



CENTER FOR THE  
STUDY OF WOMEN IN SOCIETY

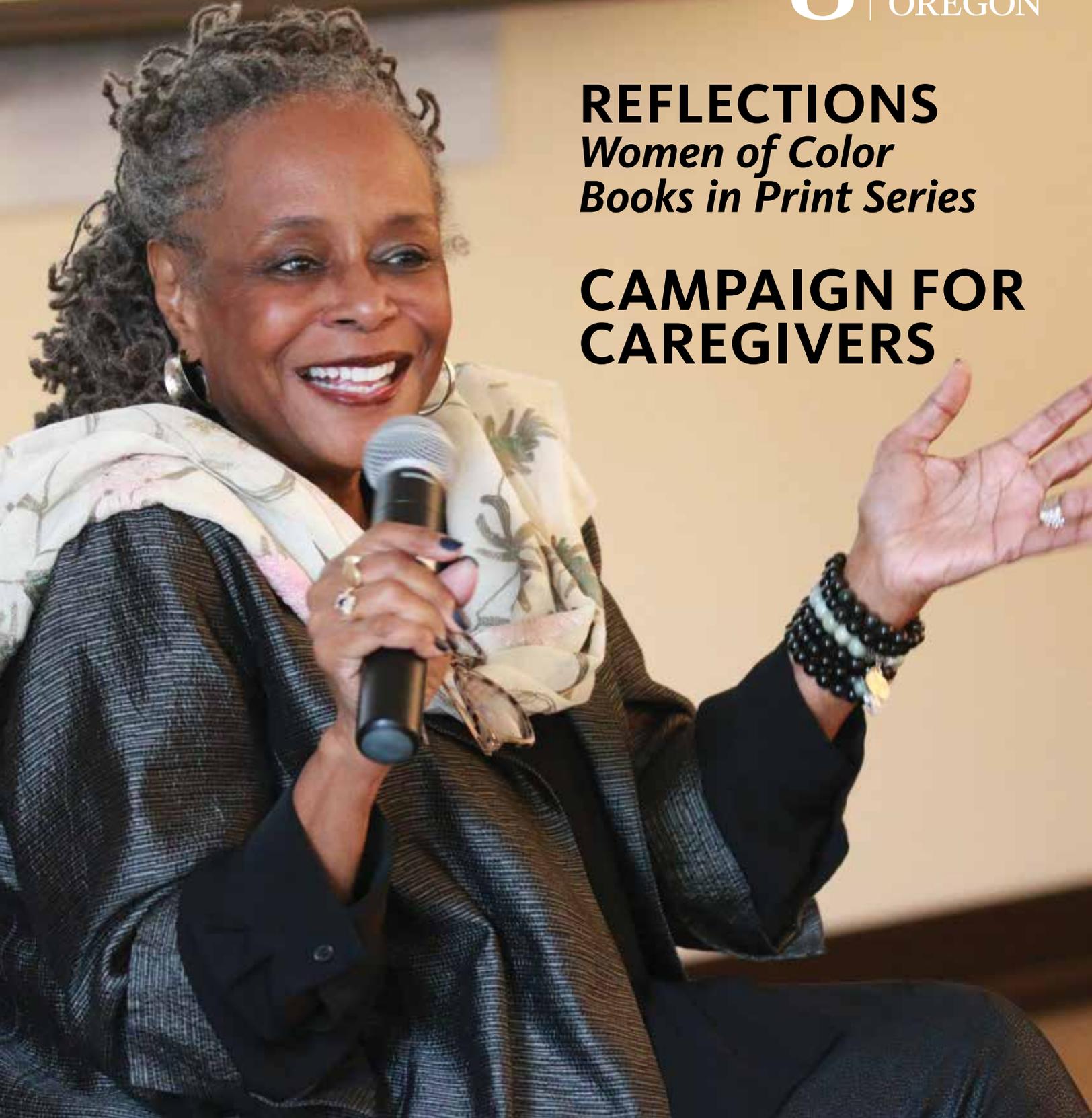
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2021 CSWS ANNUAL REVIEW



**REFLECTIONS**  
*Women of Color*  
*Books in Print Series*

**CAMPAIGN FOR  
CAREGIVERS**





Cover: As part of the CSWS Lorwin Lecture series, Duke University professor emerita Karla Holloway spoke on campus just before the first Covid-19 lockdown in March 2020 / photo by Jack Liu.

## CSWS ANNUAL REVIEW OCTOBER 2021

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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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**WOC PROJECT DIRECTOR** Gyoung-Ah Lee, Professor, Anthropology

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**MANAGING EDITOR** Jenée Wilde

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## INSIDE THIS ISSUE

The 2020-21 academic year at University of Oregon was like no other. With campus shut down due to COVID-19, faculty, staff, and students with families juggled caregiving responsibilities alongside working from home. With travel curtailed or impossible, researchers postponed or changed their projects to suit our new pandemic reality. The 2021 Annual Review reflects these changed conditions and the impacts they have had on the life of our community.

Law professor Michelle McKinley opens the issue with "A Year In Review," which marks her final report as CSWS director after five years of service.

Interim Director Sangita Gopal, associate professor of cinema studies, discusses in an interview her goals for CSWS during this transition year. Rather than investing in programming while pandemic conditions make in-person gatherings uncertain, Gopal will focus on strengthening the Center's infrastructure for the next director and starting the first stages of planning for our 50th Anniversary in 2023.

Two feature stories explore some of the Center's activities over the last year. The first story dives deeper into the origins and outcomes of the Caregiver Campaign, a CSWS advocacy project seeking policy changes to ameliorate impacts of the pandemic for caregivers in the UO community. Beginning with an open letter to UO leadership in June 2020, the campaign helped to increase awareness of how institutional practices have historically rendered certain labor invisible and left women and minorities more vulnerable.

The second story focuses on our 2021 Women of Color Books in Print virtual event series and features reflections from our graduate students. Anthropology PhD candidate Polet Campos-Melchor shares how she was moved by Ana-Maurine Lara's discussion of Black feminist practice in her work and life during the Jan. 29 book event for *Streetwalking: LGBTQ Lives and Protest in the Dominican Republic and Queer Freedom: Black Sovereignty*. Anthropology student Kiana Nazonza discusses her increased confidence in her beauty pageantry research because of Oluwakemi Balogun's work and the Mar. 5 discussion of *Beauty Diplomacy: Embodying an Emerging Nation*. Education PhD student Roshelle Weiser-Nieto appreciates the practical tools for culturally relevant teaching in Leilani Sabzalian's *Indigenous Children's Survivance in Public Schools*, featured April 23 in the virtual book event series. Finally, English PhD candidate Teresa Hernández reflects on her own relationship to digital game play and its racial discourse after listening to a May 7 discussion of Tara Fickle's *The Race Card: From Gaming Technologies to Model Minorities*. In a related story, we also introduce our new WOC Project convenor, anthropology professor Gyoung-Ah Lee.

While many of our recent research grant recipients have had to delay their research due to the pandemic, we include in this issue reports from two faculty who were able to continue work last year. Judith Raiskin, associate professor of women's, gender, and sexuality studies, gives us an update on the Eugene Lesbian History Project website, *Outliers and Outlaws*, and how the digital humanities project came into being. Also, sociology professor Ellen Scott shares her research team's co-authored report, "ForeverEssential: What Does it Mean to be a Low-wage Essential Worker in the Age of COVID-19?"

Seven graduate students report on their research progress and the impacts of the pandemic on their projects. Jane Grant Fellowship winner Cristina Faiver-Serna, geography, explains the origins of her PhD dissertation and how the pandemic changed her approach in "M(other)work of Survival and the Pandemic as Teacher." Doctoral candidate Parichehr Kazemi, political science, describes her online research into Iranian women and girls who are defying the nation's strict hijab mandate by posting publicly unveiled images of themselves in "My Stealthy Freedom: Feminist Resistance through Social Media in Iran." Doctoral candidate Molly McBride, anthropology, tells how her research with a Michigan women's chorus unfolded in surprising ways over the past year in "Tempos of Zoom Ethnography: Singing with a Women's Chorus in the Pandemic." Doctoral candidate Stephanie Mastroefano, English, describes her research into the role of women in the unionization of animation workers and the 1941 Disney Studio strike in "Breaking the Celluloid Frame: The Women at the Margins of Disney Animation." Doctoral candidate Lara Boyero Agudo, Romance languages, describes how her research shows Spanish-speaking immigrant women are exposed to more racial discrimination in Oregon in "Soy mujer, inmigrante y latina: An Intersectional Study of Linguistic Capital among Latina Women Immigrants in Oregon." Doctoral candidate Polet Campos-Melchor, anthropology, discusses her research on how trans asylum seekers in Ciudad Juarez look out for each other in "El Noa Noa: Strategies of Love and Care at the U.S.-México border." Finally, doctoral candidate Katherine M. Huber, English, reflects on how the pandemic and racial injustice protests influenced her research on Ireland's complex history as a colonized nation in "Urgent Pauses: A Reflection on My Renewed Commitment to Rigorous Research." ■



Jenée Wilde

— Jenée Wilde, Managing Editor

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Former CSWS Director Michelle McKinley / photo by Jack Liu.

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## A LETTER FROM OUR PAST DIRECTOR

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### Dear Friends,

As a historian of gender and slavery, I spend much of my professional life looking for archival evidence to piece together how women survived in situations of bondage that were inimical to their agency and self-care. When it became clear that the COVID-19 pandemic had become a way of marking time, and a way of articulating grief and vulnerability, I turned again to the archive to see how the UO community had dealt with the influenza epidemic of 1918. As the May 2015 Oregon Quarterly documents, Susan Campbell—the president’s wife—personally cared for sick students, helped to organize campus infirmaries, and kept anxious parents informed of the state of their children. Despite the determined effort to check these pandemics, I am reminded of the strength of our community and how we need each other to make sense of this time.

Every director of a feminist, social justice center has struggled to write a retrospective year in review that strikes the right balance between the ravaged emotional turbulence of COVID time and the present moment. I believe in optimism and the proverbial half-full glass. But we must also acknowledge those who we lost and reflect on what COVID-19 revealed about our community, our campus, our state, and our world. Last time I wrote to you, RBG was alive and the Pacific northwest had not yet experienced the fires that now define our climate reality. Today, poor women’s reproductive rights are under attack. We have a new President and Vice President. We have an effective vaccine that protects us from the ravages of COVID-19. The before and after list could go on, but we are indelibly stamped by COVID time, and how we emerge from it will determine how we handle social vulnerability, racial injustice, and climate equity.

What did we do as a community during COVID time? It became immediately clear that the impact of caregiving while sheltering in place, remote working, and unstable employment would be borne by women and contingent labor. Feminists have long pointed out that academic labor cannot exist without caregivers. We launched our Caregiver Campaign to serve as a clearinghouse for our colleagues here and at other universities to amplify the disproportionate impact of the pandemic on research, teaching, and service and to demand equitable accommodations. We diverted most of our programming budget to research support for graduate students and faculty. We supported three new RIGs (Research Interest Groups) on Black Feminist Ecologies, Wellbeing, and Care, Equity, and Social Justice. Our continued support for the Inclusive Pedagogies RIG was all the more pressing as we struggled with the virtual format for instruction and pedagogy. We hosted a virtual “books in print” series to celebrate the publications of our esteemed and cherished colleagues. We produced a podcast with four brilliant feminist thinkers as we struggled to make sense of COVID time.

Every upbeat communication celebrated our ability to pivot. Despairing of this acrobatic metaphor, I prefer to think of COVID time as a time of grace, balance, and strength. Now as CSWS approaches our 50th anniversary, of course we will use the celebration to highlight our past, but it is our future as fierce feminists that we must imagine and celebrate. This year’s Annual Review showcases the year that was, and also calls our attention to transitions. As I step down from the directorship, I am confident that Sangita Gopal’s leadership will usher in the next decade of fierce feminism. And we will all be here and gather to celebrate again in person when we can safely hold each other close. It has been such an honor and a delight to direct CSWS over the past five years, and to have learned from such an incredible community of scholars and friends. My best to you all,

Michelle

#### Impacts of COVID-19

*Shanikia Johnson, a three-year-olds teacher, helps Magjor Jones clean up a puzzle at Little Flowers Early Childhood and Development Center in the Sandtown-Winchester neighborhood of Baltimore, Maryland on Jan. 12, 2021. Crystal Hardy-Flowers, owner and founder of the center, died from COVID-19 complications Dec. 31. She was 55 / Photo by Matt Roth for The Washington Post via Getty Images.*

# New Special Project Advocates for Institutional Change

*CSWS leads an effort to redress pandemic impacts for faculty who are caregivers*

*by Jenée Wilde, Senior Instructor  
Department of English  
CSWS Dissemination Specialist*



*Law professor and former CSWS director Michelle McKinley started the Caregiver Campaign in response to community need / photo by Jenée Wilde.*

Last year, in the early stages of pandemic lockdown, then-CSWS director and law professor Michelle McKinley began receiving panicked emails from faculty friends and Center affiliates who are caregivers. With 4J schools and childcare facilities shut down, as well as shortages in long-term elder care services, how were they supposed to fulfill their teaching and research commitments at the university while also meeting the labor-intensive care needs of others?

“It became a long email chain, filled with despair,” McKinley said.

“I remember those emails,” said Maria Fernanda Escallón, assistant professor of anthropology, who at the time was caring for her three-year-old daughter while also teaching and revising her first book for tenure. “I remember saying, ‘I’m done. I can’t keep doing this. This is just too intense.’”

Escallón sought advice and support from two of her mentors, McKinley and anthropology professor Lynn Stephen, who also has a long history of leadership in the Center.

In their conversations, the three friends realized that CSWS could house efforts to address the University of Oregon’s caregiving crisis by proposing needed changes to the administration.

“As Maria and I talked about this,” Stephen said, “it popped into my head, ‘Wow, this is something where CSWS could really make a difference.’”

“This gave me an outlet, a way to deal with the angst,” Escallón said. “We spent a lot of fiery chats brainstorming ideas. It was a moment where I could transition the worry of ‘what am I going to do?’ into intellectual action that could change something.”

CSWS has a long history of supporting research on women and work in Oregon. In 1992, the Center began the Women in the Northwest Initiative, originally envisioned by lead researchers Joan Acker, co-founder of the Center, and then-director Sandra Morgen, as a five-year project to promote and spotlight women’s lives in the Pacific Northwest. In 1997, a large private gift from Mazie Giustina endowed the initiative,

enabling the expansion and development of ongoing research that linked theoretical, substantive, and policy concerns about women, work, families, economic structuring, social policy, politics, and the law.

“CSWS has always been around women and work and carework—that’s our legacy,” McKinley said. “If we had walked away from this [caregiver crisis], Joan would have turned over in her grave.”

“We agreed that it was huge and there was no communication about it,” Stephen said. “We didn’t know if it was on people’s radar.”

In June 2020, CSWS launched the Caregiver Campaign with an open letter to university leadership, the Senate, deans, department heads, and United Academics urgently requesting policy changes to ameliorate impacts of the pandemic for caregivers in the UO community. The letter suggested implementing six steps: waive all non-essential service; suspend “on track” standards for research productivity; develop a research accommodation opt-in policy like



Along with McKinley, anthropology professor Lynn Stephen, left, and assistant professor Maria Fernanda Escallón developed policy recommendations for university leadership aimed at assisting faculty and graduate students who are caregivers and whose research has been negatively impacted by the Covid-19 pandemic / photos by Jenée Wilde.

the tenure clock extension; instruct department heads and deans to evaluate teaching loads and grant teaching relief and GE assistance to those with heavier caretaking responsibilities; identify essential strategies of caring such as caregiver support networks and sick-day banks; and repurpose resources allotted for faculty research accounts (ASAs) and other funds to support caregiving.

In July 2020, McKinley and Stephen met with UO and UA leadership to advocate for the urgency of these policy changes. In a second, updated letter to university leadership, McKinley and Stephen added a request that UO pause the use of student teaching evaluations for the duration of the crisis and looked for assurances that caregivers—particularly women with young children or care responsibilities for seniors and others—would be represented on decision-making bodies regarding these issues. After conferring with stakeholders, the administration enacted—more or less—all of CSWS’s initial recommendations, with the exception of repurposing faculty ASAs funds for caregiving needs. However, additional policy recommendations in the second letter were met with little institutional will.

Meanwhile, CSWS staff and affiliates working on the Caregiver Campaign began networking with feminist researchers around the U.S.; launched a petition in support of our suggested policy changes; surveyed UO faculty members and graduate students about their experiences; collected

testimonials; and gathered new research and campaign materials from other universities that address the caregiving crisis in academia at large, which are available on the CSWS website. Responses to our Caregiver Campaign reinforce what research studies published so far have revealed—that the pandemic exposes how institutional practices have historically rendered certain labor invisible and left women and minorities more vulnerable.

“I certainly didn’t realize how profound this was going to be,” McKinley said. “This year, I don’t know how people are going to recoup the loss in research productivity. We just went from crisis mode to crisis mode. I think the real telling of how hard this is going to be on women in academic careers—we’re going to find out this data maybe three or four years from now.”

In an October 6, 2020, article for the *New York Times*, Escallón discussed how the pandemic has laid bare gender inequities for women in academia. “I hope the administration realizes that anything they do now to alleviate this issue for caregivers will directly impact how the professoriate will look five to 10 years from now—how diverse it will be, and how many women will be in positions of power within academia,” she said.

In preparing for her interview with the *Times*, Escallón began thinking about the broader implications of the pandemic—not just for women but also as an equity issue

and its potential for “tanking” tenure track. “I was able to intellectualize it,” she said about the *Times* interview, “to find the words to speak about it—not just as a mom and how exhausted I am but also as an issue for diversity and inclusion. It’s really big.”

Big enough, it turns out, to inspire her next research project. In fall 2020, the UO’s Wayne Morse Center for Law and Politics issued an open call for their 2021-2023 theme, “Making Work Work.” The theme explores “the social and economic organization of work and its transformation, with a focus on vulnerable workers and an eye toward policy changes that better protect individuals and families.” The timing was perfect for Escallón, who was in the final stages of her book and looking for ways to continue researching how institutions structurally deal with long-term inequities exacerbated by the pandemic. She applied for—and received—one of two 2021-22 Resident Scholar positions at the Center.

Escallón’s research project, “COVID-19, Faculty Activism, and the Future of a Carework Policy in Academia,” involves “a comparative analysis of five U.S.-based universities that will examine both the caregiving policies that faculty have proposed and institutional responses to them. The goal is to analyze universities’ plans, priorities, and limitations in addressing the carework crisis in order to effectively narrow the academic equity gaps exacerbated by COVID-19.”

McKinley is very happy that the advo-

## Caregiver Campaign

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cacy work they began in the Caregiver Campaign has inspired broader research.

“I didn’t think there was going to be an academic project in this way, at that time,” McKinley said, “but what was coming to me from all around the country were two things: Every university was trying to deal with this crisis, and it wasn’t a money issue—it was a political will issue on the part of administrations. Maria’s project is institutional, and it’s something that’s germane to our industry. How we structure policies for caregivers has never been thought through in academic institutions. The only thing we’ve had is FMLA [Family Medical Leave Act].”

McKinley believes the campaign’s ongoing advocacy also has contributed to greater awareness of and support for caregivers in the UO community. In addition to highlighting caregiver resources on the Covid-19 Resources for Faculty and Staff webpage, Human Resources’ August issue of *Wellness Connection* focused on insights and resources for caregivers by highlighting national statistics on the issue, summarizing wellness resources available to caregivers at UO, and explaining how to access services through HR’s employee assistance program.

“I think this HR intervention is also a direct result of our meetings last year,” McKinley said. “Mark Schmelz, Chief Human Resources Officer, was on a few of our zoom calls. His consciousness was raised!”

In addition, the Provost’s Office has announced a new pandemic relief program targeting junior faculty who had primary caregiving responsibilities for a close family member during the pandemic, or whose research productivity was otherwise directly impacted by Covid-19.

“National data and a recent campus survey suggest a significant negative impact on faculty research and productivity during the pandemic,” stated President Michael H. Schill and Provost Patrick Phillips in a June announcement about the relief program. “While factors such as childcare, remote teaching, and travel restrictions have impacted all scholars, a number of studies also suggest that there have been disparate impacts on research productivity among faculty, particularly caregivers and faculty of

“Like the metaphor of Sisyphus rolling the boulder uphill, this is our task, and the only way to move it is through more people helping. The weight of gravity of all institutions is *not* to recognize or take into account the demands—outside of the classroom, lab, and walls of the university—on the community. We want permanent cultural and structural changes—that’s the boulder.” —*Michelle McKinley*

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color. This is especially concerning for pre-tenure faculty because of the potential career impact of the tenure process itself.”

Made possible through a philanthropic gift, the new pandemic relief program allows eligible junior faculty to receive a course release for one term “so that they can focus solely on advancing their scholarship and creative practice that term,” Schill and Phillips stated in their announcement. “We recognize that this is not all things to all people who have been impacted over the last year. However, it is an opportunity to support the success of faculty whose career paths could be irrevocably damaged. In this way, this program is an investment in the long-term future of the university as a whole.”

In terms of the UO’s response to caregiving issues, the campaign leaders agree that, while good progress has been made, the university still has a way to go.

“In terms of satisfaction, I want to acknowledge there were some things that happened and we appreciate that,” Stephen said. “But if a culture evolves that pretends that nothing like this is going on, then it’s hard to change that in two months.”

Stephen also noted that it is difficult to create blanket policies when inequities by gender, age, race, and more are endemic in an institution’s culture.

“I think the hardest challenge is changing

departmental and unit cultures around this, and it’s very hard to mandate that,” she said. “The administration put out guidance about how to communicate with and support people in departments. In some units that had traction, but in others—nothing. They were suggestions and not required, so there was no accountability.”

The Caregiver Campaign has now been designated a CSWS special project, giving it life beyond its initial emergency status during the pandemic.

“Institutionalizing it through CSWS makes sense,” says Stephen, who has led other Center projects that have evolved into larger initiatives. “It might also be a way to connect other research projects funded by CSWS or to have a symposium when we can take a breath to look at the situation. There are a lot of lessons here to consider with hindsight. These issues won’t go away with the pandemic.”

“Like the metaphor of Sisyphus rolling the boulder uphill, this is our task,” McKinley said, “and the only way to move it is through more people helping. The weight of gravity of all institutions is *not* to recognize or take into account the demands—outside of the classroom, lab, and walls of the university—on the community. We want permanent cultural and structural changes—that’s the boulder.” ■

—*Jenée Wilde is a senior instructor of English and a research dissemination specialist for CSWS.*

# SPOTLIGHT ON CSWS AFFILIATE MAJOR FIELD AWARDS

## Shabnam Akhtari wins Michler Memorial Prize



Shabnam Akhtari

Associate professor of mathematics Shabnam Akhtari has been awarded the 2021–22 Ruth I. Michler Memorial Prize from the Association for Women in Mathematics (AWM) and Cornell University. Akhtari was selected to receive the Michler Prize to pursue her proposed research on classical Diophantine equations, in particular to study index form equations and their applications to understanding the structure of rings in algebraic number fields.

The prize grants a mid-career mathematician a residential fellowship in the Cornell University Mathematics Department without teaching obligations. ■

## Camisha Russell wins the Baruch A. Brody Award and Lecture in Bioethics

Camisha Russell, assistant professor in the Department of Philosophy and a co-editor of *Hypatia: A Journal of Feminist Philosophy*, has been named as the winner of the 2020–21 Baruch A. Brody Award and Lecture in Bioethics by the Baylor College of Medicine Center for Medical Ethics and Health Policy, Houston Methodist, and the Rice University Department of Philosophy.

Selected by a cross-disciplinary committee from across our three institutions, Russell won for her significant contributions to the field in research and scholarship on the topics of bioethics, critical philosophy of race, and feminist philosophy. According to the press release, her work has been highly influential in ethics, law, and race theory over the past few years, and her focus on the concept of race as a technology embodies Baruch's commitment to racial equality and social justice and helps inspire positive change. ■



Camisha Russell

## Tien-Tien Yu wins New Horizons in Physics Prize



Tien-Tien Yu

Assistant professor of theoretical physics Tien-Tien Yu has received the 2020–21 New Horizons in Physics award for her collaborative work with an international research team and their contributions to the field of “light dark matter.”

The New Horizons prize recognizes early-career scientists who have already made a substantial impact on their fields. Part of the prestigious Breakthrough Prizes, Yu's New Horizons award is one of six accolades handed out for early-career achievement in physics and math. Known as the “Oscars of science,” the Breakthrough Prizes are a relatively new cluster of awards funded by top Silicon Valley executives including Facebook's Mark Zuckerberg and Google co-founder Sergey Brin.

Prior to joining the UO in 2018, Yu served as a fellow in the theoretical physics group at the CERN particle physics laboratory in Geneva, Switzerland, and as a postdoctoral associate at the Yang Institute for Theoretical Physics at Stony Brook University. ■

# Gyoung-Ah Lee to Lead WOC Project

*Special initiative enters 16th year of supporting women of color faculty*

by Jenée Wilde, Senior Instructor, Department of English, CSWS Dissemination Specialist



Gyoung-Ah Lee / photo provided by Lee.

**A**nthropology professor Gyoung-Ah Lee has stepped up to lead the Women of Color (WOC) Project at CSWS—a role formerly held by Interim Director Sangita Gopal, associate professor of cinema studies.

Lee has been a faculty member at University of Oregon since 2007. According to her bio, as an archaeologist Lee examines “human-environmental interactions in terms of cultural resilience and social complexity in East Asia, a core area where several economically important plants were first domesticated, influencing social and economic relations to this day.”

“The goal of my work is to document and understand the transition from hunting-gathering-fishing to farming, the role of agriculture in the development of social complexity, and the domestication of East Asian crops,” Lee says. “To accomplish these goals, I have conducted fieldwork in several regions in Korea, China, Indonesia, and Vietnam.” She takes an interdisciplinary approach to her work that includes archaeology, cultural anthropology, history, genetics, and environmental sciences.

Lee has been a member of the WOC Project since 2017, where support and

mentorship from other WOC members have helped to broaden her thinking about gender in her research.

“WOC helped me to see how gender roles, bias, and preconceptions can limit actual reality and potential, and ever since I’ve been thinking on the data,” Lee said. “Since I was young, as a graduate and PhD student, I thought science is science, data is data. In WOC, I learn more and more with reading other people’s work about gender and sexuality, though I don’t work on that directly. I learn how gender assumptions can limit our thinking about the past and how humans lived through ten-thousand years.”

As WOC convenor, Lee plans to engage in collective decision-making about the direction of the group moving forward. Of concern for her is WOC faculty wellbeing, both academically and personally, as well as WOC representation at UO.

“UO has been improving, but diversity and representation has been an ongoing issue,” Lee says. “Happily, a lot of diverse groups are joining UO, and faculty are going through the stages of promotion. I hope WOC can help them in many ways.”

Lee would also like to see more out-

reach to WOC graduate students.

“WOC has been a role model and mentor for graduate students, so I’d like to discuss with members how we can further involve, guide, and listen to them in many different sectors,” she said.

The Women of Color Project has been a special initiative under the auspices of CSWS since 2005. The program is comprised of tenure-track women faculty representing all the colleges and schools within the UO. It was initially formed to foster WOC in leadership positions in UO administration.

“It evolved over the years into a vital research, mentoring, and support network for WOC faculty who often find that they are the only one of their kind in their academic units and seek both mentorship and community from fellow colleagues,” Gopal said. “We have also functioned, informally, as a clearing-house for archiving the particular structural and interpersonal challenges that WOC face in their research, teaching, and service in a predominantly white University.”

“I’ve very humbled, honored, and excited to work further with the WOC,” Lee said. ■



# An Interview with Sangita Gopal

## *Interim director seeks to strengthen CSWS infrastructure*

*Interview by Jenée Wilde, Senior Instructor, Department of English, CSWS Dissemination Specialist*

**W**ith a background in comparative media studies and postcolonial theory, Associate Professor Sangita Gopal came to the University of Oregon in 2004 to teach cinema studies in the Department of English. Over time she saw the popular program grow from an English concentration into a unique tri-school major, then into its own department housed in the College of Arts and Sciences.

Gopal's research centers in media's social dynamics, especially on questions of gender and sexuality. More specifically, her research combines the sociology of media with industrial studies in order to understand how the two interact and create certain narratives and generic

structures, particularly regarding gender. Her first book, *Conjugations: Marriage and Form in New Bollywood Cinema* (University of Chicago Press, 2011) looked at how the thematization of marriage shifted in Indian cinema during a certain moment of social, cultural, and industrial transformation in the 1990s.

Supported by two CSWS faculty research grants, Gopal is completing her second book, tentatively titled *Mixed Media: Women's Filmmaking in India* in the 1980s. During this period, more women filmmakers came to the fore across language cinemas and genres, as well as into the mainstream. While the traditional approach has been to link women filmmakers in this period to the women's

movement and to barriers for women in the filmmaking industry, Gopal's interest is in understanding the ways in which gender as a focus of social attention enabled women filmmakers to take advantage of lower barriers into new media—specifically, television media across terrestrial, cable, and satellite platforms. The book explores how Indian women filmmakers negotiated certain industrial and media environments that bring a prominence to them because the women's question is being discussed more broadly. Her primary interest lies not in social and industrial conditions that prevented women from getting their work done, but rather in the conditions at the time that enabled women to pursue their creative work.

## Interview

*I spoke with Sangita in August as she was working on her book, negotiating summer childcare for her twelve-year-old daughter, and gearing up for her new role as interim director of CSWS:*

**Jenée Wilde: When do you expect to finish your book?**

Sangita Gopal: Next March is my goal, and it's a goal because the pandemic disruptions make such targets really hard. This month, my daughter was supposed to be in camp the whole month, and then they cancelled. So you go from a situation of imagining where you can work all day to, what should I do now?

**JW: You came to the university in 2004. When did you start getting involved with CSWS?**

SG: Pretty much right away. I was told about CSWS during the campus visit since I have a research interest in gender. As soon as I got here, I was invited to some kind of reception or social event. The director of CSWS was Sandi Morgen and I felt really welcomed right away. At the time, Sandi had done so much interesting work on issues around gender and labor. When I was hired, several others in my cohort also had interests in gender—people like Pricilla Ovalle, Cecillia Rangel, Gabriella Martinez, and Michelle McKinley. We all had more global and international interests but also in issues concerning women of color.

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I really see the next year as being one where we hopefully transition out from the pandemic more than last year—I say hopefully because who knows how long it will take. But I have three goals, really: to help make that transition as smooth as possible; to think about the internal structure of the Center and if our current levels of staffing are adequate; and to plan for the 50th Anniversary celebrations coming up in 2023.

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Sandi was really interested in including this new research and these approaches into CSWS, and so it was a really vibrant community. I feel very fortunate that I came in at that time with that cohort.

The second year of being here, I was invited to serve as an evaluator for graduate student grants, and that really gave me a very intimate look into the inner workings of the Center, especially as it related to supporting student research. It was a very good experience working with my senior colleagues, for the first time really, looking at all this wonderful research.

The next year, Sandi invited Lamia Karim and I to put on a conference called Empire. It was really a massive undertaking, and I feel as a junior faculty member I never should have done it because it was very time-consuming. So that's the piece of advice I would give if I were mentoring anyone: Don't put on a conference in your third year of tenure track. But the upside was that it was a fantastic conference, and I made so many contacts—such a rich network opened up before me. I felt deeply connected to the Center as a result of having done that.

Soon after, my work with the Center began to shift gears into the Women of Color Project, which took off in 2007. We received a Ford Foundation grant and Lynn Fujiwara came out of sabbatical to lead that project because there were no other tenured women of color faculty. That original Ford Foundation grant was to encourage women of color leadership within the university. From then on, my major involvement has been, up to now, with that Women of Color Project, which has gone through various cycles. Lynn led it for a few years until the grant was spent. Then CSWS took it on as a special project and the brief broadened

from just leadership to promoting and supporting a cohort in research, retention, et cetera.

For some reason, while we were a very active, engaged, and energetic group, our abilities to build on our agenda turned out to be quite limited, in terms of not having that much success with retention or even recruitment at that time. I think a part of that was the broader institution did not take this on as a priority, so we were working in silo fashion. What the Women of Color Project became—and this is really important—it became a very vital cohort and team-building initiative for us to really feel like a group that supported each other both intellectually as well as in terms of providing mentorship, helping younger faculty members get acclimatized, et cetera.

When Michael Hames Garcia became the director, there was an opening for an associate director. I got the position and decided to restart the Women of Color Project, partly because I was at an event around 2014 and I realized, oh my God, there were only two women of color full professors at the university—one who actively came to events and one who didn't. I thought, this is really ridiculous and we really have to work harder to do something about this.

CSWS's funding for the Women of Color Project was lapsing, and the director at the time felt it wasn't something the Center could continue to support at those levels. So we approached the president and received a three-year grant, which has since been renewed. I served as the convenor for that project for five years, and I think we had quite a good ride.

I agreed to step in as interim director when Michelle, who had worked incredibly hard as director for the Center, needed to go on sabbatical. I felt like this would be something that I could do for a year to support Michelle. It was also during the pandemic, and it seemed like searching for a new director would be quite challenging, given all the other constraints. Given my long association with the Center, I felt up to the task of doing it for a year.

**JW: What are you thinking about doing for this period while you are interim director? What are your goals? Do you have anything specific you want to see happen in terms of preparing for someone coming in long-term?**

SG: Going in, I really see the next year as being one where we hopefully transition out from the pandemic more than last year—I say hopefully because who knows how long it will take. But I have three goals, really: to help make that transition as smooth as possible; to think about the internal structure of the Center and if our current levels of staffing are adequate; and to plan for the 50th Anniversary celebrations coming up in 2023.

My impression is that people at the Center work incredibly hard and we don't have enough staff to get done what we need to get done, so it makes it very burdensome on the people who are there. I see my second goal as to address that staffing issue and to get us more staff and support so whomever comes into this position next has a full house administratively. I also realize I'm coming in at a time when—owing to the pandemic and all the disruptions, as well as the new models of administrative staff support that have been proposed across the university—everything is up in the air. I'm going to see how the Center's need for staffing and smooth operations can be best articulated with wider developments in the university so we retain the autonomy that we absolutely need as an endowed center with a very specific project that doesn't really align with anything else on campus. I see my main task this year as trying to preserve that vision and providing the kind of staffing that will allow that vision to be preserved. I'm fully aware that there are broader structural changes at work, and how to have CSWS come out best from that is going to be a big part of my focus.

As interim, I don't want to make any brand-new programs or create new projects because that will be for the next director to do. I definitely see that this year is one of transitioning out of the pandemic and making sure that the Center's operations are strengthened as we start planning for the 50th Anniversary cel-



*Cinema studies associate professor Sangita Gopal has been deeply involved with CSWS events and special projects for many years / photo by Jack Liu.*

ebrations. A lot of in-house things I imagine will be happening this coming year.

**JW: Thinking about the Center, our affiliates, and the impact of the pandemic on what we've been able to do during this period, do you have any last thoughts about our role and how we've been able to support our affiliates through this crisis? What do you see happening moving forward?**

SG: I think the Center has really been a great resource for support because of the Caregiver Campaign as well as all the special projects we've been able to initiate and support around that. At the same time, I don't see the need for support ending anytime soon. Whatever the pandemic being "over" means, the research impact on our affiliates is going to last several years. So even in the best-case scenario of the pandemic being effectively over in the coming year, which doesn't seem likely right now, we're looking at two or three more years of research impact.

I see the Center continuing to do the incredible advocacy and information-gathering work it has done to make sure this issue stays on the radar for units and

departments and supervisors, to make sure that what is by now clearly demonstrated in multiple studies—that there are unequal, gendered impacts of the pandemic not only on women but on women of color particularly—that we continue to make this a priority as we move forward. The act of documentation I see to be a really important and continued focus—of documenting what that research impact has been through accounts from our affiliates and bringing it to the attention of the university community as well as the university administration more broadly.

Even for that purpose, our infrastructure is really slim. The very fact that we took the Caregiver Campaign on voluntarily, even though we had very little ability to do so, is precisely the problem. Being CSWS, we have exactly the same symptoms of women faculty everywhere, which is that we do too much for too little. I feel like the Center should try to reverse that pattern of having an undue share of labor fall on women and to look at this issue both internally and more broadly. ■

*—Jenée Wilde is a senior instructor of English and research dissemination specialist for CSWS.*

# Reflections

## UO graduate students share how works by WOC faculty changed them

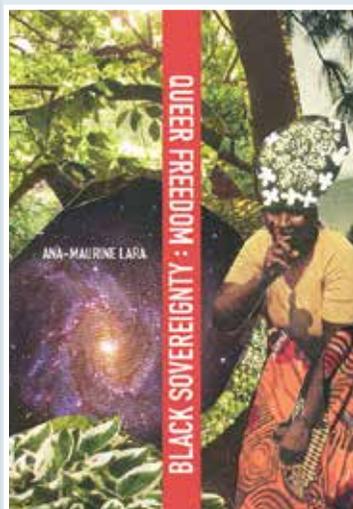
CSWS events have always served as informal sites for networking, support, and mentorship among women faculty and graduate students across campus. When the pandemic shut down our regular programming last year, the Women of Color (WOC) Project filled this need with a virtual books-in-print event series celebrating recent monographs by WOC faculty affiliates.

The WOC Project has been a special project under the auspices of CSWS since 2005. Over the years it has evolved as a vital research, mentoring, and support network for WOC faculty who often find that they are the only one of their kind in their academic units and are seeking both mentorship and community from fellow colleagues. Activities include writing workshops for tenure and post-tenure research, grant-writing workshops with expert consultants, small grants for individual projects and events, and a fellowship competition for summer research support.

Affiliate faculty also have been sought out by graduate and undergraduate WOC who want to emulate the group and be mentored by WOC faculty as they build their own networks for professional success.

The WOC Books in Print series featured four faculty—Ana-Maurine Lara, Kemi Balogun, Leilani Sabzalian, and Tara Fickle—who have been mentored through the WOC Project and who, in turn, have mentored WOC graduate students in their fields. Below are some personal reflections by current graduate students who have been impacted by the work and words of these faculty.

**Ana-Maurine Lara, *Streetwalking: LGBTQ Lives and Protest in the Dominican Republic and Queer Freedom : Black Sovereignty***  
Reflection by Polet Campos-Melchor



Intricately woven, Ana-Maurine Lara's book talk on Jan. 29, 2021, was a double celebration of her twin books, *Streetwalking: LGBTQ Lives and Protest in the Dominican Republic* (Rutgers University Press, 2020) and *Queer Freedom : Black Sovereignty* (SUNY Press, 2020, winner of the Ruth Benedict Prize of the Association for Queer Anthropology, a section of the American Anthropological Association). Drawing on the Caribbean concept of sacred twins, these books show the implicit connections between Black and LGBTQ people globally and calls on readers to imagine, witness, and work toward freedom. During a pandemic that has disproportionately affected Black, Latinx, and migrant communities, these books serve as reminders to honor our communities without forgetting ancestors who also carved paths and teachings as lessons for our own journeys.

As I listened to Dr. Lara's reflection on her research in the Dominican Republic and life in the U.S., I was moved by how her work expands



Polet Campos-Melchor



Kiana Nadonza

on the concept of “reading” as a queer and ontological undertaking that she engages to weave in, out, and through her many roles as teacher, scholar, artist, and healer. Throughout her texts and in her talks, she refers to the past, present, and future as always being in conversation. This reference is a Black feminist practice and a tool she mobilizes for her readers to use in reading how and who we hold and carry with us in our work, daily life, and prayer. Dr. Lara has taught me and continues to teach me new possibilities for living, writing, and teaching as a whole person. She has taught me that I am a vessel for the knowledges of my relatives, teachers, and ancestors. The people, work, and prayers that I carry with me are for my protection, and are also my responsibility. She has taught me to weave my life and stories as she shares tools for doing such work. ■

—Polet Campos-Melchor, PhD candidate, Department of Anthropology

**Oluwakemi Balogun, *Beauty Diplomacy: Embodying an Emerging Nation***

Reflection by Kiana Nadonza

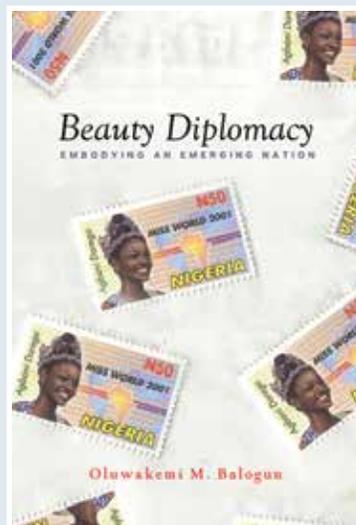
As part of the CSWS Women of Color Books in Print Project, we gathered Mar. 5, 2021, via Zoom to celebrate Dr. Oluwakemi “Kemi” Balogun’s book, *Beauty Diplomacy: Embodying an Emerging Nation* (Stanford University Press, 2020). Dr. Balogun is a professor of Women’s, Gender, and Sexuality Studies and Sociology at the University of Oregon.

I am grateful to have met Kemi in my first year of graduate school. As a nascent scholar of beauty pageantry, I quickly realized that my research received visceral reactions of intrigue, confusion, and most surprising to me, dismissiveness. Not everyone seemed receptive to pageantry as a serious mode of scholarship, or the magnitude of the lens through which it offers a gateway into understanding a community’s politics and cultural practices. The first time

we met, I was nervous to talk with an established scholar whose work I read and admired. At one point, I asked, “Do you ever feel some people do not take our research seriously?” Kemi’s quick, knowing smile broke the ice, and her reaction made me feel relieved and understood. I left Kemi’s office that day feeling much more confident, for although not everyone might immediately understand why our work is significant, what matters is the voices of the communities we work with and our commitment to standing by our research.

As my knowledge of beauty pageantry scholarship deepens, I appreciate Kemi’s contributions to the field even more. She is one of the few scholars producing contemporary studies on beauty pageantry in such nuanced manners, wherein pageantry cannot be confined to the hegemonic realm of academic discourse that dismisses beauty as inherently frivolous, or predicated solely upon the universal subjugation of women’s bodies. Rather, *Beauty Diplomacy* emphasizes the complexities and disjunctures of beauty pageantry, the material realities it produces, and its political implications within Nigeria. As Dr. Saraswati (University of Hawai’i at Mānoa) astutely pointed out during the book panel discussion, Kemi “dares to ask bigger questions.” *Beauty Diplomacy* challenges us to re-envision how we conceptualize the relationship between beauty, power, and global politics. ■

—Kiana Nadonza, PhD student, Department of Anthropology





Roshelle Weiser-Nieto



Teresa Hernández

**Leilani Sabzalian, *Indigenous Children's Survivance in Public Schools***

Reflection by Roshelle Weiser-Nieto

Often when presenting professional development around equity, culturally relevant teaching, and ethnic studies/Indigenous themes, the teachers ask for tools they can use to put the work into practice. What do I actually do? What tools can I use? These are hard questions to answer because the work isn't something you can walk into a classroom and *do*. It requires a shift in the lens through which we are looking at the classroom, curriculum, and the world. For anyone asking these questions, I love recommending Dr. Leilani Sabzalian's book, *Indigenous Children's Survivance in Public Schools* (Routledge, 2019, winner of the Outstanding Book Award from the American

Educational Research Association). She wrote this book as an offering to all who work in the realm of education to capture lived experiences of Native students, families, and community and to offer interventions through survivance storytelling.

To describe the storytelling process as a mode of education, she cites a story told by Nick Thompson as cited in Basso: "When an individual isn't acting right, he said, someone stalks them with a story, an

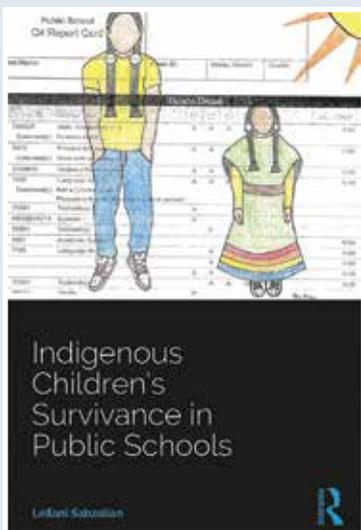
act that may cause that person 'anguish' by thrusting that person into 'periods of intense critical self-examination.' Historical tales are valuable. They 'make you think hard about your life' and often, if a story goes to work on someone, the individual emerges more 'determined to "live right"' (Basso, 1984, p. 43)." By exposing the "persistent threat of colonialism and Indigenous erasure," the goal is not just "to tell educators *what* to think or feel," Dr. Sabzalian wrote the stories to give educators "'the space to think and feel' (as cited by Archibald, 2008, p. 134)" (p. 200). However, she also asserts, "These stories are not intended to provoke empathy or apologies. Rather my hope is that they provoke discomfort, indignation, and a sense of urgency and responsibility, here defined as a commitment to disrupting colonialism and teaching in service of Indigenous self-determination and sovereignty" (p. xviii). This is the power of this very important book, by reading the survivance stories within the pages, I hope each educator leans into the messages within and lets the stories resonate and impact their future teaching decisions. ■

—Roshelle Weiser-Nieto, PhD student, *Critical and Socio-Cultural Studies in Education*

**Tara Fickle, *The Race Card: From Gaming Technologies to Model Minorities***

Reflection by Teresa Hernández

On May 7, 2021—at the beginning of Asian American and Pacific Islander Heritage month—Tara Fickle presented a discussion of her monograph, *The Race Card: From Gaming Technologies to Model Minorities* (NYU Press, 2019, winner of the American Book Award from the Before Columbus Foundation). In her project, Fickle brings together a number of fields including queer game studies







The Outliers and Outlaws website provides open access to filmed interviews with 83 women who helped to develop Eugene's vibrant lesbian community from the 1960s-90s. The website project received 2020 grant funding from the CSWS Mazie Giustina Fund for Women in the Northwest / photo provided by Judith Raiskin.

## Oral History Website Preserves Stories from Eugene's Lesbian Community

by Judith Raiskin, Associate Professor, Department of Women's, Gender, and Sexuality Studies

The Eugene Lesbian History Project is a community-based, digital humanities project that preserves and shares the unique history of the lesbian community in Eugene, Oregon. The project includes filmed oral histories with 83 narrators, searchable transcriptions, a digital exhibit that curates and contextualizes the interviews, and a forthcoming documentary film. I am grateful to CSWS for funding the website *Outliers and Outlaws* that serves as a landing page for all the aspects of this project. It will also soon offer an extensive digital exhibit funded by a Williams Grant and links to a documentary funded by The Oregon Cultural Trust (<https://outliersoutlaws.uoregon.edu/>).

I arrived in Eugene, Oregon, in 1988 in the middle of a story. It wasn't until three decades later that I had the opportunity to hear 83 versions of that story and could make out its arc and significance. In the 1960s-90s Eugene was known as a "lesbian mecca," drawing hundreds of young women from across the United States. Many came as part of the counterculture westward migration, identified as feminists, and had been involved

in anti-war and civil rights protests. The lesbian-identified women who came founded cornerstone organizations central to Eugene's history and influenced Oregon's political landscape. These women worked in collective businesses that were typically considered to be in the male domain, ran printing presses, were the leaders of Eugene community service agencies, worked in City and State government positions, and produced and disseminated lesbian magazines, photographs, music, films, theater, and art. A number were plaintiffs on key lawsuits that overturned discriminatory Oregon statutes.

Linda Long, Curator of Manuscripts at the University of Oregon Special Collections and University Archives, and I had talked for years about documenting and preserving the unique history of lesbian Eugene. Linda had already created many magnificent collections that were relevant to the history of Eugene lesbians and important to lesbian history in general. We thought we would be a good pair for such a project: I am a professor of Women's, Gender, and Sexuality Studies with a Ph.D. in literature who teaches LGBTQ history and culture and

loves to hear life-stories and interpret narratives. Linda has spent her career building collections and has the archival skills, the passion for history, and the phenomenal memory necessary to organizing such a project.

This project fills in a gap of important history. Much LGBTQ history has been suppressed by the imperatives of the closet and rendered invisible by cataloging traditions embedded in systemic homophobia and heterosexism. As the artist Tee Corinne wrote, “The lack of a publicly accessible history is a devastating form of oppression; lesbians face it constantly.” These digitally archived interviews and the website preserve this lesbian history and make it publicly accessible for classroom use. Ideally, this project is an intergenerational experience where students can watch and listen to “real people” discuss the LGBTQ history they lived. My students have appreciated watching these videos because they have not had the opportunity to listen to people 50 years older than themselves talk about experiences they had when they were roughly the students’ age. Students are surprised and challenged by the shifting understandings of sexual and gender identity over the last half-century.

### The Interviews

When Linda and I sent out word that we were interested in interviewing anyone who participated in the lesbian migration to Eugene in the 1960s-90s, we were inspired by the enthusiastic response of the women who crowded into our orientation meetings and brought with them boxes of business records, diaries, letters, photographs, buttons, and T-shirts they had been saving, each knowing that what they built in Eugene was historically important. Some came from out of state to be interviewed. I experienced the interviews as mutual invitations: We asked the narrators to come answer our questions and tell us their stories and they invited us to appreciate their struggles, joys, and inspiring accomplishments. By making their interviews public, the narrators generously extend this invitation to you, too. This website allows that virtual meeting to happen that much more easily.

Oral history projects often have specific interests but they allow narrators to bring their own goals to the interviews as well. Our questions were fairly open-ended, allowing the narrators to create their own paths. We began to see that our role was to help form whatever story arc the narrator was creating. We asked most of the narrators how they understood their sexual identity, what brought them to Eugene, what memories they have of the lesbian community, what work they did here, and how

they think about aging. We asked them to try to paint a picture with their descriptions and sometimes followed up with clarifying questions about dates and locations.

As they described the neighborhoods they lived in and located the businesses and bars they built and frequented, Eugene began to look different to us: “The Riv Room is where the Actors Cabaret Annex now is. Mother Kali’s Books was first on Lawrence, then at 5th and Adams, then on Franklin. Mama’s Home Fried Truck Stop is where Pegasus Pizza now is. Jackrabbit Press was above the Grower’s Market.” While lesbian Eugene is still here, there is a faint trace all around the city of where it had been.

These oral histories bring those traces into sharp focus and connect the Eugene lesbian past with the present. Looking back over 25-50 years, the interviewees reflect on the tremendous political gains and the poignant communal losses as they battled homophobia and assimilated into the wider community that they transformed. Their original radical commitment to non-monogamy, separatist businesses, collective ownership, and communal living offers us a remarkable model of lives courageously envisioned and lived. Many of the narrators are retired and they continue to create, protest, and contribute to artistic and civic projects. Having lived in communal spaces when they were young, many fantasize about coming back together either by taking over the top two floors of a downtown retirement home or building a co-housing community. If anyone can imagine better ways of living into old age, it would be these innovative and brave women. ■

—Judith Raiskin is an associate professor of women’s, gender, and sexuality studies at UO. The Eugene Lesbian Oral History Project is the recipient of the 2021 Oregon Heritage Excellence Award.



Judith Raiskin, left, and Linda Long interview a participant for the Eugene Lesbian History Project. Raiskin and Long received the 2021 Oregon Heritage Excellence award for their project / photo provided by Judith Raiskin.

# #ForeverEssential

## What does it mean to be a low-wage essential worker in the age of COVID-19?

by Lina Stepick, Lola Loustaunau, Larissa Petrucci, and Ellen Scott

Despite the continuing threat of COVID-19, and after token efforts such as “hazard pay” to recognize the threat to frontline workers, life in grocery and other retail stores has returned to a new normal of work during a pandemic. Work continues to be dangerous for “essential workers.”

In April 2020, we interviewed workers on the front lines to find out what they were facing in those terrifying early weeks of the pandemic. This is the report we produced during the summer to alert the public to the drastic conditions of work for “essential workers.”

We found that those in retail and food services, who often do not choose this work, made then and continue to make impossible choices between putting their and their family members’ lives at risk or being unable to pay their bills. Hashtags #AlwaysAHero and #ForeverEssential underscored how the sacrifices workers are making have not abated and that low-wage work has always been essential. When asked what she would want policymakers to know about being a retail worker in the time of COVID-19, a retail worker replied, “Some of us don’t really have a choice. And the idea that we’re still showing up and putting ourselves essentially in harm’s way...It’s a lot more than the job that we signed up for.”

When the COVID-19 crisis hit Oregon, our Fair Scheduling Law Study research team reached out to our statewide sample of rural and urban, union and nonunion retail, food services, and hospitality workers we had previously interviewed and conducted over 50 interviews with

workers in the last two weeks of April 2020 to ask: What does it mean to be an essential low-wage worker in this context?

### No Choice but to Be Essential

Most of these workers have no safety net. They have little choice about whether to work. A Latina food services worker with asthma told us that her eleven-year-old daughter asks her to stay home, saying, “Mami, why do you have to go to work now?” Hers is the only income in her household so she has to continue working.

Very few reported having sufficient paid sick time. Even those who tested positive for COVID-19 felt pressured to return to work as soon as they were cleared by a doctor, even if they had not fully recovered, because they had used up their paid sick time.

A grocery worker said: “We were told we were allowed to go home if we didn’t feel safe. We were told that we have a choice. Do we have a choice, though, if that means that if we stay home for fear of our health? We won’t be able to pay our rent, and we won’t be able to purchase food. If we live paycheck to paycheck, like many of us do, we don’t really have a choice.”

### More Hours, More Risk, More Instability

Workers in retail, food services, and hospitality typically experience highly unstable schedules and lack of guaranteed hours. Suddenly recognized as essential workers in the context of COVID-19, some got more hours and

stable schedules. However, workers still face precarity: Additional hours were not permanent; work requirements shifted and intensified; work locations changed with the closing of some stores; and workers’ physical and emotional health was compromised. Workers found themselves in new stores, new departments, with new shifts, and new requirements to clean and stock. Others were laid off when businesses closed and workers did not know when they would return to work.

### Customers Endanger Workers’ Physical and Emotional Health

For workers who were left at stores, they had to contend with customers flooding stores, panic-buying toilet paper and other goods. Workers reported that customers were anxious and angry; interactions became emotionally charged. Workers felt persistent anxiety about customer harassment and potential infection. They described the emotional labor they performed to reassure anxious and lonely customers, while also experiencing increased stress, anxiety, and new levels of emotional exhaustion at the end of the day.

Workers found themselves having to combine “good customer service” with management of uncooperative customers. A Latina food services worker noted, “We are all cooped up like parakeets because it has been so much time. And that upsets people, so customers shout at you and that can make you scared.” Workers of color were particularly vulnerable, having experienced increased racial harassment from customers in the



With funding from CSWS, the Fair Scheduling Law Study research team reached out to retail, food service, and hospitality workers across Oregon to learn how pandemic conditions affected their work choices / photo provided by Ellen Scott.

context of heightened xenophobia during COVID-19. Another Latina food services worker said that customers, “ask me things like, ‘Why are you here? You almost don’t speak the language.’ It seems to me like there is more racism now.”

### Variable Levels of Workplace Safety

Lack of clear governmental guidelines to protect essential workers, especially during the initial weeks of the pandemic, created a situation where workers have been subject to highly variable responses by employers and varying degrees of exposure to health risks. More protective measures included requiring workers to wear masks, installing protective shields at checkstands, and establishing additional cleaning and social-distancing procedures. Workers had their temperatures taken upon arriving at work, and they were offered the option of 6 weeks paid leave. In less proactive businesses, workers waited weeks to receive PPE, social distancing was not enforced, and COVID-19-specific paid sick leave was only available for workers who tested positive for the virus, and not for others with underlying health conditions.

### Worker Recommendations

When asked what recommendations they would have for policymakers, workers stressed the need for struc-

tural change. Many discussed the need for universal health care, arguing that employer-provided coverage is expensive and inadequate. Some suggested extending and expanding direct payments to workers (including migrant workers), unemployment benefits, and the need for a universal basic income. Many highlighted the importance of expanded paid sick leave so that workers could make the decision to stay home.

Within the workplace, employees recommended expanded and extended hazard pay, PPE provided for them, and enforced standardized procedures for social distancing. For temporarily unemployed workers, the right to return and worker-retention policies with earned seniority could mitigate workers’ anxieties by ensuring they will have jobs to return to when business resumes.

Several workers argued that if they are essential workers pressured to work through a pandemic, then government officials and companies should mandate that consumers come into stores only for essential goods, and limit shopping trips. They argued it was unfair for workers to endanger their own lives so that customers could have an outing and buy non-essential items. Workers also suggested that there ought to be clear governmental guidelines to limit the number of customers in stores.

“We were told we were allowed to go home if we didn’t feel safe. We were told that we have a choice. Do we have a choice, though, if that means that if we stay home for fear of our health? We won’t be able to pay our rent, and we won’t be able to purchase food. If we live paycheck to paycheck, like many of us do, we don’t really have a choice.”

Some workers discussed protections for the right to organize. Workers at unionized stores shared that having the protection of a union helps them feel they can speak up about safety issues without fearing retaliation. In contrast, some nonunion retail workers have been subjected to captive-audience, anti-union meetings and some have been fired for organizing for safety measures.

Overall, employers have placed the burden on workers as individuals to keep themselves and the public safe, but workers stressed that structural changes and collective action are particularly necessary in this moment. ■

—Sociology professor Ellen Scott received 2020 grant funding from CSWS’s Mazie Giustina Fund for Women in the Northwest for a comprehensive study of the effects of Oregon’s Fair Scheduling Legislation.

### READ MORE

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# M(other)work of Survival and the Pandemic as Teacher

by Cristina Faiver-Serna, MPH, PhD, Department of Geography

One spring morning in 2011, I left my home in the Los Angeles Harbor region to drive to a community meeting in Long Beach, California. I was to present on the “Bridge to Health” program, a promotora de salud-led asthma education program funded by the Port of Long Beach. Merging onto the 710 freeway my car became sandwiched between big-rig diesel trucks hauling cargo from the Port of Long Beach. The 710 freeway is the main truck route from the Port to inland distribution centers in San Bernardino County. Together, with the Port of Los Angeles, more than 40 percent of goods imported into the continental U.S. come by way of the Los Angeles Harbor. As I crawled along the freeway, I took renewed notice of the landscape. I observed the sound walls blocking views of neighborhoods where I knew lived families who were enrolled in our program. I watched diesel exhaust mix with the heat radiating off the concrete. I sat there with the windows up, A/C recirculating in the car, giving me a false sense of security that I was breathing clean air, and I had a devastating thought: *This is blood money*. I felt panic rise up from my gut. *Was it?*

The federally qualified community health center that I worked for had been awarded an air pollution mitigation grant by the Port of Long Beach. These grants became available in 2010 as a small concession to the community on the part of the Port to expand their operations. Our clinic had promised a very wide and meaningful reach, dependent mostly on the labor of just two promotoras de salud, or community health workers, who

would work with families one-by-one to teach them how to manage their child’s asthma. Asthma that, it was no secret, was caused by the concentration of Port pollution in parts of Long Beach and surrounding communities that were majority Mexican and Central American, as well as Cambodian and African American. As I sat in traffic, I listed all of the good that this money was going to do: alleviate fear of “unknowing” and educate parents about their child’s illness; help kids breathe easier, less painfully; fewer missed school days; fewer missed work days; fewer trips to the emergency room; less financial stress; and help parents sleep better at night, less worried their child might stop breathing. The promotoras were making a big difference in so many aspects of people’s lives. But, yes, it was “blood money.”

My dissertation, “‘Survival First, Health Second’: Geographies of Environmental Racism and the M(other)work of Promotoras de Salud” is driven by two overarching research questions: How are promotoras called upon by the state to remediate and resolve environmental racism in their own communities? And what roles do promotoras perform in the regional response to environmental racism in Southern California? In the project I argue that the public health arm of the state is a “site of contestation, rather than an ally or neutral force” (Pulido, 2017: 1) for achieving environmental justice. The capitalist state reproduces the subjugation of promotora labor within a classed, feminized, and racialized framework. Promotora “essential” labor is taken for granted by the state, and they are directed to implement

an intervention that emphasizes personal responsibility yet fails to acknowledge the spatiality of racism, sexism, and injustice. However, I also contend that promotoras enact geographies of care that exceed the state’s logics. They hold emotional and physical space for families, especially for the mothers of children with asthma with whom they most often work. They meet people in their homes and out in the community, where their education and community-building efforts rebuff toxic geographies and serve as critical resistance to state-sanctioned (slow) violence of environmental racism.

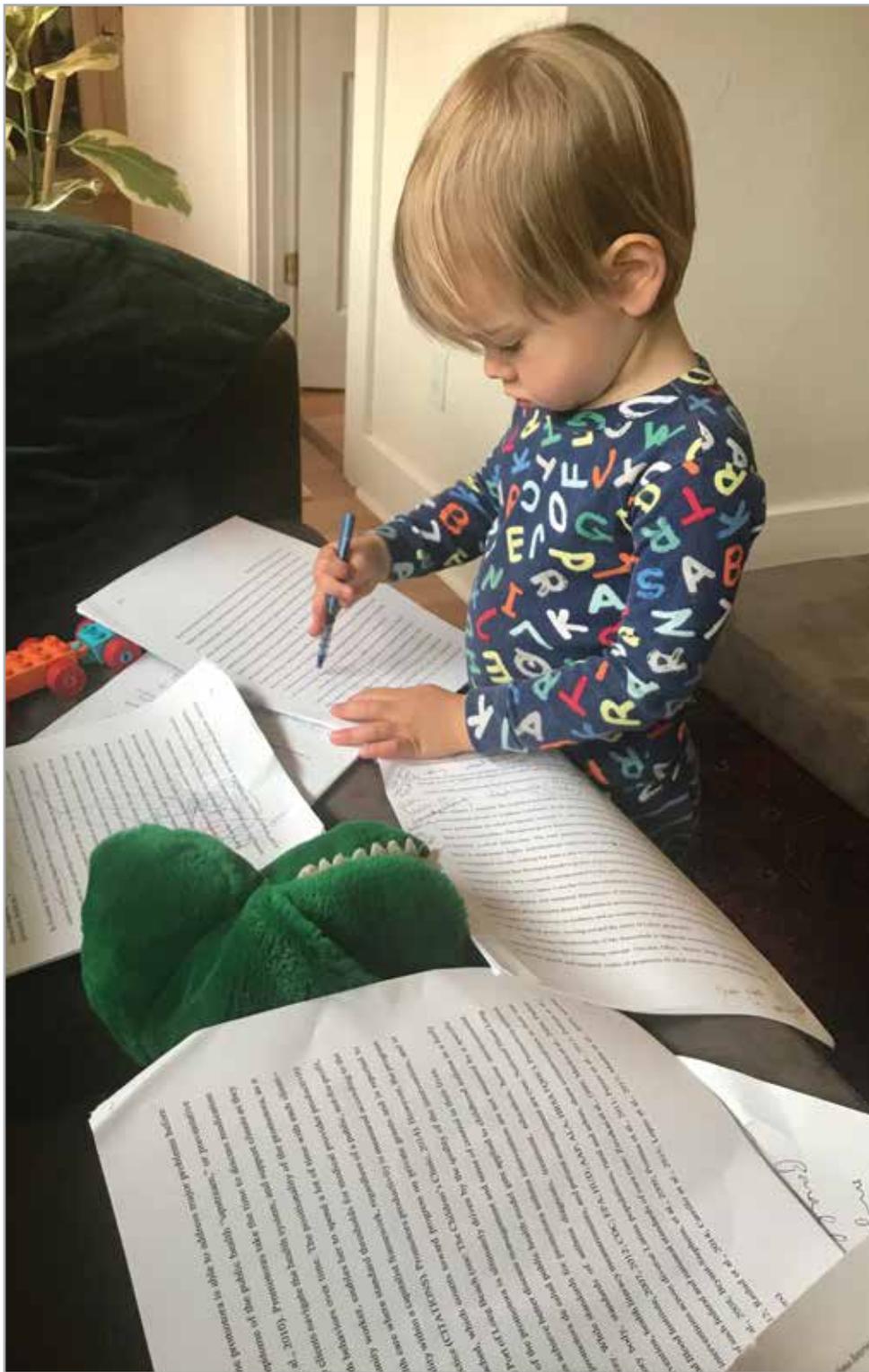
This project was initiated by my professional experience working alongside promotoras de salud who had come to the work due to their own experience mothering children with asthma. While the original vision for the dissertation project included fieldwork, both the pandemic and my own experience of becoming a mother in 2019 made that impossible. However, both sharpened my perspective on key aspects of my analysis. My experience of mothering my own child clarified lessons the promotoras had taught me years earlier about the strength of mothers to fight for justice for their own children and the community motherwork they do beyond the home. The marginalization of mothers and caregivers is an important lens through which to understand their positionality as capitalist-state essential laborers. This is emphasized by the CSWS’s own Caregivers Campaign, launched in 2020. As workers, promotoras are also constrained by the framework of health equity used by the U.S. state public health apparatus. Equity, accord-

ing to the CDC, is the “opportunity” to attain good health, but equity does not equate justice, and justice is not in the state’s values, nor its vocabulary. Never has this been more glaringly obvious for the vast majority of U.S. residents than during the COVID-19 pandemic.

I use Chicana and Latina feminist theory as a grounding for my experiential theorization, methodology for research in the public record, and subsequent compilation of a digital archive on promotoras de salud. Promotora testimonio in news media, during public meetings, and on social media speak truth to power about what it means to raise children to survive environmental racism. I build on the five-in-one Chicana M(other)work framework (Caballero et al., 2018) to analyze the spatio-temporalities of promotora “hidden” labor in relation to their positionalities, and intersectional systems of oppression, as Chicana and Latinx, Mothers, racialized Others, Work, and Motherwork (Collins, 2000). Further, their hypervisibility in the public eye also leads to invisibility, with their labor taken for granted by the environmental justice movement and public health organizations alike.

Ultimately, being so dependent on what I already “knew” from my experience revealed an expansive data set that I will continue to work through in my postdoctoral fellowship next year at the University of New Hampshire, while I also prepare to interview promotoras. My research “constraints” forced me to fully appreciate the years of labor promotoras have already put into the fight for environmental justice and to tell their stories to the world. When I return to them in my role as researcher, I aim to do so in the least extractive way possible. My goal is to continue to produce scholarship that uplifts their work and contributes to their fight, if only in a small way. Promotoras are called to perform health education, but what they do is teach survival skills first, and “good” health gets measured through consumerist frameworks of patient compliance. The method and mode of survival that promotoras engage in requires a constant putting-together of what has been broken, to create something new and meaningful from what would otherwise be devastating. ■

—Cristina Faiver-Serna is a recent doctoral graduate from the Department of Geography. She was the 2020-21 Jane Grant Dissertation Fellowship winner.



“Fieldwork” conducted from home during the pandemic included getting critical feedback along the way from my research assistant, Sebastián Serna Patterson / photo by Cristina Faiver-Serna.

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# “My Stealthy Freedom”

## Feminist resistance through social media in Iran

by Parichehr Kazemi, PhD Candidate, Department of Political Science

In 2014, Masih Alinejad, an exiled Iranian journalist, posted on Facebook an image of herself running through a London street with her curly locks lifted in the air, captioning it: “When I run and feel the wind in my hair, I am reminded that I come from a country which kept my hair hostage for thirty years” (Mohseni, 2015). Little did Alinejad know at the time, this small, subversive act to reclaim agency in her new home would pave the way for thousands of Iranian women to do the same, but in the context of a regime bent on restricting them at every turn.

Since Alinejad’s post, countless Iranian women and girls have defied Iran’s strict hijab mandate by taking photos and videos of themselves unveiled in public spaces. From crowded parks to desolate beaches, bustling markets to colorful playgrounds, and state-controlled classrooms to religiously defined prayer sites and holy places, Iranian women are redefining the norms of compliance and bringing feminist activism to the forefront of the public sphere.

Collectively, these photos and videos have launched a social media movement that has grown organically to encompass women’s issues outside hijab laws alone. For example, content often exposes female suppression in gendered spaces where women are prohibited from enjoying the same privileges as men. While Iranian men are free to enter soccer stadiums, ride bicycles, and sing and dance in public, Iranian women are not. Hence, images and videos often reflect confrontations between activists and authorities who recognize a duty to keep women safe from unwanted attention by keeping them away from, or at least contained in, spaces where their bodies could provoke the male gaze. In other instances, content illustrates the social and economic bur-

dens that women disproportionately bear from fines, impounded vehicles, legal charges, and laws that limit opportunities for advancement. Many images and videos even reflect the harassment these women face as a result of their activism, often documenting male (and female) aggressors who take it upon themselves to uphold the law by forcing, and often shaming, women into obedience.

The women who comprise Iran’s “My Stealthy Freedom” movement are therefore brave, defiant, and united in their conviction to resist existing gender injustices. Their unique initiative has not only brought international awareness to the gendered politics of Iran, but has simultaneously uncovered the Islamic Republic’s sensitive spot for keeping and maintaining ideological control. As my research shows, the regime has gone to great lengths in quelling the movement’s momentum. The activists arrested in connection with “My Stealthy Freedom” have been handed hefty prison sentences under trumped-up charges that earlier women’s activists did not face. In one extreme example, a woman received a sixteen-year sentence for handing out flowers in the Tehran metro on International Women’s Day, and in another, a lawyer representing several activists was given a thirty-eight-year prison sentence under charges of collusion, spreading propaganda, and insulting Iran’s supreme leader. To supplement its forceful repression of female activists, the regime has also launched several propaganda campaigns to denounce the movement while promoting its own ideological positions on women. On the one hand, authorities have used state-controlled media to depict Alinejad as a Western spy bent on destabilizing the Islamic Republic. On the other hand, countercampaigns show an attempt to reassert control of the female body by depicting it as a holy and pre-



Photo provided by Parichehr Kazemi

cious site in need of the hijab’s protection to ensure its sanctity.

To fully appreciate the significance of such countermeasures and the issues which “My Stealthy Freedom” has brought to the surface, it is necessary to place the movement within the broader history of veiling in Iranian politics. Veiling has been a central concern of Iranian feminist movements because of its symbolic power in Iranian society. As others have pointed out (Moghissi, 1996; Sedghi, 2007), the Iranian Woman has become the site of contestation between multiple factions who all seek to consolidate their power through their control of the female body. From Iran’s early-modern history to the arrival of Ayatollah Khomeini in Iran, “women’s rights” have, therefore, been the subject of a tense political battle, and the hijab has constituted the symbolic determinacy of who possesses power. This can be seen in Reza Shah’s forced unveiling policy in the 1930s portrayed as a move to “emancipate” women, despite its broader tactical significance for disempowering the clergy, and Khomeini’s “re-emancipation” of their bodies from Western influence, despite its significance as a signaling device to other factions seeking power following the 1979 revolution (Shirazi, 2018). While the former placed women’s bodies at the center of an agenda to Westernize and modernize Iran, the lat-

**FREEDOM, continued on page 25**

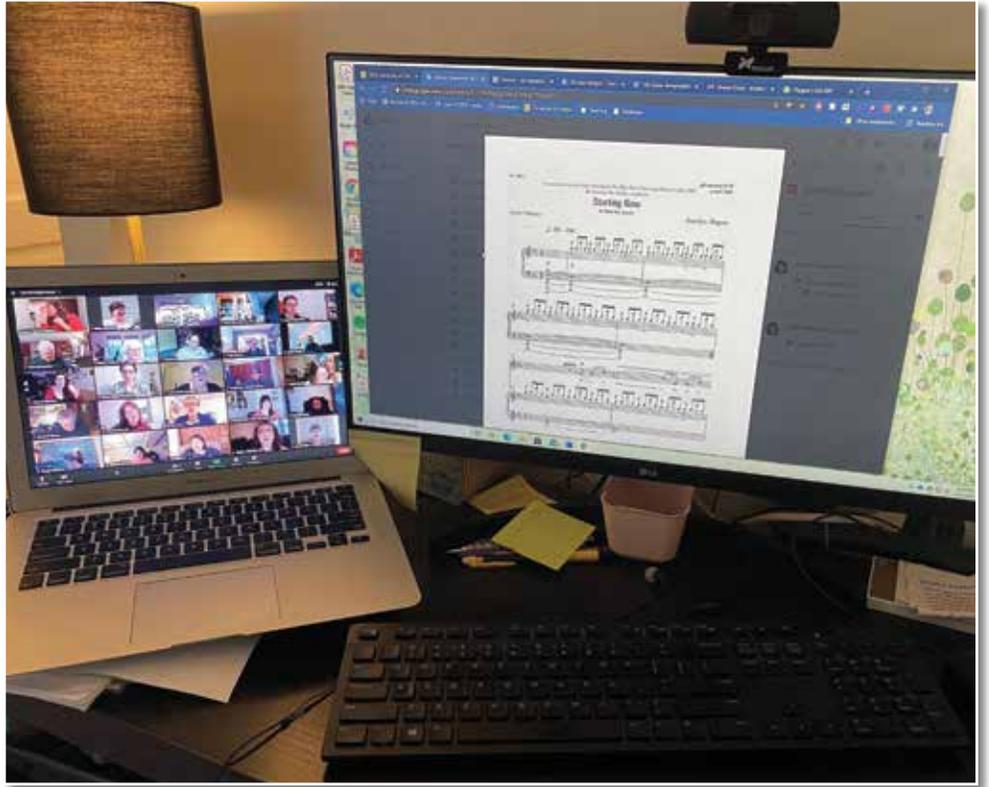
# Tempos of Zoom Ethnography

*Singing with a women's chorus in the pandemic*

by Molly McBride, PhD Candidate  
Department of Anthropology

At the last rehearsal of Sistrum's 2020-2021 season, we sang through our repertoire as a celebration of what we accomplished over Zoom rehearsals in the past nine months. It was also a coda orienting the women's chorus toward the future, a "dress rehearsal" for a time when in-person concerts might be possible. One moment of this rehearsal, when we sang "I Have a Voice," encapsulated the essence of my ethnographic research with the group. Meg, the chorus director, broadcasts a recording of "I Have a Voice" for us to sing with; on Zoom, each singer is muted and we sing along with the recording. From the start I have trouble finding my part in this challenging piece and I attempt to lipread by intently watching other singers, hoping to follow along even if a beat behind. We arrive at my favorite part, only eight measures with a repeating refrain over cascading melody: "Thunder catches my heart, thunder fills my lungs." Almost immediately emotion overtakes me. Tears well and fall from the corners of my eyes and my throat croaks out the lyrics. I am often moved to tears when singing with Sistrum—uncharacteristically, I might add—but this time was different because I realized how thankful I am to have been part of Sistrum during the COVID-19 pandemic. Toward the end of the song, the recording cuts out and confusion and concern dawn on several faces. We are all lost without the music but eventually it returns, and we finish the song together...mostly.

My research with Sistrum, a women's chorus from Lansing, Michigan, unfolded in surprising ways over the past year. Supported by a CSWS Graduate Student



Choir practice over Zoom / photo provided by Molly McBride.

Research Grant, I had originally proposed to look at the sexual politics of the chorus: how gender, race, sexual orientation, and class are performed in the chorus, both at an individual level and at a group level, as the chorus brings together many voices into one. With the onset of the COVID-19 pandemic, it was difficult to reconceptualize my project. Luckily, Sistrum pivoted to Zoom rehearsals, so I, too, pivoted to digital ethnography. Out of necessity, my research focus changed from issues of identity to the group's navigation of the pandemic and how their activities, which heavily rely on in-person interaction, went digital. As with any internet-mediated encounter, rehearsals were often affected by technology issues: lags between video and audio, audio dropping, video freezing, and the like. These disruptions of time and connectivity, along with the general rupture of time caused by the pandemic, were at the forefront of my ethnographic experience with Sistrum.

I use temporality, and in particular queer temporalities, to examine Sistrum's queer history, tempos of Zoom, and creative responses to the pandemic. Founded in the 1980s in Lansing's vibrant lesbian community, Sistrum enacted separatist principles

from lesbian-feminism that was predominant at that time. Through interviews with founding and current members and participant observation of rehearsals, I saw traces of lesbian-feminism in the group's current politics, along with the negotiation of queer politics, white privilege, and anti-racism. Over Zoom, singers navigated tempos of connectivity and musicality. Often rehearsals were mired in disconnection, but we found different forms of sociality on Zoom and translated some traditions, such as singing to new members at the start of a semester, to digital contexts. The regularity of meeting every Wednesday provided a consistent social and creative outlet where we could collectively grieve and share anger and joy. At the direction of Sistrum's artistic director and board, we started producing music videos as a creative response to the constraints of the pandemic. One video, "SIGNS," plays with temporality through remixing old and new footage of Sistrum performing the song. This remix signifies Sistrum's past politics, current pandemic reality, and visions for a more just future.

As I look to my own academic future, I hope to soon publish my research as a journal article. I am currently preparing

**ETHNOGRAPHY, continued on page 25**

Photo provided by Stephanie Mastrostefano



# Breaking the Celluloid Frame

## *The women at the margins of Disney animation*

by Stephanie Mastrostefano  
PhD Candidate, Department of English

During the 1930s and 1940s, Hollywood saw unprecedented uprisings among specialized trade workers. The entertainment boom that began in the 1910s and was sustained throughout the First World War and the Great Depression had driven hordes of laborers to the motion picture business. Backed by half a century of labor activism, enthusiasm for organizing had unionized nearly every corner of the entertainment industry. From writers to projectionists and background artists to musicians, creative professionals had entered the labor movement. But a smaller, newly developing corner of entertainment missed the initial wave: animation studios. And Walt Disney was the biggest employer of animators in Hollywood.

The Disney Studios entered their Golden Age during the late 1920s with the innovation of synchronized sound cartoons, and they galvanized their position as a leader in film with the release of the first feature length animated film in the United States: *Snow White and the Seven Dwarfs* (1937). But what is often overlooked in historical accounts of the studio's rise in popularity is the monumental role that women held in the production of animated films. Between the studio's first breakout success (*Steamboat Willie* 1928) and the release of *Snow White*, the Disney Studio had grown from 80 to nearly 1,200 employees, of which the majority were inkers and painters.

The Ink and Paint department at Disney was comprised almost entirely of women. Studio write-ups describe the “tedious and detailed work” of ink and paint as work that was “best suited for women” as they

were “considered more sensitive to detail than men” (Johnson 13). During the first decade of the studio, women were almost exclusively hired in Ink and Paint and saw few opportunities for advancement. But the work of inking and painting was physically demanding and undervalued; women often suffered from eye strain, back pain, and severe exhaustion and were discouraged from participating in recreational activities that could impact their steady hand, such as smoking cigarettes, drinking coffee, or even bowling. In exchange for these sacrifices, their labor was uncredited on the finished films, and they were among the lowest paid workers in the industry.

Like their work on the films themselves, women's multifaceted and complex role in the unionization of animation workers is often overshadowed by men. Studio lore claims that Art Babbitt, the revered lead animator (and close confidante to Walt Disney), led the drive to unionization at the studio after he saw a woman pass out at her desk from hunger due to her inability to afford lunch. The historical account of the infamous 1941 Disney Studio Strike follows Babbitt's leadership and recounts a platform that strove for more equitable wages among studio workers—including the ink and paint girls. But these narratives exclude the women's own participation in their liberation—or their resistance to it. Further, records of the studio strike omit the domestic labor of the animators' wives: women who labored at home to support their husbands and who organized themselves into a network of mothers that ensured the strikers had food, water, and proper childcare in place.

During the summer of 2019 I had the opportunity to read some of these women's stories and to uncover the hidden labor of working mothers and doting wives during the Disney Studio strike. These records constitute the basis for my second dissertation chapter which examines the complex and sometimes contradictory roles that women held during this tumultuous moment in Disney history. Women in the burgeoning entertainment industry of the 1920s–1950s participated in the building of powerful empires. They labored in their careers, in their homes, and sometimes in the careers of their partners. Through my research I aim to show that we need to rethink the primitive categorizations of “work” vs. “women's work” by collapsing domestic and public spaces.

My dissertation examines women's labor in the early animation industry as it intersects with racism, domestic work, and emerging technologies. To this end, I aim to read an alternate history of animation's development into a fully rationalized industrial complex from the perspective of the women that built it. The multiplicity of women's labor—as artists, as activists, as mothers—built the foundation of the animation industry in the 1920s and 1930s and then sought reform in that same industry in the 1940s and 1950s. Placing women as central to the formation of entertainment empires and the efforts to reform them, I argue, presents a more nuanced and accurate historical view. ■

—Stephanie Mastrostefano is a PhD candidate in English. She received a 2019 Graduate Student Research Grant from CSWS.

ter placed them at the heart of a plan to Islamicize the country (Childress, 2011).

Key to understanding the significance of “My Stealthy Freedom” is, thus, a history of contention through power dynamics that are seeing their most significant challenge to date from the largest digital movement in Iran (Khiabany, 2015). Central to this impact are the images and videos that comprise the movement. My research approaches them as sites of meaning making where multiple factors converge in visual artefacts to create a unique mode of protest and resistance. Using critical visual theory to disaggregate these artefacts into four component parts that can account for each stage of production, dissemination, and approach, I make a case for the image as a safe space for protest where those who fear the repercussions of an authoritarian state can censor the parts of their bodies that could be used to identify them. In freeing the body from the state’s gaze and yet embodying protest itself, the image simultaneously produces a space for visualizing cultural oppression in some cases, while challenging dominant discourses, reshaping relations, and pre-figuring alternative realities in others.

As I move forward with this research, it is my hope to uncover new modes of resistance that can strengthen and advance women’s movements around the world. I am confident that “My

Stealthy Freedom” can further illuminate paths in this direction. ■

—Parichehr Kazemi is a PhD candidate in the Department of Political Science.

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Photo provided by Parichehr Kazemi



Molly McBride

an article focusing on the different temporalities mentioned above and hope to elicit feedback from Sistrum members in the spirit of reciprocal ethnography. I presented this research at the 2021 Western States Folklore Society Conference in April and at the 2021 Société Internationale d’Ethnologie et de Folklore Congress in June. This CSWS-funded research is exploratory for my dissertation, and though things will look quite different when I begin dissertation research in 2022, working with Sistrum over Zoom has informed how I am planning out my topic. First, in learning about the robust history of LGBTQ+ people in Lansing, Michigan, I am recommitted to the importance of place, memory, and ecologies of community. I hope to explore several different queer communities in Lansing through their place-making and -remembering activities and the political commitments of each. Second, I hope to also examine the digital mediation of queer communities. After so much time spent online and on social media, I realized the importance such technology has in connecting people and in shaping identity.

Though rehearsals have ended for the summer, I continue to reflect on the work of ethnography during and after the COVID-19 pandemic. I developed a real attachment to the group and its members, and in part I think this is because of how they have affected me. Sitting alone in my apartment, I began to use my voice in new ways and realize that, as the song goes, I have a voice. I am continually learning how to use my voice and the thunder that fills my lungs in ethnography and everyday practice, learning when to speak out and when to listen. ■

—Molly McBride is a PhD student in Anthropology. She received a 2020-21 graduate student research grant from CSWS.

# “Soy mujer, latina e inmigrante”

## An intersectional study of linguistic capital among Latina women immigrants in Oregon

by Lara Boyero Agudo, PhD Candidate,  
Department of Romance Languages

**“If you are white and speak Spanish, people say: ‘Wow, that’s awesome, you speak two languages’; but if you are Hispanic, speaking Spanish, it’s more like: ‘Oh, another wetback’... and people don’t recognize you as bilingual.” —Luz, Mexican woman resident in Springfield, OR**

Oregon’s Latino population has kept growing during the last three decades. According to the Migration Policy Institute, the percentage of Latinx immigrants doubled from 25.8% in 1990 to 42% in 2017. Despite Oregon’s multiculturalism, there is a political and cultural environment where xenophobia has been accepted, and there is a tendency to dehumanization that creates isolation and fear among the Latinx community. In fact, in 2017, Woodburn was subjected to ICE raids and public space became a menace. Latinas were in danger if they were grocery shopping, but at the same time, they had to meet that need.

Within patriarchy, the idea of “home” is often created with the interaction of women and the service sector. It is a race-gender-class issue how Latina women have to deal with public services, transportation, supermarket landscapes, or schools. Moreover, within the context of the U.S. and the language ideologies that favor monolingualism in this country, Spanish-speaking Latinas are exposed to more discrimination.

People mostly detect racism during visible attacks when an immigrant is shouted at: “Make America great again! Go back to your country!” However, subtle acts of discrimination are more challenging to perceive and therefore normalized and perpetuated. As Celia, another woman from my study, states:

**“When you go shopping, if you don’t know English, the service is difficult because the worker doesn’t meet your needs. You have to use the translator on your phone... And you realize that, ‘ok, he is friendly and polite, but he doesn’t understand you,’ and sometimes you have to leave without buying what you needed. I think Hispanic people deserve quality service. However, not one in which we use gestures because we are not limited physically, or mentally, or anything.”  
—Celia, Cuban woman resident in Eugene, OR**

The CSWS grant has allowed me to recruit 25 participants



Lara Boyero Agudo

in different towns in Oregon. Using my own instrument, I conducted Spanish semi-structured interviews with Latinas in Oregon Communities (Portland, Springfield, Eugene, Corvallis, Salem, Clackamas, etc.). The study seeks to examine: (1) their ideologies and linguistic attitudes toward Spanish, English, and Spanglish after their experiences outside the home; (2) their agency after their exposure to the public interactions; and (3) how their personal interactions in the public sector affect, or not, the maintenance and transmission of Spanish to their children at home. At the same time, this project yields a portrait of some forms of intersectional discrimination these women face.

Preliminary findings reveal that participants in this study are aware of many structural inequalities. Some Latinas expressed that, although hospitals usually offer services in Spanish, they still have to schedule the translator service in advance. If they go because of an emergency or they visit a specialist, the service is not offered. Thus, as Rosa and Díaz (2019) and Zavala and Back (2017) explained, institutions become actors that reproduce white supremacy. Public space should serve everyone equally, not privilege the dominant group.

Spaces automatically operate to disadvantage some racialized groups. Keeping in mind Celia’s testimony, we see the naturalization of unequal treatment throughout linguistic discrimination. Everything beyond the limits of “whiteness” becomes marked and has to be fixed. Racism is versatile and has a greater capacity to transform and survive. Likewise, racism takes various forms to fit changing historical circumstances to maintain economic and social privilege in different contexts.

Concerning Latinas’ agency, Latinas in my study attested that they are not the “problem.” They pointed out the perceptions and ideologies of the white listeners responsible for the racialization they experience. If their English is good or bad, it does not matter because some participants with a high level of English proficiency reported the same treatment (Rosa, 2016). So, the person who listens racializes and stigmatizes them. They mark Latinas.

Regarding the Spanglish ideologies and their maintenance, Spanish, as a minoritized language in the U.S., has little prestige in official contexts where there is no institutional support. Moreover, as these women explain, there is no radical language change in the

**WOMEN IMMIGRANTS, continued on page 29**

# El Noa Noa

## Strategies of love and care at the U.S.–México border

by Polet Campos-Melchor, PhD Candidate,  
Department of Anthropology

The title, “El Noa Noa,” was inspired by Juan Gabriel’s nod to an infamous bar in Ciudad Juárez that burned down in 2004. The bar once hosted queer artists and was a reminder of the music and spirit of Juan Gabriel, the angel of the city. After my 2019 summer fieldwork at Respetttrans, a trans asylum seeker shelter in Ciudad Juárez, I was inspired to celebrate the lives of trans women through my research and practice. I expected to return in Summer 2020 to create a loteria with the community and a transfronteriza artist. The pandemic made the return impossible.

The violences experienced by trans asylum seekers awaiting asylum are ongoing. While my summer 2019 fieldwork examined the experiences of trans women facing transmisogyny, xenophobia, and homophobia during their experience with the Remain in Mexico Policy in Ciudad Juárez, my 2020 summer fieldwork was set to document the lives of trans asylum seekers being celebrated in Ciudad Juárez. With the support of the Center for the Study of Women in Society, I was able to finalize transcription from my 2019 research and conduct 10 follow-up interviews with my interlocutors. This resulted in my Masters thesis, submitted to the Department of Anthropology and approved in December 2020.

In 2019, I was walking down Calle Hospital in Ciudad Juárez, when I saw a bright pink house with rainbow and trans flags hanging from the roof. Asking around my volunteer networks in El Paso, I soon came to find out that the pink house was a shelter, known as Respetttrans. It was run by Grecia, a nurse and the Rarámuri Mennonite “mother” of the lesbian, gay, bisexual, transgender (LGBT+) shelter. Grecia is a well-known member of the LGBT+ community in Ciudad Juárez, and her goal is to keep trans women off the streets and place them into homes and jobs where they feel safe and welcome. In the year that I conducted fieldwork, Grecia taught me that love is a verb; that love informs trans asylum seekers’ migration experiences at the U.S.–México border.

Trans asylum seekers at the U.S.–México border exist and live at the intersections of trans bigotry, xenophobia, and homophobia. Kimberlé Crenshaw has theorized intersectionality as “a lens through which you can see where power comes and collides, where it interlocks and intersects.” Through an intersectional lens, it is possible to say that it is not just a problem of transphobia; trans asylum seekers are impacted by contemporary U.S. and Mexican migration policies, by the ways in which they are racialized and gen-



Beside the rainbow flag, a sign states “we want us alive.” The image is from Polet’s fieldwork, pre-pandemic / photo by Polet Campos-Melchor.

dered by state institutions and by society, as well as by homophobia that marks their bodies as deviant. For trans asylum seekers, living at the intersections can mean becoming invisible, losing their lives, confronting structural violence, and struggling with U.S. asylum processes.

To secure their safety and survival they call upon community networks. These community networks extend from Central America all the way up to the northern states of the United States. They form a network of love that enables trans asylum seekers to navigate trans bigotry and the resulting isolation and neglect, ridicule and shame, and social marginalization. Love mitigates transphobia through actions, and I draw on the work of Audre Lorde. Lorde does not discuss love directly; she theorized the erotic as “a resource within each of us that lies in a deeply female and spiritual plane, firmly rooted in the power of our unexpressed or unrecognized feeling.” Lyndon Gill adds to this definition by theorizing the erotic as “a perspectival trinity that holds together the political-sensual-spiritual.” Gill’s contribution pieces together queer bodies, politics, and emotions as whole and theorizes the erotic as a means beyond survival. My concept of love mobilizes these definitions to suggest that love is an aspect of the erotic and manifested power between trans asylum seekers.

**EL NOA NOA, continued on page 29**

# URGENT PAUSES

## A reflection on my renewed commitment to rigorous research

By Katherine M. Huber, PhD Candidate, Department of English

COVID-19 confronted us all with an uncomfortable present. The fear for the health and safety of family and colleagues, the inability to make plans in the midst of ongoing economic and political uncertainty, shifting safety guidelines, racial and income disparity in healthcare, and imposed isolation all brought the immense injustices pervasive in U.S. society into sharp relief. The national uprisings and resurgence of the Black Lives Matter movement that followed the murders of George Floyd and Breonna Taylor made the meticulous work of research seem both urgently necessary and totally out of touch. Over the past year, the CSWS grant has supported me in critical self-reflection that has reinforced my commitment to nuanced and rigorous historical research and teaching.

At a moment of intense protest and injustice in the United States, one aspect upon which I reflected deeply was my choice to study Ireland. While Ireland may seem to some an unusual choice for research about power and land, it offers an important case study for understanding the gendered and uneven forms of environmental development in close proximity to the imperial center. Ireland's long history as a British colony has involved many forms of dispossession and land reform that were later exported to other British colonies. For example, the forced acquisition of land from indigenous Irish populations in the late sixteenth century made way for plantation systems and Protestant settlers from England and Scotland. As primarily Catholic Irish-speaking populations were pushed further west, their poverty and disenfranchisement were ensured by a series of legislations known as the Penal Laws (1607-1829). These laws systematically dispossessed colonized populations by limiting their material wealth, education, and political and religious freedoms. The effects of the Penal Laws substantively contributed to the mass starvation and emigration of primarily Irish-speaking populations during the Irish Famine of the late 1840s, a period in which

food was still being exported from Ireland to an industrializing England.

Subsequent imperial land reforms perpetuated emigration even after Ireland's War of Independence from 1919-1921. Ireland's anti-colonial movement established solidarity with activists elsewhere, including Jawaharlal Nehru, Marcus Garvey, and Pedro Albizu Campos, and culminated in partial independence in 1922, when the border separating Northern Ireland from what is now the Republic of Ireland was established. The border has remained a space of violent contestation, particularly during the Troubles from 1968-1998, and its broader impacts led to social justice movements. The Northern Irish Civil Rights Movement protested discrimination against minority Catholic populations in Northern Ireland, particularly in housing, healthcare, and environmental injustices, and forged connections with African American Civil Rights activists like Angela Davis. Over the past year, I have had the opportunity to write about these complex histories in an analysis of Ciaran Carson's 1989 poetry collection *Belfast Confetti*. Carson's poems draw the geologic time of river systems into the human histories of colonialism and sectarian violence to demonstrate Belfast's rivers as cultural agents in ongoing formations of power and oppression in Ireland and abroad. A draft of this article was under review last summer, but I revised and published it in early 2021 in *Green Letters: Studies in Ecocriticism*, the UK-Ireland journal of the Association for the Study of Literature and Environment.<sup>1</sup>

These complex and intersecting histories of power have much to teach us about the material effects of colonialism in social and racial hierarchies today. Tracing these histories in Irish culture is the focus of my dissertation, "Re-mediating Ireland: The Nature of Modernization in Twentieth-Century Irish Culture." Drawing on literature, film, archival photography, and radio, my project demonstrates how those most affected by environmental development projects challenge official narratives

of modernizing fisheries, agriculture, and energy infrastructure to offer more enduring ways of life. For example, my first chapter examines photographs that reveal local resistance to imperial-era agricultural and fisheries reform under the Congested Districts Board, defying how modernity should look even within the official photographic record. The CSWS research grant enabled me to revise a version of this chapter into an article that has since been published in a leading journal in Irish Studies, *Éire-Ireland*.<sup>2</sup> The environmental humanities are burgeoning in Irish Studies, and I am excited to help shape the field by being part of *Éire-Ireland's* special issue on Ireland and the environment.

Additionally, I have begun a new project that draws my more historical research into the present. Ireland's history of economic subordination in colonial and neocolonial regimes means that fewer people were immigrating into the country until the mid-1990s. More recent encounters with immigration and an increasingly racially diverse population during the economic prosperity of the so-called Celtic Tiger (1995-2008) raise important questions about what Black Irish identities look like during shifting European immigration policies in the early twenty-first century. I address these questions by examining representations of asylum-seekers in the Republic of Ireland's Direct Provision (DP) system, which houses asylum seekers who wait for extended periods to learn if they may remain. While social justice activists have critiqued the overcrowded and degrading conditions of DP centers, scholars have examined how constructions of whiteness in an integrating European economy inform the Republic's citizenship laws and refugee policies. My analysis of intersections of race and citizenship in Nicky Gogan and Paul Rowley's 2008 documentary, *Seaview*, and Melatu Uche Okorie's 2018 short-story collection, *This Hostel Life*, reveals representational strategies through which Black Irish identities assert agency and cultural belonging. I presented this work at the American



Photo provided by Katherine Huber

Conference of Irish Studies in June 2021.

Reflecting on the work I have done with the support of CSWS, I am increasingly committed to rigorous research that helps us understand the complex histories and formations of power that have led to the gross inequalities of our current moment. Such work is urgently necessary as we question value systems worldwide that perpetuate the uneven distribution of wealth and resources during global crises like the COVID-19 pandemic and the climate crisis. Our ability to build meaningful coalitions depends on recognizing what Chandra Talpade Mohanty calls “coimplication,” which “refers to the idea that all of us...share certain histories as well as certain responsibilities.”<sup>3</sup> By “tak[ing coimplication] seriously to understand ‘difference’ as historical and relational,” I hope my research enhances our understanding

of complicated histories to build stronger coalitions for more equitable futures. ■

—Katherine M. Huber is a PhD candidate in English. She received a 2020 Graduate Student Research Grant from CSWS.

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#### WOMEN IMMIGRANTS, continued from page 26

family, and they remain firm in Spanish use. These Latinas also made clear the need to have new generations that speak both languages to help the community. As another interviewee explained: “My grandson does not forget that Spanish is a language that will take him far.” Even when they talk about Spanglish, none of them described it as a variety with less prestige. They are aware of the language contact and are happy about the biculturalism that is being formed.

I will continue to develop my research project as I am able to interview not only more women but also men. I hope this research project fills in the gap of studies in the field and helps to challenge the status quo in the U.S. ■

—Lara Boyero Agudo is a PhD candidate in Romance languages. She received a 2020 Graduate Student Research Grant from CSWS.

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#### EL NOA NOA, continued from page 27

As a survival strategy, love is what Chela Sandoval articulates as social movement between citizen-activists who work towards freedom. Love then creates a discourse on space and action. Chicana feminist intersectional theory attends to the creation of *sitios y lenguas* (a space and language) through discursive action. As articulated by Emma Pérez, “our work emerges from *un sitio y una lengua* that rejects colonial ideology and the by-products of colonialism and capitalist patriarchy—sexism, racism, homophobia...Chicanas seize sociosexual power [to create] our own *sitio y lengua*.” I engage theorizations of love to consider new *sitios y lenguas*, as shared between trans women at the U.S.–México border to inform their survival strategies. Among trans asylum seekers, love and survival looks like *pasarelas* (fashion run-aways), cooking for each other, watching out for each other on the street, passing information on the asylum process, visiting each other in hospitals, watching movies together, sharing food and stories. As if watched over by the spirit of Juan Gabriel, love is a verb that enables trans asylum seekers to create a space for themselves at the intersections. ■

—Polet Campos-Melchor is a PhD candidate in anthropology. She received a 2020 Graduate Student Research Grant from CSWS.

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# HIGHLIGHTS FROM THE ACADEMIC YEAR

## Richmond nominated for a top government post



Chemistry professor Geraldine Richmond (pictured left), the UO's Presidential Chair in Science, has been nominated to serve in the Biden administration as undersecretary for science in the Department of Energy. Her nomination requires confirmation by the U.S. Senate.

The undersecretary for science oversees the Energy Department's Office of Science, advises the secretary of energy on energy and technology issues, monitors the department's research and development programs, and advises the secretary on management of the DOE's national laboratories, among other duties.

A professor at the UO since 1985, Richmond has been a pioneer in advocating for the advancement of women in science. In 1998, Richmond and Jeanne Pemberton of the University of Arizona co-founded COACH, the Committee on the Advancement of Women Chemists. The organization has delivered a series of successful workshops on negotiation, leadership, and conflict resolution to more than 15,000 women in all fields of science and engineering around the U.S. Since 2010, Richmond has taken COACH to developing countries in Africa, Asia, and Latin America. The international workshops, which include guidance on publishing and proposal writing, have been conducted in more than 20 countries.



## Raiskin, Long win Oregon Heritage Excellence Award

Judith Raiskin (pictured left above), associate professor of women's, gender, and sexuality studies, and special collections librarian Linda Long, UO Libraries, have received the 2021 Oregon Heritage Excellence Award for the Eugene Lesbian Oral History Project. The oral history project documents and preserves the contributions of the Eugene lesbian community to Oregon's enduring cultural, political, and social innovations.

Oregon Heritage Excellence Awards recognize action taken to preserve and share Oregon's heritage over and above the call of duty.

"The award recipients represent individuals, organizations, and projects that serve as inspiration and models for preserving Oregon's stories," said Katie Henry, coordinator for the Oregon Heritage Commission. "This year has been especially tough for everyone, including Oregon's heritage organizations, and being able to celebrate these heritage wins is critical as we hopefully move towards recovery."

Awards are a project of Oregon Heritage, part of the Oregon Parks and Recreation Department. This year's awards were presented in conjunction with the Oregon Heritage Summit in April. During the virtual summit, videos of the award-winning projects were debuted. The Lesbian Oral History Project video can be accessed at <https://www.youtube.com/watch?v=Kb8ZkV8TWA0>.

## Faculty affiliates help to establish new institute

The University of Oregon has received a \$4.52 million grant from the Andrew W. Mellon Foundation to support a new initiative envisioning a transformative research platform for racial and climate justice. It is the largest humanities award in UO history.

Several CSWS faculty affiliates are involved in projects funded by the new institute, including Professor Laura Pulido, geography and Indigenous, race, and ethnic studies; Franny Gaede, director of digital scholarship services, UO Libraries; Assistant Professor Ana-Maurine Lara, anthropology; Associate Professor Alai Reyes-Santos, Indigenous, race, and ethnic studies; and Associate Professor Marsha Weisiger, history.

The Pacific Northwest Just Futures Institute for Racial and Climate Justice will be a multidisciplinary collaboration between leaders from the UO's College of Arts and Sciences and College of Design, alongside other partners across campus and institutions in the region, including the University of Idaho and Whitman College. With capacity made possible by the Mellon funding, the institute will tackle the intertwined issues of racial and climate justice and work toward a more just future for the region.

## Affiliates win VPRI faculty research awards

Several CSWS faculty affiliates are recipients of the 2021 Faculty Research Awards, given by the Office of the Vice President of Research and Innovation. Recipients include:

- Annelise Heinz, Assistant Professor, History, "Book Project: Collective: How Lesbian Feminists Reimagined Society"
- Maile Hutterer, Associate Professor, History of Art and Architecture, "Architecture in the Medieval Imagination—Chapter 2, 'Place'"
- Masami Kawai, Assistant Professor, Cinema Studies, "Feature Film: Valley of the Tall Grasses"
- Leah Lowthorp, Assistant Professor, Anthropology, "Deep Cosmopolitanism: Kutiyattam, Dynamic Tradition, and National/Global Heritage in Kerala, India"
- Johanna Richlin, Assistant Professor, Anthropology, "Fear, Hope, and Potentiality: An Ethnographic Study of Vaccine Hesitancy in the Time of Covid-19"
- Yvette Saavedra, Assistant Professor, Women's, Gender, and Sexuality Studies, "Living La Mala Vida/Living the Bad Life: Transgressive Femininities, Morality, and Nationalism in Nineteenth Century California, 1800-1850"
- Courtney Thorsson, Associate Professor, English, "The Sisterhood: Black Women's Literary Organizing"

## Lara wins Ruth Benedict Prize, VPRI Early Career Award

Ana-Maurine Lara (pictured right), assistant professor of women's, gender, and sexuality studies, has been awarded the Ruth Benedict Prize of the Association for Queer Anthropology, a section of the American Anthropological Association for her book *Queer Freedom: Black Sovereignty* (SUNY Press 2020).

In addition, Lara has received the 2021 Early Career Award from the Office of the Vice President for Research and Innovation—UO's highest honor to recognize and celebrate an emerging and significant record of scholarship and research on our campus. According to the VPRI website, Lara earned this honor for her "significant record of outstanding interdisciplinary accomplishments across several fields, including anthropology, literature, performance studies, women and gender studies, digital humanities, and Indigenous, race, and ethnic studies. An innovative scholar, she combines qualitative social science research with the artistic production of fiction, poetry, and performance."



## Affiliates gain seed funding for research projects

Several CSWS faculty affiliates are among the winners of seed funding for the 2021 Incubating Interdisciplinary Initiatives awards, known as the I3 Awards, from the Office of the Vice President for Research and Innovation.

Four research teams were selected for this year's funding awards. Projects that CSWS affiliates are participating in include "Understanding Collegiate Esports: Economic, Institutional, and Cultural Integration" (with Tara Fickle, English, and Amanda Cote, Journalism and Communication)

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# CSWS Congratulates 2021-22 Research Grant Award Winners

The Center for the Study of Women in Society (CSWS) is pleased to announce funding awards for AY 2021-22 totaling \$108,000 for scholarship, research, and creative work on women and gender—our largest funding year in well over a decade.

Because the pandemic interrupted the Center's regular programming, CSWS decided instead to increase this year's grant funding to support faculty and graduate student research. A total of 26 grants were awarded to 16 graduate students, nine tenure-track faculty members, and one career faculty member.

In graduate student research awards, Jon Jaramillo, PhD candidate in romance languages, was selected as the next Jane Grant Dissertation award holder for his project, "Viral Bodies: AIDS and Other Contagions in Latin American Narrative." The Jane Grant Dissertation awardee receives an \$18,000 stipend and UO student health insurance for the academic year. In addition, in partnership with the dean, the Graduate School provides tuition remission for the academic year.

According to Jaramillo's project abstract, "The HIV/AIDS crisis in Latin America was overshadowed by the late phase of the Cold War, while authoritarian governments promoted discourses reflecting moral and ethical exceptionalism. People with AIDS (PWAs) experienced multiple crises—moral excision by the state, marginalization, and the certainty of death. Existing societal infrastructures of class, race, ethnicity, gender, and sexuality, which already urged marginalized lives into even more precarious ways of being, complicated and intensified how PWAs experienced isolation, internal exile, neglect, condemnation, discrimination, and death. Exceptional conditions led to a 10-year delay before works by Latin American artists and writers emerged. My dissertation...examines works by Reinaldo Arenas (Cuba), Mario Bellatin (Mexico), Pedro Lemebel (Chile), and Pablo Perez (Argentina) since they reveal a spectrum of intersectional AIDS subjectivities exhibiting accommodation, resistance, and transgression of prevailing national and religious norms....'Viral Bodies' argues that as these narratives break imposed silences by radically exteriorizing the insularity, anonymity, and decomposing bodies of those dying and living, with the disease, they also intervene in national, transnational, and religious discourses."

CSWS has awarded the Jane Grant Fellowship to graduate students at the University of Oregon since 1983. This highly competitive dissertation award supports projects from a range of disciplines on topics related to women and gender. The award is open to eligible UO graduate students who are ABD and spend the award year writing their dissertation.

In addition, a new Graduate Writing Completion Fellowship gives summer writing support to one or more doctoral students who are in



Jon Jaramillo

the early stages of their dissertation and who were runners up for the Jane Grant Fellowship. This year, two completion fellowships were awarded to doctoral candidate Robin Okumu in comparative literature and to doctoral candidate Cornesha Tweede in romance languages.

The following is a complete list of CSWS grant awardees and their projects:

## Jane Grant Dissertation Fellowship

- Jon Jaramillo, Romance Languages, "Viral Bodies: AIDS and Other Contagions in Latin American Narrative."

## Graduate Writing Completion Fellowships

- Robin Okumu, Comparative Literature, "Utopian Relationality: Intercorporeal Subjectivity in French Feminist Fiction."
- Cornesha Tweede, Romance Languages, "The Recuperation of Agency and Subjectivity of the Black African Women in the Iberian Early Modern Archive."

## Graduate Student Research Grants

- Ola Adeniji, Human Physiology, "Biomedical Sports Analysis in Collegiate Athletics: Determinants of Performance in Sprint and Jump Events among Female Participants."
- Elinam Amevor, Journalism and Communication, "Risking Birth: Gender, Culture, and Advocacy in Maternal Healthcare Choices and Utilization in Ghana."
- Malvya Chintakindi, Anthropology, "Informal Labor Blues: Effects of COVID-19 on Dalit Caste Women in Hyderabad, India."
- Anna Dulba-Barnett, Theater Arts, "Reading Polish Theater Through the Lens of Eco-Dramaturgy and Eco-Feminism."
- Cassandra Galentine, English, "Wash Yourself White: Race, Hygiene, and Environmental Justice in U.S. Multiethnic

Women's Working Class Literature."

- Teresa Hernandez-Reed, English, "Contested Motherlands: Disputed Sovereignties and Geographies of the U.S./ Mexico Border."
- Sarah Horn, Psychology, "Mental and Physical Health Consequences of the COVID-19 Pandemic on Child Welfare Involved Women Caregivers."
- Carla Macal, Geography, "GuateMaya Migrant Women in Los Angeles: Healing Inter-generational Trauma in the Diaspora."
- Nathan Mather, Counseling Psychology, "Working Class Gay Fathers' Experience with Unpaid Care Work: A Narrative Inquiry."
- Zeinab Nobowati, Philosophy, "Is Postcolonial Becoming Postfeminist? A Feminist Philosophical Inquiry."
- Annalee Ring, Philosophy, "Cleanliness: A Cultural Construction Perpetuating Race, Gender, and Class Discriminations."
- Max Skorodinsky, Education, "More than Binary, More than Normative, More than Quantities: Diverse Gender Identities in Computer Science Education Research."
- Jinsun Yang, Sociology, "Gender Dynamics in Non-binary Sports Spaces: Korean Queer Women's Games Challenge the Two Sex System in Sports."

## Faculty Research Grants

- Hiba Ali, Art, "Amazonification."
- Johanna Bard Richlin, Anthropology, "Anxiety, Autonomy, Activism: An Ethnographic Study of Vaccine Hesitancy Among Mothers in Oregon."
- Corinne Bayerl, Comparative Literature, "The Stage on Trial: Theatrical Battles in Early Modern Europe."
- Claire Herbert, Sociology, "Mothers Squatting to Secure Housing: A Three-Case Comparison of Organized Illegal Occupation in Detroit, Oakland, and Philadelphia."
- Masami Kawai, Cinema Studies, "Valley of the Tall Grasses" (film).
- Jina Kim, East Asian Languages and Literatures, "Sounding Women: Chang Tokjo's Mid-Century Korean Radio Novels (1914-2003)."
- Leah Lowthorp, Anthropology, "Deep Cosmopolitanism: Kutiyattan, Dynamic Tradition, and Global Heritage in India."
- Ernesto Martinez, Indigenous, Race, and Ethnic Studies, "The Boy Who Became a River" (film).
- Stephen Rodgers, Music, "The Songs of Clara Schumann."
- Yvette Saavedra, Women's, Gender, and Sexuality Studies, "Living la mala vida: Transgressive Feminisms, Morality, and Nationalism in 19th Century California, 1800-1850."

# HIGHLIGHTS FROM THE ACADEMIC YEAR

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and “Indigenous-led Framework for Collaboration across Knowledge and Value Systems for the Conservation of Bio-cultural Diversity—The Totem Pole Journey as Communication Method” (with Barbara Muraca, Philosophy and Environmental Studies; Marsha Weisiger, History and Environmental Studies; and Kari Norgaard, Sociology).

### Affiliates awarded Presidential Fellowships

Seven CSWS faculty affiliates have been awarded the Presidential Fellowships in Humanistic Studies as “highly productive or highly promising tenure-track faculty working in humanistic areas.”

Due to the COVID-19 pandemic, the College of Arts and Sciences recognized and celebrated both the 2020 and 2021 fellows together.

Affiliates who won the 2021 Presidential Fellowships in Humanistic Studies include:

- Stacy Alaimo, professor of English and environmental studies.
- Gabriela Pérez Báez, associate professor of linguistics.
- Erin McKenna, professor of philosophy.
- Bryna Goodman, professor of history.

Affiliates who won the 2020 Presidential Fellowships in Humanistic Studies include:

- Gina Herrmann, professor of Spanish.
- Anya Kivarkis, associate professor of jewelry and metalsmithing art.
- Julie Weise, associate professor of history.



### Fickle wins American Book Award, NEH grant

Tara Fickle (pictured left), associate professor of English, has been named a 2020 American Book Award winner for her first book, *The Race Card: From Gaming Technologies to Model Minorities* (New York University Press). The American Book Award is presented by the Before Columbus Foundation, founded in 1976 as a nonprofit educational and service organization dedicated to the promotion and dissemination of contemporary American multicultural literature.

In addition, Fickle has been awarded a 2021 NEH fellowship for her project “Behind *Aiiieeeee!*: A New History of Asian American Literature.” The fellowship will fund the research, writing,

and digital development of a book examining the publication history of one of the first anthologies of Asian American literature, *Aiiieeeee!*

### Balogun, Goodman receive Fund for Faculty Excellence awards

Winners of the Office of the Provost’s 2020–21 Fund for Faculty Excellence include faculty affiliates Kemi Balogun, associate professor of sociology and women’s, gender, and sexuality studies, and Bryna Goodman, professor of history. The recipients of the award not only achieved a high level of scholarship and contributions to their field but are key participants in developing and defining the academic mission of the university through service and daily work.

### Goodman receives Japan studies grant

History professor Bryna Goodman has been awarded a 2021–22 Japan Studies Grant from the Association for Asian Studies’ Northeast Asia Council for her project, “Expansive Exchanges: Japanese Share Trading Institutions in Republican China.” These grants are intended for short-term research trips by scholars who need time in Japan in order to complete a distinct project.

### Faculty affiliates win OHC fellowships

Nine CSWS affiliates are among those who have been selected to be Oregon Humanities Center’s 2021–22 Faculty Fellows.

Among OHC’s research grant recipients is CSWS director and law professor Michelle McKinley, who received the Provost’s Senior Humanist Fellowship for “Bound Biographies: Transoceanic Itineraries and the Afro-Iberian Diaspora in the Early Modern World.” Additional faculty affiliates

who received OHC Research Fellowships include:

- Sharon Luk, Indigenous, Race, and Ethnic Studies, “Sea of Fire: A Buddhist Pedagogy of Dying and Black Encounters in Times of War.”
- Isabel Millán, Women’s, Gender, and Sexuality Studies, “Coloring into Existence: Queer of Color Worldmaking in Children’s Literature” (Ernest G. Moll Research Fellowship in Literary Studies).
- Yvette Saavedra, Women’s, Gender, and Sexuality Studies, “Living la Mala Vida: Transgressive Femininities, Morality, and Nationalism in Mexican California, 1800-1850.”
- Analisa Taylor, Romance Languages, “Daughters of the Moon: Longing and Memory in Mexico’s Lacandon Rainforest” (Ernest G. Moll Research Fellowship in Literary Studies).

Alternates for the Research Fellowships included: Annelise Heinz, history, “Collective: How Lesbian Feminists Reimagined Society,” and Katherine Kelp-Stebbins, English, “How Comics Travel.”

CSWS affiliates who were awarded OHC Teaching Fellowships include: Corinne Bayerl, comparative literature and Clark Honors College, COLT 211 African American Writers in France; and Kristen Seaman, history of art and architecture, ARH 321 Ancient Jewish Art and Architecture (Coleman-Guitteau Professorship in the Humanities).

### May receives Center for Environmental Futures faculty research grant

Theresa May, professor of theatre arts, has received a Center for Environmental Futures/Andrew W. Mellon Summer Faculty Research Award for her WaterWays Project, “BlueJay’s Canoe.” The grant is designed to support faculty research and writing in the environmental humanities and creative works in the environmental arts.

### Wheeler receives ALA CHOICE award for book

Professor Betsy Wheeler, English, author of *Handiland: The Crippest Place on Earth* (2019, University of Michigan Press) has been selected for a CHOICE Outstanding Academic Title honor by the American Library Association.

This honor is awarded to “outstanding works for their excellence in presentation and scholarship, the significance of their contribution to the field, their originality and value as an essential treatment of their subject, and significance in building undergraduate collections.” Additionally, the CHOICE review for *Handiland* was on the ALA’s Most Read Reviews list for 2020.

### Sabzalian receives Williams Fellowship

Leilani Sabzalian (pictured right), assistant professor of indigenous studies and co-director of the Sapsik<sup>W</sup>alá (Teacher) Education Program, College of Education, is one of three Tom and Carol Williams Fund for Undergraduate Education fellowship winners for 2021.

The Williams Fellowship honors those who challenge their students, create inclusive environments, innovate the learning process, and create a collaborative learning experience. Williams fellows embody the spirit of innovation in teaching and learning, and they represent the collaborative ideal of reaching across disciplines and departments to create change and opportunities for students.



### Guillemin named as a fellow in the AAAS

Biologist Karen Guillemin has been elected as a fellow by the American Association for the Advancement of Science, joining 488 other newly elected members recognized for their distinguished efforts to advance science or its applications.

A professor in the UO’s Department of Biology and the Institute of Molecular Biology who also serves as director of the META Center for Systems Biology, Guillemin examines how animals coexist with their microbial residents and the role bacteria play in development and disease. She helped pioneer a research model involving a special germ-free zebra fish that enables scientists to better determine the role microbes play as animals grow.

# Charise Cheney Named Black Studies Director

**C**harise Cheney, associate professor of Indigenous, race, and ethnic studies, has been named director of the Black Studies Program at University of Oregon.

Cheney's books include *Brothers Gonna Work It Out: Sexual Politics in the Golden Age of Rap Nationalism* (New York University Press, 2005) and the work-in-progress "What Do We Have to Lose?" *School Desegregation in Topeka, Kansas after Brown v. Board, 1953-1970*. Her current scholarship examines Black social and political movements in a wide variety of contexts, from educational policies to music and dance. She led the Umoja Academic Residential Community as its first faculty director from 2016 through 2018. And her distinguished record of teaching was recognized with the Tykeson Distinguished Teaching Award in 2018.

In "A Message from the Director" on the Black Studies website, Cheney had these words to say about her vision for the program:

"Over the next three years, my objective is to solidify the mission, vision, and curriculum of Black Studies. As an academic program, Black Studies draws upon instructional resources from units across the university. My first order of business as Director is to recruit core faculty and faculty affiliates and to expand Black Studies course offerings...."

"The Black Cultural Center, Umoja Academic Residential Community and the Black Studies Program share an origin story. In 2015, the Black Student Task Force mobilized around a shared phenomenology of anti-blackness and created a list of 12 demands. The BSTF and its allies inherited a legacy of Black student activism that began in the late 1960s as Black college and university students at PWIs and HBCUs pushed for protected spaces on campus, including academic sites that nurtured and developed transcendent forms of blackness. As a student and teacher, I am a product of that history.

"As an undergraduate at Northwestern University in the 1990s, I was inspired by the Black Studies and Women's Studies courses that



Charise Cheney

introduced me to histories, methodologies, and epistemologies that were absent in my secondary education. Like other Black students whose elementary, middle school, and high school classes privileged whiteness, college courses that centered marginalized and minoritized Americans radically shifted my racial and gender subjectivity. In fact, those courses changed my life trajectory. Conservative rebranding of 'Critical Race Theory' has effectively challenged the incorporation of more inclusive social studies curricula in classrooms across the nation. But white supremacy and white settler colonialism are integral parts of American history, the legacy of which is imprinted on our daily lived experiences. Black Studies is an academic field that should not be confused with identity politics, but the two are intimately related. My desire as the Director of Black Studies is to create an intellectual space that facilitates students' personal growth and promotes social justice activism and advocacy."

For more information, go to <https://blackstudies.uoregon.edu>. ■

## Beck, May win Distinguished Teaching Awards

CSWS faculty affiliates Erin Beck, associate professor of political science, and Theresa May, professor of theatre arts, have received 2021 Distinguished Teaching Awards—UO's highest teaching honor. The Office of the Provost selected a total of six outstanding faculty members to receive the prestigious awards.

Beck received a Thomas F. Herman Award for Specialized Pedagogy, which recognizes expertise in a particular field or instructional setting. May received the Herman Faculty Achievement Award, which is given to only one outstanding recipient per year.

## Escallón named Morse Resident Scholar, wins CLLAS seed funding

Assistant professor Maria Fernanda Escallón, anthropology, has been named a 2021–22 Wayne Morse Resident Scholar for her project "COVID-19, Faculty Activism, and the Potential for Building a Care Work Policy Infrastructure in Academia."

The project involves a comparative analysis of five U.S.-based universities that will examine both the caregiving policies that faculty have proposed and institutional responses to them. The goal is to analyze universities' plans, priorities, and limitations in addressing the carework crisis in order to effectively narrow the academic equity gaps exacerbated by COVID-19. The study has also been designated a CSWS Research Interest Group Special Project.

In addition, Escallón has received a Center for Latino/a and Latin American

Studies Faculty Research Seed Grant for "Becoming Heritage: Recognition, Exclusion, and the Politics of Black Cultural Heritage in Colombia."

## Chronister to head new Division of Graduate Studies

Krista Chronister (pictured right), professor of counseling psychology in the UO's College of Education, has been selected as the new vice provost of graduate studies and will head the newly created Division of Graduate Studies. In addition to overseeing the new division, she will support graduate education across the university's schools and colleges.

Chronister has served as the associate dean for academic affairs and equity, interim director of the HEDCO Clinic, and assistant dean for equity and inclusion. She also served as the interim director at the Center on Diversity and Community, as well as the director of training for the UO counseling psychology's doctoral program.

## Stephen wins LASA Award

Professor Lynn Stephen, anthropology, has won the 2021 Latin American Studies Association's Expert Witness Section Award for her article, "Fleeing Rural Violence: Mam Women Seeking Gendered Justice in Guatemala and the U.S.," published in the *Journal of Peasant Studies* in 2019. The article



# HIGHLIGHTS FROM THE ACADEMIC YEAR

is one of the pieces she wrote specifically to build an argument to help in gendered asylum cases.

## Herrmann wins Camargo Foundation residential fellowship in France

Gina Herrmann, professor of Spanish and Norman H. Brown Faculty Fellow, has been awarded a residential fellowship at the Camargo Foundation in Cassis, France. The program awards international fellowships in the arts and humanities and supports academic and artistic inquiry. Herrmann will spend fall term working on a project about current refugees and similarities to earlier migration policies, particularly in the French concentration camps of World War II.

## Tenure and Promotion

CSWS is thrilled to extend congratulations to those members of the community who have received tenure and promotion, and especially to faculty in our CSWS community: **Jamie Bufalino**, Senior Instructor, Women's, Gender, and Sexuality Studies; **Marjorie G. Celona**, Associate Professor, Creative Writing Program; **Tannaz Farsi**, Professor, Art; **Kaori Idemaru**, Professor, East Asian Languages and Literatures; **Jina Kim**, Associate Professor, East Asian Languages and Literatures; **Ana-Maurine M. Lara**, Associate Professor, Anthropology and Women's, Gender, and Sexuality Studies; **Charlene Liu**, Professor, Art; **Bronwen Maxson**, Associate Librarian, Research & Instructional Services; **Theresa May**, Professor, Theatre Arts; **Barbara Muraca**, Associate Professor, Philosophy and Environmental Studies; **Camisha A. Russell**, Associate Professor, Philosophy; **Kristen E. Seaman**, Associate Professor, History of Art & Architecture; **Susan L. Sokolowski**, Professor, Product Design; **Kate Thornhill**, Associate Librarian, Digital Scholarship Services; **Eleanor Vandegrift**, Senior Instructor II, Global Studies Institute. Enhorabuena! Parabéns, congratulations to all!

## RESEARCH INTEREST GROUP REPORTS

### Exploring Black Feminist Ecologies

New for AY 2021–22, the Exploring Black Feminist Ecologies research interest group seeks to create a space to reimagine the natural world through the lens of black feminism in art, literature, critical geography, environmental education, and environmental racism. RIG members plan to discuss two books on black feminist ecology, workshop graduate student projects, organize a panel discussion, and establish a long-term Black Ecologies Lab within the UO's environmental studies program.

For more information, contact Jessica T. Brown at [jtbrown@uoregon.edu](mailto:jtbrown@uoregon.edu).

### Care, Equity, and Social Justice

New for AY 2021–22, the Care, Equity, and Social Justice (CESJ) research interest group seeks to foster connections among scholars examining how ordinary citizens, activists, and organizations in the Global South use practices of care in order to resist processes of exclusion, violence, and vulnerability. Their goal is to strengthen and promote collaboration between scholars and activists from the Global North with those who live, work, or conduct research in the Global South around strategies of survival and alternative forms of care among historically marginalized groups. Their interest is in exploring interdisciplinary perspectives on care, caregiving, and carework that highlight how, beyond an act of love or a form of labor, care might also be understood as a political act. Through this research group, participants want to examine the politics of care and how carework and caregiving can be read as political. As such, RIG members are interested in tracing how care and survival move from individual action toward the collective, becoming a group-based means to advance social justice and equity causes.

To build an intellectual community, beginning Fall 2021 CESJ will organize meetings every other month to discuss academic articles and present work in progress from faculty and students. They also plan to organize two public roundtable discussions during the year, inviting local and international scholars, researchers, and activists to participate. Beyond the grant period, organizers expect that the RIG will support collaboration for research and the publication of articles in peer-review journals and other platforms, as well as presentations at conferences and symposia, and additional grant support from external funding sources. They plan to create a website that will enable local and international participants to share work and maintain

an active online platform that can serve as an intellectual resource and a space to build connections as well as foster dialog and interaction.

For more information, contact co-organizers Kristin Yarris at [keyarris@uoregon.edu](mailto:keyarris@uoregon.edu) or Maria Fernanda Escallón at [mfe@uoregon.edu](mailto:mfe@uoregon.edu).

## Wellbeing: Studies and Practices

New for AY 2021–22, the Wellbeing: Studies and Practice research interest group seeks to foster a space of intellectual and supportive community among faculty, staff, and students interested in the field of wellbeing studies and praxis at UO. Participants will come from academic departments such as Global Studies, Sociology, Anthropology, Women's, Gender, and Sexuality Studies, Philosophy, and Religious Studies as well as from the Duck Nest and other campus services fostering wellness in students, faculty, and staff.

As a field of transdisciplinary study, wellbeing studies bridges the human sciences with the humanities, asking key questions about the social and subjective nature of health, humanistic questions about what it means to live well, and political questions about the ways in which social life can be structured to support human flourishing. At UO, in the past year, several new courses have been developed and taught by faculty across disciplines, from Global Studies to Sociology, examining the topic of wellbeing in historical, cross-cultural, and critical perspectives. These academic courses of study inevitably call students to reflect on their own positionality vis-à-vis wellbeing practices. This mode of reflexive thought and praxis has been an explicit element of these new courses, and is of course an extension of longstanding feminist principles of linking the political to the personal. These courses ask students to reflect on their personal relationships to their bodies, and to systems of reproduction and production—all as a means of opening up a conversation about cultivation of body awareness and acceptance among students. The aim of the RIG will be to consider wellbeing as a personal and subjective process shaped by what feminist care ethicists have long-argued are social and policy environments that structure possibilities of wellness.

During the first year, RIG participants will meet at least twice per term to focus on community-building and providing a space of community and support for their inquiries and practices in wellbeing studies. Longer-term potential outcomes may include: the development of a Wellbeing Studies Center or the coordination of a multi-day conference on Wellbeing held at the UO, drawing scholars and practitioners from around the world.

For more information, contact Kristin Yarris at [keyarris@uoregon.edu](mailto:keyarris@uoregon.edu).

## Inclusive Pedagogies

First established in 2017 by members of the UO's Composition Program, Inclusive Pedagogies became a CSWS research interest group in AY 2018–19. While the pandemic limited their activities during 2020–21, the RIG achieved two primary goals for the year.

First, with support from CSWS, organizers launched a new Inclusive Pedagogies blog to serve as a clearinghouse for readings, research and criticism, teaching materials, podcasts and videos, and other resources that support inclusive/antiracist pedagogy and praxis at the UO. In addition to hosting the group's history, blog, and events calendar, the website offers resources for inclusive teaching in three main categories:

- Writing—readings, syllabi, assignments, and other course materials that support inclusive/antiracist teaching in WR and other writing-based courses.
- Contract Grading—materials for equitable and inclusive contract grading and labor-based assessment practices in WR, ENG, and other courses.
- Antiracism—campus and national educational resources that combat racism and anti-Black racism across the curriculum.

For more information and to contribute materials to the site, go to <https://blogs.uoregon.edu/iprig/>.

Second, RIG members continued their regular reading group meetings via Zoom during the academic year. They met twice per term to discuss current research in composition studies and its intersections with gender, race, sexuality, ability, and other aspects of identity and social justice.

Unique to their reading group format is that *no preparation is required* for the two-hour sessions. Instead, members read together for the first 30

# Thank You to CSWS Donors

The Center for the Study of Women in Society's mission gives scholars the support they need to make a difference in the world. Last year, we awarded more than \$89,000 in grant funding to support research that addresses complex gender identities and inequalities. Over time, we have granted more than two million dollars to more than five hundred researchers to support the growth and development of feminist scholarship.

Moreover, seed funding from the Center supports research interest groups and special projects, some of which have grown into major initiatives such as the Women of Color Project, which began in 2008 to address the absence of women of color in leadership positions at the University of Oregon. Over the last decade, the Center has been a home for women faculty of color through leadership opportunities, networking, intellectual camaraderie, feedback, and mentorship. Our donors help to make this vital, ongoing work possible.

You can be a part of the almost 50 years of feminist research and community by donating today to support the

transformative work of CSWS. Your gift will go directly to our work to fund intersectional feminist research and enrich the UO community by bringing to campus leaders who can speak to the ways in which gender, race, class, ability, and sexual orientation intersect and inform our vision of social justice.

Mail a check payable to "CSWS—UO Foundation" to: University of Oregon Foundation, 1720 E. 13th Avenue, Suite 410, Eugene OR 97403-2253. For more information about giving to CSWS, please contact us at 541.346.5015 or go to [csws.uoregon.edu](http://csws.uoregon.edu) and click the "give" button. You can also contact the UO Foundation

directly at 541.346.2113.

We thank you, our donors, for your ongoing support of our mission:

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minutes then discuss the selected article or book chapter in relation to their teaching praxis. Faculty, graduate student educators, and writing support specialists from across disciplines are invited to participate (see the website for upcoming meetings and reading selections).

During fall term, RIG members discussed selections from two books in anticipation of the UO's 2021 Equity and Anti-Oppressive Pedagogy TeachIn (rescheduled from 2020). The first selection was from keynote speaker Dr. Bettina Love's book, *We Want To Do More Than Survive: Abolitionist Teaching and the Pursuit of Educational Freedom* (Beacon Press, 2019). Members read Chapter 5, "Abolitionist Teaching, Freedom Dreaming, and Black Joy," which discusses freedom dreaming as imagining a new world free from oppression and educators as co-conspirators, not allies, in the creation of this new world. Their second reading selection was from Kevin Kumashiro's book, *Troubling Education: Queer Activism and Anti-Oppressive Pedagogy* (Routledge, 2002). Members read Chapter 2, "Theories and Practices of Anti-oppressive Education," which analyzes four ways to conceptualize and work against oppression: education for the Other, education about the Other, education that is critical of privileging and Othering, and education that changes students and society.

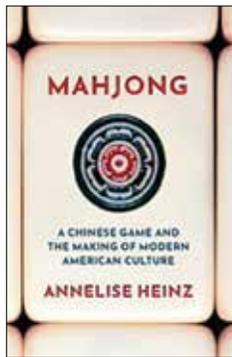
During winter term, the first reading selection was from bell hook's classic work *Teaching to Transgress: Education as the Practice of Freedom* (Routledge, 1994). Members read Chapter 1, "Engaged Pedagogy," which discusses how teachers must be actively committed to a process of self-actualization and well-being if they are to teach in a manner that empowers students, and Chapter 3, "Embracing Change: Teaching in a Multicultural World," which discusses how all pedagogical choices reflect political per-

spectives and biases and how transformative pedagogy seeks to make the classroom a democratic setting where everyone feels a responsibility to contribute. Their second reading selection was "The Myth of the Colorblind Writing Classroom: White Instructors Confront White Privilege in Their Classrooms," by Octavio Pimentel, Charise Pimentel, and John Dean, in *Performing Antiracist Pedagogy in Rhetoric, Writing, and Communication*, edited by Frankie Condon and Vershawn Ashanti Young (University Press of Colorado, 2017). The chapter discusses the ways in which writing instructors attempt to displace the colorblind perspective in their classrooms by using an antiracist approach to multiculturalism.

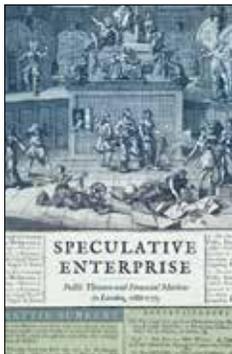
During spring term, their first reading selection was "Should Writers Use They Own English?" by Vershawn Ashanti Young (*Iowa Journal of Cultural Studies*, vol. 12, no. 1, 2010, pp. 110-118). Young writes a rigorously reasoned response to Stanley Fish's dissent to the Conference on College Composition and Communication's 1974 statement, "Student's Right To Their Own Language," emphasizing his point by writing the essay entirely in Black English. Young was a keynote speaker for the 2021 CCC event, at which several IPRIG members presented. Their second reading selection was "Relating Our Experiences: The Practice of Positionality Stories in Student-Centered Pedagogy," by Christina V. Cedillo and Phil Bratta (*College Composition and Communication*, vol. 71, no. 2, 2019, pp. 215-240). The authors discuss positionality stories as "a critical methodology that opens space for students to consider academic counternarratives that contest educational conditions and assumptions" (215).

For more information, please contact Jenée Wilde at [jeneew@uoregon.edu](mailto:jeneew@uoregon.edu) or go to [blogs.uoregon.edu/iprig](http://blogs.uoregon.edu/iprig). ■

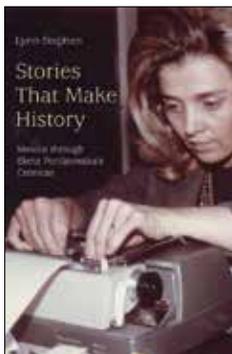
**Mahjong: A Chinese Game and the Making of Modern American Culture**, by Annelise Heinz (Oxford University Press, 2020, 360 pages). “This book tells the first history of mahjong and its meaning in American culture....This mass-produced game crossed the Pacific, creating waves of popularity over the twentieth century. Annelise Heinz narrates the history of this game to show how it has created a variety of meanings, among them American modernity, Chinese American heritage, and Jewish American women’s culture.” —from the publisher



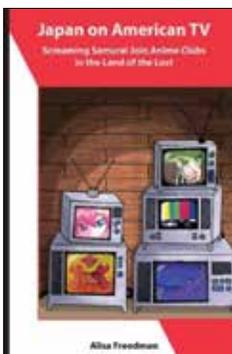
**Speculative Enterprise: Public Theaters and Financial Markets in London, 1688-1763**, by Mattie Burkert (University of Virginia Press, 2021, 296 pages). “In the wake of the 1688 revolution, England’s transition to financial capitalism accelerated dramatically. Londoners witnessed the rise of credit-based currencies, securities markets, speculative bubbles, insurance schemes, and lotteries. Many understood these phenomena in terms shaped by their experience with another risky venture at the heart of London life: the public theater. *Speculative Enterprise* traces the links these observers drew between the operations of Drury Lane and Exchange Alley, including their hypercommercialism, dependence on collective opinion, and accessibility to people of different classes and genders.” —from the publisher



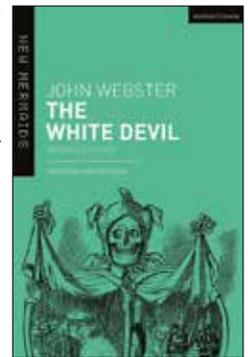
**Stories That Make History: Mexico through Elena Poniatowska's Crónicas**, by Lynn Stephen (Duke University Press, 2021, 328 pages). “From covering the massacre of students at Tlatelolco in 1968 and the 1985 earthquake to the Zapatista rebellion in 1994 and the disappearance of forty-three students in 2014, Elena Poniatowska has been one of the most important chroniclers of Mexican social, cultural, and political life. In *Stories That Make History*, Lynn Stephen examines Poniatowska’s writing, activism, and political participation, using them as a lens through which to understand critical moments in contemporary Mexican history. Through her crónicas—narrative journalism written in a literary style featuring first-hand testimonies—Poniatowska told the stories of Mexico’s most marginalized people. Throughout, Stephen shows how Poniatowska helped shape Mexican politics and forge a multigenerational political community committed to social justice. In so doing, she presents a biographical and intellectual history of one of Mexico’s most cherished writers and a unique history of modern Mexico.” —from the publisher



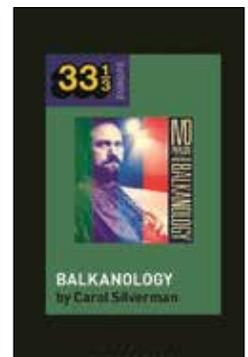
**Japan on American TV: Screaming Samurai Form Anime Clubs in the Land of the Lost** by Alisa Freedman (Columbia University Press, 2021, 168 pages). “*Japan on American TV* explores political, economic, and cultural issues underlying depictions of Japan on U.S. television comedies and the programs they inspired. Since the 1950s, U.S. television programs have taken the role of “curators” of Japan, displaying and explaining selected aspects for viewers. Beliefs in U.S. hegemony over Japan underpin this curation process. *Japan on American TV* takes a historical perspective to understand the diversity of Japan parodies and examines six main categories of television portrayals.” —from the publisher



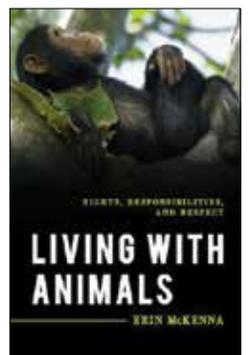
**The White Devil**, by John Webster (1612), edited by Lara Bovilsky (Bloomsbury, 2021, 224 pages). “This fully re-edited, modernised play text is accompanied by insightful commentary notes, while its lively introduction explains why Webster’s interests in complex female lead characters and questions of social tension related to sexuality, gender, race, and law and equity—unusual for the play’s time—have led to its increasing relevance for modern audiences and readers....Lara Bovilsky guides you through the most interesting points of its rich performance history, and explores the onslaught of recent productions with race-conscious and regendered casts. Analysing its masterful poetry, she shows how the work can be harnessed to engage debate about the abuse of political and religious authority, the troubling fruits of economic desperation, and personal freedom, and empowers you to do likewise.” —from the publisher



**Ivo Papzov’s Balkanology**, by Carol Silverman (Bloomsbury: Global 33 1/3 series, 2021, 160 pages). “From countercultural resistance to world music craze, Balkan music captured the attention of global audiences. *Balkanology*, the 1991 quintessential album of Bulgarian music, highlights this moment of unbridled creativity. Seasoned musicians all over the world are still in awe of the technical abilities of the musicians in Ansambl Trakia....Bridging folk, jazz, and rock sensibilities, Trakia’s music has set the standard for Bulgarian music until today, and its members, especially Ivo Papazov, are revered stars at home and abroad....*Balkanology* underscores the political, economic, and social roles of music during socialism and postsocialism.” —from the publisher



**Living with Animals: Rights, Responsibilities, and Respect**, by Erin McKenna (Rowman & Littlefield, 2021, 212 pages). “*Living with Animals* brings a pragmatist ecofeminist perspective to discussions around animal rights, animal welfare, and animal ethics to move the conversation beyond simple use or non-use decisions. Erin McKenna uses a case-study approach with select species to question how humans should live and interact with various animal beings through specific instances of such relationships....Rather than seek absolute moral stands regarding human relationships with other animal beings, and rather than trying to end such relationships altogether, the book urges us to make existing relations better.” —from the publisher



**The Suicide of Miss Xi: Democracy and Disenchantment in the Chinese Republic**, by Bryna Goodman (Harvard University Press, 2021, 352 pages). “On September 8, 1922, the body of Xi Shangzhen was found hanging in the Shanghai newspaper office where she worked.... [As] Bryna Goodman shows, the suicide of an educated ‘new woman’ exposed the emptiness of republican democracy after a flash of speculative finance gripped the city....*The Suicide of Miss Xi* opens a window onto how urban Chinese in the early twentieth century navigated China’s early passage through democratic populism, in an ill-fated moment of possibility between empire and party dictatorship. Xi Shangzhen became a symbol of the failures of the Chinese Republic as well as the broken promises of citizen’s rights, gender equality, and financial prosperity betokened by liberal democracy and capitalism.” —from the publisher



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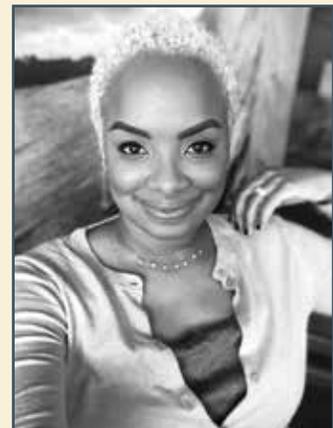
### FEATURED GUESTS

- Christen Smith, University of Texas – Austin
- Rhaisa Williams, Washington University
- Mireille Miller Young, University of California – Santa Barbara
- Marlo David, Purdue University



Shoniqua Roach,  
Brandeis University

Michelle McKinley,  
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