Abughattas, John  
University of California, Los Angeles  
*Life in Light of History*  
Talking Circle Group E  
Saturday, 3:15-4:45 Rolfe 3108

I am arguing that that each of us lives in light of history. That is, that each human life recontextualizes the meaning of past and future human lives and vice-versa. I am particularly interested in considering the way in which liberation movements and revolutions extend intergenerationally. Liberation is accomplished not by individual persons or a single generation. Nor is intergenerational liberation a series of several resistences, each picking up where the last left off. The ultimate liberation of a people is the joint-effort of each individual who resisted across those several generations. The eventual success is reflected back upon and shapes the meaning of the life of each individual who participated in the liberation project. I am currently exploring the question: in virtue of what does a given action qualify as contributing to a [revolution, resistance, liberation movement]?  

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Alcántara Anaya, Cristián  
Whittier College  
*Muxes in Amérique: An Analysis of the Effects of Migration on Gender Expression in Indigenous Zapotec Culture*  
Oral Presentation Session 1D  
Saturday, 9:15-10:30 Royce 160

Neither woman nor man, Muxes create a third gender identity within the indigenous Zapotec culture of the Juchitán peninsula in Oaxaca, México. My project will contribute and draw from authors that explore the complexities of Muxes in English and Spanish articles. Moreover, this project combines ethnic, migration, and queer studies, to explore the phenomena of Muxes. Overall, this project will attempt to answer the question “Does migration from Oaxaca, México to California have an effect on the gender identity of Muxes?” Through going to velas—elaborate gatherings hosted by Muxes—I will be conducting at least 10 interviews, using snowball sampling, with Muxes from the Los Angeles area. Based on preliminary findings, Muxes in the US are categorized based on US LGBTQI+ identities, prominently as trans womxn or gay men. This is an oversimplification of their identity because they cannot be categorized based on dichotomies between men and women, as they are neither.

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Ashaolu, Gloria J.  
University of California, Berkeley  
*An Accurate Representation for the Population: The Role of Black Women During the Woodson Era in the Transformation of the Study and Dissemination of Black History*  
Poster Presentation  
Saturday, 5:00-6:00 Powell Library Rotunda

The practice of recording and producing knowledge about African American history and its implementation within history curriculum for the purpose of educating the masses,
especially the massive African-American population, is an exercise that should be treated with the utmost importance. Unfortunately, prior to the Woodson era, this sentiment was not one shared by many. This negligence resulted in the emergence of generations of Americans with Eurocentric ideas about the historical experience of Black people and what it meant and continues to mean to be Black in America. African-American history, during this period, was also not considered serious or legitimate within academia. It was a topic in which the average American—African-Americans including—knew very little about. It was believed by many that Black people did not contribute to the advance and fast-paced developments that the United States experienced—and overall world civilization. This distorted view of Blackness in America fueled the justification for the deprivation of fundamental civil and human rights for the Black population in America. As Woodson scholar Jarvis Givens has argued, the “denial of Black culture achievement in human history..... Allows for the justification of denial of Black humanity and citizenship in a modern world”. Dr. Carter G. Woodson understood this so much so that he dedicated nearly forty decades in advocating for the recognition of Black History in academia and among the masses. He did this with the support of the men and women he worked with. With that said, there is not much scholarship that focuses on the work of Black women—specifically Black teachers—and their collaborative effort in the democratization of Black History. Through the examination of the contributions of these teachers in the form of curriculum, textbooks, and more I seek to I analyze how Black teachers during the Woodson Era sought to engage in race vindication to uproot and shift the dominant and dismissive narrative about Black History.

Bedoya, Catherine
University of Southern California
*Gender, Body, and Race in Cabiya’s La Cabeza*

Oral Presentation Session 1D
Saturday, 9:15-10:30 Royce 160

The Caribbean as a speculative space is a conversation that I am joining in with my analysis of the gendered body in Cabiya’s La Cabeza I wish to explore the issue of race and the body by focusing on theoretical works like those of Mimi Sheller in “Eating Others: Of Cannibals Vampires and Zombies” and the consumption of the body through the violence of observation and sexual exploitation. While looking at the Cyborg Manifesto to deconstruct the idea of the futuristic and mutilated body. In hopes of understanding how violence helped subjugate the identities and existence of black bodies in the Caribbean space.

Camacho, Daniella
California State University, Fullerton
“Angelic Troublemakers and the Power of Consciousness”: Exploring Solidarity through the work of Yuri Kochiyama and Bayard Rustin

Poster Presentation
Saturday, 5:00-6:00 Powell Library Rotunda

Anti-Black and Anti-Asian sentiments have long existed in America, especially during turbulent times, consequently contributing to a sense of hostility and prejudice between the two groups. Despite this, research has uncovered a rich exchange of culture and sharing of solidarity between the Black and Asian American community. Bringing attention back to the history of these Afro Asian connections may help to relieve some of the racial tensions seen
in society today. By taking a look into the lives of two prominent cross-cultural activists from these communities, we may be able to get a better understanding of Afro-Asian solidarity and why it has gone unrecognized in recent years. How do issues of race differ between these groups and how does this influence their attitudes and actions? How are these experiences affected by intersections of class, gender, and sexuality? How have these important figures been erased from common knowledge? In my research, I will be taking a qualitative approach by examining the lives of Yuri Kochiyama and Bayard Rustin, focusing on the development of their work and how they have both been marginalized within the Black Power and Civil Rights movements. My research design will include content analysis, comparative analysis, and narrative or historical account. I first plan on assessing the historical context of race relations between African Americans and Japanese Americans both prior to and after World War II. I will then study any biographical information, including oral histories, documentaries, memoirs and books about these two activists to gain insight to how they were brought up and what led them to become involved in cross-cultural activism. Finally, I will carefully analyze the speeches, interviews, and written work of both Kochiyama and Rustin in order to find any common beliefs, attitudes, and ideologies. Applying various theories and concepts along the way, I hope to provide a framework in which we may view the erasure of Afro-Asian activism as detrimental to our current social and political climate.

Campbell, Symone Rae
University of California, Berkeley
(Mis)Represented

This project aims to further problematize the relationship between race, racial discrimination and Harper Lee’s American Classic, To Kill A Mockingbird. From its original publication in 1960 to the present, Harper Lee’s popular novel continues to be widely circulated around the world. Often, Lee’s book is praised for and taught in high school classrooms because of its sensitivity to race and her illustration of racial discrimination. It is this popular audience reception towards Lee’s novel - one that equates the narrative told by the young white central character Scout Finch with themes of racial tolerance - that my research is specifically disputing against. Relying on an attentive close reading of both the text itself and receptions of the novel (book reviews, classroom curriculums, and literary criticism) my research will illustrate how race and racial discrimination function and exist within the text, and how their function differs greatly from the reputation the novel has been given. I am not the first scholar to engage with Lee’s text. However, I am the first to enter this discourse with an emphasis on Lee’s literary communication of the Afro-American subject and racial discrimination, and I am the first to utilize this book as a vehicle to simultaneously discuss and problematize how the phenomenon of representation plays a role within the novel’s continued (mis) representation. This is a perception that relies directly on the novel’s own words to dismantle and question the reputation its been given.

Carbajal, Nathan
California State University, Long Beach
The Criminalization of Latinxs Through Their Religious Imagery

This project aims to further problematize the relationship between race, racial discrimination and Harper Lee’s American Classic, To Kill A Mockingbird. From its original publication in 1960 to the present, Harper Lee’s popular novel continues to be widely circulated around the world. Often, Lee’s book is praised for and taught in high school classrooms because of its sensitivity to race and her illustration of racial discrimination. It is this popular audience reception towards Lee’s novel - one that equates the narrative told by the young white central character Scout Finch with themes of racial tolerance - that my research is specifically disputing against. Relying on an attentive close reading of both the text itself and receptions of the novel (book reviews, classroom curriculums, and literary criticism) my research will illustrate how race and racial discrimination function and exist within the text, and how their function differs greatly from the reputation the novel has been given. I am not the first scholar to engage with Lee’s text. However, I am the first to enter this discourse with an emphasis on Lee’s literary communication of the Afro-American subject and racial discrimination, and I am the first to utilize this book as a vehicle to simultaneously discuss and problematize how the phenomenon of representation plays a role within the novel’s continued (mis) representation. This is a perception that relies directly on the novel’s own words to dismantle and question the reputation its been given.

Carbajal, Nathan
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The criminalization of Latinxs has occurred through assigning dress, speech, and behavior that are considered normal within the Latinx community as being suspicious of criminal behavior. Yet, the current research is lacking on the area of how Latinxs are criminalized through their religious images. Latinxs are historically known to be associated with Catholicism and their images such as the Virgin de Guadalupe or rosaries. Thus, as Latinxs are being over policed, law enforcement has now associated Latinx criminal behavior with these religious images. I argue this by analyzing court cases. The court cases I am currently analyzing are United States vs. Guerrero, United States vs. Magana, and United States vs. Ramon. These three cases all involve law enforcement infringing the fourth amendment rights of Latinxs. The Latinxs in these cases argue that they were racially targeted by law enforcement in part because they were displaying religious images while in public spaces. In United States vs. Ramon, Agent Tashman testified that “he had been trained to look for religious decals and symbols, as they may be used by smugglers to mask criminal activity.” Because of statements like these by law enforcement, I argue that the normal activity of displaying religious images, which is also protected under the first amendment, is being racialized and criminalized. Furthermore, when Agent Tashman stated that “he had been trained” to look for certain religious symbols also indicates that interpreting specific religious symbols as criminal indicators is not a problem with one particular agent but that the criminalization of Latinx religious imagery is an institutional problem within law enforcement. Because racial animus is an institutional problem, this research project adds to the current literature on the problematic practices of law enforcement and how, as an institution, law enforcement upholds white supremacy within the legal and justice system.

Carr, Kendal
Pitzer College
As Seen On Screen: Representation in Black TV Shows

Blackness on television is historically overrepresented based on the population of Black people in the United States and the number of Black characters on television, however, that does not mean that the representation on television does the Black population justice. This research explores the history of Black and queer characters on broadcast television. Specifically, how Blackness and queerness intersect in the representation (or lack thereof) of the Black community. Additionally, the positive and/or negative impacts of having a diverse Black cast on television (i.e. gender, sexuality, socioeconomic status) are explored. The ways in which representation effects Black viewers, especially since Black people watch significantly more television than any other racial group is at the crux of this research. I argue that in order to keep Black consumers intrigued by programming, television shows need to better represent the Black community by including Black characters who are more than just cisgender, heterosexual, and middle class people. In other words, characters that the majority of the Black population can relate to. I also argue that television shows need to employ more Black showrunners, writers, and directors so the content that is being produced is actually representative of the Black population in the United States.
Casares, Alfonso  
Pomona College  
Oral Presentation Session 2B  
Saturday, 10:45-12:00 Royce 150

The question that was at the heart of my project at the beginning of my journey asked:  
What is the relationship between Latino patriarchal masculinity and sexual minority Mexican Men in post-World War II Northern California? What does an inquiry into this relationship reveal? & How does this relationship effect the bodies of these men? I do this specifically by exploring geographic movement (or lack of), inter-communal and self-inflicted violence, and safe and unsafe sexual habits all in relation to Latino patriarchal masculinity. It is also important to mention that my project ALSO pushes against historical methodology and what I call the colonial archive, to not only fill an absence but understand the cause of an absence, the violence that is an absence. It is a project rooted in a radical resistance to the colonial objectivity of history and an effort to display the beauty, decolonialization and necessity that is my research methodology: testimonios, lived experiences, as essential to telling this story.

Casas, Joselin  
California State University, Los Angeles  
Pedagogy of Central American Mothers  
Talking Circle Group E  
Saturday, 3:15-4:45 Rolfe 3108

Mass family separations along the border and in cities across the United States have impacted Central American communities. Central American families are being emotionally exhausted and deprived of basic human rights as their family members become incarcerated. Mothers play a central role in uniting the family during times of torment, yet their voices are being silenced the most. In fact, many pundits have leveled critiques at Central American mothers and fathers for exposing children to the dangers of migration. However Central American mothers are invalidated as mothers due to the unacknowledged complexity of intersectional motherhood. The networks and communities crafted by Central American women in the United States are pedagogies that allow families to thrive in environments built against their success. This study will unfold the deficit narrative of Central American immigrant mothers and redirect a conversation that acknowledges and validates pedagogy of Central American mothers. Due to Central American politics, waves of families immigrate to the United States and cause drastic changes in the family. We will analyze the aftermath of US intervention in Central American countries, identify power structures that shape families, both in the states and country of origin, and lastly, conduct interviews of Central American mothers to unveil their knowledges. I will conduct in depth interviews amongst mothers from Central America. The voices of Central American mothers are valuable as they challenge dominant views of motherhood in the United States; it challenges power structures throughout the Americas, it challenges intersectional identities, and it creates a new and realistic model of families.
Castro, Albert  
University of California, Berkeley  
*Surrealism: A Political Affair?*  
Oral Presentation Session 2A  
Saturday, 10:45-12:00 Royce 148

The purpose of this talk is to contribute to a discussion concerning literature’s engagement with politics in the early twentieth-century. Specifically, I turn to Surrealism—the French avant-garde movement led by André Breton—to demonstrate how the avant-garde fails to realize its ambitions as a political movement. Nevertheless, Surrealism can still be read as a political project in its attempts to develop a critical consciousness. In doing so, I aim not to refute figures such as Georg Lukács and Peter Bürger, who have criticized Surrealism as promulgating a detached subjectivity antithetical to the development of revolutionary literature. Rather, the crux of this essay bases itself off the Marxist literary essays found in the work of Walter Benjamin and Theodore W. Adorno. I argue that Surrealism functions as a means of developing a creative judgement, one whose very effort represents the potential to begin thinking of a new valuation system.

Ceja, Michelle  
California State University, Los Angeles  
*Migrant Inheritance: An Evaluation of Intergenerational Trauma and First-Generation Mexican American Students*  
Talking Circle Group B  
Saturday, 3:15-4:45 Haines 122

Economic hardships, warfare, political and ethnic persecution, and desire for academic and professional opportunity are often reasons why Mexicans are forced to migrate. However, once in the United States they are still left to face harsh working environments, racism, xenophobia, and the psychological trauma that can be inherited for generations. Intergenerational Trauma was first introduced by Rachel Yehuda, who pioneered the study of the transmission of stress and trauma across generations. Yehuda’s concept described the biological alterations seen in holocaust survivors and their offspring. Correspondingly, I examine the trauma and loss experienced by Mexicans immigrating into the United States, specifically their U.S. born children and how the transmission of trauma affects their academic prospects. Understanding the effects of intergenerational trauma allows there to be a conversation in these communities and offers a space to heal. My research answers: How are the U.S. laws on borders inflicting trauma on migrants? Why are these traumas ignored? How are immigration related trauma transmitted into their U.S. born children? How do these traumas influence the children’s educational prospects? How is this phenomenon further skewed by gender, race, color, sexuality? To what extent are these issues being discussed? How can a space for healing be integrated into the community? And how does dominant gender ideologies play a role in the perpetuation of trauma? While current literature discusses the trauma of crossing borders to enter the United States and the impact of childhood trauma in the classroom, there are few studies that link generational trauma studies, Chicanx studies, gender, immigration, and education. To intertwine these topics, I plan on conducting group interviews with a family in order to understand the differences generationally. These types of interviews will allow me to listen to their stories as well as observing the power structures present in the family dynamics. Demonstrating the trauma on immigrants imposed by the border patrol, I propose
prosecuting ICE and CBP agents for their crimes against humanity and the dismantling of anti-immigration laws

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Chan, Eric  
University of California, Riverside  
*The Decidability, Satisfiability, and Computability of Propositional Logic*  
Poster Presentation  
Saturday, 5:00-6:00 Powell Library Rotunda

In mathematical logic, decidability is the notion of an algorithm to determine the truth or falsity of a statement in a formal system. In the twentieth century, the results of Gödel, Turing, Church, and Tarski showed that any system with "significant" computing power is limited. In particular, Turing and Church showed that these higher-powered systems are undecidable, meaning there is no general algorithm to output the truthfulness of any arbitrary logical statement. Contrarily, a lower order logic like propositional logic is decidable. This means any logical statement can be solved in a finite amount of steps, albeit the algorithm can take a large amount of time. This alludes to another problem, primarily the concern of computer scientists. Although the algorithm will eventually terminate and output the truthfulness of the statement, the problem is whether the algorithm can finish computing in a feasible amount of time. This connects to a second logical notion, satisfiability, and one of the most important problems in theoretical computer science, the Boolean Satisfiability Problem. Satisfiability is the notion of determining an interpretation of a logical statement so that the statement is true. For example, in algebra, how may/must the variables x, y, and z be assigned in order for the statement to be true. Or perhaps, given an argument in English, which of the premises may/must be true and false for the argument to be valid. Satisfiability has proven to be a problem for logicians and computer scientists as it cannot be solved efficiently. Therefore, any logical statement of moderate length and beyond cannot be feasibly solved, despite the power of modern computation.

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Coelho, Luiza Velozo  
California Institute of Technology  
*Using pulse signals to calibrate the Caltech High-speed Multi-color camERA (CHIMERA)*  
Oral Presentation Session 1A  
Saturday, 9:15-10:30 Royce 148

The Caltech High-speed Multi-color camERA (CHIMERA) is a wide-field, high-speed photometer located at the Hale Telescope of the Palomar Observatory (Harding et al. 2016). We installed a GPS-synchronized LED on the camera in order to calibrate the blue and red imaging channels. Using CHIMERA, we collected three hours of observation on one of the hypervelocity white dwarf (WD) candidates for a dynamically driven double-degenerate double-detonation (D^6) scenario identified by Shen et al. (2018).

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Colorado, Jasmine P.  
California State University, San Bernardino  
*Goddess Connection: the cultural evolution of the Virgin Mary in the art of El Salvador*  
Talking Circle Group A  
Saturday, 3:15-4:45 Haines 110
The primordial myth of the Mother Goddess has traversed across continents and centuries. With each transformation it has become a deeper cultural influence in the Western world. Perhaps the most familiar yet complex of these incarnations is the Virgin Mary. Christianity views the Virgin Mary as the embodiment of purity and holiness, the intercessor between God and humanity. In contrast, the ancient pagan goddesses range from sexual temptresses to wise, elderly women. At the center of this paradox, are the personifications of the Virgin Mary in Latin America, including the Virgin Of Guadalupe and Nuestra Señora de la Paz. Are these virgins a syncretic form between the religion of the conquistadors and the archaic goddesses of the natives? Or are they instead figures born in the post-Colonial Era? My research will focus on finding the connections between native resistance and religious imposition from the Church as represented in the Virgin Mary of El Salvador. Through the study of the cultural and political influences perceived in the visual arts and by examining the Virgin’s roots in colonialism and her possible connections to the Pre-Columbian religious deities, I will explore the narrative and symbolism of her journey from Europe to El Salvador.

Contreras, Marisol Samantha
Whittier College

Contemporary U.S. Popular Culture: Differentiating Actual Truths From Fabricated Truths
Oral Presentation Session 2B
Saturday, 10:45-12:00 Royce 150

In this project, I apply the theoretical frameworks outlined in Guy Debord’s Society of the Spectacle and Jean Baudrillard’s Simulation and Simulacra to four individuals prominent in U.S. popular culture. In so doing, I show how their identities blend together fantasy and reality, thereby making truth inaccessible, mirroring the effects of capitalism on the general perception of reality in the United States. The individuals that I analyze are: Father John Misty, Eleanor Antin, Don Draper, and Truman Burbank. The former two are living persons, who perform under the guise of either a single invented persona (Misty) or a multitude of invented personas (Antin). For them, I analyze critical reactions to their artistic works in popular publications in addition to their self-perception by looking at how they speak of their artistic works in interviews. The latter two individuals are fictional characters, depicted either in television (Draper) or in film (Burbank). For them, I analyze critical studies of these characters in popular publications in addition to how they are treated by the whole of society within the context of their respective narratives. I then conclude my project by ascribing the creation and perpetuation of this fantasy/reality hybrid to the omnipresence of capitalism. The masking of truth, in each example discussed, is caused by the fragmentation and disillusionment which stems from widespread aggressively pro-capitalist sentiment in the United States. As the general public becomes increasingly more devoted to productivity and economic growth, the longevity of capitalism comes to the forefront of society and reality is spoken of in a manner such that life under capitalism appears to be utopic. Thus, fabricated truths overtake actual ones and the economic system is perpetuated.

Creeks, Azani
University of Southern California

Religious Attitudes among Young Queer Women of Color
Oral Presentation Session 3C
Saturday, 1:45-3:00 Royce 154
As demographics shift rapidly in the United States, one trend becomes clear: millennials are the least religious group in the country. Many identity development theories cite religion as a determinant factor in self-perception, inviting questions about what role religion plays in crafting self-perception in younger generations. This study explores the impact of religious experiences, spaces, and rhetoric on the identity formation of millennial queer women of color in the United States. Holding three marginalized identities, self-identified queer women of color have identity formation processes not explicitly accounted for in traditional theories of development. Avoiding theological commentary by making use of queer, feminist, and critical race theories, this work addresses important questions about how religion continues to impact other facets of identity as it appears to fade from millennial consciousness. Through in-depth, semi-structured interviews centered on lived experiences, this study will give insight into how religious concepts and attitudes are internalized by young queer women of color in America.

Dalipe, Koren
Whittier College
Language as a Tool of Colonization in Senegal, 1903-1960
Oral Presentation Session 3B
Saturday, 1:45-3:00 Royce 150

School has been described as a place of learning, but can it also be used to indoctrinate? The main argument of my Mellon Mays Research Project is that the French Empire used the French language as a tool of colonization throughout schools in Senegal. My research is centered around the idea that language can be used as a political weapon by colonial empires and it is important because of its implications in Senegal today. Although most of the population in Senegal speak Wolof, French is the official language of the country and France’s current president has taken a special interest in keeping the French language alive today in countries once colonized by the French. The era I am most interested in begins when French West Africa, the federation of colonies Senegal was a part of, began its plans for a comprehensive education system throughout the federation in 1903. There has been scholarship done on Senegal’s education system, but not much on how language was used to assimilate and manipulate students within these schools. I hope to fill in this gap and I plan on using concepts from sociolinguistics and child development in my research to discover how and why schools tried to assimilate children into the French Empire. My Mellon Mays Research Project will bring a new understanding to language learning, one that has not been researched much before and one that will hopefully bring more people to realize how easy it is to abuse the power of language.

Dane, Daniella Marie
University of California, Berkeley
California Indian women, Reproductive Justice and Settler Colonialism.
Poster Presentation
Saturday, 5:00-6:00 Powell Library Rotunda

The goal of this research project is to bring the ways Indigenous women have and continue to experience settler colonialism to the forefront of the conversation because their stories have often been overlooked, especially within the field of academia. Settler colonialism, within the context of Indigenous peoples, is often a violent process which involves an attack on Native people, their society, and culture by the colonizers in order to steal their land.
while replacing indigenous society with their own. It is not a single event, but rather an ongoing process. Consequently, denying native women their reproductive justice was a mechanism used to perpetuate the settler colonial process. For Indigenous women, reproductive justice is not only the right for women to have access to healthy birth control and abortion options but also must include, relationship between peoples and their land, access to ceremony and sacred sites, participation in cultural practices, as well as the unfettered ability to have and raise Indian children. First I will provide a historical analysis of the socio-economic context of California along with the rest of the United States during the 1850’s to demonstrate how settler colonialism was being carried out at the time. I will then conduct a literature review of both settler colonialism and reproductive justice. Finally I will examine the 1850 Act for Government and Protection of Indians to show both terms can be used to illuminate the ways settler colonialism has continues to manifest itself primarily through denying indigenous women their reproductive justice.

denson, dray
Pomona College

an incommensurable win: black christian theology and the blackness of gender

Oral Presentation Session 3B
Saturday, 1:45-3:00 Royce 150

Discourses of winning and victory are central dialogues within black Christian theology, and black Christian churches. In his foundational theopolitical text, A Black Theology of Liberation (1970), James Cone interrogates the black theopolitical discourses of winning, and the conditions of possibility for black victory. These discourses are imbued within cis and heteronormative conceptualizations of black victory (ontologically, and in terms of material positioning). In other words, the victory that is situated or extolled by the black Christian church is situated within cis and heteronormative conceptual geographies, which foreclose the multitudinous potential of black gender, and the intrinsicness of transness to blackness. In M. Shawn Copeland’s text "Enfleshing Freedom", she asks, “Can a Christology incorporate all the dimensions of corporality?” (Copeland 78, 2010). I follow Copeland’s line of inquiry by examining if Christology and contemporary discourses of victory can sustain or at all be inscribed with the legibility of black transness and black non-cis gender. If there is a black Christological economy that extolls liberation for normative black bodies, I argue that this economy also predicates a libidinal economy that forecloses the intrinsicness and fecundity of black gender to blackness and any conceptualization of black liberation. Are there any negotiations to be made within this concept of victory, or in these normative cosmologies of black liberation? What does it mean for a victory to be claimed, but predicated on the abjection of black gender? A rather polemical series of questions: Does blackness have to “win”? What does it mean to ungird the idea of needing to win as it has been framed? What does it mean to imagine a liberation that is securely founded on blackness in its totality, the core of which is black gender? What does it mean for victory to only be possible through the foreclosure of the blackness of transness and transness of blackness? If we were to disrupt these abjections, what could a win, or a more holistic Christology encompass?
Díaz, Jessikah  
University of California, Los Angeles  
(Em)bodied Disease: Science, Sexuality, and Materialist Philosophy in Blake and Beyond  
Oral Presentation Session 3C  
Saturday, 1:45-3:00 Royce 154

This project offers a new reading of the literary figure of the harlot by situating her within the broader context of eighteenth century materialist philosophy and epidemiology. As Lynn Hunt’s The Invention of Pornography reveals, eighteenth century pornographic literature uses the harlot to represent the role of the materialist. In the role of the materialist, the harlot teaches the “laws of nature” in two ways. First, the harlot reveals the infinite range of passions and desires. Second, the harlot reveals the unmediated ways in which those desires and passions play through body parts, tensions, and climaxes. However, authors such as William Blake provide us with an alternative way to think about how the harlot embodies the role of materialist. In Blake’s work “London” (1794), the harlot’s body becomes a source and a site of unmediated venereal disease. The harlot’s diseased body is a motif not founded by nor exclusive to Blake’s work, but becomes widely reproduced throughout eighteenth century London literature. I argue that when we examine the distinct construction of these narratives it reveals an epidemiological understanding of disease that is illuminated by materialist philosophies. I explore works such as Blake’s “London” and the anonymously authored “The Dying Rake’s Soliloquy” (1792) in order to track the conceptual ways in which disease moves and spreads from the harlot to the rake to their child and beyond. Thus, by examining the distinct construction of narratives, the diseased harlot embodies the role of the materialist not just in the way she figuratively embodies the laws of nature, but in the way she physically embodies nature’s implications.

Downey, Andres Santiago  
University of California, Riverside  
Latinx Racial Formation in University Greek Sororities  
Poster Presentation  
Saturday, 5:00-6:00 Powell Library Rotunda

Latinx racial identity is particularly volatile. Current research shows that Latinx racial identity is influenced by factors such as economic status, experiences of discrimination, and environment. The study of Latinx racial formation has had a historically macro-approach, basing its findings from nationwide surveys such as the Latino National Political Survey. My research, a micro-approach, contextualizes racial formation in action. I explore the experience of Latinx students participating in Greek letter organizations. Current research shows that people of color involved with predominantly and historically white Greek letter organizations experience high levels of discrimination. Also, the homogenous culture of Greek letter organizations creates an environment of assimilation. Unfortunately, most research about Greek letter organizations has centered on white male students who also attend a predominately white school. These studies focus on the already dominate narrative and experiences of white men. My research highlights the experience of Latina women who are members of these popular organizations. I will be interviewing 30 students across three universities in Southern California. The environment, culture, and expectations of Greek sororities will show a unique case study into Latinx racial formation. My research will look heavily into personal experiences of discrimination and the effect on the racial identity of these students. The Latinx population is the largest minority in the United States, that being
so, documenting their experiences is paramount in understanding the future of America’s largest minority population.

Drake, Milan
University of California, Berkeley
*Voices From The Unseen and Unheard: What Is The Black Experience at a Majority White High School?*

This study will use a qualitative methodology, critical race theory (CRT), aspects of youth participatory research (YPAR), ethnography, and photovoice to focus on the Black Experience of students at a majority white educational institutions; specifically at Berkeley High School, located in Berkeley, California. The purpose of this research is to 1) enable Black Students to advocate for themselves and 2) articulate their experiences as Black students in a majority white school. For the purpose of this research, voice is defined as articulation of and promoting critical dialogue around school climate and campus visibility/invisibility through student voice. This include student use of language and rhetoric to adequately articulate their experiences in a way that is concrete and recognized by their peers and school administration.

Esparza, CJ
Whittier College
*The Newest Witness: Their Integral Role in Testimonial Literature, as seen in Art Spiegelman’s Maus*

Trauma, a force borne out of an inconceivable violation that jars survivors into repetitive cycles of self-deprecation, is a phenomenon that transcends time, cultures, the physical/mental divide, and even philosophy itself. It has found its place in literature by the practice of testimony as catharsis has manifested into metaphorical stories with both exaggerated and uncanny elements to the real-life occurrences they are meant to represent. By entrusting their story to be recorded by another, a survivor (the first witness) is creating and empowering a second witness to the trauma; the audience that one day receives this ‘transmission’ would be the third witness. But what right does this latest witness have to the narrative they have become intertwined with? Why is the third witness necessary to the testimony’s legitimacy at all? My analysis of the graphic novel Maus by Art Spiegelman attempts to prove how this story is an ideal demonstration of the necessity of the third witness in processing trauma for both the initial survivor and those who come to embody their trauma thereafter and serve as a secondary witness. The second witness here is the author and narrator, Spiegelman himself, as he interviews his Polish Jewish father about his time in Nazi occupied Europe and the concentration camp Auschwitz. Candidly addressing the reader throughout the novel, Spiegelman addresses his struggles with his personal relationship to the trauma that has become a defining point of his family’s narrative, and of his own right to take a place as a narrator of that story. He turns to the third witness (the novel’s audience) for both reassurance and a tool of self-analysis, making the reader integral to Spiegelman’s processing of the trauma.
Ferraro, Andrea B.
University of California, Los Angeles
“The Consolation Prize of Survival”: Examining the Perpetuation of Neocolonialism in Yoss’s A Planet for Rent

Oral Presentation Session 1B
Saturday, 9:15-10:30 Royce 150

Yoss’s A Planet for Rent examines the legacy of colonialism through the enduring economic power relations that are reproduced in neocolonialism. Yoss’s novel takes up the problem of neocolonialism by establishing a near future where Earth has become controlled by and dependent on alien powers, paralleling exploitative relationships between historically imperialist nations and former colonies. Economic influence and control take the form of tourism, cultural commodification, and the installation of puppet governments in order to maintain dependence on the sovereign power. Specifically, the novel raises how these institutional powers seek to individualize and alienate citizens from each other to prevent any meaningful mobilization for change. Through the figure of the alien, the novel argues that this is a universal tool that institutions wield over populations. Rather than utilize the figure of the revolutionary hero to change this economic system of exploitation, Yoss focuses on the perspective of the victims of this system—the impoverished citizens who participate in their exploitation. By shifting attention away from the role of the revolutionary hero and onto the victims of institutional oppression, Yoss expands the understanding of neocolonialist exploitation by acknowledging the role of the subjugated individual in the continuation of this system. This project argues that A Planet for Rent develops an account of the role the subjugated have in the perpetuation of neocolonial systems of power; by focusing on victims, Yoss’s novel underscores the difficulty of breaking from systemic oppression in the face of individualizing, exploitative practices.

Flores, Nancy N.
California State University, Los Angeles
Locked-Out of Higher Education: Alternative Schools and the Pursuit of Equal Education

Talking Circle Group E
Saturday, 3:15-4:45 Rolfe 3108

This study draws on oral histories from Latinx students in an alternative charter educational program in Los Angeles. It examines the student’s educational trajectory and how they engage in various resistance strategies by re-engaging into education. Furthermore, I explore how alternative students’ pathways are limited by their inability to apply to a four-year university and therefore their once again locked-out of the classroom. Alternative educational programs are unable to offer students the necessary A-G’s required by a four-year university. The alternative charter school that I study provides unique support such as trade programs, community advocacy, and a high school diploma, unique to typical alternative school models. This study hopes to highlight the voices and solutions of students and how they envision equitable educational opportunities.

Flores-Pérez, Alma Ixchel
Stanford University
Language Ideologies and Practices in a Spanish-Immersion Preschool

Oral Presentation Session 1C
Saturday, 9:15-10:30 Royce 154
In the United States, there has historically been a dominant language ideology that privileges speakers of English, while posing most other languages, as threats to be eliminated and assimilated. One such language is Spanish. Despite these dominant ideologies, there is still an ever-growing proportion of speakers in the country who maintain or develop their Spanish-English bilingualism, or multilingualism. This growth has been aided with a sharp increase in the number of bilingual education programs throughout the nation. While they are implemented in very different ways, the purpose of these programs is to teach children another language from a young age. This language again, is usually Spanish, inherently creating a crop of young, multilingual speakers. These speakers, like their adults and their older youth counterparts have strong perceptions of the dominant language ideologies and discourses that exist in the world around them. However, very few studies have been completed to explore the language ideologies of children below elementary school age. The present study hopes to fill that gap. Taken place in a Spanish-Immersion preschool, this study will eventually answer the question: how do language ideologies develop in multilingual spaces? To explore the matter at hand, an ethnographic study was conducted, focusing on a classroom of 20 five-year-old students. By looking at their daily language practices, including borrowing, nonsensical-borrowing, humor, role play, tattle-telling, anglicization, and instances of “coolness,” this study will break down the ways that kids perform multilingualism in a play-based school setting. Coupled with parental interviews, we hope to be able to piece together the manners through which young children develop their language ideologies, and in turn, index them. Ultimately, we hope to show that although they may seem young, preschoolers already have very defined conceptions of the world around them, as well as the ideologies that they will bring to later institutional settings, and the world.

Fuget, Clara
Pitzer College
The Function & Performance of Disarmament Rituals in Post Revolution Nicaragua
Talking Circle Group F
Saturday, 3:15-4:45 Rolfe 31115

Initially my research looked at the development of Nicaragua’s local street level gangs in the post revolution era, but as my research progressed I became interested in intervention strategies used to prevent the development of gangs into the transnational gangs of the northern triangle of Central America. I further became interested in researching the Demilitarization and Disarmament efforts that were implemented in 1999. The operations for their destruction have not only had the function of reducing their accessibility in Nicaragua but are also rituals that stigmatize them as objects of improper use. The repressive methods of authoritarian and highly exclusive regimes have also created a more aggressive youth violence problem. Tracing the foundations of the current violence in the failed aspects of the processes of democratization and demilitarization that the Central American nations have experienced since the 1990s, needs to be further looked at in order to understand the relationship with the homicide rate and youth violence rate which is so often associated with the violence surrounding drugs and gangs in the region.

Fuller, Maya
California Institute of Technology
Sculpting of the Outer Kuiper Belt by Planet Nine
The presence of Planet Nine, a hypothetical planet whose orbit is far beyond that of Neptune, could explain the odd orbits of a group of trans-Neptunian objects (TNOs). In 2014, it was first noted the arguments of perihelion for distant objects in our solar system clustered about 0°. It was later found that this clustering only had a 0.007% probability of occurring by chance, meaning the clustering was most likely the result of some dynamical processes. This led to the realization that a giant planet in the outer solar system could explain the clustering of some TNOs as well as a few other long-held mysteries of the solar system (e.g. the 6° obliquity of the sun). A critical question that is still struggled with is how much the distant Kuiper Belt is being shaped by Planet Nine and what fraction of distant Kuiper Belt objects have been recently scattered out by Neptune to long-period orbits. By analyzing N-body simulations of the solar system under the influence of Planet Nine using the N-body integrator REBOUND, I gained key insight into the degree to which Planet Nine shepherds objects in the solar system.

Gill, Janette
California State University, Los Angeles
“The Madonnas of Echo Park”: Latinas in the Fight Against Gentrification
Talking Circle Group F
Saturday, 3:15-4:45 Rolfe 31115

Gentrification is deeply affecting communities of color. It is a cynical process in major cities, in which people-of-color are pushed-out of their neighborhoods because of large rent increases. The most directly affected, Latinx women and children, who on a daily basis face the destabilization of their household. As Los Angeles gentrifies, investors like Eli Broad draw in white middle-class population that further dominate already marginalized spaces, erase longstanding cultures, and replace small mom and pop businesses. The result is a homogenization of the city that rips away from the community and disrupts the mode of survival of people-of-color. For this reason, my research examines resistant spaces in Echo Park during the 1990s, specifically Casa Del Pueblo. As gentrification erases the Latinx history of its cities, it is important to highlight cultures that thrived, existed, and resisted in Los Angeles, specifically in Echo Park. This Study hopes to emphasize why gentrification accelerated in this area of Los Angeles and to highlight the Latinas who fought against the gentrification of their community of Echo Park.

Gomez, Juan F.
California Institute of Technology
New Odd-Parity Angular Dependence in the Magneto-resistance of Common Rare-Earth Magnets
Oral Presentation Session 3A
Saturday, 1:45-3:00 Royce 148

Magnetoresistance, a change in a material’s electrical resistance under an external magnetic field, generally does not change upon flipping the direction of the applied magnetic field (even-parity). A dependence on the sign of the magnetic field (odd-parity) theoretically arises from the Lorentz force upon fixing the moment of a strong magnet upon along a particular direction. This new theory predicts a dependence of the magnetoresistance on the angle between the magnetic field and magnetization in metals with net magnetic
moments. The prediction is tested at room temperature using 3D-printed mounts to rotate samples of the rare-earth magnets SmCo5 and Nd2Fe14B. The magnetic fields applied were between -5,000 to 5,000 Oe, and the observed changes in resistance were on the order of hundreds of pico-Ohms/Oe, and hence have been ignored or overlooked until now. The result is a cosine dependence of the magnetoresistance with the angle formed by the magnetic field and magnetization, as predicted by the theory.

Graves, Tre
The University of New Mexico
Green Political Thought and its Implications for United States Border Policies
Oral Presentation Session 1D
Saturday, 9:15-10:30 Royce 160

Since 1996, the United States government has passed policies that conjure up the need for a physical barrier along the United States-Mexico border. The Illegal Immigration Reform and Immigrant Responsibility Act of 1996, the Real ID Act of 2005 and the Secure Fence Act of 2006 significantly expanded the presence of physical barriers along the United States-Mexico border, and they allowed individuals within the government to ignore environmental legislation that would impede the construction of such barriers. These laws adversely impacted wildlife, and the ecosystems on which they depend. One study showed that after implementation of the Secure Fence Act, habitat range was decreased by as much 75% for certain species, and this decrease in habitat range was associated with a higher risk of extinction. Primary text analysis of four nature writers; William Kittredge, John Clare, Thomas Merton, and David Abram enable critical evaluations on how such laws come to fruition by showing how laws are based on a collective mythology and self-interest that is ultimately harmful, even though it is rooted in the language of freedom. Their writings make it transparent that to form laws which are not destructive to the environment, society must reassess its collective mythologies while taking a perspective that incorporates alternative modes of intelligence.

Gutierrez, Melissa
California Institute of Technology
Sedimentary Sulfur Cycling in Deep Oxygenated Ocean Settings
Oral Presentation Session 3B
Saturday, 1:45-3:00 Royce 150

The sulfur cycle plays a key role in regulating atmospheric and marine chemistry, particularly through its linkage to the carbon cycle via microbial sulfate reduction (MSR). However, our understanding of the modern sulfur cycle is heavily based on studies of shallow sediments along coasts and within anoxic basins, with less attention given to the oxygenated deep ocean settings that encompass most of the global seafloor by area. Here, we present the initial results of an expansive study of sedimentary sulfur cycling within deep ocean settings using a diverse set of sediment and interstitial water samples collected during International Ocean Discovery Program Expeditions 361 & 363. Our data capture aqueous sulfate and sulfide δ34S profiles across deep (50+ mbsf) sulfate-methane transitions (SMTs) at Sites U1478, U1482, and U1483 as well as profiles collected at sites without a SMT in the upper 150+ mbsf (Sites U1474, U1486, and U1488). Closed-system modelling and sulfate-sulfide δ34S offsets imply large (> 50‰ in magnitude) isotopic fractionations (34ε) during MSR at these sites. A decrease in the magnitude of 34ε with depth below the seafloor is also
suggested by data from several sites and indicates a possible shift from open to closed system behavior as interstitial water sulfate concentrations decrease. Ongoing 1-D reactive transport modelling and solid-phase $\delta^{34}S$ measurements will place further constraints on sulfate reduction rates and MSR $^{34}\varepsilon$ at these sites. Our results have significant implications for the values of key parameters commonly used in box models of the marine sulfur cycle, including the globally-integrated magnitude of isotopic fractionation during MSR and the $\delta^{34}S$ of the global pyrite burial flux.

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**Herrera, Erik E.**
California Institute of Technology
*Representation Theory of Quantum Groups*
Oral Presentation Session 1B
Saturday, 9:15-10:30 Royce 150

Quantum groups play a vital role in contemporary understandings of quantum mechanics as they describe the interactions of different measurements on quantum systems. Representation theory has historically been instrumental to understanding algebraic structures by embedding them into endomorphism groups of vector spaces, allowing researchers to exploit the properties of vector spaces and their linear transformations. This research examines representations of quantum groups. In particular, the project examines which dimensions can support good representations. Specifically, we look for spaces that can be endowed with injective representations.

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**Hills-Villalobos, Sabina**
Scripps College
*Beyond Bob Dylan: A Critical Discussion of American Protest Music and the Erasure of Musicians of Color*
Talking Circle Group D
Saturday, 3:15-4:45 Haines A28

Protest music is and has been music which seeks to defy and redefine cultural and political norms. Among the issues up for redefinition include law enforcement, prejudice along racial and gender lines, and workers organizing rights. Through this defiance and redefinition, protest music seeks to give voice to the many excluded people in society and provides a new perspective of what the world could be: a new perspective that includes those previously excluded people. But our understanding of what protest music is remains race neutral or colorblind. This project begins with an inquiry into how the race neutral approaches to understanding folk music produced in the 60s and 70s obscures our understanding of protest in music by Childish Gambino, Joey Bada$$, and Janelle Monae. This project proposes analyzing critically the aesthetic entanglements in American protest music from the 60s and 70s as well as in these contemporary artists as a background to understanding why some protest musicians today might be excluded from the category of American protest music. The colorblind conceptions of American protest music from the 60s and 70s obscures the power and centrality that whiteness plays in the structure, the history, legitimacy, and the presence of the musicians in the literature. Central to the music of the 60s and 70s is the archetype of the white, male, acoustic guitar playing protest musician, the archetype which I will term “the figure of American protest music”. Through careful comparative analysis of the sounds, lyrics, cinematography, costuming, and reception of the music and videos of contemporary American protest musicians, I locate traces of this figure.
and in so doing I will begin to understand how newer American protest musicians continue to redefine the norms while redefining the category of protest music. As American protest musicians, Gambino, Bada$$ and Monae continue to redefine protest music in a time where they do not fit the common conception of what it means to sing in protest.

Hughes, Nya N.
Stanford University

*Catchin' Spirit: Movement as a Vehicle of Catharsis and Healing in the Black Community*

Oral Presentation Session 1A
Saturday, 9:15-10:30 Royce 148

For black people living in the United States, we raise our children with a precarious promise of the future. With the threat of death by state and structural violence imminent and visual reminders of this reality unceasingly propagated on media channels, it can often feel as if we are already marked dead and every precaution is only warring against an inevitable end. How then, do black people in the US find the will to live, especially while existing in an American culture that has historically normalized pre-nature black death? How do we share our methods of survival with our community? I seek to answer these guiding research questions by archiving and analyzing viral online videos of people "catching spirit" in secular and sacred spaces. I categorize "catching spirit" as any expression of ecstatic release, be that crying, laughing, singing, or dancing. The objects of analysis will be sourced from viral videos of black celebration from 2014 – 2018; I will to analyze one video for each year. This time period in particular, from Mike Brown’s death until the present, saw an increase of videos of black death on social media feeds. I aim to point towards the counter narrative of joy that existed during that time as a necessary resistive strategy. The project seeks to position the video content as a site of cultural production that encourages an intense feeling of aliveness in Black people, in contrast to the proliferation of videos of black death that we see on our social media feeds.

Ibarra, Angelica
University of California, Riverside

*The Recurring Medieval*

Oral Presentation Session 1C
Saturday, 9:15-10:30 Royce 154

This paper will explore why and how medieval history occupies a special place in western imagination, what common misunderstandings and misuses of history tell us about our relationship to the past, and how these uses can ultimately articulate political power and justification.

Javier, Jerry
University of California, Berkeley

*Marketing Multiraciality*

Oral Presentation Session 3A
Saturday, 1:45-3:00 Royce 148

This project takes a critical looks at contemporary multiracial identity, its formation, and representation in explicit relation to neoliberalism. I argue that post-70’s multiracial identity gained recognition from neoliberal induction into the mainstream as a tool for the state,
devoid of historical context and an analysis of power; further suggesting alternatives to grounding identity. I use Curington’s integrative multiracial formation perspective to contextualize multiracial identity formation within the United States post-70s and take into account multiple areas of subjugation. I then use Winnubst’s work on neoliberalism as an episteme to argue that multiracial identity has gained recognition because it allows specific entrepreneurial subjects to utilize market logics in order to gain hollowed out inclusion. Harrison’s framework for understanding multiracial representation in advertisements is used to analyse the production and responses to the 2013 Cheerios “Just Checking” advertisement to show how neoliberalism leverages this identity using market logics. Finally, I write about my experience at a roundtable event with members of Multiracial Americans of Southern California (MASC) to further highlight what it means to operate as a neoliberal entrepreneurial subject.

Jones Mitchell, Nirel
Claremont McKenna College
Understanding Critical Pedagogy through the Lens of the American Government: A Study of Conceptions of Intelligence

American federal social policies illustrate the tensions and nuances within the ideological basis of the American federal government: a hybrid between a Representative Democracy and a Constitutional Republic. These documents are contextualized by the key early political philosopher John Locke who, in addition to his influential capitalistic doctrine, articulated a distinct perspective on human intellectual aptitude as a result of his outlook on human nature. In conjunction with other classical theorists, his early texts actually delineate an exclusionary political framework which set the foundation of American society and, consequently, established a limited conception of both education and human intelligence in the public school education system. The few federal policies regarding education that have resulted from this original notion of intellect--namely the Elementary and Secondary Education Act (1965), No Child Left Behind (2002), and the Common Core (2009)--have solidified a singular narrative of human competence within the classroom which disproportionately marginalizes certain communities to this day. The concept of intelligence has been supported, studied, and subverted--without explicit mention and throughout various disciplines--markedly prior to any notion of public school education. Much like intelligence, the notion of competence is used to address interpretations of human capacity. Competence, the “capacity to deal adequately with a subject” however, is more closely associated with education--related to the understanding of a particular school-based body of information rather than the broader notion of “knowledge” that intelligence includes. They are used almost interchangeably; in fact, the word ‘competence’ originated from a psychological study of human intelligence and motivation. Since the introduction of competence, critical pedagogists have attempted to examine this notion by considering the effects notions of intelligence have on human psychology, racial minorities, and individuals of a low socioeconomic class. Thus, at first glance, the notion of examining current popular pedagogies through the prism of political philosophy seems peculiar. These perspectives, however, are not only compatible--but critical; their intersections are required to move beyond mediating the effects of marginalization in the current education system in order to address the original notions of intelligence and competence that have since been reinforced through the American government, specifically in relation to federal assessments.
According to a Pew Research Study, since the Loving v. Virginia case ruled marriage across all racial lines legal, there has been a steady increase in intermarriages since 1967. 17% of all newlyweds in 2015 intermarried between different races or ethnicities. Among those intermarried in the United States, the leading race/ethnicities are Asians at 29% and Hispanics at 27%. With Asians and Latinxs leading in immigration to the United States, data supported through the Pew Research Center suggests that intermarriages among Asians and Latinxs will also continue to increase. As such, this project looks at the number of intermarriages between Asians and Latinxs in the United States. Using the 2016 American Community Survey (ACS), I trained in SPSS Statistics to limit the data that had over 15 million cases to only those that had households with people who were married and identified as Asian, Latinx, or Asian-Latinx. Then controlled for the following three variables: geographical location, educational level, and birthplace. The results held that each variable holds significant influence on whether Asians and Latinxs will intermarry among each other. Tentative results were concluded from the data that was gathered. As the results showed, there were higher concentrations of intermarriages in states that tend to have higher levels of immigration, in those that were college educated, and the majority of intermarriages coming from a relationship in which at least one partner is U.S. born. Multiple factors can impact the reasoning for why these intermarriages occur, but the importance behind all of this is that intermarriages are ever-increasing and broadly speaking we must start considering what racial lines are going to look like now that intermarriage rates are becoming more prevalent.
used for Mexico to enforce their immigration policy and deportation along their southern border. Has the United States always tried to pay their way into Mexican immigration policy or is this a new concept? Tracing the two counties interactions starting in the 1990s with Operation Gatekeeper, moving to the 2000s with the Mérida Initiative, then to present day with the Trump administration and their relationship to Mexico. My research aims to uncover if the United States has been pushing Mexico for their own agenda or if Mexico has been creating and enforcing policy through their own needs.

Kosai, Samantha  
University of Southern California  
*Art and Stigma: Redefining the Incarcerated Experience*  
Poster Presentation  
Saturday, 5:00-6:00 Powell Library Rotunda

Mass incarceration is one of the most pressing issues of our nation, as the United States has the highest incarcerated population internationally. While there have been a plethora of programs implemented to offer members a learning experience while serving time and to make the reentry process smoother, there continues to be a high rate of recidivism and high levels of exasperation concern as to why this number will not decrease. However, arts programs have had a greater positive impact than other programs. Participants claim that they have been able to develop a sense of individuality, creativity, and discipline that they have not found elsewhere, which ultimately led them to focus on a successful reentry transition, both during and after their sentence. This study aims to utilize these arts programs and the professionalization of incarcerated members as artists to re-contextualize the incarcerated experience to the rest of society. Working within the theoretical framework of Howard Becker’s labeling theory and Erving Goffman’s theory of stigma formation, I hope to analyze how the social construction of incarceration as deviance can change to become more positive through art. I will run an experiment with participants who do not have experience of incarceration; the experiment will test whether the level of stigma which participants associate with the "incarceration" label changes after viewing artworks by people who have been incarcerated. Analyzing the stigma, or lack thereof, that society attaches to the “incarcerated” label upon looking at members’ art works will be useful in understanding that a member’s reentry success is dependent on both them and an inclusive society. This reframes the issue of recidivism, showing that there is infrastructural work everyone can do to lower these rates.

Kostishak, Ethan  
Pomona College  
*A Queer Transnational: Queer Organizing in the Middle East*  
Oral Presentation Session 1D  
Saturday, 9:15-10:30 Royce 160

Scholars at the intersections of Queer Studies and Middle Eastern Studies have pointed out the ways that the state maintains certain gender and sexuality regimes. While scholarship has looked extensively at how these connections work and are maintained, as well as how they function across borders, less often have scholars looked at how people – especially queer people who are marginalized by these normative regimes – respond to these workings. This project seeks to examine queer Middle Eastern organizing in Palestine and Lebanon to better understand the tactics people have employed to disrupt state, gender,
and sexual regimes. By looking at the work of two organizations, al-Qaws and Helem, we begin to see the problems of the “gay international” and better understand what a “queer transnational” response to these local and international problems could look like.

Kwon Manriquez, Karen
University of Southern California
Identity Formation Among Multiracial Individuals

My research project is on the identity formation of multiracial individuals. I want to continue researching on how familial and social interactions, the educational system, and their intersectional identities affect the development of their racial identities. As I continue to research on this topic, I chose to expand my research project by investigating how age, a generational factor, can impact the way individuals develop their identities over time. I explored two different age groups – college students (19-22) and adults (40+), and interviewed four individuals from each age group. I interviewed two different age groups because the generational difference helps me, as a researcher, understand how the different belief systems and perspectives of each age group could affect the development of their racial identities. College students are the millennials of the 21st century, and these students are at a point of their lives where liberalistic ideals are being accepted and created within this new generation. Moreover, these students are exploring their vast identities with the exposure to different cultures, traditions, belief systems, and academic rigor. On the other hand, adults (40+) might or might not have gone through these same experiences (dependent on their socioeconomic status, educational, and racial background), as they lived in a different era where the normative values and belief systems were less accepting and less liberal than they are today. All in all, this research project provides a deeper understanding on the bi/multiracial experience.

Lefft, Alexis
Stanford University
The U.S. South as a Sacred Place for Black Americans

By referring to the U.S. South as a sacred place, I am referring to two interconnected ideas. First, though controversial, many regard slavery as the “beginning of time” for Black Americans, as we are unable to know our histories, roots and lands prior to enslavement. For this reason, the American South--while undoubtedly belonging to the indigenous people of the land--more or less functions as the only ancestral or traditional land that we are able to know with specificity. In this way, the first thing that I am looking at is the relationship between Black Americans and the U.S. South, the site of the beginning of our history as Americans but also the site of intense violence. The other half of why I posit that the U.S. South is a sacred space because is because I believe that it is consecrated by the blood of Black Americans who were killed both on plantations during slavery, in Jim Crow, by the Ku Klux Klan, etc. Thus, a big part of what I’m interested in in this potential project is Blood. Much of Christian theology--the normative religion through which Black Americans understand and narrate their experiences-- is preoccupied not solely with the violation of Jesus’s flesh on the cross, but also with the function of his Blood as the vehicle through
which the world has their "sins washed away." When put simply, it is often said that Jesus died for our sins. Thus, the other part of this project is concerned with the blood of Black Americans as it compares to the Blood of Jesus, and how the death of Black Americans is a nationalized ritual necessary for absolving the sins of the State.

L'Esperance, Timoteo J.
The University of New Mexico
Healthcare Access for Latinx Immigrants and their Families in the Albuquerque Area
Poster Presentation
Saturday, 5:00-6:00 Powell Library Rotunda

New Mexico has the largest percentage of Latinx individuals of any state in the US. As of 2014, Pew Research found that 48% of the population identifies as Hispanic or Latinx; according to the American Immigration Council, first-generation immigrants comprise 9.4% of the population of New Mexico, with 70% of them coming from Mexico alone. The current political climate in America is hostile toward these first-generation Latinx immigrants. Both immigration and healthcare are extremely controversial issues, that have each seen a significant number of policy changes in recent years. They interconnect in New Mexico often, because there is a conception people immigrate from Mexico and Latin America as a whole to the United States seeking healthcare. The idea that immigrants create a burden on our healthcare and financial system is often used to disparage immigrants and to attack progressive healthcare policy, however these notions are unfounded and largely based in racism. Latinx individuals face a number of healthcare disparities compared to non-Hispanic whites; higher rates of asthma, tuberculosis, obesity, diabetes, infant mortality, and more plague their communities. These healthcare disparities are often the result of social determinants like access issues and financial barriers. In this study, I aim to identify what healthcare resources are available to first-generation Latinx immigrants and their families; furthermore, do these resources adequately address the needs of this population and are they being utilized to a reasonable extent?

Lopez, Celine
Stanford University
‘It Takes a Village’ to Reinvent a Community: The Intersection of Policies and People
Transforming Stockton, CA
Poster Presentation
Saturday, 5:00-6:00 Powell Library Rotunda

For years, Forbes Magazine named Stockton, California as one of America’s most miserable cities. The title, and resulting negative image, stuck to the city like an eyesore. Stockton is well known for the issues its communities face historically and contemporarily. The media cycles through headlines about the rising crime and homicide rates surpassing bigger cities like Oakland, how the depressed housing market is starting to look like Detroit, and how the visible homeless populations compete with those of San Francisco. No matter how “miserable” the city seemed to the world, community members felt differently. As a five-time All-American City, Stockton has been recently recognized for the important community work that is challenging urban issues by advancing childhood literacy to increasing civic engagement. Policies are important, but direct community action and engagement is what really changes a city. When policies aren’t efficiently solving urban issues, community leaders, activists and nonprofits are there making up the work. Although Stockton was only a
finalist in the Housing and Urban Development 2016 Promise Zone program, nonprofits like Reinvent South Stockton Coalition are committed to redistributing resources into South Stockton. The South Stockton Promise Zone Initiative combines federal policies with local organizing to completely transform a community that has been historically neglected. Inspired by communities that collaborate, co-teach and co-learn to work towards a common goal with a common vision, I have decided to dedicate my senior thesis research on the intersections between policy and people. I will be researching community organizing at nonprofit levels as well as federal and local policies such as place-based initiatives. Informed by both my fellowship at the Mayor’s Office and my internship with the Department of Education Office of Innovation and Improvement, I will look into how policies and communities collaborate to revitalize, reinvent and transform historically under resources and underserved cities—by the community, for the community. In my work, I aim to bridge academia with personal narratives. In this research proposal, I will use qualitative data, ethnography, and community-based participatory research methods to document the contemporary reinvention of a formerly miserable city. Policies are important, but direct community action and engagement is what really changes a city. When policies aren’t efficiently solving urban issues, community leaders, activists and nonprofits are there making up the work. Although Stockton was only a finalist in the Housing and Urban Development 2016 Promise Zone program, nonprofits like Reinvent South Stockton Coalition are committed to redistributing resources into South Stockton. The South Stockton Promise Zone Initiative combines federal policies with local organizing to completely transform a community that has been historically neglected. Inspired by communities that collaborate, co-teach and co-learn to work towards a common goal with a common vision, I have decided to dedicate my senior thesis research on the intersections between policy and people. I will be researching community organizing at nonprofit levels as well as federal and local policies such as place-based initiatives. Informed by both my fellowship at the Mayor’s Office and my internship with the Department of Education Office of Innovation and Improvement, I will look into how policies and communities collaborate to revitalize, reinvent and transform historically under resources and underserved cities—by the community, for the community. In this research proposal, I will use qualitative data, ethnography, and community-based participatory research methods to document the contemporary reinvention of a formerly miserable city.

Lopez, Damien A.
The University of New Mexico

Vowel Reduction in Kukama-Kukamiria

A vowel is a unique sound that is created by the constant flow of air through the vocal tract, the ‘quality’ of this sound is manipulated by the active articulators, including the tongue, the jaw, and the lips. The ‘quality’ of any given vowel is what makes it distinctive from other vowels, which will certainly have their own distinct qualities. Vowel reduction takes place when the relevant active articulators do not make their full articulatory gesture. The process of vowel reduction is motivated by both social and phonological factors such as the stress assignment of a word, vowel duration, speech tempo, or speech style. In this project, these motivating factors will be explored, and the physical process of vowel reduction will be illustrated as it takes place in the Kukama-Kukamiria language. KK is a highly endangered Amazonian language that is spoken in Peru, where it is in close contact with Spanish. The KK
people are about 20,000 strong with around 1,000 individuals who speak KK. Out of those who speak the language, most of them are older than 55 years and are also bilingual in Spanish. Relatively little linguistic research has been conducted on the diverse group that is Amazonian languages. Consequently KK is ideal for challenging and strengthening cross-linguistic theories, including vowel reduction as a social and phonological process. Quantitative data will be gathered from interview recordings via Praat, an acoustic analysis software, and word final vowels with those in the post-tonic position so as to illustrate the phonological processes taking place. After this step, qualitative analysis of the results may be conducted to determine what social factors are most relevant to motivating vowel reduction in the respective speech situations.

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Lopez, Isis Zamora
The University of New Mexico
_A Philosophical Analysis of Latino Political Participation in the United States_
Talking Circle Group F
Saturday, 3:15-4:45 Rolfe 31115

Latino people will soon be the largest base of eligible voters in the United States. Despite this potentially radical demographic shift, Latino populations have comparatively low voting turnout. Substantial collected polling has been collected to explain the driving factors of Latino voter turnout, including low socio-economic status, lack of access to resources, experiences of discrimination, and difficulties obtaining meaningful education. These components, while useful, cannot fully explain the voter turnout gap between Latinos and other populations. Nor can they fully elucidate a picture of the institutional disenfranchisement of Latinos within the American political system that begins with their allowed participation. Importantly, these components fail to explore the effects of historical events and generational trauma on the ways that Latino populations engage with government institutions apropos voting engagement. Although psychoanalysis is frequently omitted from the realm of political theory, I believe they are interconnected in meaningful and impactful ways. Many philosophers, including Jacques Lacan, Karl Marx, Sigmund Freud, and Herbert Marcuse provide interesting and compelling theories that apply to the Latino Voting population in various ways. I believe Marx’s theories of class consciousness, in correlation to his concept of historical dialectical materialism, connect to the economic disenfranchisement experienced by many Latinos. Jacques Lacan’s theories on religion, as well as his conception of the “mirror stage” play into the general lack of “Linked Fate” within the Latino Community. I believe this lack of linked fate as well as the unique religious and migratory history of Latino peoples connect to Latino voting participation. Sigmund Freud’s conception of Id, Ego, and Super Ego as well as the role of the Pleasure and Reality principles offer interesting commentary on the influence of the unconsciousness on various populations, including Latinos. Herbert Marcuse and other philosophers contribute to the conception of the Sate of Nature, and question the traditional conception of American voting sovereignty based on democratic participation. When one can look at a larger and more diverse realm of academic contribution, the voting tendencies of Latinos become less elusive and better explained than the traditional theories presented within political science. Using these broader philosophical contributions in connection to analytical data presented surrounding Latino voting participation, a nontraditional query of participation can be done which I believe yield non-traditional and more accurate ways to discuss Latino populations in America’s democratic system.
On March 13, 1982 the Guatemalan military entered Río Negro, a village in the municipality of Rabinal in the department of Bajaverapaz, demanding the people of the village to evacuate their homes. After gathering all the families into the center of the village, the soldiers accused the villagers of collaborating with the guerilla forces, and started to physically abuse them. The soldiers looted all of the homes in Río Negro before raping, killing, and assaulting the women and children of the village. By the end of the military’s intervention, 177 people lay dead in Río Negro- 107 children and 70 women rested at the hands of the Guatemalan state. Jesús Tecú Osorio, a survivor of the Río Negro massacre, has used his lived experience as a tool in changing post-war Guatemala through education. He founded the Fundación Nueva Esperanza, a school and foundation based on Bilingual Intercultural Education—a system of education in which Mayan indigenous students relate themselves with the wider world without losing their cultural, historical or linguistic values. Students and teachers engage in community education rooted in historical memory to provide education that pertains to the student’s community necessities and realities. My research project focuses on the efforts of students and teachers at NE as actions rooted in the reorientation of the historical norms of cultural defabrication in Guatemala, as they engage in pedagogy that involves bilingual language learning, lessons in cultural retainment, historical understanding, personal achievements and aspirations, and community relevance. By understanding the concepts being implemented at Nueva Esperanza, the historical significance of the school becomes clear as students, teachers and community members engage their current realities and understandings to make clear and tangible defiances to historical norms, thereby opening spaces for the future hopes of Guatemala.

Felony disenfranchisement is not a newly debated topic; in fact, the practice of removing one’s right to vote upon being convicted of a felony crime has been well-established in the United States since the 18th century. With the current era of mass incarceration that we exist in, there are certain communities that have been impacted more than others by this removal of voting rights. While there has been considerable literature written on the excessive number of African Americans that are currently without the right to vote, my research seeks to explore data regarding the population of disenfranchised Latino and Hispanic individuals. My research articulates several unavoidable social and civil consequences of disenfranchising a community of people that is often already unengaged in political activity. However, the main consequence that my analysis will discuss is the lack of civil participation in Latino communities. In attempting to secure a sizable sample of data to examine, the states that I have researched for voting and population data are Florida, Texas,
New York, New Jersey, Arizona, New Mexico, California, Illinois, and Nevada as they each possess a relatively large population of Latino residents and varying levels of disenfranchisement laws. The impact that the lack of civil participation has on the Latino community cannot be overstated as it leads to the underrepresentation of a substantial group of people whose presence in this country is essential but often overlooked.

Manning Jr., Detrick A.
Whittier College
*Do I Belong Here?: Analyzing the Impact of Race on African American Campus Citizenship at Whittier College*

Oral Presentation Session 1C
Saturday, 9:15-10:30 Royce 154

My research focuses on the impact of race on African American (black) campus citizenship. More specifically, my research, using Whittier College as a case study, seeks to examine to what degree black students feel as though they are accepted within their campus community. I intend to collect and examine this data through surveying, interviewing and conducting focus groups with black college students who are at, have graduated, and who have withdrawn from Whittier College. Specifically, much of the survey’s content will include questions pertaining to involvement on campus (sports, fraternity/sorority involvement, clubs/organizations), expected graduation year, affiliation with Whittier, race/ethnicity identification, and residential/commuter status on campus. The purpose of my research is to better understand whether being black affects one’s perception of community membership. In addition, I intend on examining whether black men have different levels of perceived community membership on college campuses than black women. Some of the questions which I will seek to answer include, “What could college campuses do/provide to impact black students’ experiences/belonging on College Campuses?” as well as, “How can colleges ensure black students’ success at their institutions?” The hypotheses which I have made are that 1. being black does impact perception of belonging on college campuses, 2. black men and black women have different perceived community membership as well as different experiences on college campuses 3. belonging is impacted by athletic participation, representation within the student body as well as faculty members and 4. belonging is impacted over time (years in college).

Marshall, Avery
California Institute of Technology
*Image Recognition of Two-Dimensional Materials Deposited on Viscoelastic Substrates*

Talking Circle Group C
Saturday, 3:15-4:45 Haines A6

Transition metal dichalcogenides (TMDCs) are a class of materials that can be easily mechanically cleaved into few layer two-dimensional crystals. Many of these can be tuned into a topological phase (through electrostatic gating) to create 2D topological insulators that permit helical dissipationless currents to run along their perimeters. These spin-polarized currents provide a foundation for the study of Majorana bound states as well as other spintronic applications. However, an inconvenience that arises with research on these material comes from the transparency of thinner layers. Mechanical exfoliation of TMDCs produces flakes of varying thickness, and finding desirable few-layer flakes scattered among thicker ones can prove to be quite frustrating. This research aims to streamline this process
through development of software that can identify flakes deposited on transparent viscoelastic substrates. By determining the thickness of photographed flakes with Raman spectroscopy, the relation between optical contrast and layer number can be characterized for a variety of TMDCs. This allows the software to not only recognize finer flakes during exfoliation, but to also estimate their thickness from a microscope image alone.

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**Martin, Natassja**  
California State University, San Bernardino  
Generations Apart: a Comparison of WWII and Vietnam Veterans  
Talking Circle Group E  
Saturday, 3:15-4:45 Rolfe 3108

The support Vietnam veterans received when returning home was infamously poor. “Generations Apart” aims to take a look at how that affected the veterans quality of life after the war, specifically in regards to Post Traumatic Stress Disorder. In order to gain a baseline for comparison the research will also look into the benefits and treatment WWII veterans received. The comparison of the two will link the treatment of veterans to their successful reintegration rates. Hopefully the connection between positive treatment of veterans and positive reintegration rates will encourage more emphasis to be put on programs supporting veterans when the return home.

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**Martinez, Leilanie B.**  
University of California, Berkeley  
Accessing Justice for Women of Color Fighting Evictions  
Oral Presentation Session 2D  
Saturday, 10:45-12:00 Royce 160

Evictions disproportionately impact low-income women of color, particularly Black women. Low-income women of color who hold marginalizing intersectional identities endure various stereotypes, financial burdens, and political neglect of their needs which exacerbate their circumstances. This project focuses on the experiences of women of color facing evictions in an urban area in California and the techniques they employ against their evictions. My research question asks how women of color mobilize their rights against evictions. Additionally, I seek to understand a series of sub-questions: (1) How do women of color make the decision to engage in rights mobilization; (2) what barriers prevent women of color from mobilizing their rights when facing an eviction; and (3) to what extent, and in what ways, do nonprofit community engagement collectives and legal aid organizations matter for women of color. To answer these ambitious questions, I have conducted 19 semi-structured interviews and ethnographic participant observation across three organizations offering legal services. My findings suggested that women of color fought their evictions by (1) conducting legal homework, (2) accessing legal aid, and (3) taking legal action. Many women of color mobilized their rights (1) because the cost of losing a home was much larger than the cost of fighting eviction, (2) after experiencing a “Ya Basta” moment, and (3) for their children’s well-being. A woman of color explains how providing for her dependents’ needs prevented her from disputing her eviction. Participants described non-profit community engagement and legal aid organizations as “worth coming to.” In addition, these organizations provide creative solutions and create community. My project is one of the few qualitative access to justice studies to utilize a bottom-up perspective that includes both the experiences of women of color fighting their evictions and their responses using the law. My
research is valuable to nonprofit legal aid and community organizations, as it offers them an opportunity to understand the various experiences that people undergo in mobilizing their tenant rights. This documentation facilitates an increased awareness of participants' needs and best practices. Most importantly, this work is crucial to provide a platform for women of color facing evictions to share their experiences and wisdom in academia with the hopes to further build solidarity in housing justice work.

Mazariegos Jr., Eric
University of California, Los Angeles

Divine Plumes, Divine Portraits: Analysis of Maya Feather Iconography & Stylization
Oral Presentation Session 3B
Saturday, 1:45-3:00 Royce 150

The feather, both as an artistic medium and an iconographic motif in ancient Pre-Columbian art has received little serious attention by scholars of the Ancient Americas, particularly in the realm of the history of art. The ubiquity with which the feather symbol was portrayed in royal monuments as well as in other media like petroglyphs and jade figurines, however, demands further inquiry. The relatively scant written record by early cultures in this area, such as the Olmec, seems to provoke only tepid inquiry; nevertheless, this apparent gap does provide a unique opportunity for art historians. By utilizing key art historical methodologies like formal analysis and iconographic comparison—drawing on the essentials of what defines art itself—the present study aims to analyze Pre-Columbian material culture from a unique lens. In doing so, I exercise and showcase the strengths of the art historical method while also offering novel data that scholars of the Ancient Americas can further analyze through interdisciplinary routes. Certain figures have played key roles in providing the frameworks with which to conceptualize this data and they include Stephen Houston, Simon Martin, David Stuart, Karl Taube, Beatriz de la Fuente, and Esther Pasztory. The present research, following a thematic inquiry of feather symbolism, aims to extend the arguments laid out by these scholars and offers new takes on such topics as identity, indigeneity, aesthetics, materiality, social politics, body ontology, and the qualities of being in ancient México.

Miscles, Lizbeth
The University of New Mexico

Are all aesthetics violence? An analysis of Laura Aguilar and Nona Faustine’s use of their bodies and landscapes of erasure.
Talking Circle Group D
Saturday, 3:15-4:45 Haines A28

Photographic history has a capitalistic, colonial, and racist past. Photographic practices were created for one, to collect images of lavish vacations and two, as a way to make one rich man richer. Though in the 19th century the camera was argued to only serve scientific purposes. By the 20th century photographs were beginning to be taken seriously as ‘art.’ However, most successful image-makers in the United States were funded by the government to create violent propaganda for it’s imperial projects. Manifest Destiny was a determined delusion during this time. Landscape photographers depicted indigenous land as “vast,” “empty,” and ready for the white man and his family to dominate by landscape photographers. By using aesthetics of high contrast, void, and horizon lines that lead the eye off the page, these photographers had the intention to further cement the delusion of
Manifest Destiny and encouraged the extermination of indigenous humans. In this text, I use critical race, performance, and queer theory to analyze the photographs and performances of Laura Aguilar and Nona Faustine. Both artists are racialized and therefore do not achieve euro-centric standards of beauty and femininity. Both Faustine and Aguilar engage with landscapes of erased violence with their persons’ in the nude. For Aguilar, whose Centers (1996) performance in the New Mexico desert confronts the late 19th Century photographic spectacles of landscape and exploration therein: vast, and with no depiction of the life that was exterminated in these spaces. In White Shoes (2015), set in Brooklyn, New York, Nona Faustine confronts the landscape built on slavery. About the works, she states “These are the meditative reflections of a history Americans have not come to terms with, challenging the duality of what is both visible and invisible.” Through the analysis of these images I question how the aesthetics of Aguilar and Faustine function to disrupt neo-liberal and colonial conventions of landscape and body; and whether the use of colonial aesthetics can ever disrupt colonial ideas and systems.

Molina, Eva
University of Southern California

*Magic Mesa: Gender, Nature, and Ethics at Los Alamos, 1942-45*

Oral Presentation Session 2B
Saturday, 10:45-12:00 Royce 150

In the fall of 1942, Los Alamos, a remote mesa in Northwestern New Mexico, was chosen as the site of the Manhattan Project’s primary laboratory, becoming the unlikely epicenter of the development of the first atomic bomb. In this study, I propose that for the male physicists of Los Alamos, the natural world provided not only an escape from the anxieties of the laboratory- it played a central role in the formation of a narrative that staged the discovery of a metaphorical “new world” of atomic science amidst the landscapes of the American West. Envisioning themselves as prophets, poets, and conquerors all at once, this scientific culture of masculine exploration only served to reinforce the concept of a moral duty within the laboratory, sublimating ethical concerns. Meanwhile, the burden to maintain a sense of domestic comfort in the face of a harsh and unfamiliar land fell upon the shoulders of the women of Los Alamos. In contrast, I have found that the rhetoric used in accounts authored by the civilian women of Los Alamos reflect anxiety, fear of the unknown, and alienation from both the natural world and the work being done at the laboratory. This illuminates the extent to which the ethical decisions made by the physics community during WWII were informed by a traditional, masculine worldview, while any female voices of dissent have been silenced by the historical record. Although science is often presented as an apolitical pursuit, this study seeks to complicate our understanding of a scientist’s ethical responsibility and the extent to which gender politics shaped the course of atomic physics during the 20th century.

Montenegro, Marilyn
University of California, Berkeley

*Addressing the Importance of Mental Health Access in K-12 Education*

Poster Presentation
Saturday, 5:00-6:00 Powell Library Rotunda

Mental health is presented as an increasingly important public health issue; however, the access to mental health services within public educational institutions fails to increase.
Students attending lower performing schools are particularly vulnerable to the effects of having inadequate access to mental health services. My research focuses on the socioeconomic achievement gap in academic performance across schools with different access to mental health resources and the influence it has on sustained academic achievement as it relates to higher educational attainment and overall quality of life. I am investigating the role that public educational institutions hold in affecting intergenerational poverty by exploring the links between the increased likelihood of Adverse Childhood Experiences for socioeconomically disadvantaged students and the academic achievement gap.

Mossé, Milan
Stanford
*Being Intentional About*

To Anscombe we owe a distinction between the following assertions: (1) “I intend to go to Boston next week” (2) “I opened the window with the intention of letting in the air.” (3) “I scratched your car intentionally as I pulled out of my parking spot.” (1) expresses the content of a future-directed intention, (2) the content of the intention with which an action was done, and (3) expresses that an action was done intentionally. To these I add a fourth kind of assertion: “I am being intentional about spending time with my family,” which expresses (4) an ongoing, conscious, clear-eyed resolution to complete a vague project (or an action that realizes one) through ongoing activities, or activities embedded in larger, related patterns of behavior where a resolution is a kind of future-directed intention which is especially resistant to revision. First, a word on the significance Anscombe’s distinction. Then, I’ll try to convince you that I’ve picked out a state of mind that is interesting and different both from future-directed intention and from resolution in general. Finally, I’ll suggest, with a brief argument, that our use of this locution evinces a commitment to diachronic self-governance.

Mota, Guadalupe
University of Southern California
*Order, Conformity, and Dissent in Colonial Spanish America*

This paper focuses on the empire building strategies of the Spanish Empire during the Early Modern period, from conquest (sixteenth century) into the eighteenth century. I examine the methods of control and physical organization of cities to control the entirety of the body politic of the empire. In this paper, I explore several visual materials as ways of depicting these methods of control, like the square-grid of cities and the Spanish ideology of policia, many of which include maps and paintings created during and after the conquest of cities like Mexico City. I use formal and historical analysis of these visual materials to understand the representation of urban cities in the Spanish Americas and how they functioned as methods of controlling the body and the overall cultural narrative. Many scholars attempt to understand these concepts within the boundaries of the city, but I wish to understand the communities that have not conformed to these imperial orders of control. I wish to understand the narrative of dissent from empire as expressed by maroon communities of
runaway slaves and indigenous peoples and the rebellions of people within the city. It is important to understand that the Spanish colonial empire did not dominate all lands within the Americas and there were communities of people that the Spanish could not conquer.

Narciso, Danielle R.
California State University, Fullerton
To Raise the Voice’s Volume Up: An Analysis of Namjoon Kim’s Use of Code-Switching in Musical Writing
Poster Presentation Saturday, 5:00-6:00 Powell Library Rotunda

In linguistic study, code-switching has been documented as a phenomenon by which bilingual or multilingual individuals switch languages in the midst of their speech. This phenomenon is utilized by Korean rapper and songwriter Namjoon Kim, stage name RM, of internationally-renowned k-pop group BTS. Kim’s use of code-switching is documented in his lyricism, in which he utilizes both Korean and English in his songwriting ability. In Kim’s music, Korean and English flow seamlessly, switching between one another in the same lines, resulting in double-meanings and word plays. Because English is now oftentimes learned by children in South Korean Elementary schools, the South Korean youth, one of BTS’ largest populations of listeners, has a general understanding of the English used in Kim’s music. With a large social media presence, international listeners of BTS’ music, who are fluent in Korean and English, translate Kim’s music, and at times explain the song lyrics containing Kim’s use of both languages, such that they augment the message of Kim’s music. Upon discovering Kim’s use of code-switching in his lyricism, I questioned as to why code-switching in his music is effective in amplifying meaning. What is it behind Kim’s careful selection of words between Korean and English that make the essence of his works so significant? This study will focus on Kim’s utilization of Korean and English in his music, and how the two languages flow easily within his works. I aim to gain an understanding as to why such a fluid use of Korean and English is extremely impactful in Kim’s musicality, and why his use of code-switching helps define the significance behind his lyrics, and intensify their overall messages.

Nesbitt, Anastasia
California State University, Long Beach
“The Degraded Race” and “Ruined Girls”: Age of Consent Law in Redemption Era North Carolina
Talking Circle Group E Saturday, 3:15-4:45 Rolfe 3108

Following the Civil War, the United States underwent a wave of social reform movements. Women came to the forefront of such social movements as prohibition, public education, and, sexual reform, moving away from the confines of the private sphere to advocate for issues in a public forum. This article will explore the efforts of a coalition between black and white women in late 19th century North Carolina to raise the age of consent, or the legal standard for the age at which a person can give consent to engage in sexual activity, from ten to fourteen years of age. While scholars such as Mary E. Odem and Sharon Ullman have explored age of consent law in the context of discriminatory policing of sexuality through progressive reform and anti-immigrant sentiment, this project will argue that emerging notions of the racialized child and increasing political subjugation of black men caused a rift
between black and white clubwomen during the campaign to raise the age of consent. While white women viewed increasing the age of consent as part of their womanly mission to exert a purifying influence over society, black women predicted that the legislation would not protect black girls and would instead pose a threat to black men as extralegal violence proliferated throughout the south. Using North Carolina and its rich archive of documents as a case study, this project seeks to illuminate the racial dimensions of childhood and innocence and the divergence in priorities between black and white women reformers in the 1890s through the legal debate over the age of consent.

Norris, Breana  
University of Southern California  
The Savior Industry and Environmental Religion

Why a non-religious person driving an electric car to save the environment is the same as a Buddhist buying an animal to release into the wild... This project explores the convergence of religion, capitalism, and environmentalism in our society. The intersections that I’m currently studying are religions that operate through capital-driven, industrial means, and businesses that work to make positive change, specifically in the private environmental sector. While there is scholarship on the elements of capitalism in religions, and the religious aspects of environmentalism, there is little discussion of these simultaneous truths in one space: the space in which religion, capitalism, and environmentalism coexist. This past summer, I observed the institutionalized, capital mediated practices of a religious community in Hong Kong cause devastation to local ecosystems in the pursuit of their benevolent mission. The public discourse around this issue attributed the community’s negative impact as a sort of byproduct of their being religious individuals: this paradox (causing harm in the pursuit of good) was relegated to the realm of religion. The assumptions were that religious individuals distance themselves from the immediate consequences of their actions with their ethereal emphasis, that people have long engaged in misled practices in the name of religion, and that therefore “these people” could be expected to behave illogically. However, I argue that this characterization is far from true. I believe that on all fronts of the religious-capitalist-environmentalist spectrum, there are observable instances of practices diverging from principles.

Orozco-Valdivia, Naima  
Pitzer College  
La Vida es Sueño: Death and Remembrance at Plaza de La Raza

This oral history project focuses on Plaza de La Raza, a community arts center in Lincoln Heights California, to understand how communities process death, mourning and remembrance. Situated in a neighborhood of East Los Angeles, Plaza de La Raza has served the east side community for going on 50 years. Throughout its history Plaza has lost community members, from those who have lived life to their dying day within its arches and those who were taken to early from the community. Plaza has, in many ways, served as an altar to those who have passed honoring their legacy through scholarships, marathons and murals. This project works to honor and understand how communities cope with loss and
the role of Plaza within this process. Grief, within the context of Plaza de La Raza, is situated within the space as physical representations of the dead serve to bridge a complex set of relations between the living and the dead as the community engages in a process of simultaneously mourning and remembering. This project centers the stories and remembrances of community members to understand the collective memory and cultural narrations of loss that are produced within the process of communal grieving.

Ortiz Martinez, Karla Gissell
Pomona College

_Transnational Moments: Mexican Mixed-Status Families in the United States_

Oral Presentation Session 3C
Saturday, 1:45-3:00 Royce 154

The current political climate has further politicized the bodies of undocumented individuals and their families within the United States. As of today, there are currently 5.3 million children within the United States living with an undocumented status or dependent on a parent with an undocumented status. Yet, there exists a minimal amount of research on mixed-status families within the U.S. and the role that immigration policies affect their daily lives. Thus, my project has three objectives: to center the stories of mixed-status families in the United States area and their access to resources and capital. How immigration policies have real effects on the formation of the family unit, identity formation of each individual within the unit, and the construction of “legality”. And to decenter the narrative that documentation status is intrinsic to certain individuals, but rather is a condition imposed on by the U.S. national state. My research uses the lenses of legal violence and multigenerational punishment. Legal violence is defined as the suffering that results from the implementation of the body of laws that delimit and shape individuals’ lives on a routine basis ... and legitimated—and consequently seen as “normal” and natural because it “is the law”, defined by Cecilia Menjivar and Leisy Abrego. Multigenerational punishment is defined as wherein the sanctions intended for a specific population spill over to negatively affect individuals who are not targeted by the law, defined by Laura Enriquez. Using these frameworks I have analyzed the qualitative study centering the narratives of Mexican-mixed status families within the Las Vegas metropolitan area through individual interviews of a family unit.

Ortuño, Edgar
University of California, Riverside

_Cultivating R’Garden: Student of Color Narratives at the University of California, Riverside Community Garden_

Oral Presentation Session 2A
Saturday, 10:45-12:00 Royce 148

My project examines the role and impact our campus community garden, the R’Garden, at the University of California, Riverside (UCR) has on the lives of low-income students of color. Particularly, in understanding how these students navigate through their cultural identity and food insecurity via holistic gardening interactions and practices. The R’Garden plays a significant role at UCR, in 2017 it contributed more than 3,000 pounds of fresh, organic, and local produce for students and the surrounding community. According to a 2016 University of California, Undergraduate Experience Survey, UCR has one of the highest rates of food insecure students, with 62% of students self-identifying as experiencing food insecurity.
Similarly, UCR is one of the most ethnically diverse campuses, with 77% of the UCR student population identifying as Latinx, Asian, Black, Indigenous, or Multi-ethnic. In this project, I address the following set of questions: Do students of color connect to their cultural identity through food production at the R’Garden, if so how? Are food insecure UCR students using the R’Garden, if so under what circumstances? Although there are several other positive outcomes of students of color participating in the cultivation of food, my study focuses on these two unique contributions from the R’Garden (cultural identity and food insecurity). Thus, this paper primarily draws on a qualitative collection of in-depth interview data, focused on the interactions and exchanges between the garden space and students of color. This research project essentially intends to express the narratives found at the R’Garden, so that more support from the entire campus community (students, staff, faculty) can be expressed towards the students of color working in this space. Ultimately, this project is also a result of the lack of financial institutional support from the university towards the R’Garden, and intends to express the impact this garden has and continues to have on the lives of students of color.

Osagiede, Christian O.
Stanford University
On the Generative Capabilities of (Black) Horror; An Untitled Short Film
Oral Presentation Session 2D
Saturday, 10:45-12:00 Royce 160

The horror genre has a rich but contested history in popular, underground, and academic culture. It’s utility as a vehicle for expressing the desires and fears of our society has been argued by numerous scholars and creators themselves. Horror functions to name what we refuse to name and bring to light what we wish to keep in the dark. In this manner, horror is a generative and powerful genre of art. Through carefully crafted uses of aesthetic and visual constructions imbedded in otherwise unspeakable narratives, horror cinema creates bodily, affective experiences. The bodily sensations associated with fear and disgust that horror registers troubles thought and ‘rational thinking’ thus creating the space for difficult thought—what I consider repressed fear, anxiety and loathing—and the unintelligible to rise to the forefront of our minds. As a filmmaker of black, specifically West African descent, I am deeply interested in harnessing the generative capabilities of horror cinema as a method by which to explore and investigate the contours of black life. For this reason, I present a praxis of (black) horror to be employed by black artists to guide their creativity.

Paredes Burgos, Pablo E.
University of California, Berkeley
The Disappeared: An Integrated Look at Black and Brown Persecution by the State
Poster Presentation
Saturday, 5:00-6:00 Powell Library Rotunda

The rise of mass incarceration and punishment over the past 4 decades in the U.S. is largely understood as a black issue, while immigrant incarceration and punishment are largely understood as brown problems. These analytical borders segregate rich bodies of theory and analysis from each other. This research will use in-depth interviews of formerly incarcerated, detained or deported people engaged in social justice movements to create an integrated, bottom-up analysis serving to guide archival research of current statistics and
recent trends in order to understand the mass incarceration and punishment of black and brown people as an integrated phenomenon.

Patterson-West, Jabrea
University of Southern California
Reimagining Black Realities: Considering Post Black Art and Its Relationship to Contemporary Black Figurative Artists

Talking Circle Group D
Saturday, 3:15-4:45 Haines A28

While post-black artists may not wish to be defined as Black artists or activist artists, their work is inherently, though perhaps abstractly, political, representing the multicultural, diverse communities from which these artists originate. Through extensive looking, I have found that increasingly, contemporary Post-Black artists utilize imaginative, figurative representations of the black body and its surroundings. In this paper, I will argue that these methods exist as a way for artists to reject of negative depictions of black people perpetuated by a white supremacist, heteronormative, patriarchal society. Thus, eidetic imagery is important to the continuation of Post-Black art in our current socio-political moment. Using certain formal elements, such as abstracted landscapes, ambiguous figures, and colossal scale, Lynette Yiadom-Boakye embodies the eidetic, while building upon the legacy of Post-Black contemporary art, and the history of western art. I will formally examine figurative works by Lynette Yiadom-Boakye, while employing primary accounts discussing the artist’s identity and artistic process to further position her within a context of Post-Black art, building on Thelma Golden’s 2001 Freestyle exhibition as a framework. Through this examination, I hope to establish a connection between the work of contemporary black artists and current challenges related to global oppression of the black body throughout the diaspora. These artists, including, but not limited to Lynette Yiadom-Boakye, Kerry James Marshall, Kehinde Wiley, and Toyin Ojih Odutola, work to reimagine our reality while simultaneously referencing and critiquing the history of Western art, and issues of inequality of race, class and sexuality.

Perez, Ileana
California State University, Fullerton
An Exploration of Impoverished Communities Presented in Juan Rulfo’s El llano en llamas and Pedro Páramo
Poster Presentation
Saturday, 5:00-6:00 Powell Library Rotunda

In Pedro Páramo, Juan Rulfo combines elements of fantasy and reality to tell the story of Juan Preciado’s journey to claim money from his absent father Pedro Páramo. In his collection of short stories, El llano en llamas, Rulfo composed short stories that portray the experiences of the common people living in Mexico. My question is why is it that when scholars discuss Rulfo’s literary work they tend to discuss the rural communities briefly and use these real experiences as a way to credit and discuss Rulfo’s usage of fantastical elements in his work. By focusing on the supernatural and fantastical aspects in Rulfo’s literary work, scholars are overlooking the significance behind Rulfo’s choice to present experiences of poor communities living in Mexico. My intent is to bring to light Rulfo’s portrayal of the rural areas found in Mexico by exploring the theme of violence. I will take a qualitative approach to interpret the critique Rulfo is making through the theme of violence.
in his stories that focus on real-life experiences. I plan to steer the discussion away from fantastical elements found in Rulfo’s work and focus more on the reasoning behind the portrayal of poor Mexican communities in both his book Pedro Páramo and collection of short stories El llano en llamas. At first, I will see how Rulfo presents the different experiences that appear in his work and I will explore the theme of violence found in his stories to see the different critiques Rulfo is portraying. I will then look into articles and books that explain the history of Mexico from the 1910s to the 1960s to see if there are any connections between Rulfo’s portrayal of poor communities and Mexico’s history. I also plan to look into biographies about Juan Rulfo to see if there is any connection between Rulfo’s own life experience and the life experiences he wrote about in his two publications.

Piña, Jacqueline
California State University, Long Beach

The Getty PST: LA/LA series of exhibitions in the of Fall 2017 was a landmark event that finally brought to center stage an inclusive view of Latin American art. In contrast, early survey exhibitions done in the 1980’s produced vastly different spaces of Latin American art, spaces that were limited in context and problematic in representation. As a result of these early exhibitions Latin American art has been catalogued primarily in terms of exotica and primitivism. The complex and dynamic nature of identity, especially for Latin Americans, was not given the platform to be heard within these biased exhibitions. The LA/LA series of exhibitions offered that opportunity for Latin American artists to represent themselves and showcase the individual factors that inform their art. By exploring past museum methods along with their ongoing connection with current practices, such as the LA/LA exhibitions, I aim to uncover how and why these practices have remained so prevalent in the new millenium. Understanding the importance of the earlier biased exhibitions that preceded the LA/LA exhibitions will expose progressive views and interpretations of Latin American art given in this event. As time progresses and each exhibition is given the critiques needed, their existence remains productive in understanding the dynamic nature of Latin American identity. I will also be examining curation methodology of curators who exhibited Latin American art by scrutinizing their published catalogues and contrasting them with select LA/LA catalogues. As well as investigating cultural and socio-political events that have affected the constructed identity of Latin Americans and their art. My research is a means of ascertaining the progress made, giving visibility to the ongoing need of complex representations of Latin American art, and suggesting possible solutions for current and continuing problems.

Poletti, Alyssa
California Institute of Technology
Spatial Impacts on Soil-Rainfall Feedbacks in West Africa with Convection Permitting Simulations

Oral Presentation Session 2B
Saturday, 10:45-12:00 Royce 150
Mesoscale convective systems within the West African Monsoon make up 80% of the annual precipitation over the Sahel, a region of Northwest Africa. Mesoscale systems in semi-arid regions are more likely to occur over dry patches of soil, suggesting a negative feedback. However, most climate models predict a positive feedback which impacts their ability to accurately predict African rainfall. We considered correlations of rainfall with itself, water vapor, and soil moisture using UK Met Office model data at multiple resolutions (4km and 25km). The analysis includes the extended monsoon season (May through September) over 9 years, to determine how resolution impacts the timing and magnitude of rainfall correlations. At 25km, lead-lag correlations follow a wavelike pattern, which deteriorates at 4km. This implies that not only are negative feedbacks stronger at finer resolutions, but also convective circulation becomes more significant. Future research may consider coarser resolutions and apply the same analysis to other variables such as moist static energy, wind speed, and vegetation to further understand mechanisms involved in rainfall initiation.

Pulupa, Kathy
University of Southern California
Seeing More Than Just the Scholarship: Unearthing the Complexities of Maria Elena Martinez a Lesbian Latina Professor
Oral Presentation Session 3A
Saturday, 1:45-3:00 Royce 148

Maria Elena Martinez was an award-winning Colonial Latin American Scholar. She was a professor of History and American Studies. Her work transcended into colonial Mexico exploring the barriers of race, class, and gender. She was an exemplary professor and was regarded by her colleagues as stoic, reserved, and always professional. This side of her was the side the world always saw. She codeswitched according to her settings. But she was more than just an extraordinary professor, she was a lover, a daughter, an aunt and an activist and member in the LGBTQ community. She was an active member and co-founder of a lesbian Latina organization in her native Chicago in the 1980s called LLENA, Lesbian Latinas En Nuestro Ambiente. Being a lesbian herself she passionately advocated for the women in this organization and worked to educate and raise conscious and presence among the women in her group throughout Chicago. She was also an active member of the Queer art community not only in Chicago, but also in Mexico, where she was born. Maria Elena was an individual who transcended not only the barriers within her own community of Chicago, but also of the country across Mexico and the United States. She was more than just a stoic professor she was a vibrant, passionate woman who lived her life without limits. My research explores Maria Elena’s life and her reasoning and development that lead her to maintain a seemingly separate world or if her worlds mixed more than what we saw.

Ramirez, G. Aron
Stanford University
Oral Presentation Session 2A
Saturday, 10:45-12:00 Royce 148

The demographics of Downey, California shifted from mostly white to mostly Mexican American from 1985 to 1995. The city's changed demographic makeup mirrored that of the other Southeast Los Angeles suburbs, but, unlike the nearby suburbs, its economic makeup
remained strongly middle class. Atypical in the speed and timing of its demographic transformation, Downey's history highlights the role culture and imagination played in making the middle-class Mexican American suburb. This happened, I argue, because the incoming middle-class Mexican American residents perpetuated the white community values in the absence of a white demographic majority. Principally, residents enthusiastically protected their neighborhoods by endorsing the property values framework that, despite its racist origins, became a primary means of economically pruning incoming residents to those of middle-class means. I examine how by the mid-1990s, Mexican American community members created or took control of groups like Gangs out of Downey, Keep Downey Beautiful, and the Neighborhood Preservation Program. Mexican Americans in 1990s Downey also embraced a new consumerist culture that equated consumption of goods with assimilation. Incidentally, this consumerist culture also created a new based of consumption-hungry middle-class residents that the city catered its economic redevelopment efforts to, so that the city’s tax base, formerly dependent on aerospace, diversified to reflect its new residential nature. By the end of the twentieth century, Mexican Americans in Downey grappled with increasing numbers of Mexican immigrants, whose numbers were especially apparent in the numbers of limited English-proficiency students in the school district. (I was one.) The community’s approval of Proposition 227 showed how Downey residents valued culture and assimilation as the only viable path moving beyond the twentieth century. Because of the emphasis on culture and imagination through each step of Downey’s demographic history, Mexican American residents were able to move in, reconfigure, and propel the city into the twenty-first century, primed to become the Mexican Beverly Hills.

Ramirez Parra, Cynthia Austacia
University of California, Berkeley
College Recruitment and Retention Rates for Latinas in Science Technology Engineering Mathematics Majors: Post Proposition 209
Poster Presentation
Saturday, 5:00-6:00 Powell Library Rotunda

Underrepresented Minorities have struggled with upward mobility in the United States for various reasons. Institutions, such as American colleges and universities have proven that graduates from four year universities, including Underrepresented Minorities, generally gain capital and move up the social structure once they earn their degrees. While this process has been proven to be true, my research looks at the effects of Proposition 209 being passed in 1996, which prohibited California’s state institutions, from considering race, gender, and ethnicity, in the college admission process. Specifically in what ways did Proposition 209 affect the recruitment and retention rates of specifically, Latinas in Science Technology Engineering and Technology (STEM) majors at UC Berkeley in the past 20 years. My hypothesis is that Latinas are among many other Underrepresented Minorities, post the passing of Proposition 209, that are not being recruited and retained at the same rates as they once were. The goals of conducting this research, is to ultimately gain a better understanding of what is going on within the university as a mechanism for social change. What are the repercussions of lower recruitment, retention, and graduation rates of Latinas in STEM majors at UC Berkeley?
In Ethiopia followers of the Ethiopian Orthodox Tewahido Church (EOTC) have a centuries-old tradition of conserving forest patches around churches; today these “church forests” are home to some of the most complex social-ecological systems in the world. Community-based regulations, rooted in religious values and supported by governmental policies, have helped to conserve the church forests as cultural treasures and libraries of biodiversity. However, scholarly literature is limited concerning how local church forest institutions function. The overarching question motivating my research is: In the face of economic and political instability compounded by climate change, what conservation insights do church forest institutions in northern Ethiopia provide? I conducted a SWOT (strengths, weaknesses, opportunities, and threats) analysis, drawing on a thorough literature review of Ethiopia’s past and present national political context and economy, and analyzed household survey data on general church community characteristics in selected church forest communities in northern Ethiopia from 2015 and 2017. Conducting a SWOT analysis allows us to view church forests within their greater social-ecological contexts. Namely, preliminary finding from this study suggest that while Ethiopian Orthodox Church communities are currently conserving the last few remnants of native Afromontane forest, there are still many institutional—both internal and external—barriers to the effectiveness of these religion-based conservation institutions. Moreover while there is a growing wealth of scholarly literature that examines the ecological importance of church forests, there is little research to date on how religion-based conservation practically functions in this developing country context. There is an urgent need to better understand the goals and relative effectiveness of alternative church forest conservation strategies within the Ethiopian context – a context that is constantly changing, socially, economically, politically, and environmentally.

Reyes, Camila
University of California, Riverside

Shakespeare’s Violent Women: A Feminist Analysis of Lady Macbeth and Queen Margaret
Poster Presentation
Saturday, 5:00-6:00 Powell Library Rotunda

My research project focuses on what I call Shakespeare’s violent women, which I characterize as female protagonists who are either rhetorically or physically violent, and I am analyzing Lady Macbeth and Queen Margaret’s violence as it relates to not only their gender roles but their sovereign status as well. I’m interested in exploring the links between power and violence, particularly how this might affect their role in the plays. I plan on utilizing feminist analysis to interpret their violence and will primarily be drawing from the works of Jean E. Howard, Phyllis Rackin, and Cristina Leon Alfar to undergo this task. In examining the violence of Lady Macbeth and Queen Margaret, I seek to contribute to the ongoing scholarly conversation concerning the significance of the roles of Shakespeare’s women and how their defiance of gender roles contributes to their relevance within the plots of the plays.
Richards, Kemi  
Pitzer College  
*Going Unseen: Dating While Black at a PWI*  
Oral Presentation Session 2D  
Saturday, 10:45-12:00 Royce 160

This project is a qualitative study that will survey both the inter- and intra-racial social and romantic experiences of Black women who attend school at predominantly white institutions. With an emphasis placed on the dynamics that exist among Black women, their same-race male counterparts, and white men, this study intends to provide a current analysis of the social issues Black women incur on predominantly white campuses whilst pursuing heterosexual relationships. Themes including colorism, nationality, and the male opinion will be explored.

Rodríguez, Dejah  
California State University, Long Beach  
“We Call B.S.”: Analyzing the Rhetoric of Emma González  
Oral Presentation Session 2B  
Saturday, 10:45-12:00 Royce 150

“They hush us into submission when our message doesn’t reach the ears of the nation. We are prepared to call BS.” School shooting survivor turned activist, Emma González, delivered this powerful line in a televised speech she gave on February 17, 2018, three days after surviving the tragic shooting at Marjory Stoneman Douglas High School in Parkland, Florida. While many school shootings have inspired rhetorical appeals, González is the first survivor to use “We Call B.S.” as a defining slogan for the March for Our Lives movement (Mead). Based on the significant impact of the speech on a contemporary social crusade, I will examine how survivors turned activists gain support for movements through rhetoric. I argue that Emma González relied heavily on the five canons of rhetoric to launch the March for Our Lives movement. In this particular case, I will be using neo-Aristotelian criticism to investigate the effects of González’s discourse, relating to the March for Our Lives movement and the events that followed. I will reconstruct the context of the speech, analyze the discourse, using the five canons of rhetoric, report on research analyzing similar rhetoric of the past, and assess the effects of González’s rhetoric on her audience. This investigation is significant because González’s historic speech was a launching point for, March for Our Lives, a contemporary social movement of substantial impact at a time of crisis in the U.S.

Romo, Isaiah M.  
The University of New Mexico  
*Redes Sin Fronteras: Tracing the Transnational Networks of Son Jarocho in the U.S.-Mexico Borderlands*  
Poster Presentation  
Saturday, 5:00-6:00 Powell Library Rotunda

My project seeks to understand the growing presence of Son Jarocho music in the U.S.-Mexico Borderlands. Son Jarocho is a style of music that originated in the state of Veracruz, on the gulf coast of Mexico; it has its origins in African, Indigenous, and Spanish musical practices. I explore how the tradition of Son Jarocho has been shaped by the musical networks through which it flows, connecting an increasingly wider transnational community.
of musicians and music enthusiasts. Using a combination of network analysis, ethnography, oral history, and participant observation, I trace Son Jarocho's contemporary resurgence in the U.S.-Mexico borderlands—in cities such as Albuquerque, Tijuana, Tucson, San Felipe, El Paso, and San Diego—through individual musicians and actors, social media/globalized technologies, and local community fandango celebrations. I analyze the structure and maintenance of the Son Jarocho network and how it connects to other factors such as migration and grass-roots social justice movements. My study contributes to the knowledge of cultural production of Son Jarocho in the U.S. by examining how multi-ethnic, multi-generation communities of Son Jarocho practitioners transform the U.S.-Mexico Borderlands music and politics. I draw on the theoretical influences and approaches of Mexican and Chicana-o ethnomusicologists and scholars, including Steve Loza, Alexandro Hernández, Randall Kohl, Antonio García de Leon, Rafael Figueroa, and Martha Gonzalez.

Romo Jr., Scott
California State University, San Bernardino
Slippery Slope: The Path of Digital Influence from the "Intellectual Dark Web" to the Alt-Right.
Talking Circle Group C
Saturday, 3:15-4:45 Haines A6

The Intellectual Dark Web is a group of podcasters and public intellectuals who appear on one another’s YouTube channels and podcasts to discuss political, moral, and philosophical issues, mostly from a conservative perspective. The fanbase of the Intellectual Dark Web is a large community which typically reaffirms the ideas of the Intellectual Dark Web in YouTube comment sections and online message boards. There seems to be a bridge between the community of the Intellectual Dark Web and the Alt-Right, an online community of white supremacists and neo-nazis who are responsible for the “Unite the Right” movement and the Charlottesville riots in 2017. My research is looking at how an individual might stumble upon the Intellectual Dark Web and end up, through an echo chamber, joining the Alt-Right communities. The “Echo Chamber” is the idea that the internet acts as a space where one’s worldview can become more radical and extremist due to the repeated messaging of one’s preferred ideology in a closed community space. My working theory is that the Intellectual Dark Web acts as a gateway into the echo chamber which possibly helped create the Alt-Right. I am conducting my research by analyzing comment sections and individuals’ comment history, while conducting interviews with those on different ends and in the middle of the proposed echo chamber’s spectrum. I am taking these interviews and comparing my qualitative data with the works of media studies scholars who have theorized on the Echo Chamber and using their ideas to investigate my hypothesis of this slippery slope into the Alt-Right.

Rosales, Joshua
University of California, Riverside
Branding and Branded: Observations on the Successes of Hip-Hop Artists
Poster Presentation
Saturday, 5:00-6:00 Powell Library Rotunda

Despite how cherished hip-hop is for going against the system through lyrical resistance, an artist attains affluence only through a series of marketing strategies devised by the music industry. These may be embedded in the lyrical content, the advertisements for an upcoming album, or simply conveyed through an artist’s behavior. In the process of
developing these strategies, artists begin to market not just their product but also themselves. I frame these carefully crafted personalities as an artist’s “brand,” a term I chose because of its association with manufacturing and identity. Yet, I do not present brand as a facade an artist is putting on for the sake of sales; rather, I suspect that an artist’s upbringing contributes to the construction of their brand, a monetary extension of their identity. To conduct this research, I am examining how certain marginalized environments, such as Brooklyn during the early initiatives of the War on Drugs, have contributed to the artistic and economic success—i.e., the brands—of American rappers. The brands I am looking at in particular are those of Jay-Z’s, Kanye West’s, and Kendrick Lamar’s.

Scriber, Tayler S.
Whittier College
“Watching While Black”: Understanding Black Viewership From a Critical Lens
Oral Presentation Session 1A
Saturday, 9:15-10:30 Royce 148

Film imagery is a product of historical and sociological stances, my research is an exploration of these stances as they relate to black people. It is my belief and the object of my research that these historical and sociological implications have a direct effect on the formation of an audience’s viewership perspective. When we watch films we bring our lived experiences and the experiences of those we share history with us into the theater, due to this we all have differing perspectives of the significance of film. By utilizing theoretical frameworks like Moment of Rupture (Diawara 1993), Oppositional Gaze (Bell Hooks 1992), and Relations of Power (Foucault 1976), one can dissect the point of view of a black viewer who sees themselves on the screen. Using Night of the Living Dead (1968) by George Romero as a case study I will be able to use these theoretical frameworks to dissect Characters, Setting, and Plot Devices to further illuminate these points.

Singh, Porscha Rayon
California State University, Dominguez Hills
“Oh, no you didn’t!” The Visual Ideological Analyzation of the Angry Black Woman on TV and the Mentality Effects on African American Women
Talking Circle Group D
Saturday, 3:15-4:45 Haines A28

I examine the use of the Angry Black Woman (ABW) trope in two U.S. television shows: Scandal and Love and Hip Hop. Though these shows differ in genre, production context, cultural perception, and cast/viewership demographics. I argue that both shows rely on the Angry Black Woman trope; although shown in different ways. I review literature around the “Sapphire stereotype,” contextualizing the ABW in relation to its historical classification of black women, as well as literature focusing on media representation patterns of African American women. By conducting a character analysis of both shows; I examine how they take this trope and use it for different purposes. I will also conduct interviews with a diverse sample of African American women (different ages, socio-economic backgrounds, and educational differences) and use story maps to better understand how these stereotypes impact them within social and professional settings as well as what the effect of this visual ideology has been on their mindset and self-esteem. I demonstrate the power behind the single narrative that depicts African American women in this way, which does not allow
room for growth or complex characterization. I show how the continued use of this trope across media representations marginalizes African American women.

Smith, Samuel  
The University of New Mexico  
*Epistemic Injustice and the Academic Institution: Languages.*  
Talking Circle Group B  
Saturday, 3:15-4:45 Haines 122

Epistemic oppression is the exclusion from communities that produce and justify knowledge that damages a group of people. Often this exclusion is deeply embedded in the practices and ways of justification that characterize a particular community of knowers. How might one engage with their own way of producing and justifying knowledge in order to better ameliorate epistemic injustice? In US academic philosophy and theory, analogies to language or linguistic acts are often used to help conceptualize the mediation between more than one epistemology. While these conceptual schemes seem very useful or even natural, what kinds of knowledge might they also foreclose? This paper attempts to track some of the positions that theorize knowledge production and justification, and track how the concepts of linguistic exchange and translation figure in these theories. I suggest that an engagement with the way in which failures partially or do not show up must be engaged in order to provide a better theory of such failures at the institutional level.

Solis, Coleman  
Pomona College  
*Desperate Choices, Transformative Decisions*  
Oral Presentation Session 2D  
Saturday, 10:45-12:00 Royce 160

In Transformative Experience, L.A. Paul argues that some decisions she calls “transformative” cannot be made in what she terms a “normatively justified” way, because we do not always know what it will be like to undergo an experience until after we’ve had it. I argue that, in cases where it is possible to know that an experience will leave you better or at least no worse off than before undergoing it, it is possible to make normatively justified choices without prior knowledge of what the experience in question is like. Further, I contend that all transformative experiences will leave you better or at least no worse off if you are sufficiently miserable.

Takahashi, Gemma R.  
California Institute of Technology  
*Oxidative Sulfur Isotope Fractionation of Apr*  
Oral Presentation Session 2C  
Saturday, 10:45-12:00 Royce 154

Long before the rise of atmospheric oxygen, microbes used elements like sulfur to fuel their metabolisms. Many relied on this equation: \([\text{AMP} + \text{sulfite} + \text{acceptor}_\text{ox} \leftrightarrow \text{APS} + \text{acceptor}_\text{red}]\), catalyzed by adenosine phosphosulfate reductase (Apr), whose activity results in a curious isotopic artefact. In the reductive direction (left to right), Apr more favorably uses lighter sulfur, causing isotopic fractionation that may be preserved in sediments. Though intuitively correct, previous research shows that the amount of
fractionation differs from a predicted value in a way that suggests Apr more favorably uses heavier sulfur in the oxidative direction (right to left). While interesting in its own right, this kind of enzymatic activity may provide some of the earliest evidence for life on Earth, and can be used to track the evolution of biological systems through time.

Tapia, Jesus
Pomona College
*Foreign Investment and The Mexican Auto Industry*

Economic literature predicts a negative impact of inflows of foreign direct investment on Mexican manufacturing workers in the post NAFTA period. The purpose of this study is to determine the effects foreign direct investment has had on Mexican auto workers in the central region of el Bajio. Through the use of oral interviews, this study seeks to expand on the existing literature by bringing in workers accounts to the conversation on the direct effects that changes in trade policy has had on blue collar workers via the arrival of foreign manufacturing factories including auto and auto-part assembling plants.

Thompson, Mariah
University of California, Berkeley
*The Dangerous Myth Of “White Genocide” In South Africa*

South Africa is home to one of the fastest growing economies in the world. It has joined forces with other rising nations to form the BRICS (Brazil, Russia, India, China, South Africa). The BRICS are becoming a growing power-house in world affairs. For the first time in history, it is theorized that Non-European nations will soon take center stage in foreign affairs. Such a rise inherently comes with public scrutiny from the Western world. In the case of South Africa some nations have demonized their post-apartheid reform efforts to correct past injustices endured by Native people in the form of land reforms. This study investigates the claims that White Afrikaners, more specifically farmers, are constant murder victims due to institutionally endorsed targeting at numbers equivalent enough to be considered a genocide. I theorize that the concept of a “white genocide” in South Africa is mythic, propaganda which could be understood as a form of resistance to the decline in power that White Afrikaners formerly enjoyed from the age of colonization up until the end of Apartheid. Arguably, the claims are rooted not in social injustice but out of fear of economic devastation as a result of land redistribution programs. My objects of analysis will be documentaries that have recently came out pertaining to this very issue, key articles, written text that have be largely circulated will all be taking into account and quantitative data on the number of Afrikaner farmers that have died as a result of interracial violence. The findings will have important implications on how right-wing rhetoric, that has grown in world politics, can be used to turn those who hold generations of power into victims of the social mobility of those that have been historically disadvantaged.
Tringali-Carbado, Nyala Bela  
University of California, Los Angeles  
*Family, Healthcare, and Gender Politics: An Intersectional Look at the Black Panther Party*  
Oral Presentation Session 3A  
Saturday, 1:45-3:00 Royce 148

Thus far, not much research has been done on the gender dynamics within The Black Panther Party. Typically, when scholars examine the Party, black women and family dynamics are left almost entirely out of the conversation. Furthermore, the role of healthcare and family, which I argue were often tied to the role of black women, are overlooked. In this presentation I will center black women’s voices and experiences in the Party to answer three main questions. First, in what ways were black women marginalized within the Party because of their gender? Second, in what ways did black women work with and/or against gender stereotypes to mobilize the movement and accomplish their own set of goals? And lastly, how did gender dynamics, family, and healthcare play a role in the goals and objectives of The Black Panther Party? I will answer these questions by looking at current literature on the role of family, medicine, and healthcare in the Black Panther Party as well as looking at autobiographies, oral histories, and interviews of women in The Black Panther Party. The answers to these questions will shine a light not only on the gendered discrimination within the Party, but also on the important role black women played within the Party to help pave the way for what current scholars and activists look at as environmental and health discrimination.

Tucker, Dayonna  
Stanford University  
*The importance of Traditional Medical Practices within the African Diaspora*  
Talking Circle Group A  
Saturday, 3:15-4:45 Haines 110

My interest currently lies in traditional spiritual and medicinal practices across the African Diaspora. I would like to explore how deeply are they tied together within different communities through an anthropological lens; meaning how well does one exist without the other? I want to explore how certain communities support themselves spiritually, mentally, physically, and emotionally, and are these practices separate from one another. This question came out of my own curiosity of the African-American religious practices within Christianity. When introducing slaves to Christianity, slave owners replaced a means of “spiritual health”, but not of the other categories. I want to explore the impact reintroducing traditional medicinal practices into Black communities who are not currently practicing them would have on the well-being of the people. I don’t have a specific argument/thesis yet, but this is the topic I am committed to. Ultimately, anything that has to do with the relationship of how people in the African Diaspora practice spirituality and medicine. I hope this talking circle can bring the scope of my thoughts into something more concentrated.

Udell, David  
University of California, Riverside  
*Automating Leibniz’s Mill: On Susan Schneider’s Tests for Consciousness in Artificial Intelligences*  
Oral Presentation Session 1D  
Saturday, 9:15-10:30 Royce 160
Philosophy of mind has always seen the question of machine consciousness as a natural derivative topic from that of the metaphysics of consciousness generally. We want to understand not just what consciousness is, but to further know what entities possess it and why. Beyond humans and non-human animals, relatively familiar beings, we naturally next turn to sophisticated artificial intelligences. These sorts of machines are less and less science fiction, and now seem like plausible near future technological developments. Philosophers hold differing positions on whether these sorts of machines might be conscious but broadly agree that the question has become a rather more practical one, given scientific and technological advancements. This research project sits squarely within that tradition of philosophy of mind. It looks at University of Connecticut philosopher Susan Schneider’s recently proposed tests for consciousness in artificial intelligences. Professor Schneider hopes to tackle the question of machine consciousness head-on with a pair of empirical tests, to be applied to both machines meant to augment human brains and those very different from us in terms of organization. I develop a full explication of each test as well as a line of critique against each, hoping to bring out the respects in which I see the tests falling short of their marks. In doing so, I hope to contribute to the philosophical project dealing with machine consciousness as a means of preparedness going into an uncertain future.

Ultra Omni, Victor
Pitzer College
Performing Maroonage: Black Trans Femme's Gestures as Flight
Oral Presentation Session 2C
Saturday, 10:45-12:00 Royce 154

This paper will argue towards Black trans femme performance as a repertoire of ballroom history. Thus I analyze two poetic documentaries which center Black trans femme cultural production: Tourmaline Gossett's Atlantic is A Sea of Bones and Elijah Dixon’s Blackberry. I read for temporal flight while speaking to the Black radical tradition through maroonage. For example, I reexamine Munoz’s claim that voguing is a "historically dense gesture" forefronting ancestral calling and resistance enacted by voguing (Munoz 2009).

Valenzuela, René J.
Pomona College
Ambos Nogales: Evolving with, along and in spite of a Border.
Oral Presentation Session 1C
Saturday, 9:15-10:30 Royce 154

This project investigates the effects of borderland policies at the municipal level for two border cities between the Mexican-US border: Nogales, Sonora, Mexico, and Nogales, Arizona, U.S. When talking about the Mexican-U.S border, one cannot undermine all the intricate characteristics that define, distinguish and depend upon it. It’s understanding goes beyond traditional frameworks of space and geography, but includes those that conceptualize it spiritually, mentally and emotionally. Although much research in Borderland Studies has highlighted the effects of borderland policies at the national and regional level, these conversations have largely neglected and erased the impact of borderland policies for local towns. I argue that borderland policies of the 20th century have violently disrupted the lives of residents of Nogales, Sonora, and Nogales, Arizona, such that their once existing joint-identity gradually dwindled to non-existence, and their inter-dependent dynamic has been detrimentally tainted for generations to come. By engaging in archival research from
the Arizona Historical Society, the Pimeria Alta Historical Society, and the Sociedad Sonorense de Historia, I will conduct a comparative analysis of how the inter-dependent identity between Nogales, Sonora and Nogales, Arizona was impacted between the 1980’s and 1990’s. I focus on this time period because of the maquiladora boom of the 1980’s and borderland policies enacted in the 1990’s such as Operation Gatekeeper (1994). This study will not only center the experiences of residents from Nogales, Sonora and Nogales, Arizona, but also add nuance to the understanding of borderland dynamics between the Mexican-U.S border.

Vilchis-Zarate, Leonardo
University of California, Riverside

*Outside the Market: Art and Place Making in Boyle Heights*

Oral Presentation Session 3C
Saturday, 1:45-3:00 Royce 154

This paper looks at three generations of Murals in Boyle Heights to tell the story of how the community came to be, how it has changed, and how powerful forces are taking it away today.

Walker, Reagan
Stanford University

*Accessibility for the Blind In Museums*

Oral Presentation Session 3B
Saturday, 1:45-3:00 Royce 150

What does it mean to be blind in a museum? How does blindness operate in a space centered on the practice of seeing? Scholars have frequently looked at disability through the lens of physical access, but this research seeks to understand the connections between disability and art by investigating how museums attempt to be accessible to the blind and visually impaired. By way of science and technology studies, disability studies, and museum studies, this analysis will argue that accessibility initiatives for the blind in museums have progressed over time but a boundary still exists between the able-bodied and the disabled. Through an examination and synthesis of fieldwork, annual reports, news articles, and websites, it situates museum accessibility initiatives for the blind within a historical arc and explores what these initiatives can tell us about the ways societal assumptions about blindness can permeate into art and entertainment spaces. By placing museums in contrast with the individuals who lack the dominant sense typically assumed necessary for participation in museums, this research will provide insight into how cultural understandings of disability affect the ways we think about art and knowledge, as well as who we do or do not allow to be a part of these structures.

Zubia, Shelby A.
The University of New Mexico

*“What If?”, How Counterfactual Thinking Can Be Used to Campaign for Language Revitalization*

Oral Presentation Session 2A
Saturday, 10:45-12:00 Royce 148
Approximately thirty-four languages become dormant each year (Grenoble & Furbee Losee, 2010). Just in New Mexico alone, there are twelve languages that are classified as endangered (Moseley, 2010), and are at risk of becoming “extinct”, a state where there are no known speakers. Several studies have looked at community efforts to increase the number of speakers (Wiley et al. 2014, Grenoble and Whaley 2006). Most of these studies conclude that it is a very difficult task. But, how do communities on the outside interpret this state of language endangerment that is happening not too far from where they live? How do we get the outside community interested in this topic? In order to address this question, I am relying on studies that use counterfactual thinking to persuade individuals to change their behavior or adopt a new perspective. In my study, which takes a look at the “what-if’s” of people’s pasts and how those thoughts might affect what individuals do in the future, I will specifically look into the effect of “counterfactual thinking” on encouraging neighboring community members’ participation in language revitalization efforts. By composing two campaign letters, one including counterfactual thinking and one without, I will investigate whether this psychological method can get individuals involved in an issue that does not have immediate implication for the self. I will find how this psychological method can get individuals involved in an issue that does not directly affect their daily lives. This study may be of interest to public policy makers and non-profits who are trying to increase support for their cause.

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Zumaya, Julia
University of California, Riverside

Lyrical Dance: Cultural Conceptions and Dance Hierarchy

Poster Presentation
Saturday, 5:00-6:00 Powell Library Rotunda

Percussive yet fluid, emotional yet narrative, lyrical dance has become a cultural identity and foundational knowledge for the many dancers who have spent up to ten or more years studying the technique. However, there are few opportunities to continue cultivating this knowledge and identity going into higher education and prestigious concert stages. Lyrical technique studies rarely exist in collegiate and concert dance spaces because scholars accuse lyrical of being exaggerated, flashy, and over-emotional, claiming that it serves to please audiences rather than create “meaning.” Lyrical dancers, therefore, must conform to the American dance canon (ballet and modern) in order to succeed in these elite spaces that seem to care more about re-institutionalize notions of “high art” rather than effectively discussing lyrical dance for itself. My research will study how hegemonic structures of dance impact—and essentially limit—the cultural and societal growth of lyrical dance. With this information, I then ask how lyrical should be regarded effectively to represent its significance to the lyrical dancers themselves. Using texts in Dance Studies, live/video performances, and ethnography, I will explore the values, structures, and social presences that construct and inform a lyrical dance culture. I overall aspire to cultivate a better understanding of lyrical dance with this research project to influence a more open space for lyrical dancers to practice and represent their culture.

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Zúñiga, Lizbeth Ivonne
California State University, Dominguez Hills

Queer Health-FULLness: Dismantling Diet Culture in the U.S con Bocados (Mouthfuls)

Talking Circle Group B
Saturday, 3:15-4:45 Haines 122

Queer brown bodies within the U.S are often times viewed as taking up more space than our cisgendered, heterosexual counterparts. The perceived space that we overspill from is attributed to the ‘rupture’ that we create when we simply make our existence known. This work also acknowledges the added stressor of navigating academia as a first-generation college student. When you are ‘visibly queer,’ or rather, live unapologetically, there is an added scrutiny within institutionalized spaces, particularly those that work to maintain social, economic, gender and sexual binaries. This work aims at dismantling diet culture, and instead promoting healthfulness within a cis-normative academic society. For the purpose of this study, I define queer as anything beyond the confines of cis-heteronormativity. The term cis-heterosexual encompasses those who identify with the gender they were assigned at birth, as well as being attracted to the opposite gender. A cis-normative society is one that defaults heterosexuality while simultaneously stigmatizing and marginalizing non cis-heterosexual communities. It is imperative that we question the silencing of queer bodies in academic institutions, as well as the health rhetoric that is used to subordinate and undermine the existence of this community. Prior work has managed to exclude the compounded nature of the institutions aforementioned and has solely focused on cisgender bodies even within the queer community. I argue that queer, first generation brown bodies retain a strong identity built on the ideas of resistance, healthfulness, community building, a love for each other and a love for taking huge bocados (mouthfuls) out of cis-heteronormativity.

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