat snacks at local food carts and walk the streets for a few hours before heading home. The older workers mentioned that in the early days of factory work, such vibrant shopping areas had not grown up in their neighborhoods.

The incursion of capitalist modernity is also reshaping social attitudes among younger women, along with their living arrangements. Unmarried women often live in makeshift dormitories, and while living conditions are crowded and unsanitary, these novel living arrangements have given them space to cultivate themselves as *slightly* more autonomous subjects. A small but significant change is in the rise in unmarried women and men living together, indicating a major shift in Bangladeshi women's sexuality. These arrangements occur because many landlords are unwilling to rent to single women. Working-class women and men then partner together to find housing as a "married couple." These are precarious arrangements because often the man already has a wife in the village. These changes have diverse and tragic outcomes in these women's lives that my book documents.

3) Lack of safety nets

Majority of the older women did not have safety nets in old age. They did not have any savings because their abysmally low wages did not let them save. Many of them were tricked out of their pension plans by factory management. Most of these women were either looking for work in the city or they returned to their village if they had some land. Dependence on their adult children for support in old age was precarious at best. Perhaps the most difficult generational change between the older workers and their adult children is the question of autonomy over one's income and familial duties. The younger generation made choices for themselves, such as their marriage partners, often against their mothers' wishes. When these sons and daughters started their own families, their loyalties shifted from mother to spouse and to their children. This is not to suggest that they did not take care of their aging mothers, but they now had to negotiate with their spouses and children's demands in a nuclear family setting. Life had come full circle for these older workers who were again on their own, struggling to make ends meet.

4) Changes in marriage

Marriage, one of the foundational structures of family life, was undergoing severe stress due to the dislocation of women from their rural households and wage employment. Most of the older women interviewed said that they were married, but in 70 percent of cases, they were separated or had been abandoned by their husbands. Due to the social status given to married women in Bangladeshi society, these older women were not forthcoming

My research showed many changes in their lives, but what struck me most was this—a majority of the women said that despite sexual harassment and verbal abuse by line managers, they were safer in the factory, compared with the high incidence of domestic violence they endured at home.

about their marital status. Although some of their husbands had taken a second wife and had been absent for more than eight to twelve years, the women still retained the idea of being "a married woman." Within their socio-economic class, men tend to abandon their wives rather than divorce them, to avoid paying for maintenance to their wives and children. In order to understand marriage and divorce patterns among women, I spoke with two labor rights advocates with long-term experience on these issues. Interestingly, they offered divergent opinions regarding marriage practices adopted by migrant female workers in Dhaka city.

Shahnaz, a labor rights advocate, told me that among the younger generation of female workers marriages increasingly occur through the office of the Qazi, the government officer in charge of registering marriages and divorces. The Qazi's office registers the marriage and gives the woman a receipt with a number that is her proof of the legality of the marital contract between both parties. Shahnaz said that if women do not get a proper divorce, later they face humiliation, and also sexual and monetary demands from their ex-husbands, who threaten them with exposure and scandal should they refuse to comply. Therefore, a divorce certificate guarantees these women control over their bodies, their financial resources, and the custody of their children. She then added that during the peak of micro-credit in the 1990s and early 2000s, NGOs, especially BRAC, taught rural women how to properly register marriages and divorces in order to better empower them over their marital rights. Thus, there was a spread of general knowledge about the registration of marriages in rural society.

However, another labor rights advocate had a different story. She mentioned that in her area, the local Qazi has opened his own shop in the market to offer false documents

for marriage and divorce in exchange for a small sum of money. According to her, this particular Qazi had realized that marriages and divorces are on the upswing among these working-class women. When a marriage is legally registered, it is difficult for a man to simply walk away from his marriage without any financial responsibilities; he has to fulfill the terms of the marriage contract and pay for the maintenance for his wife and children should the woman take him to family court. From the Qazi's perspective, issuing false marriage documents at a low price makes it easy for the couple—who are either madly in love, facing a sudden pregnancy, in need of housing, or some other social or economic necessity—to get married quickly. When they want to get divorced, and this occurs frequently, it is very easy for the Qazi to issue the divorce because the marriage was never registered with the state in the first place.

Despite these shifts, the Bangladeshi woman and family structure still remain closely linked to kinship and rural origins. Perhaps the most radical change is that rural families now increasingly accept their daughters getting divorced. A divorced woman has more control over her earnings, and from her family's perspective it is easier for them to make demands on her income since she has no husband who can also make claims on her money. Women as wage labor are trapped in multiple levels of social pressure. What we are beginning to see is a gradual transformation of existing family relations.

After Work brings to life the complexities that inform these women's lives—their dreams, their hopes, and their desires for a better life for their children. Yet their humanity is diminished daily, not only by the exploitation of the global apparel industry, but also by well-meaning researchers who continuously reduce their lives to statistics to offer us a generalized understanding of women's labor. Without recognizing the innate humanity of these female workers, the world fails to see them as full human subjects with the potential to create meaningful lives. They are like the flowers of Chernobyl in the shadows of capital in Bangladesh. ■

—Lamia Karim, associate professor, Department of Anthropology, is the author of *Microfinance and Its Discontents: Women in Debt in Bangladesh* (University of Minnesota Press, 2011). Her current project, *After Work*, has received supportive funding from multiple entities, including CSWS, Oregon Humanities Center, Office of the Vice President of Research and Innovation, and the Wenner-Gren Foundation for Anthropological Research.



A Conversation with Angela Joya

Political Economy of the Middle East: Making Headway in a Male-Dominated Field

*Interviewed by Michelle McKinley,
CSWS Director and Professor, School of Law,
and Alice Evans, CSWS Managing Editor*

With a new book forthcoming from Cambridge University Press, Angela Joya is pressing forward with more projects focused on the Middle East and North Africa. An assistant professor in the UO Department of International Studies, Joya was born in Afghanistan, lived for twelve years as a refugee in Pakistan, and immigrated with her family to Canada when she was sixteen.

Q: Tell us about your book project.

Joya: The title of the book is *The Roots of Revolt: A Political Economy of Egypt from Nasser to Mubarak*. I started this project as part of my PhD in 2003 at York University in Toronto. My intention was to understand the kind of social change Egypt was going through in the 1990s. Egypt had signed a structural adjustment package with the IMF [International Monetary Fund] in the early 1990s, and I was interested in learning how that was going to impact different social layers in Egyptian society. When I first arrived in Egypt in December of 2005, the Egyptian housing question was my entry point—as to how spatial organization was happening—because the government was reforming the housing laws, especially tenure

security, and that meant property rights were also going through rapid change.

I later decided to focus on struggles around land and property rights in rural and urban Egypt: the tenure reform, liberalization of rent control laws, and how that was redistributing resources, especially land and land tenure as property to different layers of elite, and who was being dispossessed in the process.

Over the years, the book project has come out of a broader political concern of economic liberalization and its impact on different social classes and different political groups in Egypt. The book has been a dramatic transformation of my doctoral thesis; with a lot of new material. I updated it in light of the Arab uprisings. And so the word “revolt” in my title reflects that tracing: the various social change processes, the political change processes from Nasser to Mubarak, but predominantly focusing on the period of Mubarak’s rule and how the economic policies that were implemented in that context shifted the balance of power in society, the nature of citizenship in Egypt, the way peasants and workers perceived their place in Egyptian society, and the way they related to the state. All of that went through a massive disruption and a

redefinition in so many ways.

CSWS: Under Mubarak?

Joya: Yes.

CSWS: You would say that they were more empowered under Nasser and then became disenfranchised?

Joya: Yes. Nasser implemented a project of populist statism right after the revolution in Egypt—post 1952. Part of establishing legitimacy of his regime—which was a military regime—was to also implement a set of populist reforms that extended rights to groups that had never experienced such rights before. For instance, women were granted generous maternity leave, generous benefits, but also free education, healthcare. Workers received generous packages through their unions. Peasants, most of whom never had any land before, received land through a program of national land reform. This was unprecedented in the history of Egypt, where a predominantly landowning class had held 99 percent of the land. It was the first time that land was being taken away from the big landlords and given to landless peasants.

These changes were not unique to Egypt, though. In the context of decolonization, similar

trends were happening around the global south. Nasser was implementing his Egyptian brand of statism, which he called Arab socialism, and that almost transformed Egyptian society in the course of the next three decades in fundamental ways. Peasants felt that this was their right, the land that they had received now.

CSWS: After Nasser, did you include something on Anwar Sadat?

Joya: I have a chapter on Nasser and Sadat. Some of the reforms, which Nasser had put in place, were contested under Sadat. Sadat started opening the Egyptian economy briefly as he shifted away from the Soviet Union, from a planned economic model towards liberalizing the economy. He was gearing toward Arab capital, hoping they would receive more investment from Arab capital, which combined with Egyptian labor and Western technology, would usher in the new model of development in Egypt.

Sadat's policies of *Infatih*, or economic liberalization, facilitated the establishing of a foothold for Arab capital in Egypt, but his policies did not fundamentally dismantle Nasserist reforms. The tenure laws to a large extent remained in place; workers continued to enjoy the benefits they had enjoyed. Sadat actually expanded the bureaucracy of the state, which allowed for mass hiring of people in the state. For instance, the policy of hiring graduates—guaranteed jobs for graduates in the state sector—was still in place. Despite adhering to a private sector-led economy, he did not manage to dismantle social protection measures and employment policies of the public sector. In fact, the only thing he attempted to liberalize was the price of bread in 1977, which was faced with massive riots forcing Sadat to reverse it. I guess what's mostly left of Sadat is the peace deal he signed with Israel. That's the trademark of his regime.

The 1980s was the period when Egypt went through a slower shift because of the economic crisis the country faced. The context of oil crisis basically slowed down the remittances that Egyptians could send back home. That put strain on the Egyptian state in generating revenue that would allow them to actually sustain the public sector and the jobs that they were promising for the youth.

CSWS: People talk about how large the public sector is. One in every three workers works for the state, right?

Joya: Egypt did have a huge public sector in the 1980s. And it still does. Now it's been revived, under the military rule. In the major cities, in Cairo and Alexandria and Port Said, predominantly the public sector is the main employer. The private sector now, even after three decades of private sector-led economy, remains quite marginal, in terms of jobs offered. The informal sector and the public sector have

remained dominant in absorbing most of the labor market entrants. The private sector has been very capital intensive, investing in energy or in real estate. It's a complex relationship the way private sector businesses established ties with the informal sector, where they would contract out part of their services. So officially, the official private sector in general has failed to create well paid, decent and secure jobs; in many ways, it has adopted the unsavory features of the informal sectors, i.e. precarious jobs that are not desirable by the educated youth of Egypt.

CSWS: I presume that what you're going to talk about coming into Mubarak—I don't know what your discipline would call it—but a kind of resentment in sedimentation and rank.

Joya: Absolutely. It's clear that over the course of economic liberalization, there has been a build-up of resentment among the youth, but in general among workers, peasants, students, and many other marginalized groups. When I was doing my fieldwork in 2007-2008, across Egypt in rural areas but also in urban places—smaller towns, bigger cities—people were already articulating their disgust with the government; they were very angry at the government because these policies of dispossession were underway, happening as I was moving from city to city and I could see them, I could hear the stories from the people who had experienced them, right there and then.

Once, I found myself in Luxor in the midst of a government planned demolition of a housing complex inhabited by many families. When I arrived at the complex, there was a gathering of people and they looked very alarmed. I spoke with some of the people to find out what was happening. A young man explained that they were anticipating the arrival of bulldozers anytime that day; he invited me to go and see their apartments to demonstrate that they were not dilapidated, unsafe housing—the excuse that the local government had offered to justify the order for their demolition—but that they were in great condition. After I went through some of the apartments, which all looked in perfect living condition, they asked me if I thought they were considered a slum and deserved to be demolished, the way the government had argued.

So, it's interesting that the government managed to use concepts such as slum upgrading, regularization of irregular housing, etc. that came from the UN, to try to dispossess people. The government had argued that this housing was not safe, but what I observed from inside these apartments contradicted the government's account.

CSWS: But did they rebuild?

Joya: No, the Luxor governor had plans for building a massive mall, and a parking lot, in order to expand tourism in Luxor. This was a new development model that they had put in

place, about expanding tourist revenue in Luxor. In the process, space was being reorganized and remodeled to basically serve the interest of these others, mostly tourists and private investors, not the working class residents of Luxor. The people I met were quite angry. I asked if these new projects for tourism would create local jobs. The young men responded that they would not be hired by the tourism companies, which preferred to bring people from Cairo who spoke English and were considered more cosmopolitan, who knew about the world and could make jokes about New York City. They told me, They will not hire local people because they do not think that we are cultured enough.

CSWS: They were not going to hire them, and they were left with no place to live?

Joya: That was the sentiment felt by many I spoke with in that gathering that particular day in Luxor. Some of the families were told they would be moved to a different part of town. These residents were not too happy about that as they had heard about the small size of the new apartments, which were unfit for the traditional families of Luxor.

I visited some of those apartments, and they were indeed tiny little boxes of apartments for Egyptian families in rural areas, and even in smaller cities or extended families, and it was completely disrupting of the flow of the family life, of social life. People were quite upset and angry. I remember a young man who told me that Mubarak is worse than the Israeli government. And I said, Well why would you say that? And he said, Because Mubarak is a Muslim president of a Muslim country, and the way he acts is worse than how the Zionists treat Palestinians. So we now feel worse than Palestinians, in this instance, as we would be dispossessed by one of our own.

CSWS: Before we get further along, I wanted to know, just why did you select Egypt?

Joya: I actually wanted to research Egypt and Syria, and this is because I had deep interests in learning about the post-colonial moment and what kind of alternative histories could have emerged from that context. And the fact that Arab socialism was taken up by both Egypt and Syria—and how that became a model that inspired other countries in the region. That personally interested me about this radical moment of potentially a different kind of society that could have emerged, that they attempted building, and why it did not last long enough. I was mostly trying to learn about that and exploring it more.

CSWS: How long do you think it lasted?

Joya: I think it was probably pretty short, because of the 1967 war. It drained all the resources from Nasser's government and nothing much was left

Angela Joya Interview

afterwards. The forces of the conservative right wing that supported Sadat eventually became quite powerful and vocal in pressuring Nasser, which then led to his heart attack and his sudden death. He personally felt responsible that they basically undermined everything. I guess it could have lasted long, but these developments were not isolated from regional developments, from broader global developments. The Suez Canal nationalization by Nasser was never forgiven by the former colonial powers and Israel. So when the 1967 war happened, it was just like the signs were clear that this is the end of Arab socialism.

In Cairo, I did some interviews in slums, where many people had moved because they were dispossessed. A significant number of new arrivals from rural areas settled in the City of the Dead ... a massive old graveyard of the Ottoman period.

CSWS: Did you include Syria in this book?

Joya: No, my adviser advised me against it. He said two books are impossible.

CSWS: What do you want people to know about the book that you're writing? In a way it's a very Egyptian story, but it could be Tanzania under African socialism, it could be different experiments. I'm struck by what you said about the alternative history and what it could have been. Do you want your readers to know about this history?

Joya: Yes, absolutely. When I did more fieldwork on the period under Mubarak, that's when it struck me to interview with the peasants. They were quite shocked when the land reforms of the 1990s were happening, and they were being told by the landlords or the security forces that this land is not yours and you move off. Those stories offer an opportunity to understand where peasants and small farmers saw their place, how they were talking about Nasser, how they talked about themselves belonging to this country under Nasser. And now they no longer felt they belonged there. They were being excluded. They were still in shock. They didn't believe that these laws were going to affect them, and that the tenure reform laws were real. And they thought, No, we have had this land, we have worked on this land, my father worked on this land, Nasser gave it to us, no one is going to come to take it back from us.

CSWS: They had no titles?

Joya: They didn't have titles. That was the problem. And the old landlords had kept their deeds. So the old landlords came back, and

went to court with their deeds. The peasants and small farmers who had customary land or had received land through land reform after the revolution were encouraged by local government representatives to actually go and register their land/property.

Upon arrival at the registration offices, often they were told that since they had no deed or title to the land, they had held the land illegally. And in this manner, the officials would set up offices of land registration, which were from the point of view of people, the offices of dis-possession. People would arrive there, and the officials would say, You don't have a deed. Well,

we know where you are. That land is not yours, you move off. And so, the very process of registration paved the way for a systematic way of violently, actively, pushing people off the land.

CSWS: And then they'd go to the cities, or they would stay in a small town?

Joya: That has definitely spiraled up the level of rural urban migration toward Cairo and toward Alexandria, two of the major cities. Predominately in Cairo. Around 2000, you could see a lot more women, and children, people on the periphery of Cairo just arriving from rural areas and doing odd sorts of jobs as hawkers selling things on the sides of the street trying to make a living. That was becoming more and more a feature of the urban landscape. Egyptians in Cairo would refer to them as country bumpkins and say that because of their rural culture they didn't mix with the urban dwellers very well.

In Cairo, I did some interviews in slums, where many people had moved because they were dispossessed. A significant number of new arrivals from rural areas settled in the City of the Dead, and other similar informal housing areas on the periphery of major cities. In the City of the Dead, people created living spaces with the dead. The City of the Dead, for instance, is a massive old graveyard of the Ottoman period. Each grave has a compound around it, and is about the size of a small room. There would be a grave there, and the dispossessed people would set up a little place to cook, and a little place for a washroom, and the children would play. Despite the residents' efforts, hygiene conditions were lacking and most of the compounds

were infested with mosquitoes due to the dampness of the structures.

CSWS: Is it like a mausoleum?

Joya: Yes, mausoleums. So then, the relatives of these dead people who were buried would allow them, if they took care of the compound of the mausoleum, they could live there. These grave sites had become the new shelter for these people.

CSWS: This was 2007, 2008?

Joya: Yes. Many of these people talked about how they came from other places, other parts of the country, where they had basically lost livelihoods. This was the new reality they were living. A lot of people I spoke with were actually women, quite strong, powerful, amazingly articulate, not afraid to point out the mistakes of the government, talked about how often they would fill out forms, go and try to get electricity, or water, and how often they would have to fight for it. They would say, We are not afraid. Now we're just stealing. Look over there, those wires. We're stealing and we're not worried about Mubarak coming here and seeing this. We'll just tell him how his government has failed to provide the services we need despite our demands and efforts.

It was an interesting moment. People, especially foreigners were not allowed to go to the City of the Dead. There were a lot of security checks and so on. We would get on the back of these little vans and arrive there, with our heads covered, which made us pass as Egyptians. That's how I managed to get entry and get a chance to speak with these people.

CSWS: You've been talking about women and children arriving on the outskirts of Cairo. In your book, do you have a focus on women and children?

Joya: No, I have not necessarily just looked at that. I've looked at families. I've included interviews in the chapters on peasants and the chapter on workers, and those interviews are diverse. There are men and there are women, and there are different age groups. And it's not necessarily that I chose them. It's because of who I came across when I was traveling around different parts of Egypt. I would arrive in a village, and I would knock on a door and see who is available to talk. There were times that women were willing to sit down and talk. Men, actually, a lot of times were not comfortable sitting down to talk, or would just tell me what they thought I wanted to hear. So the stories that are included in the interviews—the snippets here and there—represent different segments of society.

CSWS: Could you talk about what you did

when you were a Morse Fellow?

Joya: At the time I received that fellowship at Wayne Morse, I had developed a new project beyond the book on Egypt. The new project was mostly around migration and globalization and part of it stemmed from looking at the changes that were happening in Egypt—and partly building on Tunisia. While that project doesn't look at Egypt, it was inspired by Egypt. I was interested in what happens when these processes of dispossession affect people to the degree where they're dislocated. Sure, initially they arrive in urban centers, but then, what happens after that. In the context of economic liberalization, most governments in the Middle East and North Africa have cut down so much on social services, on providing jobs even for the existing population. How are the new arrivals going to cope in the urban centers? What kind of livelihoods will they seek? That's where I was trying to draw the links between global economic policies and the forced dispossession and forced movement of people out of these countries and across the Mediterranean.

Part of my interest was to learn the stories of these people prior to their departure from their place of origin. Specifically, I'm looking at Morocco and Tunisia. Some of these processes of dispossession that happened in Egypt, are happening in different ways in Morocco and Tunisia.

In Tunisia, it's more in the mining towns, where the health of the workers and local communities is devastated because of the chemicals that spread through the air, and the poisoning of the soil. In Morocco, it's some of the liberalization policies that have just gotten underway in the last five to ten years, so they're relatively recent. In different ways, in the past ten years or so, people are now being dispossessed, forced off their land, or left with no other ways of dealing with problems in the region, being pushed off to search for some sense of dignity in the kind of activity they will do to earn a living.

Increasingly it is the educated who are told that education is the solution. They are the ones who are disillusioned, and they think that this was the big scandal sold to them because they were told you need to be educated. Many have multiple degrees, but no jobs. Or the jobs that are there are short-term and underpaid. There is high unemployment in the region, and this has fostered a sense of lack of dignity overall that has disrupted the social progression of becoming independent, moving out of one's parents' house and establishing a family.

CSWS: This is a problem, the delayed ability to start a family. You were in Greece as well? You went to interview people who had already relocated, or were being held?

Joya: I was in Greece and France because Tunisia

and Morocco do not give official permits for research on these topics yet. I was doing research to find out where I could meet and speak to those who have arrived from Tunisia and Morocco and North Africa in general. I talked to some in Athens in a woman's shelter called Melissa's Network and some others in a hotel called City Plaza that anarchists had taken over not far from this shelter. This hotel was populated and run by refugees from across the Middle East and some international anarchists. I just learned that as of July 10, 2019, the hotel has been evacuated and all the refugees have been placed in alternative residences.

Greece has been in such a tough situation financially for years now. I don't feel comfortable criticizing Greeks because of what they have to go through themselves. But it's amazing to witness the sense of solidarity towards refugees and immigrants in Greece. This shelter for women is run by a Greek woman, who doesn't count on the government funding but goes after other organizations to get funding from them to keep the center running and provide a safe place for women to come. They do art; they do various ways of therapy, because a lot of these women have gone through massive trauma in their life, going through the Mediterranean in the middle of the night. People who have never seen rivers, for example, all of a sudden find themselves in a tiny boat and about to drown. The stories of how much they are willing to support refugees and migrants are so inspiring and will definitely be part of the project as I write it this fall.

CSWS: So this is the new project?

Joya: It is one of my new projects. I have two other projects. Broadly, they're all projects of how people on the one hand and how institutions and states on the other hand are responding, to the failures of the neo-liberal development model.

I was in Tunisia in early June to learn more for a project on unemployment, youth, and migration. I plan to visit Morocco and Algeria in the fall of 2019 for a third project on anti-extractivist movements that are proposing radical alternative models of development.

CSWS: Do you ever feel unsafe doing fieldwork?

Joya: Of course. I was probably quite naive in 2014, when I was in the Sinai. I took a taxi from Cairo. The hotel where I was staying in downtown Cairo offered to take me there for a fee. And I said, Okay, I want to go to the Sinai. And they said, Okay, be up early and we'll take you there. I went, and it was eerie. Sinai, this was South Sinai, I could see the north but I couldn't get there because the military had basically blocked access to the north parts with their vehicles and would stop people. They wouldn't let visitors go there. But even in South Sinai I could not see anyone. No people, no traffic, no



Angela Joya, Panel Discussion, CSWS Northwest Women Writers Symposium 2018 / photo by Jack Liu.

shops. It was like a place on another planet. You could see quarries, and then mining happening, and then the military. That's all you could see.

South Sinai is quite a vibrant place otherwise. I don't know why that particular day there was nobody. And when I said to the military I needed to go to one of the areas where there was some activity, they said, We suggest you get in your taxi and go back and don't turn around. And then I left.

CSWS: Who told you that?

Joya: The military told me that.

CSWS: How far a drive is it?

Joya: It was about three hours from Cairo to South Sinai. So, in 2008 when I did fieldwork, I think I was too young and probably not calculating enough. I didn't have kids, and so I could take risks, and explore all parts of the country without any concerns despite some risks of being stopped by the police. For instance, once traveling between two governorates in the south of Egypt, a police man stopped our car and hopped in the front seat next to the driver. He checked our passports and announced that because I was holding a Canadian passport, he was going to chaperone us until our destination in the next governorate, a distance of possibly three hours. That was the first time that I was very concerned as I was sure no one would talk to us if they saw police around us. That would have sabotaged the possibility of visiting the villages or speaking with peasants or workers. So we tried to dodge the police and come up with a strategy of what to do. I told the police at one point that I needed to get some cigarettes from the shops and then I would come back. I

Angela Joya Interview

was with an Egyptian girl from Cairo, who was teaching me colloquial Arabic in Cairo. The two of us just took off on the pretense of buying cigarettes. We just walked off and found a different path and went to some villages and talked to people. By the time we came back, the policeman who was chaperoning us wasn't there anymore. I think he got bored, and left. You just have to think in that moment what you will do and be very quick.

CSWS: Do you work with local researchers? How do you know where you will find people to talk to?

Joya: Yes since 2014, I have relied on local researchers' help. However, for my doctoral research I tried to do it all on my own, which was crazy. I will never do that again. But I had the time. I had three years of figuring out, talking to people, getting some ideas, and then going on my own and exploring, which made it fascinating, because I did not go and talk to people who had been interviewed before. Fresh perspectives. First time they had spoken to somebody who was doing research. Often times, other scholars would go talk to an organization and ask them the same questions over and over. They would get generic answers. There was that advantage.

For my current projects, I have established contacts with researchers in Morocco, Algeria, and Tunisia. I find this collaboration and conversation very fruitful and important, as a way of exchanging knowledge and in the process coming up with ideas that are the product of a collaborative and deliberative process. I am also considering co-authoring with possibly one or two local researchers in North Africa on one of my projects.

CSWS: This almost sounds like ethnography.

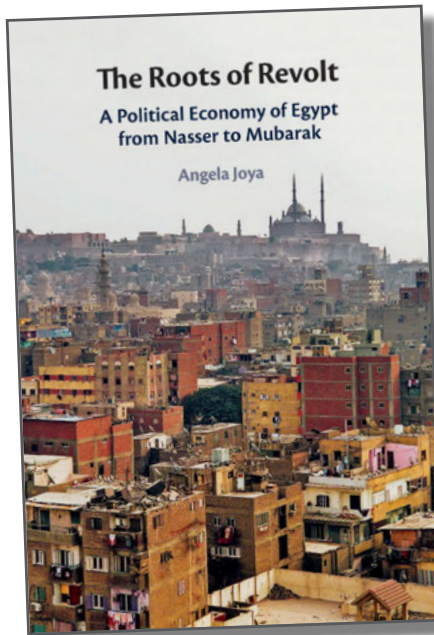
Joya: Yes, more like that.

CSWS: What is your core discipline?

Joya: Political science.

CSWS: This doesn't sound like political science at all.

Joya: I did quite a lot of archival work before going into the field. I had a sense of where things had happened, which governorates had experienced a rise in protest or violence by the state, which laws the Egyptian government had implemented and how the people had responded to these laws. I had looked into local organizations that advocated for peasants and workers rights and had read their accounts of these processes of social change from their early stages in the early 1990s up to the 2000s. But I did the fieldwork without any blueprint of where I was going to go and who I was going to speak with. I



Angela Joya's book is forthcoming from Cambridge University Press.

wanted to visit as many governorates as I could to examine the scope and scale of the effects of the land tenure reforms across the country. I also carried out in-depth interviews once I learned where the law had taken effect and where it had been resisted and where the state had resorted to violence. So the plus side of doing this type of fieldwork was that I got firsthand experience about how people's lives were shaped and transformed because of the land reforms that were part of the neoliberal shift in the country. I learned about a wide range of struggles they were facing. The stories were genuine and very fresh. I wouldn't have gotten that if I had actually talked to my peers and said, Hey, where did you go and do your research, and then said, Well I should go there.

And it also meant a lot of uncertainty. For instance, once I arrived in a house in one village in the Delta. I knocked on the door. A male voice said, Come on in. I saw some dogs, and I said to myself, These dogs look vicious. Dogs in the Middle East are not just there to be friends, they are there to protect property. I didn't know the man. He was wearing a *galabia*, a local outfit that men in rural, and sometimes urban, areas wear. He asked us, And so, you do research? You are students?

My Egyptian friend had previously advised that it would be safe to say that we were students from Cairo, just doing some research on this land law reform the government had passed. We asked if the land reform had affected him and his family. And he told us, Mubarak is great. You want to see my grain silos? Come in the back, I'm going to show you. He had stocks of everything. All kinds of food. And he said, See? The laws are great. Everything Mubarak is

doing is great. And then eventually, towards the end of our visit, he told us that he was the local police chief.

CSWS: Why did he have all that food stock? Because he could sell it?

Joya: No, I think because he could afford it. He had stocked it up for himself. And he said, There is no poverty. What are you talking about? Food prices haven't gone up. Rents are affordable. In so many ways he was giving this other story. When he told us towards the end that he was the local police chief, we were taken by surprise and not sure what else to ask. At this point, we were keen to get out of his house and get back in the car and be far from him. But he started asking us questions, inquiring why two girls were out without their fiances or husbands or brothers, talking to strangers. At this point, we quickly thanked him and left his house without looking back. We walked out of that village across the fields as fast as our feet could carry us without raising any suspicion, and we found the car and got out of there.

CSWS: The person you were with?

Joya: This was the Egyptian girl who came with me... and so she had her head covered, and all that.

CSWS: Did you cover your hair?

Joya: I did. It made it easier to travel around in villages without sticking out, raising suspicion, and making people uncomfortable.

CSWS: You just described three other projects you're working on... do you see any of those as your next book project?

Joya: Yes, definitely. It will be a comparative study of three cases across three countries in North Africa—Algeria, Morocco, and Tunisia. I will carry out a first leg of fieldwork for this project in the fall of 2019.

This project is about grassroots responses against neo-liberalism, where I'm seeing the emergence of something resembling the alter-globalization movement. I am interested in learning more about anti-extractivist movements in these countries that have emerged in the recent decades. Their discourses of resistance draw on anti-colonial discourses as a way of mobilizing the support for their movements. The activists and local community members talk about their struggle mostly as a struggle against this continuum from coloniality or colonial domination, to post-coloniality, where they see the same elite doing the same sort of development projects that are extractivist in nature, that are subordinating people, and that are marginalizing local communities. That knowledge is generated not to help people; that knowledge is

Production of knowledge, in the field of international political economy, or political economy, in itself the characteristics of it are very male-oriented, where if women studied it they too would reproduce the same way that males conducted research or did the research, very much state-centric, very much elite centric, and not necessarily breaking the mould, and trying to actually expand, broaden the horizons, and bring other voices into it. That's part of my training as a critical Marxist, where I thought I needed to bring in these other stories from bottom up. That's how I understand political economy. It's always the struggles, waged by different groups, and it's the intersection of these struggles that fascinates me.



Angela Joya, 2019 CSWS End-of-Year Celebration/ photo by Jack Liu.

generated basically to subordinate them.

In Algeria I am looking at fracking. In the south of Algeria there is a movement around that that has emerged over the last five years or so. That had a big role in this recent uprising in Algeria.

In Tunisia there is phosphate mining where a lot of momentum has been built by local communities. It is mostly local community driven, and activists are bringing Frantz Fanon's work back to the conversation and using anti-colonial rhetoric in very interesting and creative ways. They are mobilizing people so that they could take sovereignty and charge of development in these places. And they are rejecting the extractivist model which they see as part of the colonial, post-colonial, and neoliberal models of development.

Similarly in Morocco there is a silver mine, the second largest in Africa, that has actually been shut down for the last eight or ten years. They have established shacks around the mine where they live and people regularly take turns to stop the flow of water, which they think is hugely wasted by the silver mine. They have shut it down for years now successfully.

It's amazing that this momentum has built, and these activists are all linking across the region and building this kind of transnational movement, which I find quite inspiring in context of the Arab uprisings. It's a shift away from a model of development that they found did not serve the interests of the region, was ecologi-

cally disastrous, and allowed for the continuation of an authoritarian model of rule, which they see as a legacy of colonialism. Now, they are demanding genuine grassroots led democracy, but also they want to play an active role in the production of knowledge that will meet the needs of local populations in the context of climate change, crisis, and various overlapping concerns that have emerged. That is the project that really excites me because it has so much hope and potential.

I'm writing a preliminary book chapter for Center for International and Regional Studies (CIRS) at Georgetown University in Qatar. They invited me to do the opening talk for their conference in February 2018, which involved the establishment of a working group focused on [Political Economy of the Contemporary Middle East](#). They wanted somebody, a female, who did critical political economy. My talk was titled "Neoliberal Policies in the Post-2011 Middle East."

This brings up another point I wanted to make sure I mentioned. Much of my project was personal, but there was also the intellectual desire to make a break in this male-dominated field of political economy that has been treated in a very top-down manner—for example in the way the questions are addressed, and in the way the research is done. I wanted to open it up, and do it differently. Like you said, there's an ethnographic component to it. And there are other stories to be told, grassroots stories. I think that's

the part that I'm quite happy and proud of, and that I pulled off in a field that is still predominately male-dominated.

CSWS: Did you have women who mentored you when you were coming up?

Joya: No, I didn't, and I often reflect on that. I think it's because I wanted to do political economy. And at the time there were no women teaching political economy. Especially political economy of the Middle East. And so political economy has been so much a men's field, even at York University [Joya's alma mater], which has a very progressive, critical department, there were no women doing political economy as such, except for a couple of scholars who did feminist political economy focused on the global north.

CSWS: The only person I knew who did political economy of the Middle East was Deborah Gerner, and she died.

Joya: There's one woman on the East Coast, I think in Smith College, one of the universities there, and she's post-retirement now. She was in the U.S. That was kind of out of my reach back then. But in the Middle East, in Europe, in Canada, there was nobody that I knew of then.

CSWS: Very male-dominated, now that you mention it. Maybe in France it might not be. I'm trying to think who are the big names in that field, and they are men.

Joya: And the other part of it was, that I think

Angela Joya Interview, cont. on p. 21

Nicole Giuliani



Studying Ways to Boost the Immune Health in Mothers of Young Children

by Nicole Giuliani, Assistant Professor, School Psychology Program

It is common knowledge that parenting a young child can be stressful. Much of the stresses and labors of family life fall disproportionately to mothers, which may be especially challenging in families with few economic resources. What impact does this have on mothers of young children, especially with regard to their health? And how might individual mothers protect against these effects? In this study, my students, collaborator Dr. Michelle Byrne, and I are investigating how different environmental and individual factors may exacerbate or alleviate the effects of parenting stress on mothers.

Increasing levels of maternal employment over the last fifty years have not resulted in more equitable gender distribution of household work and childcare time. Unlike fathers, mothers sacrifice their own personal care, leisure, and sleep to preserve childcare time even as their number of paid work hours go up. These stressors may be exacerbated among mothers lower in socioeconomic status (SES), who have fewer economic resources, less earning power, and lower education than their higher-SES counterparts. For example, recent work found that less-educated parents share housework less equally and have less progressive gender attitudes than highly-educated parents.

A large literature has documented the link between low SES and increased health risks, including coronary heart disease and immune-related disorders. This is thought to occur when the chronic psychosocial stress of the daily strains of poverty gets “under the skin” via increased circulating stress hormones, which impair immune function. High levels of inflammation occur when the immune system is activated, either in response to biological or psychosocial stressors over which an individual perceives they have little or no control. Parenting stress occurs when the demands of the parenting role exceed the availability of resources to meet them, often regarding contexts such



Nicole Giuliani with members of her research team, Fall 2017.

as family income and parental education. As such, the existing health risks experienced by low-SES individuals may then be compounded by increases in parenting stress experienced by some of these mothers. This, then, may be reflected in high levels of inflammation.

While the magnitude of the association between SES and inflammation may be multiplied by parenting stress, it may also be buffered by mothers’ coping abilities. Self-regulation (SR) is the process by which people control their own actions as they move toward or away from various goals, and is positively associated with more active, adaptive coping. Therefore, it may be that a mother’s SR ability moderates the association between SES, parenting stress, and inflammation by providing her with a means of managing the stress. While much work has focused on the effects of these multiple risk factors on children growing up in low-SES households, very little has addressed how this affects parents. Indeed, the association between parent SR, parenting stress, and

inflammation has never been tested, and there is a lack of work examining how these multiple facets of identity interact to prevent mothers in particular from achieving optimal health.

Thanks in part to funding from the CSWS Faculty Research Grant, we brought 88 mother-child dyads into the lab at UO’s Prevention Science Institute in order to address these gaps in the literature. To qualify for the study, children had to be between ages 3 and 6 (mean age = 4.05 years), and their biological mothers had to have custody of the child at least half-time. We recruited our sample from the community in the Eugene/Springfield area, and our mothers reported a family income ranging from \$0-260,000 per year (mean = \$69,329) and years of education ranging from 8 through 22 (mean = 15.15 years; a bachelor’s degree corresponds to 16 years). As part of a much larger study on parenting and self-regulation, these mothers completed a wide array of surveys about their levels of parenting stress and related constructs including depression and fatigue, and

performed several different SR tasks. They also provided us with a saliva sample, from which we assayed four markers of immune functioning: c-reactive protein (CRP), interleukin-1 beta (IL1b), secretory immunoglobulin A (SigA), and interleukin-6 (IL6).

Our first question was how parenting stress was associated with inflammation in this sample of mothers. In our analyses, one marker of maternal stress seemed to rise above the rest: fatigue. We found that self-reported fatigue among these mothers was significantly positively correlated with levels of IL1b. In other words, mothers of preschoolers who reported being more exhausted had higher levels of this inflammatory marker.

Our second question was whether this association was moderated by SES—was the magnitude of this effect greater in low-versus high-SES mothers? We found that the association between maternal fatigue and a different marker, CRP, was significantly affected by maternal education. Mothers who had not earned their bachelor's degree showed a significant positive correlation between fatigue and CRP, which was not seen in the more highly-educated mothers. In other words, education seems to buffer these mothers from the effect of fatigue on inflammation.

Our last question was whether this association was moderated by laboratory-measured levels of maternal self-regulation. We found trend-level support for this effect—mothers who showed poorer SR in the lab had a strong positive correlation between fatigue and inflammation, which did not exist among the mothers who performed better on our SR tasks. In other words, SR may be an effective buffer against the detrimental effects of fatigue on inflammation among mothers of young children.

These results provide preliminary evidence that fatigue may be a particularly detrimental aspect of parenting on immune health among mothers of young children, the effects of which may be buffered both by education and self-regulation skills. In future work, we hope to identify what aspects of self-regulation may be most protective to inform interventions, as well as how these skills are passed from mother to child.

—Nicole R. Giuliani, PhD, is Evergreen Assistant Professor, Special Education and Clinical Sciences, Prevention Science Graduate Programs, College of Education, Prevention Science Institute at UO.

production of knowledge, in the field of international political economy, or political economy, in itself the characteristics of it are very male-oriented, where if women studied it they too would reproduce the same way that males conducted research or did the research, very much state-centric, very much elite centric, and not necessarily breaking the mould, and trying to actually expand, broaden the horizons, and bring other voices into it. That's part of my training as a critical Marxist, where I thought I needed to bring in these other stories from bottom up. That's how I understand political economy, it's always the struggles, waged by different groups, and it's the intersection of these struggles that fascinates me.

CSWS: When you were trying to build up a literature review, did you have a huge emphasis on men who were the authors that you cite?

Joya: Yes, yes. Especially I think the first historical chapters that I did, almost everything was written by men. Even the economic histories predominantly are written by men. Either men from outside the Middle East, or men in the Middle East.

CSWS: Do you mention this in the book?

Joya: I have not actually thought about it in those terms, to mention it, but maybe I will mention it.

CSWS: It's really important to focus, write about why you're doing the kind of modeling of political economy that you're doing, and how you didn't have many women to cite. You want other people to cite you, so that you can be not just doing a model of political economy that you would like to read, but that you would like to see reflected in the field.

Joya: Exactly.

CSWS: In a different direction, would you tell us a little about your background? You were born in Afghanistan, and you left as a baby?

Joya: No, I was four. Kind of a baby, I guess. But in Afghanistan you grew up so fast.

CSWS: And then you were in Pakistan for twelve years. But you haven't focused on those countries at all in your research. I wondered about that.

Joya: Afghanistan was too close, too personal, and there was a lot of trauma involved in that. We lost family members. They were leftists, but were arrested by the Communist government and executed. Close family members. My uncles were jailed, and one of my uncles who was very close to me was executed. He was twenty-five or twenty-six at that time. I never wanted to do any research or anything to do with Afghanistan for that reason. It was too messy in my head, also. I don't think I would have gotten things as

straightened out to that degree. And so I wanted to study a country far away, but also that fascinated me and intrigued my political imagination, which was why I picked Egypt.

As for Pakistan, the experience of refugee life, is something I was dreading, and I wanted to leave. We felt that we were in a state of limbo; I felt that, as a young teenager, every day. My early childhood formation was in Pakistan. I learned all the Pakistani history, national anthems, songs, novels, and it became another part of my identity, which is so deeply still part of my identity, I can never give that up. My first boyfriend, who I fell in love with, he was in Pakistan. Those are things that stay with you. But, I wanted to escape it because I felt that this was something we didn't want to do.

We were stuck there. We had no identity cards. We had nothing that would give us the right to go study. I could not qualify to go to a college or university. There was only one spot for an Afghan student per year in a Pakistani university. And that was often bought by one of the warlords, one of the rich people. Every day it was a struggle to think, How can I get out of this place, and go where I can study? I sincerely wanted to go and study, forever.

I didn't want to go get married, which was the only other option. If I stayed I knew I was going to end up getting married. People were already knocking on our door, since I was fourteen, asking for my hand. I thought to myself that this was awful; it would be a nightmare scenario if this happened. My life, the way I imagined it, would come to an end.

CSWS: But then, your parents got visas to Canada.

Joya: An old friend of my father sponsored us with the help of a church in Montreal, so it was mainly the church that supported him, because his job and income were not sufficient to sponsor us. He got the church to put up the funds, mobilize support, and get us sponsored. It took three long years for the sponsorship process and after that we arrived in Montreal, Canada.

CSWS: How old were you at that time?

Joya: Sixteen.

CSWS: And you went to high school?

Joya: In Montreal, the adults in the family were placed in a full-time French language program, My younger siblings went to regular school. We all became fluent, but my Mom and Dad didn't. They decided after ten months in Montreal that we had to leave, go to Toronto. Then we went to high school. I did grades 11, 12, 13 in Toronto, and then started university from there. ■

DECOLONIZING KNOWLEDGE: Caribbean Women Healers Project

Gathering material for a website they're creating, researchers find inspiration in a healer's garden.

by *Alaí Reyes-Santos, Associate Professor, Department of Indigenous, Race, and Ethnic Studies, and Ana-Maurine Lara, Assistant Professor, Department of Women's, Gender, and Sexuality Studies*

We write from the Dominican Republic, where we are completing the content for the website that will include interviews with Caribbean women healers in the islands and the diaspora, an ethnobotanical survey of their gardens, and a syllabus and annotated bibliography for those interested in learning more, pursuing more research, or creating a course based on the site.

We sit now with so much material, including all the experiences of doing interviews in a variety of settings: living rooms, outside patios, in the midst of healing sessions, while hiking through a coastal dry forest. Hard choices must be made. Very likely some of these interviews will not make it onto the website. We share one here with you.

Last year, in 2018, as we were preparing for fieldwork in the Dominican Republic, we found information online about a sanctuary—[El Santuario a Nuestra Señora de las Aguas](#)—in Boyá, Dominican Republic. The sanctuary dates back to 1540, a time when the Spanish were at war with Arawak, Lucayo, Ciguayo, Ciboney, Taino, and other First Nations on the island. According to oral traditions shared with us during our time in Boyá, the town was the first Native reservation in the Americas—the first place where native peoples were corralled into a government designated area. In the midst of a peace treaty between the Spanish and local tribal authorities, various indigenous communities from across the island were relocated there. It is said that the bones of the cacique Enriquillo—who led multiple insurrections against the Spanish in the 1500s—are found in the catacombs of the sanctuary. There we also saw tombs of Mayan women married to Spaniards. As several people shared with us, Mayan peoples were relocated by Spanish colonists to the Dominican Republic in the eighteenth century to both curb their rebellions on the mainland and to direct their *encomendado* labor into the project of *hatos* (cattle ranches). The sanctuary is in the former site of a Taino *batey*—a sacred ceremonial space. At one end of the *batey* there is a well; the sanctuary is built right next to the well. Today one can get water from underground sources through a pipe right behind the sanctuary, outside of its recently constructed gate. We



Elena Perez, one of the women leaders of the Cacao Cooperative in the community.

wondered if the sanctuary was established there as a way to syncretize indigenous ceremonial practices and Catholicism. We do know that Nuestra Señora de las Aguas, a virgin only found here, continues to be the patron saint of the town.

We visited Boyá just as the *fiestas patronales* (feast days) were about to start. Music stages were set up. Special flower arrangements were created specifically for the festivities and they were processed through the town. People awaited rain. They said that it is common to have rain as the flowers are gathered for the celebration. The *bueyes*—herds of cattle that community members have herded for generations—were expected to arrive the next day in the hundreds. They would be coming from nearby towns as a thank you for the blessings of cattle to the region. It was such a fortuitous time to be there.

When we arrived, we stopped at a small *colmado* (grocery store) in the center of town, across from the *batey*. In the *colmado* we asked about the sanctuary. We were sent to a local missionary

This visit transformed our project and inspired us to include each healer's garden as much as possible. Their gardens are an expression of how Caribbean women carve space for medicine—whether in urban areas, backyards, or forests to connect with natural resources in ways that suit their traditional ecological knowledge.



A plant known as “camaron,” which the healer is sharing with the authors.

school where the keeper of the key works. She gave us a warm welcome, opening the door to the sanctuary and telling us about its statues and history. She was so proud of the sanctuary, and of her work in maintaining the space. When we told her that we were interviewing women healers and religious leaders, she immediately invited us for a walk through town. We walked with her through small streets whose designs have been laid out since the beginnings of the Spanish colonial period. We passed by rows of small homes built in the wake of economic restructuring in the 1980s. She introduced us to the coordinator of church activities. Then alongside another neighbor they shared local church and spiritual songs with us and talked about the challenge of maintaining the sanctuary open without resources, without an assigned priest, and considering that many young people were leaving town looking for better economic opportunities.

They invited us to the Eucharist celebration that evening; the opening ceremony for the fiestas patronales. And we saw what they meant. There were around twenty people in the sanctuary; most of them elderly, but all very enthusiastic. At the end of mass—led by the visiting priest—a palo group played their drums and danced at the entrance of the church as they have done for centuries. As explained to us by our hostess, this practice speaks to longstanding treaties among Congo and Fon Afro-descendant communities on the island and Church authorities. They could play at the door to the sanctuary, but they

could not enter. We danced a bit at the rhythm of the palos along with our hostesses. They expressed their sense of joy at receiving us, and openly recognized us during mass, offering us juice at the end as a form of thank you.

During that afternoon we had walked the town again with a young man who heard of our interest and likes to serve as an informal regional historic tour guide. He introduced us to a woman who leads a local cacao cooperative developed to financially empower women in the community. He also introduced us to an elder who shared with us how her family traces back their heritage to indigenous communities that settled there in the 1500s; and how they kept that secret even from her for a long time. We ran into a Dominican anthropologist on the street who shared with us the story of the Maya relocations and the names of the families that trace back their heritage to First Nations families and, in other cases, Fon families. Finally, as we were saying goodbye to the anthropologist, our guide shared with us that his aunt was a healer that cured others with herbs. He explained to us that this was a secret, because if the priest found out, he would deny her communion at Church. He offered to take us to visit with her. We found a place to stay the night and returned the next morning for an interview.

That morning we felt so grateful. She was amazing. Over the course of three hours, she shared with us around ten different plants that she combines in *botellas*

(bottles of herbs prepared with prayers) to cure syphilis, infertility, pneumonia, chronic pain, fever, and *azucar* (diabetes) among other ailments. After we were done she also walked us to her garden in the back of her house. And there she showed us how she grows her healing and edible plants. We left with bunches of leaves and roots in our hands.

As fieldwork goes, we could not have found a richer site. And it was all possible because we followed our research intuition, a hunch, an intangible guide toward deeper knowledge.

This visit transformed our project and inspired us to include each healer's garden as much as possible. Their gardens are an expression of how Caribbean women carve space for medicine—whether in urban areas, backyards, or forests to connect with natural resources in ways that suit their traditional ecological knowledge. We can't wait to share these with you. ■

— Alai Reyes-Santos is an associate professor in the Department of Indigenous, Race, and Ethnic Studies who also teaches at the UO Law School Conflict Resolution Program. She is the author of *Our Caribbean Kin: Race and Nation in the Neoliberal Antilles* (Rutgers University Press, 2015). Ana-Maurine Lara is an assistant professor in the Department of Women's, Gender, and Sexuality Studies. They share the ongoing research project titled *Decolonizing Knowledge: AfroIndigenous Caribbean Women Healers*, that will showcase healers and their ethnobotanical resources through an open-access digital archive.



Mayra Bottaro

UNSTABLE FETISHISMS: Gender, Class, and Labor in Nineteenth-Century Fiction

by Mayra Bottaro, Assistant Professor, Department of Romance Languages

Nineteenth century Latin American literary canon has always been predominantly masculine. Taught from an early age culture was codified within the confines of that canon, Latin American academics grow up reading foundational narratives produced by male authors and adopting patriarchal interpretative frames to decipher them. It wasn't until the 1980s and 1990s that a number of female scholars emerged to successfully question this constitutive logic along with the epistemological biases attached to the male interpretative gaze. While producing new readings of the canon, this body of feminist critics also took on the work of recovering, preserving, promoting, and studying previously forgotten—if not altogether neglected—nineteenth-century Latin American cultural production written by women. A generous Faculty Research Grant from the CSWS helped me advance the goal of contributing with these ongoing efforts by funding a trip to Argentina to complete research for my critical edition of the virtually unknown 1863 novel by Argentine writer Mercedes Rosas de Rivera, *Emma ó la hija de un proscrito* (*Emma, or the daughter of a political exile*).

Before arriving at the UO, I had published in collaboration with Dr. Beatriz Curia (CONICET/UBA) the first critical and fac-similar edition of Rosas de Rivera's first novel, *María de Montiel: novela contemporánea*, published in 1861 under a pseudonym (M. Sasor). A few years later, while undertaking research for an unrelated project in the Chilean National Library in Santiago de Chile, I came across an obscure novel, *Emma ó la hija de un proscrito* (1863), which I identified as the only known copy of Rosas de Rivera's second novel. It is unclear how or why a copy of this novel got to be housed in the Chilean National Library, while I have been unable to identify any remaining copies in Buenos Aires, Argentina. It is not surprising, however, that these two novels and their author have been almost erased from the annals of post-independence female literary writers and overlooked by even those scholars who have devoted their work to the vindication of female production in nineteenth-century Latin America.

This neglect is as much a result of how Rosas de Rivera was regarded in life by foundational liberal male writers, as it is a product of a tradition of misreading her figure and work as the embodiment of patriarchal values which reinforced oppressive domestic feminine ideals and representations, like the common



Mercedes Ortiz de Rozas y López de Osornio de Rivera / photo by Carlos F. Bunge.

trope of the “Angel of the House,” that claimed that a woman's virtue was measured by her dedication to domestic life, self-sacrifice, and servitude to her family.

On one hand, Rosas de Rivera's political sympathies and family affiliations have complicated the reception and preservation of her work. She was the sister of infamous Argentine dictator in the Platine Area, Juan Manuel de Rosas (1793-1877), a wealthy populist *caudillo* who ruled through the cult of personality and controlled all aspects of society through a totalitarian regime that lasted from 1835 to 1852. After his downfall and subsequent exile in England, liberal intellectuals took over the Argentine government in what became known as the period of National Organization and a concerted effort of erasing practices, customs, and figures associated with the previous “federal” government was deployed. So if throughout the nineteenth century, women writers in general were often scorned by their male counterparts for preferring a writer's desk to the hearth within a male-dominated culture, Rosas de Rivera's non-liberal affiliation posed an additional challenge to establishing herself as a writer. Not only was she publicly scorned in social gatherings, but her writing was also relentlessly mocked and dismissed in foundational liberal landmark novels, like *Amalia* (1851-1852) by José Mármol, where her style is characterized as flowery and uneducated, fed by “instinct, feelings and nerves.”

On the other hand, Rosas de Rivera's first novel has been read as reinforcing the ideals of Republican motherhood through the use of a fundamental trope at work in nation building narratives of the first half of the nineteenth century: the “Angel of the House.” This trope shaped the role of women as spouses and mothers of the future citizens of the nation and traditionally portrayed the perfect woman as the Christian, chaste, maternal guardian of the happiness and success of her family, negating the real presence of woman as individual (as autonomous social, economic, and moral being). At the same time, this trope helped provide a perfectly relaxing and safe haven for the men who had to deal with the day-to-day challenges of an unpredictable

... while undertaking research for an unrelated project in the Chilean National Library in Santiago de Chile, I came across an obscure novel, *Emma ó La hija de un proscrito* (1863), which I identified as the only known copy of Rosas de Rivera's second novel. It is unclear how or why a copy of this novel got to be housed in the Chilean National Library, while I have been unable to identify any remaining copies in Buenos Aires, Argentina.



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environment in a newly formed nation in flux and conserve the bourgeois family space as an exclusively white one.

The purpose of my critical edition is twofold: first, I am interested in the preservation of Rosas de Rivera's second novel; second, my project proposes a re-evaluation of this author's work from a feminist perspective that takes into account a more complex and nuanced understanding of the workings of gender, class, and labor in her novels. My claim is that in her second novel, Rosas de Rivera takes apart and reappropriates the "Angel of the House" trope to reconfigure women's role in the domestic economy, in which they had been cast as idle and unproductive consumers. By doing this, she offers a critique to the increasing interest in feminine style, which did not help women gain notoriety as writers and artists, but instead codified femininity as a mode of carefree exhibitionism and consumerism that severely limited women's participation in meaningful debate and cultural production. I consider gender and class as fundamental markers in the definition of multiple unstable fetishisms that subtend Rosas de Rivera's criticism of the female role within systems of economic exchange that range from the functioning of women as both a sign (representation) and a value (object) for these systems, to their role as producers/consumers that stimulate an economy that sustains the survival of the post-independence family unit.

Emma ó la hija de un proscrito is the story of an aristocratic family forced to go into exile when their properties are confiscated as a result of the father's support in favor of the Jacobite cause and Bonnie Prince Charlie's claim to the English throne. Her family's exile thwarts Emma Thorton's chances to marry Eduardo Monrrose, the son of a political rival. When her father Carlos flees into exile, mother and daughter are left to fend for themselves, borrowing money from friends, until insinuations of sexual favors are brought up. Once all their material possessions had been sold, the Thorton family finally reunite in Marseille, where they have to resort to manual labor in order to earn a living. In this new social context, dispossessed men become useless and it is only through mother and daughter's capacity to earn a living wage that the family can modestly survive. Formerly considered idle household crafts, Emma and her mother's education in embroidery and painting become central to the survival of the newly transformed family unit. The novel traces the adjustment

to a new family dynamics and the transformation of the household space and schedule to serve the needs of production. In this sense, the novel posits the problem of the materiality of the living who do not have a State, within a context in which to be a citizen and to inhabit a nation are conceived as paramount for the production of subjectivity. It also marks a transition towards a reconfiguration of female citizenship through labor, which is not the one articulated in the model of republican motherhood (labor as childbirth), but actual wage labor. Challenging deterministic views on gender and the construction of class as an inalterable essence, women not only become a productive source in the economies of exchange that figure in the novel, as is the case with the protagonists, but their choices—whatever they may be—are construed as personal freedom (as is the case of Hortensia, a character who chooses to remain unmarried).

Finally, my project also addresses the critiques of flowery and uneducated style leveraged against Rosas de Rivera's writing as part of the rhetorical system that created the conditions for this author's exclusion from literary historiography, based on the faulty binary opposition between masculinity, rationality, and public sphere, and femininity, the private-domestic, and the emotional. Produced outside national systems of prestige and authority, excluded from romantic or realist literary networks, this novel embraces a conversational, dialogic tone, that destabilizes the primacy of writing within the constitution of male foundational narratives. The technical linguistic, graphic, and graphological choices made in this novel invoke local, contingent, historical knowledges that offer traces of a complex relationship between post-colonial subjectivity, gendered modes of engagement, and written Spanish as a body of norms. Through Rosas de Rivera's use of oral register, I propose to reconstruct creole female body as materially and locally signified.

To conclude, CSWS's support has allowed me to rethink the scope of this critical edition and the study of this novel will now become a part of a larger project on labor, credit, and women writing in nineteenth-century Latin American narrative.

—Mayra Bottaro is an assistant professor of Spanish in the Department of Romance Languages. She received a 2016 CSWS Faculty Research Grant in support of this project.

PALENQUERAS AND THE TRAP OF VISIBILITY

One of the most marketable characters of Colombia's tourism industry, Palenqueras struggle to make a living.

By Maria Fernanda Escallón, Assistant Professor
Department of Anthropology



Palenquera vending fruit in Cartagena / photo by Maria Fernanda Escallón.

“On any day I can meet royalty, the most powerful presidents of the world, but I can't have proper health insurance,” fumed Maria, a fruit vendor from San Basilio de Palenque now working in Cartagena's historic city center. This Palenquera, as these vendors are known in Colombia, was angry, frustrated, fed up. For all the years she had been away from her family, working long hours in an exclusive



Maria Fernanda Escallón

touristic area, she expected more support from the government. “Palenque's culture was declared by UNESCO as Intangible Heritage of Humanity more than ten years ago. We are heritage, I am heritage, and yet they barely let us work,” she complained, and continued, “What heritage are they protecting?” Maria was not alone in her frustration; many Palenqueras explained to me how local and national governments profited from their image, while they struggled to make a living.

According to these women, Palenqueras have been selling fruit and traditional sweets in Cartagena for well over a century. The first women from Palenque who took on fruit selling as their primary occupation catered mostly to families living in the city's center who bought fresh fruit from them daily. Over time, as *el centro histórico* has become a touristic area with boutique hotels and

shops, Palenqueras have shifted to selling fruit to tourists. Today, some Palenqueras walk the streets with heavy poncheras—or big bowls—filled with tropical fruit on their heads, while others set up on street corners with small make-shift stands. As more and more tourists travel to Cartagena—over two million visitors per year—besides selling fruit, many Palenqueras are sought after by travelers for photographs and occasionally receive a small tip in return.

For decades, and particularly after Palenque's UNESCO declaration in 2005, Palenqueras have become one of the most marketable characters of Colombia's tourism industry. Local and national governments use images of them to promote travel to Colombia and Cartagena, wealthy elites hire them as entertainers for private events, and politicians pose with them during election campaigns. Cartagena's restaurants and hotels are filled with portraits, magnets, sculptures, and postcards depicting Palenqueras. Yet, despite being a commodified symbol, the actual wellbeing of Palenqueras is systematically ignored. These women have no rights over the use of their images, never mind the profits from them. Police officers frequently harass Palenqueras working at fruit stands, noting it is an unauthorized use of public space. While the city keeps granting exclusive use of plazas and roads to wealthy private restaurants and entrepreneurs, Palenqueras are not allowed to sell on public property. “I thought we were safe, being heritage and all,” a Palenquera lamented, “but I guess they just use us and dispose of us like old rags.”

In 2018 a faculty grant from CSWS allowed me to travel to Cartagena to interview Palenqueras and understand the disconnect that exists between their public image and their lived experience. I wanted to trace how Palenqueras' characterization as Afro-descendant living heritage became both an opportunity for



From left: Shop display featuring a small statuette of a Palenquera. Although celebrated in Cartagena's restaurants and hotels in portraits, magnets, sculptures and postcards, Palenqueras receive no profits from the use of their images. Meanwhile, they live on tiny tips, an example of which can be seen in the middle image above. In the final image, showing a Palenquera's stand, the sign reads in English: "Welcome Tourest: Please for take a pic with us to collaborate with te purchase a fruit or giving him a tip, thank you..." But tips are often skipped, and when granted, they are often meagre.

and an obstacle to their socio-economic mobility. I found that, as the image of the Palenqueras is being consolidated as an icon of Colombia's tourism industry and ethno-racial diversity, it also entrenches stereotypes and racist ideas about Afro-descendant women. Additionally, as their popularity expands, Palenqueras' appearance and demeanor are increasingly policed regarding their behavior, dress code, and services. Tighter control over their work and use of public space has pitted Palenqueras not just against the local government but also against each other, in a fight to protect their work, heritage, and livelihoods.

Police officers frequently harass Palenqueras working at fruit stands, noting it is an unauthorized use of public space. While the city keeps granting exclusive use of plazas and roads to wealthy private restaurants and entrepreneurs, Palenqueras are not allowed to sell on public property. "I thought we were safe, being heritage and all," a Palenquera lamented, "but I guess they just use us and dispose of us like old rags."

Today, the image of the Palenquera appears to be aimed at pleasing tourists and entertaining white elites, and it ignores the reality of Black women's lives in Colombia, where they are subject to institutional racism and sexism, and are disproportionately affected by underemployment. Ironically, then, the more visible that Palenqueras become, the more invisible are their struggles. Put simply, the public's fascination with the image of the Palenquera—evoking an exotic, diverse, and tourist-friendly Caribbean paradise—ends up reinforcing the racial and gender systematic inequalities currently at work in Colombia.

This research is part of my broader work and forthcoming book, *Excluded: Black Cultural Heritage and the Politics of Diversity in Colombia*, in which I examine how declarations of Afro-descendant cultural heritage have not benefited Blacks equally, instead creating new sources of inequality and hierarchy at a local level. Broader issues of poverty, access to public services, and gender inequality have been obscured by such heritage declarations, which tend to focus on celebrating culture and ethnic diversity. Departing from previous scholarship focused on the successes of

Black social movements in pushing forward legislation for Afro-Colombians, my book examines how the quest to establish equality through cultural heritage declarations entrenches stereotypical, racialized, and gendered roles for women. Importantly, this trend is not unique to Colombia but replicated across Latin America in other heritage sites where Black bodies are dissociated from their socio-economic context and managed as touristic products, the images of which are consumed away from contact with their impoverished realities.

After I left Cartagena in August 2018, police officers continued to harass Palenqueras, preventing them from setting up fruit stands and monitoring their interactions with tourists. Tensions mounted between long-established Palenqueras and recent migrants from Venezuela who, invoking their Palenquero ancestry, hoped to make a living also as fruit vendors. As Venezuela's situation continued to deteriorate, and the number of fruit vendors multiplied, increased surveillance intensified the fear and anxiety of Palenqueras, who grew angrier and angrier with the local government. In March 2019, a police officer confiscated an elderly Palenquera's fruit stand, and city-wide protest erupted in support of Palenqueras and other informal street vendors. In the main square, the women demanded to hear from Cartagena's mayor and cease police attacks against them. Holding "we are heritage" posters and claiming their right to work, they chanted, "We are Palenqueras, not criminals!"

As I return to Cartagena again during summer 2019 and resume my work with Palenqueras, I continue to witness their struggle to survive in a tourist-oriented city, where living heritage has no place in the real world. ■

Note: All Palenqueras' names have been changed to protect their identity.

—*Maria Fernanda Escallón, assistant professor in the Department of Anthropology, earned her PhD from Stanford University. She is a socio-cultural anthropologist and archaeologist interested in cultural heritage, race, diversity politics, ethnicity, and inequality in Latin America. Her work examines the consequences of cultural heritage declarations and draws attention to the political and economic marginalization of minority groups that occurs as a result of recognition.*



CLOSED CAPTIONING: Reading Between the Lines

The 2019-20 Jane Grant Fellow brings together multiple fields, such as disability studies, ethnomusicology, queer theory, sound studies, and media studies to unpack the ideological work influencing closed captioning.

by Celeste Reeb, Doctoral Candidate, Department of English

[gentle harpsichord jingle] [music reminiscent of the *Jaws* theme playing] [exotic percussive music]

Anyone who watches the majority of their media with closed captioning (CC) turned on is aware that captions can often get creative with their phrasing. This *creativity* can be humorous, can evoke the same campiness of B-movies (as seen in the examples above), but can create frustrating experiences for those who rely upon captions to communicate sonic elements. Online conversations of captioning focus on odd phrasings or terminology, comedic mis-captioning, or demanding better captioning practices. Academic conversations of captioning focus on federal requirements, captioning to help educational or language learning, scientific studies, or are more geared towards issues of subtitling. There are some scholars such as Sean Zdenek whose work on captioning has helped create a framework of viewing captioning as a series of rhetorical choices. I hope to bring the better captioning demands together with a critical analysis of the rhetorical choices in captioning to argue that it is not a neutral process, but rather, an ideologically influenced one.

Rhetoric and our perceptions of sound are influenced by discourses surrounding race, gender, sexuality, age, and ability. Closed captioning, frequently coded as disabled, becomes a space where the tensions surrounding language, bodies, and sound emerge. These tensions reveal how language and sound are used to maintain structures of power. For instance, I am currently working on a chapter focusing on race and captioning, which has shown that people of color are mis-captioned at higher rates than white actors. These mis-captions take the form of writing out the wrong phrases, such as in Season 2 Episode 1 of *Living Single*, when a character refers to a friend as “shorty,” but the captioner changed this to “him.” These mis-captions can often take the form of trying to *correct* language variations like African American Vernacular English (AAVE) to American Standard English, or what Geneva Smitherman calls Standard White English. These mis-captions remove important narrative information and characterization, and act to reinforce white dominance through controlling actors of color through rhetorical representation in CC.

This past spring at Society for Cinema and Media Studies, I was able to discuss the refusal to mark when actors of color perform

a white accent, such as in Dave Chappelle’s standup specials. Marking these vocal changes is important for both the intended humorous impact, but also because this accent is often used to mark the different lived experiences of whites and people of color. Currently, I have been creating a database of mis-captions found in shows starring predominantly actors of color to show how frequently actors of color are mis-captioned when compared to white actors.

Scenes of sex are also a place where attempts to control bodies through language become apparent. By going through hundreds of television sex scenes and about 400 pornography videos on Pornhub (under their newly created Closed Caption category), I have found that the captioning reinforces hetero-normativity/able-bodiedness. This is done by marking queer sex in ways heterosexual sex is not. For example, in *Queer as Folk* and *Orange is the New Black*, the captions include terms such as [men moaning] and [women moaning] for queer sex, whereas in representations of heterosexual sex it is just simply, [both moaning].

Captions often mark difference or deviation from the norm through word choice. In September 2019, my article “[This Closed Captioning is brought to you by Compulsive Heterosexuality/Able-bodiedness]” will be appearing in *Disability Studies Quarterly*.

One question I have yet to unpack but will eventually attempt to in this dissertation is: How can CC create the same bodily responses as those that are caused by comedy and those caused by horror films? Both of these genres are heavily discussed regarding sound: either horror’s use of music to create tension (think eerie string music) or comedy’s use of timing and vocal intonation. As a lover of horror but as someone who is also what is technically referred to as a giant fraidy cat, I look forward to unpacking the relationship between sound, the horror genre, and how audiences interact with these images when utilizing CC. In the end, I am hoping that this dissertation begins conversations about what logics influence word choice, how CC reveals many of our anxieties, and how we all can work for a better system of closed captioning. ■

—Celeste Reeb, a doctoral candidate in the UO Department of English, was awarded the 2019-20 CSWS Jane Grant Dissertation Fellowship.

On the Backs of Women: Participatory Communication for Livelihood Empowerment of Women under Ghana's 'Planting for Food and Jobs' Program

by Elinam Amevor, PhD Student
School of Journalism and Communication

Planting for food and jobs in Ghana.



The nineteenth century colonial legacy of the British in the Gold Coast—now Ghana—which ensured that men produce cash crops for export to keep the engines of the Industrial Revolution running, while women engage in food-crop production to feed the home, continues to determine the gendered nature of Ghana's agricultural sector in the twenty-first century.

Nothing much has changed regarding the androcentric nature of agriculture in Ghana after sixty-two years of the country's independence from British rule. The patriarchal injustices that characterize the disproportionate distribution of agricultural resources, in the form of inputs and benefits from government-assisted initiatives to men and women in Ghana, are pervasive.

Agriculture is considered the backbone of Ghana's economy, accounting for about 40 percent of the country's gross domestic product, employing 60–70 percent of the labor force, 80 percent of which are women. While women contribute about 70 percent to Ghana's food stock, they are still marginalized with regard to access to land, inputs, and credits (Doss et al., 2015).

The marginalization of women farmers by banking and micro-finance institutions regarding access to credit facilities, coupled with deep-rooted customary practices that deny women the right to inherit land, continue to worsen the economic condition of women.

Recently, the government of Ghana, in collaboration with the Canadian government, instituted a "Planting for Food and Jobs" program, which seeks to help address the declining growth of Ghana's agricultural sector. This flagship initiative appeared to be a beacon of hope for the livelihood empowerment of women along the agricultural value chain in Ghana. Two years after its implementation, however, assessment of the "Planting for Food and Jobs" program revealed practical weaknesses, resulting in policy experts' description of the policy as a piecemeal initiative that is political in implementation and lacks the potential to make desired impact on smallholder farmers.

While many have proposed policy recommendations for the structural modification of the program, there virtually are no questions as to why the policy document of the "Planting for Food

and Jobs" program has no component for women farmers in rural Ghana. The exclusion of a women's component in the design and implementation of a policy initiative like the "Planting for Food and Jobs" program in a critical economic sector such as agriculture in Ghana, which survives on the backs of women, has informed the reason for this research. Given women's historical marginalization vis-à-vis their contribution, my research project—based on the concepts of participatory communication and empowerment—seeks to examine the role of participatory communication for women's livelihood empowerment under this initiative.

The study seeks to examine how the challenges in Ghana's agricultural sector impact the livelihood of women; investigate women's involvement in the design and implementation of the "Planting for Food and Jobs" program; and assess the prospects of this initiative on the livelihood of women in rural Ghana.

Preliminary findings from focus groups with women farmers in selected districts in rural Ghana, interviews with officials of the ministries of agriculture and gender, as well as analysis of communication campaigns of the program reveal a consistent trend that points to less engagement with women and the absence of a concrete objective within the program to address the specific needs of women farmers in rural Ghana, moving forward.

Conclusion of analysis of data collected and the findings thereof, will determine what recommendations to offer to women's rights advocates to demand active involvement of women in the future modification of the program, and the need for participatory communication in the implementation of the "Planting for Food and Jobs" program. ■

—Elinam Amevor is a PhD student in Media Studies, School of Journalism and Communication. He received a 2018-19 CSWS Graduate Student Research Grant in support of this research.

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A Study of NGOs' Strategies To End Fistula in Senegal

A common injury during childbirth causes many women to live as pariahs in their communities

by Layire Diop, PhD Candidate, Media Studies
School of Journalism and Communication

The figures released by the World Health Organization (WHO) are staggering. Even though fistula was eliminated in developed countries a century ago, it still affects two million women around the world (WHO, 2018).

Each year, 50,000 to 100,000 new women experience obstetric fistula, which consists of an abnormal opening between a woman's genital tract and her urinary tract or rectum. Obstetric fistula is the result of prolonged and obstructed labor, a condition which often leads to fetal and maternal death (Ruder, Cheyney, & Emasu, 2018). According to the World Health Organization, obstructed labor is responsible for up to 6 percent of all maternal death (WHO, 2018). If obstetric fistula goes untreated, a woman may experience constant leakage of urine and/or feces (Khisa et al., 2019). In Sub-Saharan Africa, the lifetime prevalence of obstetric fistula is as high as 3 cases/1000 women of reproductive age, and the figure exceeds 5 cases/1000 women in many countries, including Uganda, Kenya, Ethiopia, and Tanzania (Gebremedhin & Asefa, 2019).

In Senegal, the official figures estimate that 400 new cases are diagnosed annually (UNFPA, 2017). Every year the United Nations Population Fund (UNFPA), in collaboration with the Ministry of Health and different NGOs, carries out a campaign to raise awareness about the condition. The UN agency organizes every year fistula camps throughout the country and offers free surgery to fistula patients. It works with partners such as the NGOs Tostan International and FODDE (Forum for

As a development communicator, I was interested in how the two NGOs implement communication campaigns designed to reach out to fistula patients and mobilize the communities for a fight against the debilitating injury. My interest in this topic was based on the premise that fistula patients often suffer in silence because of the stigma and scorn associated with the condition.

Sustainable Endogenous Development), which are entitled to convince fistula patients to get free surgery. Tostan International is active in the regions of Ziguinchor, Sedhiou, Kolda, Kedougou, and Tambacounda, whereas FODDE intervenes in the regions of Kolda and Sedhiou.

As a development communicator, I was interested in how the two NGOs implement communication campaigns designed to reach out to fistula patients and mobilize the communities for a fight against the debilitating injury. My interest in this topic was based on the premise that fistula patients often suffer in silence because of the stigma and scorn associated with the condition.

I was interested in evaluating the strategies and communication campaigns of the two different NGOs and in analyzing the achievements, constraints, and challenges of each organization. My research therefore addressed three questions:

- 1) How and to what extent do the campaigns reveal Western top-down approaches to development?
- 2) To what extent do the campaigns

consider gender relations in Senegal?

- 3) How and to what extent do the campaigns prioritize local forms of communication versus mass media?

The CSWS grant has allowed me to successfully carry out the study. My research draws from interviews with key informants working for Tostan International and FODDE.

The findings reveal that media campaigns developed by NGOs are highly participatory. They are based on a respect of ethical norms and the dignity of fistula patients. The communication campaigns also pay particular attention to gender roles in the different areas.

The teams of social mobilization agents entitled for detecting fistula patients are made up of an equal number of women and men. This approach aims at involving men in the fight against the condition.

In each rural area where the campaigns are implemented, imams and the heads of villages are closely associated to the activities. These resource-persons who represent the points of entry to each village



Patients at the Addis Ababa Fistula Hospital in Ethiopia are all treated free of charge: copyright: WHO/P. Viroit /2012.

are the first to be informed about the goals and motivations of the communication campaigns. They actively participate in the organization of village meetings, which gather all members of the community, and during which NGOs' social mobilization agents provide information about the condition, the methods of treatment, and the existence of repair camps organized by UNFPA.

Social mobilization agents also ask the villagers if they know women showing signs of fistula. In case someone knows a woman with those signs, the name of the patient is not revealed in public. It is only at the end of the public meeting that the villagers come to the NGO staff in order to give the name of the patients and the village where they live. The onus is then on the social mobilization agents to reach out to the patients and their families to inform them about the possibility of surgery.

The NGOs generally hold the village meetings in the evening, and social mobilization agents often spend the night in the village. It is frequent that in the darkness of the night, fistula patients come to them to reveal their situation and ask for discretion. The social mobilization agents then take note of their names and phone numbers as well as the phone number of

their husbands and other members of their family. The objective is to be able to have access to the patients when fistula camps are organized near the places where they live.

This communication strategy, based on ethics and discretion, has allowed the women and villagers to overcome the taboos that existed about this condition. In many areas, fistula was seen as a result of infidelity. It happened that in many villages, the population denied the existence of women with signs of fistula, and fistula patients even felt shunned, and shied away from NGO staff. Today, the tendency is for women with fistula to understand that their situation does not have to lead to fatality. In certain cases, fistula patients who have been living with the condition for over twenty years have finally been offered surgery.

The NGOs supplement this interpersonal communication through the use of mass media. Information about the condition is translated into different local languages. Brochures written in local languages are used as vehicles for messages related to the symptoms, causes, and consequences of obstetric fistula, but also the possibility of cure. Sketches are also performed in local languages. The study also shows that radio programs rank among the most used tools for message dissemination. Tostan

International and FODDE have signed contracts with community radios for the broadcast of programs related to obstetric fistula.

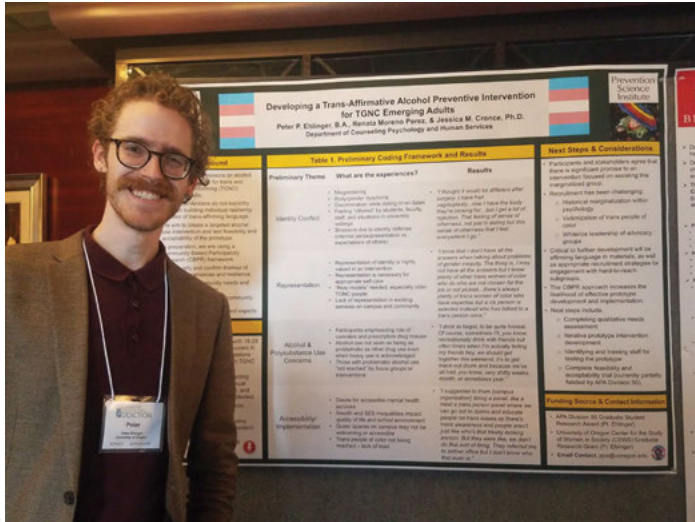
The challenges for both organizations are related to the availability of funding. UNFPA does not support the economic reinsertion of fistula patients who have undergone surgery. Neither does it provide funds for the subsistence of family members who accompany the patient who needs access to surgical repair. Tostan International and FODDE have called for additional donors, which would spur the fight against fistula. Additional funding would allow these NGOs to lend a helping hand to more women injured in childbirth, who otherwise may continue to be treated as pariahs in their communities. ■

—Layire Diop earned bachelor's and master's degrees from Cheikh Anta Diop University-Senegal and an MS from Drexel University, where he attended on a Fulbright Scholarship. A PhD candidate in Media Studies, School of Journalism and Communication, he has extensive experience as a journalist, news anchor, and editor at the Senegalese National Broadcasting. Diop received a 2018-19 CSWS Graduate Student Research Grant in support of this research.

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Doctoral student Peter P. Ehlinger presented initial themes from his work at the 2019 Collaborative Perspectives on Addiction conference in Providence, Rhode Island.



Seeking Understanding of the Experiences of Non-Cis Students: Developing an Affirmative Substance Use Preventive Intervention

by Peter P. Ehlinger, PhD Student
Counseling Psychology, College of Education

“They’re tired of waiting for things that aren’t going to come.” — Non-cisgender student

“I drank a lot as a young teenager...I think a lot of that came from a strong sense of lack of belonging and social anxiety.” — Non-cisgender student

Students of psychology dream of being privy to the nuances of others’ lives, the experiences that shape their emotions, and the manner in which people cope with adversity. One group of people who experience extraordinary levels of discrimination, violence, and marginalization are trans and non-cisgender people, whose gender identity does not match their sex assigned at birth (hereafter referred to as *non-cis*). Those who identify as non-cis are a diverse group with an equally diverse set of life experiences. Yet, despite well-documented chronic systemic and interpersonal violence against non-cis people, the fields of Counseling and Clinical Psychology have not uniformly taken necessary steps to understand the experiences of non-cis people, including substance use, a common sequela of stress stemming from discrimination. I was frustrated with current approaches to substance use research with non-cis people that used cissexist language, treated non-cis people as a monolithic group, and did not involve the community directly in the research process. Further, without direct input from the non-cis community, research runs the risk of further pathologizing non-cis identities.

This project started with the intention to approach research with the ear of a therapist: to listen with presence and curi-

osity to the lives of the non-cis students I recruited. Knowing that community-based research necessitates a team, I assembled a panel of community stakeholders spanning the continental United States who are experts on non-cis health, including representatives from Oregon State University, a local Eugene trans health advocacy group, and a Boston-based LGBTQIA+ community health center. Approaching this research, I have been consistently aware of my identities as a white, cisgender, queer man and seeking consultation has been as informative in some cases as the research itself. Using an inductive thematic analysis approach (c.f., Braun & Clarke, 2006), I have conducted two focus groups and four individual interviews with non-cis undergraduate students and data collection is ongoing. As my current work is sorting through and analyzing the interviews to best understand the perspectives of my participants, I have noticed a multitude of experiences that highlight the challenges that non-cis people face within higher education and in the United States more generally.

What my research seeks to highlight are emerging themes of being and feeling “othered” by society, peers, and university systems, as well as complex dynamics related to the intersection of race and gender. These interrelated identities impact the individual experiences of each of my participants and contribute, in some cases, to further marginalization through transphobia within the non-cis community. Additional stressors commonly reported by participants I interviewed include consistent misgendering, threats and incidences of physical and sexual assault,

and varying use of substances to numb pain and to cope with these traumatic experiences. Participants have described seeking community; there is a desire for more inclusive spaces that emphasize the individual humanity of each person and that help educate on existing positive, strengths-based coping skills, yet the desired composition and exact intention of this space varies. Many participants seek a non-cis-only space with older non-cis mentors in which to recharge. Yet others desire a more open space in which there can be education and further integration of non-cis identities into the mainstream on campus. Understanding these nuances is yet another step in the work, and I look forward to continued collaboration and discussions with the community on the best ways forward.

This research has the potential to inform future inclusive and affirmative intervention efforts to lessen the disproportionate negative impact of substance use within non-cis communities. Through continued community collaboration with stakeholders and students in the design of a future intervention, I hope to challenge the status quo in psychological and substance use research to be more representative of non-cis identities and learn from communities that already have a long history of strength and resilience to adversity. I hope this research will prove to be one small, important step in this long journey.

—Peter P. Ehlinger is a PhD student and graduate teaching fellow in the Department of Counseling Psychology and Human Services, College of Education. He received a 2018-19 CSWS Graduate Student Research Grant in support of his research.

MINOR GENRE, MAJOR REVOLUTION

Queer & Punk Histories of the San Francisco Transgender Film Festival (1997-2017)

by Andrew Robbins, PhD Candidate, Media Studies, School
of Journalism and Communication

With funding from a CSWS Graduate Student Research Grant, I was able to travel to the GLBT Historical Society Archive in San Francisco in November 2018 to explore the unsorted collection of “Tranny Fest,” the original name of what is now known as the San Francisco Transgender Film Festival. The collection was donated by the festival’s original co-founders, media lawyer Alex Austin and late filmmaker Christopher Lee, who started the festival in 1997.

This festival is the primary case study of my dissertation and is the first and longest-running of a growing international niche of transgender film festivals that center cultural production by, for, and about trans and non-binary people. In writing a social history of this festival in which I emphasize the influence it has impressed on local and international trans and non-binary communities, my aim is to write an alternative history. That is, I intend to show how active both trans and non-binary people have been in producing and exhibiting film and video for decades, despite most scholarly research to date focusing predominantly on gay, lesbian, and queer film festivals. Centering this festival as a case study, this research speaks to broader issues about sexual and gender subcultural formations, spatialized histories of colonialism and gentrification, and coalitional activism between racial, ethnic, and sexual minorities, sex workers, immigrants, and anti-capitalist artists, as well as the pervasive influence of neoliberalism and nonprofitization on LGBT artistic endeavors and spaces.

During my trip to San Francisco, I immersed myself in the archive during the day and attended the twenty-first annual festival at night. This served as a metronome to my experience, a walking back and forth on Market Street to touch the past, followed by sinking into a plushy chair at the Roxie Theater on the corner of 16th and Valencia Street in the present. What stitched this temporal movement together was the ongoing encounter with the punk sensibilities and subcultural roots that animated the inception and early years of the festival in the late 1990s and these persistent affects in real time. In the archive, I spent hours watching low-production-value, experimental, multi-genre VHS submissions, thumbed through festival ephemera, photographs of audiences, volunteers, and well known trans activists such as Susan Stryker and Miss Major, read hand-written meeting notes and printed emails between filmmakers, academics, and festival



organizers. The overwhelming sense of being there and being with this ephemeral event in multiple temporal dimensions awakened me to a range of the festival’s affects: outrage, opposition, grief, sensuality, and ultimately, trans and non-binary people’s will to survive, to create another world of possibility within dominant cultural formations that seek to erase, invalidate, and vilify those cast as gender outlaws.

Viewing contemporary and historical films in the archive and at the festival revealed the radical roots and political practice this festival has espoused for over twenty years as an event that does not allocate awards or accolades but exudes a punk ethos of Do-It-Yourself (DIY) to inspire audiences to seize the means of production and become their own content creators. Similar to the 1976 issue of the punk-zine, *Sideburns*, that depicted tablature for guitar chords A, E, G with the captioning: “This is a chord. This is another. This is a third. Now form a band,” the artistic director of the San Francisco Transgender Film Festival, Shawna Virago, encourages audiences to get a camcorder, recruit their friends, and make a movie. This spirit of seizing the material means of production extends to a mandate for different representation. At the festival and in the archive, I watched trans and non-binary characters with intersecting experiences of race, ethnicity, class, gender, ability, and geographic location get to grow up, reflect existentially, laugh, have affirming sex, and perhaps most importantly, to be given screen and spectatorial space to BASH BACK against forms of state, institutional, and social violence.

It is in this spirit of DIY media production that I have been inspired to not only produce a dissertation but to create a short experimental documentary that will preserve memories of this festival and reach a broader audience of people that may not have exposure to anything other than the tyranny of mainstream media. It is also my hope that by preserving video, photographs, and stories taken from interviews with filmmakers, musicians, poets, activists, and audiences, I will contribute to centering a vital moment in one slice of trans history in which a wealth of international trans and non-binary filmmakers actively move past spectacularized narratives of transition, we’re-just-like-you rhetoric, and tropes of tragedy, farce, and vilification. ■

—Andrew Robbins is a PhD candidate in Media Studies in the School of Journalism and Communication.

HIGHLIGHTS FROM THE ACADEMIC YEAR

Presidential Fellows in Humanistic Studies

CSWS faculty affiliates Erin Beck, associate professor, political science; Sharon Luk, associate professor, indigenous, race, and ethnic studies; and Kate Mondloch, professor, art history, are among the first ten recipients of the UO's Presidential Fellows in Humanistic Studies awards. Each recipient will receive \$13,000 to support research and creative projects.



Erin Beck



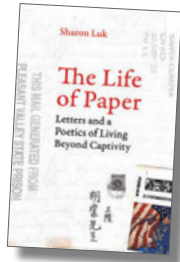
Kate Mondloch



Sharon Luk

Sharon Luk honored with two book prizes for "The Life of Paper"

Sharon Luk, assistant professor in the UO Department of Indigenous, Race, & Ethnic Studies, won two prestigious book awards for *The Life of Paper: Letters and Poetics of Living Beyond Captivity* (2017, University of California Press). In November 2018, the American Studies Association (ASA) presented Luk with the Lora Romero First Book Prize, which comes with a lifetime ASA membership. In January 2019, the Modern Language Association (MLA) presented Luk with the Matei Calinescu Prize for Distinguished Scholarship in 20th/21st Century Literature and Thought. CSWS supported Professor Luk's research for this book with a 2015-16 Faculty Research Grant.



Gina Herrmann a Norman H. Brown Faculty Fellow

Associate professor of Spanish Gina Herrmann was awarded a CAS Norman H. Brown Faculty Fellowship Fund in the Liberal Arts for 2019-2021. The Norman H. Brown Faculty Fellows are chosen on the basis of their demonstrated excellence in teaching and their capacity for superior scholarship.

Lynn Stephen completes her tenure as LASA President (2018-2019)



Lynn Stephen

CLLAS founding director and UO professor of anthropology Lynn Stephen recently completed her tenure as president of the Latin American Studies Association (LASA), the largest organization in the world of scholars working on Latin America. Her election by thousands of LASA members represented a well-deserved recognition of her long and distinguished trajectory as a scholar, public intellectual, activist, and institution-builder.

Dr. Stephen led a team that, among other things, organized the 2019 annual congress in Boston. Under the theme "Justice and Inclusion," it brought together more than 5,000 participants during four days of panels, workshops, lectures, film screenings, and other activities. In addition, Dr. Stephen oversaw the organization of ten presidential sessions at the LASA Congress, the formation of numerous prize committees, the work of several task forces, and the LASA responses to numerous and pressing institution-

al and societal challenges such as equity and inclusion, sexual and other forms of harassment, threats to academic and civic freedoms, and discrimination against immigrant populations. During her presidency, LASA issued at least eighteen statements addressing many of those challenges and has deepened its commitment to defending human rights in the Americas.

One of the most important initiatives that Dr. Stephen successfully implemented during her presidency was the establishment, for the first time in LASA history, of an anti-harassment policy and set of guidelines. The goal was to make sure that LASA offers a safe and welcoming environment for all participants, free from harassment based on age, race, ethnicity, national origin, religion, language, sexual orientation, gender identity or gender expression, disability, health conditions, socioeconomic status, marital status, domestic status, or parental status.

Ernesto Martínez wins prestigious Imagen Award for his short film

Ernesto Javier Martínez, an associate professor in the Department of Indigenous, Race, & Ethnic Studies and a CSWS advisory board member, won a prestigious Imagen Award for a short film he wrote, "La Serenata." "La Serenata," directed by Adelina Anthony, is based on Martínez's children's book called "Cuando Amamos Cantamos," or "When We Love Someone We Sing to Them." It's a bilingual book about a boy who loves another boy and about the importance of the Mexican serenata tradition. The Imagen Awards have been called the "Latino Golden Globes."



Ernesto Martínez

Earlier this year, Martínez was awarded a \$5,000 NFA Artist Grant from the National Association of Latino Arts and Cultures (NALAC). He was one of 43 grantees from among 400 applicants to be selected for the 13th cycle of the NALAC Fund for the Arts grant program. According to the grant program manager, "These 43 recipients are recognized for their artistic excellence in pursuit of social justice through the arts and were selected from a pool of over 400 applications by a national peer panel process involving 45 arts experts representing diverse disciplines, regions and ethnicities." Martínez received the grant "to support the continuation of the Femeniños project, a children's book and short film series highlighting the experiences of queer Latino/x boys and the families who bear witness to their lives."

Caroline Forell honored for service

Caroline Forell, professor emerita, School of Law, received the 2019 UO Law School Meritorious Service Award at law school graduation. The highest award given by the law school, it goes each year to a person, or persons, who has made extraordinary contributions to legal education or to the legal profession.

Forell joined the faculty in 1978 and spent her entire professional career serving the UO School of Law. As an advocate for domestic abuse survivors, Professor Forell played an instrumental role in the existence of the Domestic Violence Clinic at UO.

In nominating Professor Forell, a colleague wrote, "Caroline's work focusing on legal issues affecting women and, more recently, animals, demonstrates her dedication to creating a system of justice that works for



Caroline Forell

2019-20 CSWS RESEARCH GRANT AWARD WINNERS



Celeste Reeb, Jane Grant Dissertation Fellow.

A committee of feminist faculty members unanimously selected Celeste Reeb as the recipient of the 2019-20 Jane Grant Dissertation Fellowship, awarded annually by the UO Center for the Study of Women in Society to support a PhD candidate already advanced to candidacy in writing their dissertation on women and gender.

Reeb's work on her dissertation topic — "Closed Captioning: Reading Between the Lines" — was described by Priscilla Peña Ovalle, a member of her dissertation committee and head of the Department of Cinema Studies, as "a fascinating scholarly project that has real-world implications on the d/Deaf and Hard of Hearing audiences it serves." English professor Elizabeth Wheeler, another member of Reeb's dissertation committee and the director of the Disability Studies minor, describes Reeb's work as "brilliant" and "groundbreaking."

Reeb previously received the English department's 2019 Rudolf Ernst Award, a fellowship given annually to a single PhD candidate. Wheeler

commented that Reeb's dissertation "will revolutionize her primary field as well as a few secondary ones."

The Jane Grant Dissertation Fellowship comes with a stipend of \$18,000. The award also includes a tuition remission grant from the Dean of the Graduate School, and a health insurance stipend from CSWS. It is named for activist and journalist Jane Grant, a co-founder of *The New Yorker* and wife of CSWS benefactor William Harris. CSWS has awarded it annually since 1984.

CSWS also awarded nine graduate student research grants for a total of almost \$25,000, and seven faculty research grants for a total of more than \$40,000. In all, CSWS awarded more than \$77,000 for the 2019-20 round of research support for scholarship on women and gender.

Recipients of the 2019-20 CSWS Graduate Student Research Grants and Faculty Research Grants are as follows:

Jane Grant Dissertation Fellowship

- Celeste Reeb, Department of English, "Closed Captioning: Reading Between the Lines."

Graduate Student Grant Awards

- Marc Carpenter, Department of History, "Worthy of All Honors Accorded to the Brave": Women's Rights and the Sanctification of Race War in Oregon, 1890 – 1919." [Mazie Giustina Fund for Women in the Northwest.]
- Michelle Dreiling, School of Journalism and Communication, "Non-binary Gender and the Driver's License: A Documentary Exploration of State Identification." [Mazie Giustina Fund for Women in the Northwest.]
- Daizi Hazarika, Department of Anthropology, "Witchcraft, Gender and Colonial Law in Assam, India: An Archival Analysis."
- Amna Javed, Department of Economics, "An Exploratory Analysis of Honor Killings in Pakistan."
- Stephanie Mastrostefano, Department of English, "Manufacturing Race at 24 Frames per Second: Creative Voice at the Intersection of Disney Animation and Audience."
- Emily Masucci, Department of Anthropology, "The Politics of Seeking Shelter: Gender-based

Violence and the Right to Safety among Low-Income Women in Rio de Janeiro, Brazil."

- Holly Moulton, Department of Environmental Studies, "Complicating Vulnerability: Gendered Disaster Narratives, Ice Loss, and Resilience in the Peruvian Cordillera Blanca."
- Jane Nam, Department of Philosophy, "Radical Korean Feminism."
- Carmel Ohman, Department of English, "Beyond Binary Consent: Sex, Power, and Embodied Performance in U.S. Black Feminist Novels and T.V., 1975-2018."

Faculty Grant Awards

- Diana Garvin, Assistant Professor, Department of Romance Languages (Mediterranean Studies), "Feeding Fascism: Tabletop Politics in Italy, 1922-1945."
- Akiko Hatakeyama, Assistant Professor of Music Technology, School of Music & Dance, "Don't Call Me a Female Composer—Gender Imbalance in Electronic/Electroacoustic Music."
- Lamia Karim, Associate Professor, Department of Anthropology, "Raising Cain? Factory Workers and Socialization of Sons in the Garment Industry in Bangladesh."
- Wendy Machalícek, Associate Professor, Special Education and Clinical Sciences, "Meaning Making in Autism: A Single-Case Evaluation of a Psychoeducational Curriculum for Mothers of Children with Autism." [Mazie Giustina Fund for Women in the Northwest.]
- Senyo Ofori-Parku, Assistant Professor, School of Journalism and Communication, "Women's Leadership in Inter-Faith Dialogue for Peacebuilding in Patriarchal Ghanaian Society: A Mixed-Methods Approach."
- Xiaobo Su, Associate Professor, Department of Geography, "No Place to Call Home: Burmese Wives and the Biopolitics of Cross-Border Marriage in Yunnan, China."
- Kristin Yarris, Associate Professor, Department of International Studies, "Mid-Century American Psychiatry and State Formation: A Post-Colonial Analysis of Morningside Hospital and the Alaska Mental Health Act." [Mazie Giustina Fund for Women in the Northwest.] ■

all, including the most vulnerable amongst us."

A 2019 Thomas F. Herman Award goes to Michelle McKinley

In recognition of her work creating collaborative and inclusive learning environments across campus, McKinley is a 2019 recipient of the Thomas F. Herman Award for Specialized Pedagogy in Undergraduate Legal Studies. McKinley is the Bernard B. Kliks Professor of Law, School of Law. She is also the director of the Center for the Study of Women in Society.

Psychology faculty members earn national awards

Three psychology professors who are also

CSWS faculty affiliates—Krista Chronister, Ellen Hawley McWhirter, and Linda Forrest—have each been recognized by the American Psychological Association for their work.

Forrest, UO professor emerita and former associate director for faculty outreach at the UO's Center on Diversity and Community, received the ethics committee's ethics educator award at the 2019 APA convention. Forrest's work looks at ethics, diversity, and professional training issues in psychology.

Chronister, UO professor in the counseling psychology department, won the APA

Division 17 John Holland Award for Outstanding Achievement in Career and Personality Research with advisor recognition for McWhirter, Ann Swindells professor in counseling psychology. Chronister's work specializes in addressing the impact of partner violence on the career development of women. McWhirter's research examines factors that influence Latino/a adolescents' school engagement and plans for after high school.

Marie Vitulli continues to distinguish herself

Marie Vitulli, professor emerita of mathematics, was honored as a Fellow of the Association

HIGHLIGHTS FROM THE ACADEMIC YEAR

for Women in Mathematics, during the Joint Mathematics Meetings in Baltimore in January. The AWM Fellows Program was established “to recognize individuals who have demonstrated a sustained commitment to the support and advancement of women in the mathematical sciences, consistent with the AWM mission: ‘to encourage women and girls to study and to have active careers in the mathematical sciences, and to promote equal opportunity and the equal treatment of women and girls in the mathematical sciences.’” Also in January, Vitulli delivered a Distinguished Speaker Series Lecture at Clemson University titled “Algebra and Geometry Throughout History: A Symbiotic Relationship.” The School of Mathematical and Computer Sciences and the Clemson Chapter of the Association for Women in Mathematics hosted her visit. While at Clemson, Vitulli facilitated a Wikipedia Edit-a-Thon to train people to edit and write wikipedia pages to help increase the representation of women and underrepresented groups in Wikipedia.

Ana-Maurine Lara awarded a 2019 Oregon Literary Fellowship in fiction

Recipients of the 2019 Oregon Literary

Fellowship include UO assistant professor Ana-Maurine Lara in the category of fiction. Oregon Literary Arts said their out-of-state judges spent several months evaluating the 400+ applications they received, and selected thirteen writers and two publishers to receive grants of \$3,500 each.



Priscilla Ovalle

Priscilla Peña Ovalle now heads SCMS

Priscilla Peña Ovalle, associate professor and head of the UO Department of Cinema Studies, is the 2019 President-Elect for the Society for Cinema and Media Studies, the

leading scholarly organization in the United States dedicated to promoting a broad understanding of film, television, and related media through research and teaching grounded in the contemporary humanities tradition.

Tannaz Farsi Named Bonnie Bronson Fellow

The Bonnie Bronson Fund named Tannaz Farsi as the 28th annual Bonnie Bronson Fellow. Farsi is an associate professor of art in the School of

Art + Design. The prestigious fellowship fosters artists based in the Pacific Northwest. The fellowship comes with a “no-strings-attached” \$10,000 award. The Bonnie Bronson Fund also purchases an artwork from each fellow to add to its collection at Reed College. Farsi—a multimedia artist who works in sculpture, photography, drawing, printmaking, and digital media—has taught at the College of Design since 2008. Fluorescent lights, text, and photography appear frequently in her work. Farsi moved to the U.S. from Tehran in 1985 during the Iran-Iraq war. She was a Hallie Ford fellow in 2014.

Marjorie Celona working on her third novel

Marjorie Celona, assistant professor in creative writing, was awarded a CAS Creative Arts Fellowship in support of her third novel, which investigates the intersections of queerness, motherhood, intellectualism, and feminism. Celona’s second novel is due out in March 2020.

Jennifer Freyd selected for award

Psychology professor Jennifer Freyd received the Award for Media Contributions to the Field of Trauma Psychology, Division 56, American Psychological Association, 2018. Freyd was also selected as an Advisory Committee Member, [Action Collaborative on Preventing Sexual Harassment in Higher Education](#), National Academies of Science, Engineering, and Medicine, 2019-2023.

2019 OVPRI Faculty Research Awards

Six feminist scholars are among twenty-four faculty members receiving Office of the Vice President for Research and Innovation 2019 Faculty Research Awards. Designed to stimulate promising research and scholarly activity, the awards support scholarship, creative projects and quantitative or qualitative research from all disciplinary backgrounds. The scholars are:

- Sangita Gopal, associate professor, Department of Cinema Studies, “Mixed Media: A History of Women’s Filmmaking in India.”
- Deborah Green, associate professor, Department of Religious Studies, “A Rose among the Brambles; Fruit of the Wild Vine: Gardens in Ancient Jewish Interpretation.”
- Jocelyn Hollander, professor, Department of Sociology, “The Impact of Empowerment Self-Defense Training in a Diverse Community Population.”

CSWS Providing Office Space to *Hypatia* Journal

A new editorial team for the journal *Hypatia* was selected after an extensive national search and is now headquartered at the University of Oregon. The coeditors during 2018-19 were Bonnie J. Mann, Erin McKenna, Camisha Russell, and Rocío Zambrana, all of the University of Oregon. Sarah LaChance Adams from the University of Wisconsin – Superior has the role of managing editor. Their five-year tenure began in January 2018.

The editorial team is diverse both philosophically and demographically. They stated, “Our first priority as an editorial team will be to build on *Hypatia*’s already strong reputation by increasing both the philosophical and the demographic pluralism of the journal.” Under their editorship *Hypatia* is expected to



Rocío Zambrana, Bonnie J. Mann, Camisha Russell, Erin McKenna, and Sarah LaChance Adams.

be an important resource for feminist thinking that is philosophical, interdisciplinary, and intersectional. This is the second time *Hypatia* has found a home at the University of Oregon.

The UO Department of Philosophy is recognized as one of the foremost PhD-granting programs nationally and internationally to feature feminist philosophy as a key area of research. Its faculty includes recognized experts in a broad range of feminist

thought. In spring 2018 the University of Oregon had eighteen PhD students working in feminist philosophy as a central focus; seven of these were international students.

The new team is supported by the University of Oregon’s philosophy department and the Center for the Study of Women in Society. CSWS provides office space and meeting room for *Hypatia*. The *Hypatia* team is also being supported by the University of Wisconsin – Superior. ■

Justice and Reparation in Guatemala

CSWS and the Américas RIG cosponsored the lecture with Judge Yassmin Barrios

The Center for Latino/a and Latin American Studies (CLLAS) hosted Guatemalan Judge Yassmin Barrios on March 5 for its Inaugural Lecture in Latinx and Latin American Studies, which it aims to make an annual event that seeks to bring to campus prominent scholars, artists, public intellectuals, and activists whose work exemplifies the values and mission of CLLAS. CSWS and its Américas Research Interest Group were among the cosponsors of Judge Barrios's visit.

Judge Barrios is a strong advocate for justice and human rights in Guatemala. Currently the president of one of Guatemala's two High Risk Crime Tribunals, she was the presiding judge in the prominent case against former dictator General Efraín Ríos Montt that concluded with his conviction for genocide against the indigenous Ixil Mayans of Guatemala. It was the first time a former head of state was tried for genocide in his home country.

Judge Barrios has been the recipient of numerous national and international awards, including the 2014 US Department of State's International Women of Courage Award that recognized "emerging women leaders worldwide for championing human rights, women's equality, and social progress" and the New York-based Train Foundation's 16th annual Civil Courage Prize that recognized her, in 2016, for her "steadfast resistance to evil at great personal risk."

Yvette M. Alex-Assensoh, Vice President for Equity and Inclusion, offered brief remarks about the importance of both CLLAS's mission and the lecture series, and welcomed our distinguished speaker. CLLAS Director Gabriela Martínez introduced Judge Barrios and highlighted her extraordinary trajectory in defense of human rights in Guatemala.

In her presentation, entitled "Justice and Reparation in Guatemala: Challenges and Possibilities," Judge Barrios offered an account of two of the most conspicuous cases that the High Risk Crime Tribunal she presides has heard over the last few years: the trial of former dictator Efraín Ríos Montt for crimes of genocide against the Ixil peoples of Guatemala, and the trial of several army members for sexual abuse and slavery inflicted upon indigenous women at the Sepur Zarco military base.

Judge Barrios offered a summary of the evidence presented

Judge Yassmin Barrios speaks at UO / photo by Jack Liu.



in both cases, highlighting the testimony of victims and experts. She emphasized in particular the courage showed by Indigenous women, who overcame fear, trauma, and threats to offer their personal accounts of the atrocities committed to them, their families, and their communities. Judge Barrios then elaborated on the legal rationale behind the convictions issued in both cases, and concluded by underlining the importance of bringing together victims, relatives, attorneys, prosecutors, and judges to make sure that impunity does not prevail and justice and reparation are delivered to the people of Guatemala who suffered from massive human rights violations.

A lively Q&A session ensued, after which CLLAS presented Judge Barrios a plaque as a testimony of our gratitude and admiration for her work. Close to 150 people attended this event, including faculty, undergraduate and graduate students, and community members from Eugene, Springfield, Cottage Grove, and other surrounding areas.

This was, by all accounts, an extraordinary visit. Judge Barrios's presentations helped foster several of the University of Oregon's priority goals, including the promotion of an excellent educational experience, supporting diversity, and fostering awareness about international issues. ■

—reported by Carlos Aguirre, Professor of History and 2018-19 Interim Director, Center for Latino/a and Latin American Studies.

- Lamia Karim, associate professor, Department of Anthropology, "Raising Cain: Female Factory Workers and Socialization of Sons in the Garment Industry in Bangladesh."
- Judith Raiskin, associate professor, Department of Women's, Gender and Sexuality Studies, "The Eugene Lesbian Oral History Project."
- Lesley Jo Weaver, assistant professor, Department of International Studies, "Women's Mental Health in South India: A

Collaborative Ethnographic Pilot Study."

Tenure & Promotion

Congratulations to all faculty, and especially to our CSWS faculty affiliates and WOC affiliates who received promotions: Yvonne Braun, professor, Department of International Studies; Sharon Luk, associate professor, Department of Indigenous, Race, and Ethnic Studies; Kari Norgaard, professor, Departments of Sociology and Environmental Studies; Stephanie Teves, associate professor, Departments of Indigenous, Race, and Ethnic Studies and Women's, Gender,

and Sexuality Studies; Jessica Vasquez-Tokos, professor, Department of Sociology; and Joanna Goode, professor, Department of Education Studies.

CSWS Staff Changes

CSWS Operations Manager Dena Zaldúa left her CSWS post in March to take the job of development director for the MRG Foundation, which makes grants to radical, cutting edge, and grassroots social justice groups across Oregon. Angie Hopkins was promoted to the post of CSWS business manager. Alice Evans officially retired

HIGHLIGHTS FROM THE ACADEMIC YEAR

after ten+ years at CSWS and CLLAS as research dissemination specialist. She is continuing in a post-retirement position through December.

RESEARCH INTEREST GROUP REPORTS

Américas RIG— Activities AY 2018-2019 Intersectional Gender Justice

The Américas RIG maintained a high level of activity during the 2018-2019 academic year and succeeded in securing additional funding—most significantly from the Office of the Vice President for Research and Innovations' Incubating Interdisciplinary Initiatives (I3) award (\$50,000) for collaborative research done in Guatemala and the United States by Erin Beck and Lynn Stephen. This award allowed RIG members to continue their research in Guatemala that came out of the Américas RIG on the advances and barriers to specialized justice for victims of violence against women (VAW), and to extend that research into the United States with an exploration of Guatemalan women's experiences seeking asylum on the basis of VAW.

Professors Beck and Stephen hired research assistants to transcribe over seventy-five interviews completed for this project. Professors Beck and Stephen have started to conduct interviews with immigration lawyers in the United States. They also collected case files from Guatemala's specialized courts and conducted over thirty hours of observations in courtrooms during trials related to VAW in Guatemala. They are seeking to continue this research in the United States by working with lawyers and nonprofits to gain access to asylum case files and immigration courts.

During summer 2018 RIG members research trip to Guatemala, they used Américas RIG funding to support the travel costs of Erin Beck and Gabriela Martínez, professor, School of Journalism and Communication. Professor Martínez began filming for a documentary project that has its roots in this Américas RIG-funded research about the formation and operation of specialized courts. She edited her footage this past year, and recently completed a trailer that Lynn Stephen and Erin Beck took to Guatemala to share with research subjects. Martínez is in the midst of looking for a research assistant to help her edit further, and to contribute graphics to the documentary over the summer, which will be supported through Américas RIG funding.

As part of the RIG's US-based activities, members developed a partnership with Immigration Counseling Services (ICS) in Portland, OR. On August 6, 2018, Lynn Stephen, Gabriela Martínez, and Erin Beck hosted a meeting with fifteen to eighteen ICS staff and lawyers to share the preliminary results of their research and discuss possible partnerships in the future. As a follow-up event, on November 9, 2018, Gabriela Martínez and Erin Beck presented to ICS staff on culturally-competent and trauma-informed interviewing. They hope to host more events in the 2019-2020 year with ICS and a few other law firms and nonprofits with whom they have established contacts through their work serving as expert witnesses in asylum cases. They also helped to organize an on-campus event in March 2019 featuring Yassmin Barrios, a judge in the High Risk Courts in Guatemala who oversaw the Rios Montt genocide trial, the Sepur Zarco sexual slavery trial, and many other precedent setting human rights trials. Judge Barrios's talk was well attended, and while she was on campus, sponsors held productive smaller get-togethers with her and members of the Américas RIG.

In July, Lynn Stephen and Erin Beck returned to Guatemala to conduct follow-up interviews and courtroom ethnographies. They additionally undertook preliminary focus groups with indigenous women to explore what women know about the legislation and institutions that were created to protect them and what barriers they face to reporting and escaping violence. This research will be leveraged into an application for the Harry Frank Guggenheim award, which focuses on the causes and consequences of conflict and violence. The Américas RIG seed money provided by CSWS continues to be critical to the continued support of the RIG's research and programmatic activities and to achieving prestigious new sources of funding.

Objectives of the Américas RIG

The purpose of this RIG is to strengthen the work of, and foster contact among, scholars interested in women in the Americas (that is, women in Latin America and Latinas in the United States and Canada) on issues of gender, sexuality, and feminism. The mission is to explore those topics from an interdisciplinary perspective and look at how they intersect with key political processes, power structures, and cultural narratives. RIG members are interested in diverse women's lives as shaped by the influence of gender, class,

race, ethnicity, culture, nationhood projects, State policies, colonialism, and globalization. Members hope to promote collaborative work and a stronger awareness and understanding of these themes within the university community.

Inclusive Pedagogies RIG expands focus

During 2018-19, the Inclusive Pedagogies Research Interest Group (IPRIG) expanded its research focus into literacy narratives, writing across the curriculum, and queer pedagogy. This adds to the work the group has sustained over the last two years on anti-racist pedagogy and labor-based contract grading, which led to an English department pilot program this year.

The group's expansion was aided by the Center for the Study of Women in Society. Co-facilitator Jenée Wilde led the effort to extend the reach of the composition-based interest group by obtaining Research Interest Group funding and support from CSWS. With the help of CSWS resources, the IPRIG has worked this year to increase membership across campus including faculty and graduate students from the earth sciences, PPPM, linguistics, romance languages, and history. Meeting twice per term, the IPRIG continued to work with partners in Jacqua, TAEC, AEI, TEP, and CMAE to read and discuss current research in inclusive writing pedagogy.

Co-facilitator Jenée Wilde selected and led the book discussion while founder and co-facilitator Emily Simnitt selected and led the article discussions. The IPRIG met twice a term to read and discuss current composition theory and research in support of student writers from diverse backgrounds. Group members read together for thirty minutes, then discuss recent research in fields of composition and the intersections of gender, race, sexuality, ability, and other aspects of identity.

IPRIG Goals

IPRIG goals are to develop a shared language for writing and assessment as they relate to diversity, equity, and inclusion concerns for teaching UO's diverse student body; and to build a community who help each other reflect upon and refine inclusive teaching practices. Reading together gives RIG members a shared language for reflecting on their work. Members use the space of the reading group to discuss not only assessment of students but their own praxis, and to share what they've learned through national conference papers, invited talks, and other

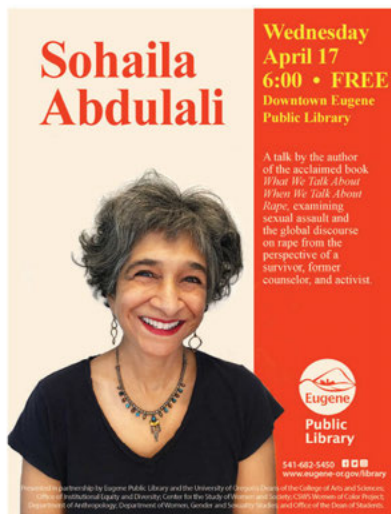
Sohaila Abdulali: A cosponsored lecture on responding to rape

CSWS joined with other campus units to bring journalist Sohaila Abdulali to Eugene in mid-April. Organized by Lamia Karim, associate professor of anthropology, the visit from the author of *What We Talk About When We Talk About Rape* drew audiences to both the UO campus and the downtown Eugene Public Library.

At UO's Straub Hall on Thursday, April 18, Abdulali spoke to about 150 students for two hours. Prof. Karim described them as "very engaged, asking very smart but emotionally wrought questions."

Karim provided a summary of their responses:

- Students found the talk touching, light-hearted, yet serious and personally relatable. The talk offered new ideas on how rape is talked about nationally and internationally.
- Many liked the idea of separating response to rape on two different levels:



social and legal. Responses in each field may look different or have different consequences, but it doesn't lessen the seriousness of the crime.

- There is no correct response to handle rape, but as a community, there must be more freedom to discuss it.
- Respect rape victims and survivors by letting them take the autonomy over their situation, and treat them the same as before.

Abdulali also visited with the Sexual Assault Support Services (SASS).

Additionally, she spoke to an audience of fifty community members the previous evening at the downtown Eugene Public Library, and signed books afterwards with tabling provided by Tsunami Books. CSWS acknowledges the power of cooperation, as we joined with the Departments of Anthropology and Women's, Gender, and Sexuality Studies, the CAS Deans, Office of Institutional Equity and Diversity, CSWS Women of Color Project, and the Office of the Dean of Students along with the Eugene Public Library to bring this author to our community. ■

research-based products. For more information and to join the IPRIG mailing list, please contact Jenée Wilde at jeneew@uoregon.edu.

Social Sciences Feminist Network RIG

The SSFN-RIG's research paper based on the Sexual Violence Research Project launched in 2014-15 was accepted for publication in the *Journal of Women, Politics, and Policy*. CSWS helped to fund this graduate student project during the 2014-2015 and 2015-16 academic years. RIG member Nicole Francisco, PhD candidate, Department of Political Science, described the CSWS funding as crucial to the execution of this research.

"Dissonant Discourses in University Communication on Sexual Violence" was accepted for publication in February 2019. The authors are: Malori A. Musselman, Andrea P. Herrera, Diego Contreras-Medrano, Dan Michael Fielding, Nicole A. Francisco, Larissa Petrucci.

This paper is a discourse analysis of a large research university's official communications regarding sexual violence for a fifteen-month time frame. Through close reading of these communications, the researchers found that concurrent with high levels of criticism in the spring of 2014 over the university's handling of a high-profile rape case, the university advanced dissonant discourses of risk and responsibility in its communications regarding sexual violence.

At both the institutional and individual levels, these dissonant discourses work to construct who is at risk of committing or experiencing sexual violence, and (the researchers main focus here) who is responsible for preventing and responding to it. In conclusion, they discuss possible implications for these dissonant discourses on the future of campus sexual violence prevention and university response.

MORE COSPONSORED EVENTS

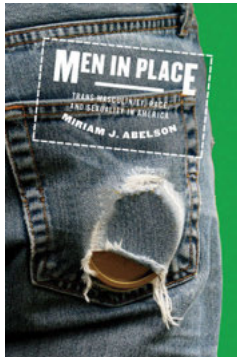
New Directions in Black Feminist Studies

Organized by Shoniqua Roach—assistant professor in the UO Department of Women's, Gender, and Sexuality Studies and now at Brandeis University—the 2018-2019 New Directions in Black Feminist Studies speaker series centered on the ways in which academic and popular critics have recently galvanized black feminism as both a critical and creative corrective to ongoing state-sanctioned racialized, gendered, sexual, economic, and environmental injustices.

Given the current state of affairs—globally, nationally, and locally—this was a crucial time to invite black feminists to the University of Oregon to:

- 1) reflect on how black feminists have historically mobilized theory and praxis to expose and interrupt asymmetrical power relations within and beyond the academy

- 2) to consider the ways in which the University of Oregon's intellectual community might ethically mine black feminisms to imagine, rehearse, and enact new possibilities for social change, both on and off campus. ■



Men in Place: Trans Masculinity, Race, and Sexuality in America, by Miriam J. Abelson (University of Minnesota Press, 2019, 264 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

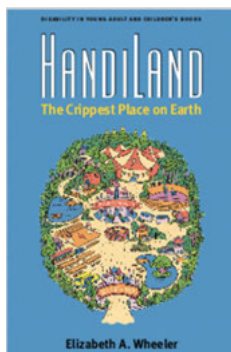
the societies that produce and consume it.”—*from the publisher*. Note: Miriam Abelson earned her PhD in sociology at UO and was the 2013 CSWS Jane Grant Fellow. She is now an assistant professor at Portland State University.



Asian American Feminisms and Women of Color Politics, by Lynn Fujiwara and Shireen Roshanravan (University of Washington Press, 2018, 320 pages).

This book “brings together groundbreaking essays that speak to the relationship between Asian American feminisms, feminist of color work, and transnational feminist scholarship. This collection, featuring work by both senior and rising scholars, considers topics including the politics of visibility, histories of Asian American participation in women of color political formations, accountability for Asian American ‘settler complicities’ and cross-racial solidarities, and Asian American community-based strategies against state violence as shaped by and tied to women of color feminisms. *Asian American Feminisms and Women of Color Politics* provides a deep conceptual intervention into the theoretical underpinnings of Asian American studies; ethnic studies; women’s, gender, and sexual studies; as well as cultural studies in general.”—*from the publisher*

of *Color Politics* provides a deep conceptual intervention into the theoretical underpinnings of Asian American studies; ethnic studies; women’s, gender, and sexual studies; as well as cultural studies in general.”—*from the publisher*



HandiLand: The Crippest Place on Earth, by Elizabeth A. Wheeler (University of Michigan Press, 2019, 274 pages).

“*HandiLand* looks at young adult novels, fantasy series, graphic memoirs, and picture books of the last 25 years in which characters with disabilities take center stage for the first time. ... Wheeler invokes the fantasy of HandiLand, an ideal society ready for young people with disabilities before they get there, as a yardstick to measure how far we’ve come and how far we still need to go toward the goal of total inclusion. The book moves through the public spaces young people with disabilities have entered, including schools, nature, and online communities. As a disabled person and parent of children with disabilities, Wheeler offers an inside look into

families who collude with their kids in shaping a better world. Moving, funny, and beautifully written, *HandiLand: The Crippest Place on Earth* is the definitive study of disability in contemporary literature for young readers.”—*from the publisher*



La Serenata, a film written by Ernesto Javier Martinez; directed by Adelina Anthony (Aderisa Productions & Rebozo Boy Productions, 2019).

Two parents struggle with their beloved Mexican musical tradition when their son requests a love song for another boy. A related book, *When We Love Someone We Sing To Them! Cuando Amamos Cantamos*, was published in 2018 by Reflection Press. Martinez’s work has been supported by several CSWS Faculty Research Grants, as well as a Special Projects Grant.



Motivating Students on a Time Budget
Pedagogical Frames and Lesson Plans
for In-Person and Online
Information Literacy Instruction

playing to poetry, and are thoroughly explained to be easily incorporated at your campus.”—*from the publisher*

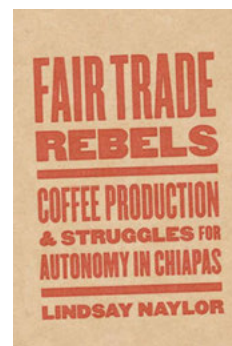
Motivating Students on a Time Budget: Pedagogical Frames and Lesson Plans for In-Person and Online Information Literacy Instruction, edited by Sarah Steiner and Miriam Rigby (Association of College & Research Libraries, 2019, 332 pages).

This book “begins with a section of research-based, broad-level considerations of student motivation as it relates to short-term information literacy instruction, both in person and online. It then moves into activities and lesson plans that highlight specific motivational strategies and pedagogies: Each encourages the spirit of play, autonomy, and active learning in a grade-free environment. Activities and plans cover everything from game-based learning to escape rooms to role



Producers, Parasites, Patriots: Race and the New Right-Wing Politics of Precarity, by Daniel Martinez HoSang and Joseph E. Lowndes (University of Minnesota Press, 2019, 208 pages).

The authors “show that while racial subordination is an enduring feature of U.S. political history, it continually changes in response to shifting economic and political conditions, interests, and structures. From the militia movement to the Alt-Right to the mainstream Republican Party, *Producers, Parasites, Patriots* brings to light the changing role of race in right-wing politics.”—*from the publisher*

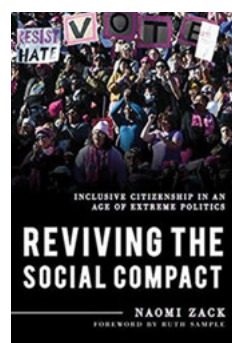


Fair Trade Rebels: Coffee Production and Struggles for Autonomy in Chiapas, by Lindsay Naylor (University of Minnesota Press, 2019, 240 pages).

“Naylor discusses the racialized and historical backdrop of coffee production and rebel autonomy in the highlands, underscores the divergence of movements for fairer trade and the so-called alternative certified market, traces the network of such movements from the highlands and into the United States, and evaluates existing food sovereignty and diverse economic exchanges. Putting decolonial thinking in conversation with diverse economies theory, *Fair Trade Rebels* evaluates fair trade not by the measure of its success or failure but through a unique, place-based approach that expands our understanding of the relationship

between fair trade, autonomy, and economic development.”—*from the publisher*.

Note: Lindsay Naylor is an assistant professor, Dept. of Geography & Spatial Sciences, Univ. of Delaware. As a PhD student at UO, she wrote about her research for the 2012 CSWS *Annual Review*.



Reviving the Social Compact: Inclusive Citizenship in an Age of Extreme Politics, by Naomi Zack (Rowman & Littlefield, 2018, 208 pages).

This book “addresses current political and social upheaval and distress with new concepts for the relationship between citizens and government. Politics has become turbo-charged as a form of agonistic contest where candidates and the public become more focused on winning than on governing or holding the government accountable for the benefit of the people. This failure of the government to fulfill its part of the social contract calls for a new social compact wherein citizens as a collective whole make long-term resolutions outside of government institutions.”—*from the publisher* ■

2018 – 19: A Review of CSWS Events

Noon Talks, Workshops, Forums, Book Celebrations

A Book Celebration with Panel Presentation

ASIAN AMERICAN FEMINISMS & WOMEN OF COLOR POLITICS



Wednesday, May 22, 2019
3:30 - 5:00 p.m.
Alder Building, Conference Room
818 E. 15th Ave.
University of Oregon campus
Free & open to the public
csws.uoregon.edu/fujiwara

“Written/Unwritten: On the Promise and Limits of Diversity and Inclusion”

PATRICIA MATTHEW
Department of English, Montclair State University

October 17 3:30 - 5 pm
EMU 230 | Swindells Room
csws.uoregon.edu/matthew



“The Sequelae of Black Life in Brazil and the US: Violence, Gender, Space and Time”

CHRISTEN SMITH
Associate Professor
University of Texas, Austin

March 5, 2019 3:30-5 pm
Knight Library, Browsing Room
csws.uoregon.edu/christen-smith



LYNN FUJIWARA & SHIREEN ROSHANRAVAN

Asian American Feminisms and Women of Color Politics, edited by Lynn Fujiwara and Shireen Roshanravan (University of Washington Press, December 2018), brings together groundbreaking essays that speak to the relationship between Asian American feminisms, feminist of color work, and transnational feminist scholarship. Lynn Fujiwara is an associate professor, Department of Ethnic Studies, University of Oregon. Shireen Roshanravan is an associate professor, Department of American Ethnic Studies, Kansas State University.

PANELISTS

- Karen Bohannon, Assistant Professor, Departments of Sociology and Women's, Gender & Sexuality Studies, University of Oregon
- Mimi Thi Nguyen, Associate Professor, Gender and Women's Studies and Asian American Studies, University of Illinois, Urbana-Champaign
- Allie Rocco-Sutton, Associate Professor, Department of Ethnic Studies, University of Oregon
- Ashley Winsky, Graduate Student, Department of Ethnic Studies, University of Oregon

Sponsored by Center for the Study of Women in Society, CSWS Women of Color Project, & Department of Ethnic Studies.




PANEL DISCUSSION

“Trans* Law: Opportunities and Futures”

csws.uoregon.edu/trans-law-panel

- Paisley Currah, Professor, Brooklyn College & CUNY
- Asaf Orr, Attorney, National Center for Lesbian Rights
- Moderator: Beatrice Dohrn, Director, Nonprofit Clinic, UO School of Law

October 3, 2018
12 pm - 1:30 pm
Room 175, Knight Law Center




SURVIVING STATE TERROR

Women's Testimonies of Repression and Resistance in Argentina

Barbara Sutton, Associate Professor
Department of Women's, Gender, and Sexuality Studies
University at Albany, State University of New York

Thursday, October 25, 2018
12:30 - 2:00 p.m.
Gerlinger Alumni Lounge
1468 University Street
University of Oregon campus
FREE & OPEN TO THE PUBLIC
csws.uoregon.edu/sutton



MEN IN PLACE
TRANS-MASCULINITY, RACE, AND SEXUALITY IN AMERICA

MIRIAM J. ABELSON

Miriam J. Abelson
PhD '14, Sociology, University of Oregon
Assistant Professor of Women, Gender and Sexuality Studies,
Portland State University

American masculinity is being critiqued, questioned, and reinterpreted for a new era. Featuring in-depth interviews with trans men in the U.S. West, Southeast, and Midwest, showing how the places and spaces men inhabit are fundamental to their experiences of race, sexuality, and gender.

May 10, 2019
12:00 PM-1:30 PM
Knight Library Browsing Room

A panel discussion featuring Eileen O'Leary, CJ Pascoe, and V. Varun Chaudhry

Co-Sponsored by the University of Oregon Department of Sociology and the Center for the Study of Women in Society



Of Gifts, Debts, and Threats

MIMI NGUYEN

A public talk in conversation with UO's 2018-19 Common Reading Book, *The Best We Could Do*

May 23, 2019
Noon - 1:30 p.m.
Redwood Room
Erb Memorial Union
1322 E. 15th Ave.
Free & Open to the Public
csws.uoregon.edu/mimi-nguyen




“Occupying a Third Place: Pro-Life Feminism, Legible Politics, and the Edge of Women's Liberation”

CSWS Noon Talk
LAURA STRAIT

2018-19 CSWS Jones Grant Dissertation Fellow

May 30, 2019
Noon - 1:30 p.m.
Jane Grant Conference Room
130 Hendricks Hall
1401 University St.
csws.uoregon.edu/laura.strait





This presentation is based on Sutton's recently published book, *Surviving State Terror*. Based on oral testimonies of women who survived clandestine detention centers during a period of state terrorism in Argentina (1976-83), this book illuminates the gendered and embodied forms of trauma that women endured while also highlighting their historical and political agency. Through the lens of the body as a cross-cutting theme, the book examines gendered dimensions of experience during captivity and beyond. Sexual violence as a weapon of state terror is addressed, yet the book also shows more subtle dynamics of gender inscription through tortures. Similarly, though the study attends to motherhood ideologies and the rigorous treatment of pregnant women in captivity, it also explores women's experiences beyond maternity. Public and scholarly discourse has tended to pay attention to the relatives of the people disappeared, particularly mothers; this book makes a modest contribution by bringing to the fore the stories of women who themselves were forcibly disappeared, but ultimately survived.

Surviving State Terror incorporates women survivors' narratives of solidarity, resistance, and political organizing as well as their perspectives on social change, human rights, and democracy. The book draws on the urgent lessons that women survivors offer to a world that continues to grapple with atrocities.

Barbara Sutton earned her PhD in sociology at the University of Oregon in 2004 and is a former CSWS Jones Grant Fellow.

Sponsored by the Department of Sociology; Center for the Study of Women in Society; Latin American Studies; Department of Women's, Gender and Sexuality Studies; and the Center for Latino and Latin American Studies.

May 10, 2019
12:00 PM-1:30 PM
Knight Library Browsing Room

A panel discussion featuring Eileen O'Leary, CJ Pascoe, and V. Varun Chaudhry

Co-Sponsored by the University of Oregon Department of Sociology and the Center for the Study of Women in Society

RACE, ETHNICITIES, AND INEQUALITIES COLLOQUIUM

“The Invisible #MeToo: The fight to end sexual violence against America's most vulnerable workers”

BERNICE YEUNG, (Korea) (Center for Investigative Reporting)

September 24, 2018 2 pm - 3:30 pm
Lewis Lounge, Knight Law Center
csws.uoregon.edu/yeung




QUEER STUDIES LECTURE

Convergence, Dissymmetry, Duplicity: Enactments of Queer of Color Critique in the Era of Administrative Violence

CHANDAN REDDY, Associate Professor
Department of Gender, Women & Sexuality Studies
University of Washington

May 9, 2019 4:00-5:30 pm
Knight Library, Browsing Room
csws.uoregon.edu/reddy



Sohaila Abdulali

Wednesday
April 17
6:00 + FREE
Downtown Eugene
Public Library

A talk by the author of the acclaimed book *When We Talk About Rape*, examining sexual assault and the global discourse on rape from the perspective of a survivor, former counselor, and activist.

Eugene Public Library
541-682-5455
www.eugene-or.gov/library



ALLYSHIP TRAININGS

101 February 11 | 10:00 am - 12:30 pm
101 February 12 | 9:30 am - 12:00 pm
201 February 12 | 12:30 pm - 3:00 pm

MANY NATIONS LONGHOUSE
1630 Columbia St.
Preregistration required
csws.uoregon.edu/ally

Sponsored by the Center for the Study of Women in Society and the Office of the Provost.




“Gender and Climate Change”

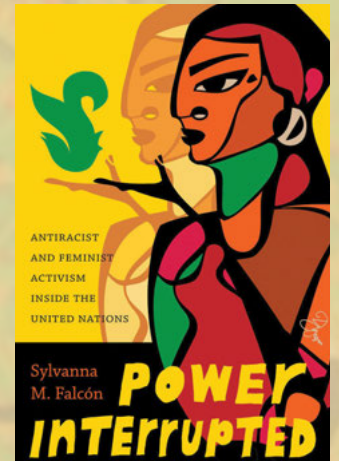
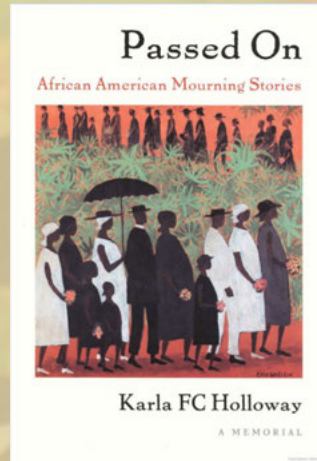
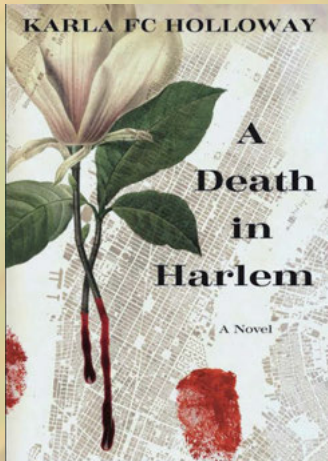
JOANE NAGEL
University Distinguished Professor of Sociology @
Chair of the Anthropology Department, University of Kansas

November 30 | 12 - 1:30 pm
Knight Law School | Room 175
csws.uoregon.edu/nagel



Center for the Study of Women in Society presents

GENDER, POWER and GRIEF



THE 2019-2020 SERIES OF THE LORWIN LECTURESHIP ON CIVIL RIGHTS AND CIVIL LIBERTIES

- October 25, 2019 “Screaming to Dream: Toni Morrison, Emmett Till, and Black Maternal Grief.” Rhaisa Williams, Assistant Professor, Washington University in St. Louis.
- February 6, 2020 “Finding ‘Light born in darkness:’ The Urgency of Feminist Activism in These Times.” Sylvanna M. Falcón, Associate Professor, University of California, Santa Cruz.
- February 17, 2020 “The New Black Gaze.” Tina Campt, Professor of Humanities and Modern Culture and Media, Brown University.
- March 4, 2020 “From Fact to Fiction: A Colored Life in Letters.” Karla Holloway, Professor Emerita, Duke University.
- April 10, 2020 “Black. Still. Life.” Christina Sharpe, Professor, York University, Toronto.
- June 4, 2020 “Gender, Power, and Grief.” Alicia Garza, Co-founder, Black Lives Matter Movement.

Lorwin

LECTURESHIP ON CIVIL RIGHTS
AND CIVIL LIBERTIES

csws.uoregon.edu