intersections & inequality

RESEARCH @ THE INTERSECTIONS

The Changing and Diversifying U.S. South and How Latinas/os are Transforming a Place

Violence and Trauma in the Lives of Low-Income Young Black Males

The Practice of Solidarity across Difference

COLLABORATION & CONNECTIONS

Respect Yourself, Protect Yourself: Latina Girls and Sexual Identity with Dr. Lorena Garcia

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## MENTORING, PEDAGOGY & PRACTICE

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We hope this publication offers you a glimpse into the amazing intersectional and critical work being conducted at the University of Maryland in order to inform discourses around inequality and to promote social justice. This has been a whirlwind year for CRGE as I have been establishing new collaborative partners and completing the data collection, analysis, and dissemination of preliminary findings for the Robert Wood Johnson Foundation’s national research study of underrepresented minority (URM) faculty.

We have some exciting new collaborations to report including one with the Center for Health Equity (see their research summary on page 15). We are thrilled to be collaborating with such a critical voice to address health inequities locally and nationally. We have also established a new relationship with the Institute for Intersectionality Research and Policy (IRPP) at Simon Fraser University in Vancouver, Canada, and are in discussions for collaborative trainings of junior faculty, among other opportunities. Finally, we are excited about our continuing collaboration with the Maryland Population Research Center under the new leadership of Professor Michael Rendall.

In Spring 2012, we offered a Qualitative Research Conference, and as part of this expansion, our Qualitative Research Interest Group awarded new seed grants to outstanding qualitative researchers across multiple disciplines. Our Executive Committee was also expanded this year by the addition of two Assistant Professors, Dr. Cristina Hanhardt (AMST) and Dr. Joseph Richardson (AASP). We are currently exploring the possibility of a mixed qualitative and quantitative methods training summer institute for junior faculty at UM to facilitate the most rigorous research training on issues of inequality.

In addition to undertaking important scholarship and junior faculty mentorship, we remain committed to mentoring students, providing them with research experiences that will enhance their repertoire of research skills and equip them with tools to assure their professional success. This year we have a new CrISP scholar, Tangere Hoagland, a first year Women’s Studies PhD Student, who recently graduated from Duke University and then worked as a case manager in a domestic violence shelter, and whose research looks at violence against women of color. She has been an invaluable addition to our research team and is helping us to expand our searchable Intersectional Research Database (ird.crge.umd.edu). In addition to other graduate students, this spring a first-year student at UM School of Medicine, Shawnese Gilpin, is in training with us to further her understanding of health disparities and inequities for Black and Latino communities.

This year, we are pleased to feature Research Reports by two truly stellar junior faculty here at the University of Maryland—Assistant Professor Perla M. Guerrero, the first faculty hire for the U.S. Latina/o Studies Program, and Assistant Professor Joseph Richardson, in African American Studies. Their work reveals often hidden sites of inequality and marginalization for communities of color—Dr. Guerrero’s work examines the experiences of immigrant communities in Arkansas, a burgeoning immigrant environment (see page 4); and Dr. Richardson’s work documents the impact of trauma and violence on young Black men’s lives (see page 5). We also have featured a research report by Dr. Beth Douehirt Cohen (see page 7), who has worked as a graduate assistant at CRGE since 2008 and was awarded her PhD in December 2012. Beth will continue to work as a faculty research associate this year to help us complete the analysis of the qualitative data and to support the scholarly dissemination of the findings of the URM faculty study.

Among many other features, we have included a book review by Cristina Pérez of La Pinta: Chicana/o Prisoner Literature, Culture, and Politics, as well as reflections by Dr. Alexis Ymon Williams (Education) and Dr. Sophoria N. Westmoreland (Engineering) on Dissertation House. Dissertation House is an intervention at UM (as well as at UMBC and Berkeley) to facilitate the graduation of Black and Latino doctoral students. We believe UM needs to continue to give strong consideration to the expansion of interventions like Dissertation House and individually based mentoring programs, like CRGE’s CrISP program, in order to strengthen the pipeline for URM faculty. I also would like to extend my deepest congratulations to Dr. Williams and Dr. Westmoreland on the 2012 completion of their degrees!

We believe our most important work at CRGE rightfully uncovers sites of constraint for minority and marginalized populations. We hope that this publication also gives you a sense of how our UM community is building on the strengths of our communities—in both theory and practice—and forming new paths of possibility for marginalized populations!
The Changing and Diversifying U.S. South and How Latinas/os are Transforming a Place: A Brief Research Summary

Perla M. Guerrero, Ph.D.
Assistant Professor of American Studies & U.S. Latina/o Studies

This is a brief research summary of my recent book manuscript titled, *Latinas/os and Asians Remaking Arkansas*, that explores how regional history and the labor sphere shaped social relations in the state. More specifically, the book is about how globalized capital dramatically changed Northwest Arkansas and how White and Black folks and eventually Latinas/os and Asians negotiated issues of place, such as the meanings of race, labor, and community. The book explores the region’s racial formations throughout the twentieth century, how the labor sphere, especially the poultry industry, was a critical site for understandings of race, and how social relations changed with the arrival of Vietnamese and Cuban refugees and Latina/o immigrants at the end of the twentieth century. It investigates how White, Black, Latina/o, and Asian peoples’ ethnic and racial backgrounds were constructed in relationship to each other and how they were accepted into or rejected from communities and the region.

According to the 2010 U.S. Census, Latinas/os in Arkansas made up 83% of the youth of color, those under 18.

Latinas/os greatly drove Arkansas’ diversification—they accounted for 41 percent of the overall growth. Between 2000 and 2010, the Latina/o population in Arkansas doubled to more than 186,000 to make them 6.4 percent of Arkansans. There are areas and districts with a substantial Latina/o community such as Senate District 7 in Washington County where they made up almost one-third of the population. In the same decade, the Asian population grew by nearly 80 percent to constitute 1.2 percent of Arkansans. These are significant changes in areas such as Northwest Arkansas that were overwhelmingly white throughout most of the twentieth century. Northwest Arkansas in the last quarter of the twentieth century was homogenous in three salient factors of regional identity—race, religion, and politics—where they were White, Protestant, and Republican.

Although we know more about the diversifying U.S. South today than a decade ago, we still have many knowledge gaps to fill. My research aims to fill some of those apertures through questions such as: How are Arkansans responding to the demographic changes? How do state, city, and county policies affect Latinas/os and Asians moving to “The Natural State”? What do individuals’ and the state’s responses tell us about the region? How are Latinas/os and Asians transforming the places that they’re living in?

Using local, state, and military camp newspapers, federal, state, and organizational archives, and ethnographic research, the book offers an analysis of processes of comparative racialization (how people make sense of one another and meanings of race). The manuscript focuses on how local, state, and federal agencies and businesses such as the U.S. military, local law enforcement, the poultry industry, and Arkansans mobilized responses to newcomers through discourse, the use of space, the labor sphere, and in everyday interactions. The book bridges Latina/o Studies, Asian American Studies, and Southern Studies in order to gain a better understanding of a region, its people, and its increasing racial and ethnic diversification. Latinas/os and Asians Remaking Arkansas thus contributes important historical, economic, and spatial analyses to the emerging scholarship on contemporary Latinas/os and other immigrant and refugee groups in new destinations.

4. Lyon, “Hispanics have yet to make inroads.”
5. In this project the counties that include northwest Arkansas are: Benton, Washington, Crawford, Sebastian, Carroll, Madison, Franklin, Boone, Marion, Newton, Johnson, and Pope Counties. In 1990 and 2000, these counties also formed Arkansas’ Third Congressional District making it a coherent entity for political analysis.
The purpose of this brief research reflection is to highlight my research on the role of violence in the lives of low-income young Black males and the associated health disparities and health risk behaviors among this population. Using an intersectional and interdisciplinary lens across the life-course, my research draws from criminology, sociology, anthropology and public health.

As a Research Associate for the Vera Institute of Justice, a criminal justice think tank located in New York City, I was an ethnographer on a longitudinal study of adolescent violence among Black males living in Central Harlem. I was focused on understanding the social context of adolescent violence among Black males and the role of social capital on resistance, desistance and persistence in violence over the adolescent life-course. I learned a great deal about the influential role social capital within families, schools and communities played in the lives of young Black men and its impact on youth outcomes.

Select Findings
Several interesting findings emerged from this study including the importance of coaches, uncles, and others as social fathers in the lives of young Black men and how single mothers used the justice system as a parenting strategy.

Coaches
While conducting the study, I coached two youth basketball teams in the local community. In my first year coaching my team made it to the championship but lost. In my second year, my team won the league championship! Similar to ethnographers such as Loic Wacquant, who researched boxing in urban areas and subsequently became a boxer himself, I was also totally immersed in the social context of the community as a coach. Through this experience, I learned about the valuable role of coaches as community-based social capital in the lives of at-risk Black male youth. The coaches whom I met and knew were dedicated to improving the life outcomes of the young men they coached. For many youth, these men were social fathers, and in some cases, they were the only older male role model in their lives. These relationships extended well beyond the basketball court. I was impressed by the level of commitment these men, all of whom were volunteers, devoted to reducing the risks (e.g., school dropout, crime and violence) associated with living in a distressed community. As a result, I published an article titled ‘Beyond the Playing Field’ which examined how African-American male coaches served as social fathers for their players.

Uncles
I found that the role of the African-American uncle as a social father was often overlooked in the successful adolescent development of young Black males. Uncles, whether biological, through marriage or fictive ties, were instrumental role models in the lives of youth, particularly in the absence of biological fathers. Although a large body of research has focused on the heroic role of the African-American grandmother in the lives of urban families and youth, there is a relative dearth of research on the heroic role of men within extended familial networks. I found that uncles, grandfathers, cousins, older male siblings and godfathers willingly assumed the role of social fathers. In some instances, these men assumed permanent parental guardianship of their nephews. At the time of the study, the only images of the African-American uncle were on prime-time television. Sitcoms such as the Fresh Prince of Bel-Air and the Bernie Mac Show provided positive images of the African-American uncles in the lives of African-American youth. It was interesting to me that Hollywood was further ahead on the sociological curve regarding the valuable role of African-American uncle as social father than the fields of sociology and family studies.

The Justice System
Related to the discovery of the importance of social fathers in reducing the risks for young Black men, my research also focused on other parenting strategies used by parents of low-income adolescent Black males. I found that some single mothers, as a result of living in communities neglected by the government, frustration, desperation, failed parenting strategies, and minimal social support from family, friends and neighbors, would often turn to the juvenile justice system to serve as a surrogate parent for their sons. These mothers would advocate for the juvenile court to incarcerate their boys, believing that the court could and would provide their children with effective mental health services, discipline and structure. They perceived incarceration
as a panacea for their child’s problem behavior. This strategy was never successful. In fact, youth who were detained by the court and sent to group homes routinely became more aggressive, violent and either developed or exacerbated pre-existing mental health disorders. While under the supervision of the juvenile court, three boys joined violent youth gangs, specifically the Bloods and Crips. These youth lost faith and trust in their parents and the justice system. This lack of faith reinforced their belief in the code of the street.

Summary and Future Research
My research has shown that social capital within families, schools and communities can drastically influence resistance, desistance and persistence in youth violence over the adolescent life-course. Building on this work, I am currently examining how the “code of the street” can serve as a hypothetical model for recurrent violent injury among young Black men. I am currently conducting two studies, one quantitative, the other qualitative, on the risk factors for recurrent violent injury among this vulnerable population. In my quantitative study, I have found that the code of the street, previous exposure to violence, substance use and criminal justice involvement are all significant risk factors for recurrent violent injury. Researchers such as Dr. John Rich have found that recurrent violent injury increases the probability of death among young Black men. I hope that my qualitative research can produce rich, descriptive data that may help us better understand why young Black men engage in risk behaviors which keep them embedded in a cycle of violent trauma and what we can do to save their lives.

Publications


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This brief research report describes selected findings from an ethnographic study which characterized the experiences of young people who, in order to protest conditions of inequality in their schools, entered into solidarity across identity differences. This study is a story of how, when, and why relatively privileged youth in two high schools—one an urban co-ed primarily Black and Latino public school and one a suburban all boys primarily White private school—discovered the power and privilege differences between groups and enacted solidarity as a way to rectify those inequalities. This study documents how these young people discovered their interest in and capacity to alter the once seemingly intractable lines that maintain power, privilege, and identity. For example, there were American citizens actively fighting for the rights of immigrants, or able-bodied youth who protested the bullying of students with disabilities. There were straight youth who were actively engaged in Gay/Straight Alliances and White youth who chose to enter into solidarity with communities of color to interrupt systems of racism. In this report, I focus on two specific enactments of solidarity that the young people performed: helping and advocacy across ability, socioeconomic status, gender, and sexual orientation.

Significance of Study
The development of solidarity is not a simple, monochromatic process, especially as it is practiced in daily life and not just when solidarity has implications for survival or status. Despite the complexity of solidarity, it is heavily under-theorized across all fields, including education, especially when compared to other eighteenth and nineteenth-century ideals like the concepts of liberty, equality, or democracy (Bayertz, 1999; Pensky, 2008). Yet, while the subfield of multicultural education has not specifically focused on the development of solidarity, a generation of scholars has paid particular attention to other types of connections and disconnections that exist due to the marginalization of specific populations (e.g. Ladson-Billings, 2009; Nieto, 2003; Noguera, 2008). Understandably, these scholars focus on those who have paid the price for a profound lack of equity in schooling. However, the emphasis on the structure and existence of inequality has not as directly or thoroughly addressed the potential that young people have to either perpetuate or break harmful patterns of association across identity differences. Therefore, this study contributes to the corpus of work on the connections between education and structural inequality and reveals a pocket of possibility that is often missing from the discourse—the potential and essential role of youth of relative privilege in interrupting systems of oppression. In this research report, I review the methods, describe the sites of study, and provide a brief review of two of four main enactments of solidarity that the young people employed in order to alter their schools.

Research Methods
As a multi-sited ethnography, this study focused on a group of students who were actively engaged in solidarity-oriented activities. My methods included interviews/focus groups, participant observation, and artifact analysis for over a year. Within the school settings, I conducted fieldwork in the hallways, in club spaces, on athletic fields, during field trips, in the cafeteria, at assemblies, in classrooms, in homerooms, on the streets surrounding City High and on the grounds of Boys High. For this report, data from in-depth interviews and observations of activities that built solidarity across gender, sexuality, disability and class are presented.

Sites of Study
The first school, City High, was only five years old and is a public school. It is co-educational and in a bustling industrial section of a major city in the U.S. Ninety-eight percent (98%) of the students receive a free or reduced lunch, which is a state designation that correlates with the poverty level of the students’ families. Racially, the school reports that the students identify as 1% White; 77% Black; 21% Latino, and 1% Asian and every student takes public transportation or walks to school. In terms of gender, the public school is 65% girls/young women. Ninety four percent (94%) of City High’s students attend college and 92% are first generation college students.
The second school, Boys High, is a private all-boys' school, has a large campus of rolling green hills and multiple buildings, and is surrounded by a forest. This school is over one hundred years old and 17% of the students receive financial aid for the tuition that is approximately $30,000 per year. Racially, the private school reports that 83% of the students identify as White, and 27% of the school's population identifies as students of color. One hundred percent (100%) of students at Boys High attend college.

Both schools have approximately 450 students in grades 9 through 12. Both schools have multiple solidarity-oriented interventions including a Gay/Straight Alliance (GSA) and various multicultural or multiracial alliance clubs. Both schools also have programs that pair students with neighboring schools for students with cognitive and emotional/behavior disabilities.

Summary of Sample Findings
Notwithstanding the important diversity within and among these students, the similarities in their beliefs and experiences that drove their commitment to solidarity suggest that these young people share a cultural universe with similar habits of thinking, feeling, acting, and relating to difference. Results show profound similarities in how they became interested in solidarity across difference that include 1) experiencing or witnessing profound marginalization, 2) questioning the borders that maintain systems of power and privilege, 3) re-imagining identity categories, 4) integrating new ways of interacting across difference into their sense of self and sense of the world, and 5) seeking out opportunities to learn new ways of thinking about “others.”

Respondents enacted solidarity using very specific types of actions and roles. Their various actions could be characterized as helping, messaging, advocating, and activism. In the following sections, I discuss two of the enactments of solidarity that were common in the schools—helping and advocacy.

 Helpers: Building Relationships
Helping is often critiqued in scholarly and grassroots discussions of activism (e.g., Endres & Gould, 2009; King, 2007; McClure, 2005; Morton, 1995). The critique is often summed up in versions of this ubiquitous quote, “If you have come to help me, you can go home again. But if you see my struggles as part of your own survival, then perhaps we can work together” (Aboriginal activists group, Queensland, 1970s as relayed by Lila Watson, 1985). This quote reflects a historical moment when pity and charity framed how Whites people interacted with Aboriginal populations in Australia and also how many marginalized communities are still treated today.

A clear call for distinguishing help from solidarity is important for any discussion of relationships across privilege because of the ease with which helping becomes charity and how charity can maintain or further status quo power dynamics between groups. Charity maintains and often bolsters the borders that maintain systems of inequality. While charity is sometimes essential—in times of urgent need when survival is in question—charity can also create an illusion. This illusion allows privileged populations to feel they are making a change when in reality their acts of charity are impermanent and often conditional. Acts of charity often obscure the systemic and historical inequalities that marginalize individuals or groups and maintain the power of majority groups (Douthirt Cohen 2012).

When students acted as helpers, they were all deeply committed to individual and habitual acts of service. They believed that helping others whom they saw as different from themselves was an act of kindness, compassion, and humanity that could not be replicated in other ways. Helpers sought to change the borders that determined who was deserving and undeserving by literally entering into the spaces that marginalized populations inhabited and offering support usually in terms of labor or resources. They believed the frequent and persistent act of crossing between, for example, their community/school and a soup kitchen would change the relationship between people in both spaces.

Despite the clear distinctions that many scholars and activists make between helping and solidarity, many of the students saw their helping as acts of solidarity. The concept of helping was invoked by every student semantically at some point—“I just want to help,” “Everyone needs help,” “I hope I am being helpful,” “I guess I want to be a helper.” Some of the students, like Blanca, a senior at City High, who was the President of the Gay/Straight Alliance, were wary of “helping” and its presumed negative connotations. “I try to be helpful, I guess, but not in the typical ‘helper’ kind of way, in a larger way, they don't need my help, they need my respect and time and vote,” said Blanca when talking about her own understanding of solidarity-across-difference. The notion that someone’s “respect, time, and
I think when I am dishing out food, putting it on someone’s plate who is hungry...it says, ‘I know you deserve what I get.’ [It says] that we are connected and that this is normal. They always say to me—“you keep showing up,” and I say, yes, that is because this is what is right, this is what you deserve, and just because everyone doesn’t see it, doesn’t mean it isn’t true.

Terra, 16, City High

vote” is different from help may be counterintuitive. Why is voting for the rights of another not helping them? Why does helping not mean respect? What is problematic about the concept of help that leads activists to shy away from the concept?

Partially, the distinction Blanca asserts between help and solidarity seems to be a departure from human/social goals (e.g., friendship, kindness, generosity, etc.), to include more political/cultural objectives (e.g., rights, equality, equity, etc.). The rejection of human/social solidarity and the interest in political/cultural solidarity implies a distinction of goals—whether or not to alter the status quo, and if so, how. However, while some of the youth who saw themselves as helpers did not overtly (or consciously) seek to change systems of power, most did believe that their actions as helpers would alter the circumstances or status quo for a marginalized population, and their helping acts reflected these more complex commitments and goals.

For example, through almost daily rituals, Terra, a junior at City High, connected her own rights with those who served at a soup kitchen. She attempted to set a new normal—one where she asserts through an act of helping that what she receives, food at every meal, is what they deserve as well. Through serving these individuals, she embodied her political and cultural commitments and formed a relationship she believed should exist across the borders that determine class differences. Terra’s serving, therefore, seemed to be a form of political solidarity—a commitment to a cause that seeks to produce change (Bayertz, 1999).

In another case of a helper, Jel, a sophomore at Boys High, went to an orphanage in Africa to volunteer for a month for his thirteenth birthday, “[When I] turned 13 [my] parents [took me] on a month’s trip over there...I fell in love with it.” He returned to school a “new person,” began to raise money and send supplies to the orphanage and then began a club to collect resources for the orphanage. While this type of transformation (“fell in love with it” or being a “new person”) is documented in the critical service learning or privilege studies literatures, it is not always treated with the suspicion it deserves. However, it was not clear from Jel’s thinking or actions whether this transformation was connected to notions of White guilt, for example, or to strong notions of justice and equity. A year after he returned, Jel set out to raise $10,000 to buy a crate to have medical supplies delivered to the orphanage. He convinced a group of his peers to raise the money with him and over the course of two years were close to raising the money, “I wanted to get [other Boys High students] involved because they don’t really have much over there and they really need all the help they can get.”

Jel unquestionably saw an urgent need across borders of nation, class, race, and language. Clothes and medical supplies needed to be rationed at the orphanage due to the scarcity of those items. He tried to get his peers as committed to supporting the orphanage as he was: “But they can only commit to it to a point, they don’t know the kids I know, they probably just see it as good for colleges or fun to do something together. They will have to go there to learn [why this is really important].” Jel’s claim that his peers can only “commit to it to a point” indicates that he believes cultural or political solidarity commitments can only occur with more knowledge and experience. He believes that with knowing the children at the orphanage his peers’ acts of charity of his peers may come closer to a form of social or political solidarity.

Out of all the participants in the study, Jel was without a doubt the most focused on the concept of helping as an effective act of solidarity. Yet, he was careful to explain that he believed that such personal effort reflects movement from charity to solidarity. Other students indicated this as well. For example, multiple students talked about differentiating acts of solidarity versus doing what “they should do” (acts of charity), and how the passion and commitment and understanding of difference and inequality looks different. At both schools, students talked about students that do community service projects to “look good to adults” (e.g., to get into college) versus the risks and time commitment involved
in enacting solidarity. As Blanca explains, solidarity, “can sometimes be service but [it depends on] what is the drive behind that service?” This distinction between service as charity and service as solidarity indicates that motivations, rather than specific types of action, may define what is or what is not an act of solidarity. Thus, while sometimes an action was unquestionably more grounded in charity, there often was not an obvious outward difference between acts of solidarity (alter the status quo) and acts of charity (maintain the status quo).

Advocates: Negotiating with Power
Another role students enacted was as advocates. The term advocate comes from the Latin, “advocatus,” as one called to aid, a pleader, or a witness. It literally translates, “to call” and in Middle English meant “one who intercedes for another,” and “protector, champion, patron” (Stevenson & Waite, 2011). The students who often took on an advocate role definitely understood themselves as champions of a cause. Whereas messengers, for example, relied on a collective communication campaign, advocates built structures to make certain messages (e.g., “gay marriage is a civil right”) less culturally foreign. Whereas messaging did not rely on active debate or discourse, advocates were deeply committed to dialogue with those who agreed and disagreed with them. Advocates sought out conversations with those they understood as people with power (administrators, teachers, student leaders). They believed that dialogue could lead to change. They were committed to change, but believed that change was slow and iterative. Unlike students who identified as activists, for example, advocates were comfortable and familiar working within institutional structures of power and were quite adept and excited to negotiate with their school’s principal, for example, or a parents’ group.

For example, Kevin, a senior at Boys High, believed that his role as a straight ally was to advocate for gay rights and build a culture of respect for LGBT rights—reflecting social, political, and cultural solidarity. His advocacy took many forms—sometimes reflected in meetings with the principal or confronting the homophobia of his peers. As a reflection of a common act of advocacy, he sought out opportunities to have conversations with other straight youth, who he saw as homophobic.

Kevin acted as an ambassador attempting to build common ground. He re-founded the GSA at Boys High in order to build a cadre of straight allies. Kevin believed his role was to build space for straight students’ various enactments of solidarity (helping, messaging, activism, etc.). Kevin discussed how important community is (“safety in numbers”) when addressing homophobia. He believed that his advocacy built a culture at Boys High that was more comfortable with straight allies, and would eventually be for gay youth as well (Boys High had no “out” students or adults). His work reflects the interest of advocates to bring ideas that were once culturally unpopular into view.

By the time I met Kevin, he had built a group of approximately thirty to fifty young men who attended GSA meetings. He purposefully targeted confident students in the school. He felt these students could be role models and not be shaken by the homophobia of peers or adults. He told them to focus on individuals:

If someone says something or if somebody is acting in a way that you feel is homophobic, find the time to sit down and talk to them. Don’t just yell at them...there’s a sense in activism that if you’re waving your sign and you’re saying what you believe really, really loud that the other person is automatically gonna get it, whereas what happens most of the time is they just kind of get defensive and they don’t want to listen to it.

Kevin believed that the homophobia—which he thought was the result of a combination of homophobia, heterosexism, and sexism—would be altered through dialogue, diplomacy, and negotiation. He felt strongly that it was only through advocacy conversations, “this is why I believe this needs to change,” that change on the individual level, and later the school-level, would occur. He felt that students had to have the opportunity to explore what they believed: “I think what is far more powerful, although far harder...are those kind of one-on-one personal conversations... that could actually
Kevin advocated for change and believed that solidarity required ideological shifts. For example he explained, “You've got to tackle sexism and homophobia kind of as one…I think anyone who didn’t sort of believe that at [Boys High] certainly believes it now [after a series of sexism-based incidents]. I'm not saying everybody who’s sexist is automatically homophobic, but I think they tend to go together.” Kevin believed institutional policies and practices could pave the way towards solidarity. If an institution declared that the culture of the institution was committed to eradicating sexism and homophobia, the students would be as well.

Similar to Kevin’s advocacy, Scout, a junior at City High, advocated for systemic change within her school around issues of disability. She met with the principal of City High to request that the school share their extensive after-school activities program with another school that was for students with disabilities (pseudonym, SSD):

My friend, [a student at SSD], wants to be a basketball player and then he says that his school doesn't offer afterschool activities as our school does, because I told him I take kick boxing activity on Thursday and baseball on Friday and he’s like, “You get them?” I’m like, “Yeah.” I told him, “What do you get?” and he’s like, “We get homework.”

Scout felt that SSD’s lack of athletics and after-school activities reflected a lack of equity in the schooling of youth with disabilities. She was outraged by the lack of opportunities for students at SSD and believed it reflected systemic inequalities. As City High and SSD shared the same physical space, Scout did not understand why the opportunities were so different. She also personally had benefited from the activities at City High, and wanted her friends at SSD to have the similar opportunities.

In the hyper-segregated lunch room that City High and SSD shared, Scout requested that the lunchroom aid allow students from City High and students from SSD to get in line together for food. As she explained, “students [from City High] have literally screamed in shock and fear when one of the students from [SSD] walked by them… they have no comfort with disability or difference… they seem to think that [SSD] students will attack them or something. It is bizarre.” She believed when these boundaries were more fluid the able-bodied students would become less fearful.

Scout and Elvis, another student at City High, began a program to bring students with cognitive disabilities at SSD together with students at City High who identified as able-bodied because of the bullying she witnessed in the cafeteria. Scout worked very much within the systems of her school and her community to make changes. Scout was working towards systemic change including curricular, policy, and programmatic changes.

Conclusions
Most students enacted their solidarity through multiple forms of action, yet were most likely to manifest their beliefs about the potential to build solidarity across difference through one or two specific forms of action. All of the students’ enactments were dynamic and while their acts often manifested as human, social, civic or political solidarity, they all wanted cultural change.

While helpers believed their sustained acts of service would alter relationships across difference, advocates sought out opportunities to debate and discuss the impact of inequality on people’s lives. When students took on the role of helpers, their actions focused on an urgent and basic need for an individual or group of individuals—hunger, safety, housing, medicine, etc.. Helping was often construed as a form of solidarity outside of rights’ movements. Helpers often enacted a “safe” and “respectable” version of cultural change. They sought specific, albeit often less structural, changes in power dynamics. It was personal and focused on the present moment.

When students sought to build community around issues of justice or inequality, they often acted as advocates attempting to build an understanding of differences. As advocates, they sought specific iterative institutional changes and dialogue across difference. Advocates believed dialogue and raising the voices of the marginalized above the clamor of the status quo led to cultural change. Each of the enactments was an attempt to alter the relationships across the sociopolitical and cultural borders that determined difference. All of the youth wanted to change how they and those around them related to marginalized populations. They passionately attempted to build solidarity in different ways based on their skills and their understandings of justice, inequality, power, and social change.

For a full list of references, see www.crge.umd.edu/publications.
In this research update, I present some preliminary findings of a national study of occupational stress among underrepresented minority (URM) faculty in research-intensive universities, funded by the Robert Wood Johnson Foundation (2010-2012).

Despite the trends toward greater representation of historically underrepresented minority (URM) students in colleges and universities and university-based discourses on diversity, URM faculty are still disproportionately underrepresented across all degree-granting institutions. Having such significant under-representation of URM in faculty ranks signals a call to conduct a more complete investigation of the barriers to full URM participation in the academy. Preliminary findings shed some light on challenges URM faculty confront in higher education. These data may extend our knowledge of ways to increase URM faculty recruitment, retention, and successful tenure and promotion outcomes.

What do we know?

- The percentages of underrepresented minority (URM) African American (5%), Latino (3.6%), and Native American (0.4%) faculty are well below parity with the total population of all professoriate in degree-granting institutions, especially research intensive universities. 2
- Occupational stress is a growing concern that manifests itself in stress-related disorders (both physical and mental), poor work performance, and reduced productivity and retention of qualified employees in the workforce. 3
- Underrepresented and first generation college students and faculty report higher rates of stress, anxiety and depression due to racism and microaggressions, as well as higher rates of physical symptoms such as high blood pressure compared to Whites. 4
- There is a consistent, positive correlation between occupational stress and perceptions of prejudice and discrimination. 5
- Predictors of stress are promotion concerns, time constraints, and overall stress. 6
- Despite the existing wealth of information that connects racism and discrimination with ill health effects, 7,8 multiple gaps in our knowledge concerning the relationship between occupational stressors and physical/mental well-being for URM faculty remain.

Study methods

Using mixed methods including an online survey (n=645) as well as in-depth interviews and focus groups (n=58), data were collected to examine the associations among occupational stress, coping strategies and physical and mental well-being among U.S. born tenure track assistant and tenured associate URM faculty. We obtained the following data: demographic information and occupational stress indicators including perceived racism, mentoring adequacy, self-reported health status, psychological stress and coping strategies. In-depth qualitative interviews and focus groups captured personal stories and experiences, using a life course perspective, which is particularly important in the investigation of the impact of systems of inequality on the health/mental health of URM faculty in the United States. The study assessed the perceptions of university environment/climate in the areas of diversity practices, access to support resources and mentoring, racism, barriers to career progression, and the impact of career struggles and occupational stress on physical/mental health.

Selected sample characteristics

Stage 1 or the qualitative sample (n=58) for whom data
are reported herein included: 9 African American males, 14 African American females, 9 Mexican American males, 12 Mexican American females, 7 Puerto Rican males, and 7 Puerto Rican females. The mean age was 41 years old, about three quarters were married, slightly over half (53%) had children, and almost half were first generation with Mexican Americans the most likely to be first generation in their families to graduate from college.

For the online survey sample (n=645), the population included: 313 African Americans, 119 Mexican Americans, 62 Puerto Ricans, 22 Native Americans, and 128 “other” Latino (e.g., Cuban, Central/South American). These data are currently being analyzed.

**Results**

The data reveal the contours of the struggles URM faculty face, including their various sources of marginalization (tokenism, “brown/black tax,” “only one” syndrome, etc.), intersectional struggles with systems of oppression (e.g., sexism, racism, and classism), issues of work/family/

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**Table 1. Preliminary Thematic Findings**

<table>
<thead>
<tr>
<th>Academic Environment and Diversity</th>
<th>Mentoring</th>
<th>Coping Strategies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Low numbers of URM in universities-tokenism</td>
<td>Low perceived support of senior mentors</td>
<td>Confrontation</td>
</tr>
<tr>
<td>Hostile and unwelcoming climate</td>
<td>Few mentors who know their research area</td>
<td>Intentional Ignoring</td>
</tr>
<tr>
<td>Low valuing of community engagement and research areas of inquiry</td>
<td>Need to develop patchwork of mentors</td>
<td>Staying Below the Radar</td>
</tr>
<tr>
<td>High racial/ethnic “Tax” burden</td>
<td>49% report that inadequate mentoring has significantly/somewhat impeded their career growth.</td>
<td>Resignation</td>
</tr>
<tr>
<td>Perceived value of specific formal and informal institutional/departmental policies in areas such as family leave, hiring, mentoring, etc.</td>
<td></td>
<td>Waiting for the perceived power that comes with tenure to address discrimination in department and institutions.</td>
</tr>
</tbody>
</table>

**Perceived Racism and Discrimination**

- Many experiences which are subtle, intangible, difficult to name.
- Intersectional experiences of discrimination-struggle to disaggregate the experience (i.e., “I can't tell whether it's gender, race [discrimination].”)
- Faculty are perceived and perceive themselves as outsider, interloper, and unwelcome status within the academy.
- African American males and Mexican American females are most likely to report race discrimination and to report being extremely/very upset.

**Coping Strategies**

- Confrontation
- Intentional Ignoring
- Staying Below the Radar
- Resignation
- Waiting for the perceived power that comes with tenure to address discrimination in department and institutions.

**Physical/Mental Well-Being**

- Participants reported: depression, anxiety, ulcers/GERD, migraines, asthma, and shingles, and high levels of stress and anxiety associated with sleeping problems and stress-related disorders.
- A greater proportion of women (27.3%) met criteria for depression (CESD score of > 7) than men (4.2%), (p < .05). Moreover, a greater proportion of African American women (35.7%) met criteria for depression (CESD score of > 7) than Puerto Rican (14.3%) and Mexican American (8.45%) women. Overall, a greater proportion of men (72%) reported their health as excellent or very good compared to women (66.7%), across all ethnic groups.
- Forty three percent of the respondents (25 out of 48) reported a physical or mental health conditions.
- African American males and Mexican American females were the least likely to report excellent/very good health and the most likely to report being very upset by incidents of racism.
social/life balance, disruptive health events, institutional challenges to career progression, and limited access to institutional resources including mentoring. (The major thematic occupational stress and coping findings are presented in Table 1 on page 13.)

In conclusion, the data capture the experiences of a segment of the current domestic work force that is vital to strengthening our higher education institutions, decreasing social and economic inequality of communities, and strengthening the education of future cohorts of diverse students. The number and nature of occupational stressors and their impact on physical and mental health partially elucidate the barriers to academic progress and retention for URM faculty. The findings also reveal sources of strength and possibility, both individually and institutionally, and offer a path forward for institutions wishing to address, or curb, the loss of URM faculty from the academy.


BUILDING COLLABORATIONS AROUND THE WORLD...

CRGE has a variety of collaborations on campus, such as our collaboration with the Maryland Population Research Center (MPRC) to strengthen the qualitative and mixed methods research and research training at UM, or with the Office of Diversity and Inclusion we are working to expand CRGE’s Academic Diversity Calendar. Below and on the next page we offer a glimpse into two of our latest collaborations with the Institute for Intersectionality Research and Policy in Canada and the Maryland Center for Health Equity.

SAVE THE DATE
Institute for Intersectionality Research and Policy’s INTERNATIONAL CONFERENCE APRIL 24-26, 2014
Simon Fraser University, Vancouver BC Canada

Institute for Intersectionality Research and Policy

CRGE has established a new partnership with the (IRPP) at Simon Fraser University in Vancouver, Canada. Among other possibilities, CRGE is in discussions for a joint training of junior faculty on mixed methods research on issues of health and education in order to nurture more rigorous research in the social sciences. Please also note that IRPP is hosting an international Intersectionality Conference in April 2014!
The Maryland Center for Health Equity (M-CHE), in the UMD School of Public Health (SPH) strives to ensure that all Americans have an equal chance to lead healthy lives. Through research enterprises, community outreach, and education programs, the M-CHE acts across the state and the nation to eliminate racial and ethnic health disparities and achieve equitable health status and care for all. In 2012, the M-CHE was designated a Center of Excellence in Race, Ethnicity, and Health Disparities Research (COE) by the NIH National Institute on Minority Health and Health Disparities. This COE accepts the challenge to improve the health of Maryland's racial and ethnic minority residents, who are often disproportionately affected by many diseases, such as diabetes, cancer, cardiovascular disease, and obesity. The COE integrates research, outreach, and education with the development of partnerships with state, local, and grassroots organizations and efforts to influence policy making. These new initiatives support ongoing M-CHE efforts and the strong foundation built by ten previous years of NIH funding.

The COE approach is grounded in Public Health Critical Race Praxis and fourth generation research, which emphasizes action in the implementation of comprehensive interventions to address the intersection of ethnicity, race, racism, discrimination, and structural inequalities in health. The objectives of the COE are accomplished through efforts of four distinct, but collaborative, Cores: Research; Research Training and Education; Community Engagement and Outreach; and Administrative. Each Core integrates the key principles upon which the COE is based: that health equity is an issue of social justice and that access to determinants of a healthy life must be equally available to all Marylanders; that now is the time to put our knowledge about health disparities into action; and that central to the success of its efforts is developing trust between minority communities and the COE.

The COE leadership team includes principal investigators Drs. Stephen B. Thomas and Sandra C. Quinn, and co-investigators Drs. Craig S. Fryer, Mary A. Garza, and James Butler III.

Craig S. Fryer is co-director of the Research Core, along with Drs. Sandra Hofferth and Tony Whitehead. The purpose of the Research Core is to provide administrative and scientific management to all of the research initiatives supported by the COE, which includes three empirical studies focused on women's health, the uptake of the H1N1 vaccine, and Black male health. Trained as a behavioral scientist, Dr. Fryer's expertise in mixed methods research and extensive background in the sociocultural context of health and health disparities, qualitative methods, and community engaged research make him well-positioned to excel in this management position. Currently, Dr. Fryer is the principal investigator of a five-year, NIH-funded grant that studies tobacco-related health disparities and nicotine dependence among urban youth and young adult populations by examining the role and purpose of smoking in the daily lives of young people from their perspective.

Mary A. Garza co-directs with Stephen Thomas and Wesley Queen the Community Engagement and Outreach Core. This Core provides novel infrastructure that allows the COE and other organizations at the local, state, and national levels to deploy effective action plans to achieve health equity, and encourages and supports community participation in research outside of the traditional medical care arena to address the structural determinants of health. Dr. Garza's community-based participatory research approach highlights an important qualification to assist in leading this Core. Her individual research focuses on understanding behavioral and neighborhood-level factors associated with health behavior; specifically, cancer screening with particular interests in the influence of religion and spirituality on health outcomes.

James Butler III is a co-director of the Research Training and Education Core along with Sandra Quinn and Ruth Enid Zambrano. This Core aims to accelerate the professional development of investigators committed to achieving health equity by eliminating health disparities and to increase the number of well-qualified researchers from underrepresented minority populations. As the principal investigator of a career development grant, Dr. Butler's research utilizes an ecological framework incorporating individual, social, and environmental influences to understand tobacco cessation among African American residents of low-income housing.

The COE leadership team brings diverse, individual expertise and skills together and form a unit that is uniquely qualified to reduce health disparities in the state of Maryland. With the additional resources granted to them with the designation as a COE, the M-CHE team is excited to further their mission to achieve health equity for all Americans.
The Qualitative Research Interest Group (QRIG), as one of the major program areas of CRGE, in collaboration with the Maryland Population Research Center (MPRC), is a working group composed of faculty and graduate students who use qualitative and mixed methods research to uncover the lived experiences of marginalized populations. QRIG is an essential aspect of the work we do at CRGE—it reflects a commitment to supporting the emerging research of junior faculty and graduate students. QRIG’s reach crosscuts disciplines, fields and subject matters.

Over the past seven years, QRIG, in addition to offering an academic home for qualitative researchers at UM, has also supported the growth of emerging qualitative scholarship through faculty seed grants. With the support of the MPRC, CRGE has awarded over $80,000 in seed grant awards to promising qualitative and mixed methods faculty scholars across campus. This human capital investment has been spread over four colleges and fifteen departments, numbers that reveal how necessary interdisciplinary seed grant funding is for emerging qualitative and mixed methods scholars at UM.

2013-2014 QRIG SEED GRANT Awardees

We are pleased to announce the 2012-2013 seed grant recipients from the Qualitative Methods Research Interest Group, a joint project of the Consortium on Race, Gender and Ethnicity (CRGE) and the Maryland Population Research Center (MPRC).

Dr. Jennifer Danridge Turner
Associate Professor in Reading Education, Department of Teaching and Learning, Policy and Leadership

“I just wanna read!”: A Qualitative Study of Diverse Students’ Reading Identities at Home, School, and Work Social constructivist scholars have re-conceptualized reading as a set of practices situated within communities rather than a universal set of skills. Central to this perspective is the notion of reading identities, or the ways students define themselves as readers, and the multiple literacy practices ascribed by these identities. Given that students of color are often viewed as “at-risk readers” in school, we need to better understand the reading identities that these children enact, and how teachers can leverage these identities to support literacy achievement. This project aims to: (1) explore how students of color depict their reading identities in school, home, and workplace contexts through drawings, and (2) understand how teachers interpret the reading identities that students of color depict in their drawings. Findings will be constructed from a rich dataset including over 100 student and teacher drawings; student interviews; a teacher focus group interview and fieldnotes of drawing sessions.

Dr. Jan M. Padios
Assistant Professor, Department of American Studies

Listening Between the Lines: Culture, Difference, and Global Call Centers in the Philippines Listening Between the Lines is a historically informed ethnography of offshore customer service call centers in the...
Philippines, where nearly 400,000 Filipino workers answer “1-800” calls primarily from the United States. The project examines the intersection of social difference and axes of experience—such as race, gender, sexuality, and national identity—with “immaterial labor.” In-depth interviews with Filipino customer service call center workers, HIV/AIDS activists, and public health officials in Manila will be conducted. The goals of the research are to 1) document the ways that call center work offers young Filipinos new opportunities to define and experience their sexuality and gender; 2) trace the latter to the discourse of call centers as non-normative, or queer, sites that destabilize the Philippines’ normative sexual and gender order, which is upheld by the Catholic Church and the institution of the Filipino family; and 3) track how these previously circulating discourses are inserted into, reinforced by, and transformed through public health reports about Filipino call center workers contracting HIV, and HIV/AIDS activism.

Dr. Mia Smith Bynum
Associate Professor, Department of Family Science

“Gendered” Racial Socialization Experiences: A Focus Group Study with African American Emerging Adults

Racial socialization has been shown to be a critical parenting strategy in preparing African American children for coping with racial discrimination. Despite the reality that African American males and females often confront different racial realities (e.g., gender-based racial stereotypes), few studies have been successful at detecting gender differences in parental messages about race that deal explicitly with the realities of being an African American male or female. We propose that current theory and existing quantitative self-report measures completed by children and parents fail to assess gendered experiences with racial socialization. This study will address the intersection of gender and race in regard to parental messages about race, black identity, and racial discrimination. Data from the study will be used in preparation of a larger grant proposal focused explicitly on the role of gender in African American fathers’ teaching about race to children.

Dr. Rashawn Ray
Assistant Professor, Department of Sociology

Barriers and Incentives to Physical Activity: The Significance of the Intersection of Race and Gender

Fifty percent of Blacks are physically inactive, compared to one-third of Whites. Among Whites, higher levels of socioeconomic status (SES) lead to more physical activity. However, among Blacks, social class does not explain the high prevalence of physical inactivity. In fact, research shows that suburban Blacks who have higher SES are less physically active and more obese than urban Blacks. This is puzzling considering that suburbanites supposedly have more access to recreational facilities, green spaces, and safer areas. So a key question becomes why are middle class Blacks less physically active than their White peers? And more centrally, are barriers and incentives to physically activity different for middle class Blacks and Whites? Using a sample of college-educated Blacks and Whites living in urban and suburban areas, I find that time, the racial composition of neighborhoods, and perceived body type operate as barriers to physical activity that structure significant differences among Black women, White women, White men, and Black men. I also find that the recommendations of healthcare providers about physical activity and patient weight loss can significantly increase physical activity. Drawing upon the intersectionality framework, I will analyze my data looking at how the interactive effect of race and gender can be costly for middle class Blacks in ways it is not for middle class Whites.

Congratulations to all the recipients!
During fall 2012, the Qualitative Research Interest Group (QRIG) and Maryland Population Research Center (MPRC) were pleased to invite Dr. Lorena Garcia, Assistant Professor of Sociology at the University of Illinois at Chicago, to present qualitative methodological approaches in her most recent work, Respect Yourself, Protect Yourself: Latina Girls and Sexual Identity (New York University, 2012). The research examined how Latina girls’ experiences with sexism, racism, homophobia, and socioeconomic marginality inform how they engage and begin to rework their meanings and processes of gender and sexuality. Her presentation provided rich insight on how Latina youth themselves understand their sexuality, particularly how they conceptualize and approach sexual safety and pleasure.

Formulating Research Questions
Dr. Garcia worked as a case manager at a community center in Chicago that operated as a one-stop shop for family planning, advocacy, health care, prenatal care, and case management for girls from ages 12 to 18. Her self-reflexivity during her work as a case manager guided and shaped her research lens and led her to decide to focus on the invisible and marginalized Latina teenagers attempting to do the right thing. This line of scholarly inquiry interrupts the overshadowing cultural narrative, which posits Latina teenagers as submissive, practicing unsafe sex, and not talking about sex. As a way to challenge stereotypes, she built a theoretical framework around the social constructions of gender and sexuality, intersectionality, and culture to examine Latina girls’ relationship to the practice of safe sex. Her research questions, grounded in the idea that culture is always changing and never static, included: What does safe sex mean, and how does it relate to the girls’ sexuality? Who are the girls talking to about safe sex, pleasure, and their sexual experiences?

Sample and Methods
The total sample (n=58) included 20 Mexican young women and ten of their mothers; and 20 Puerto Rican young women and eight of their mothers. The young women respondents self-identified as sexually active, practicing safe sex, and between the ages of 13 and 18 with no children. Two to three in-depth, focused interviews were conducted with each of the forty young women in private rooms. Interview questions focused on life, home, school, communities, their understanding of safe sex, and the meaning of sexuality. The young women were involved in one of four community organizations in Chicago. These included a health center, a center on developing leadership for Latina women, and two after school mentoring programs. Mothers of the young women who initiated contact with Dr. Garcia were invited to participate. Eighteen mothers were interviewed, on two different occasions.

As she conducted interviews, Dr. Garcia volunteered at three of the community organizations as way to build rapport with the women she interviewed. In spite of these efforts, she encountered resistance among some adults who thought her research was inappropriate and who questioned what would be gained by interviewing girls who were sexually active. These adults suggested instead, that she interview “model girls” who practiced abstinence.

Dr. Garcia noted the ways in which she held both insider and outsider statuses in the communities where she conducted her research. She was born and raised in Chicago, lived in the community where she conducted her research, and speaks fluent Spanish. As a result, and because she was interviewing on such personal topics, she was often expected to be more open by respondents who would ask her personal questions about how she got to graduate school, or what her own mother said to her about sex. At the same time, she acknowledged that her position did not automatically deem her insider, and recognized that she was still an outsider.

Major Findings
Key themes that emerged were related to mother-daughter interactions, school-based sex education, safe sex and peers, and negotiating safe sex with partners. However, for this presentation Dr. Garcia focused on mother-daughter interactions and the ways in which girls negotiated safe sex with partners.

Mother-Daughter Interactions
Mothers discovered their daughters’ sexuality and this became a central moment in which mothers felt failure, shame, or embarrassment (especially in cases in which daughters identified as lesbians). During the interview process, some mothers apologized for their daughters or shared that they believed that their daughter’s actions were their own fault. However, in other instances mothers felt that they had met all of the expectations as
a mother and characterized the daughter as a rebel. In cases when the young women identified as lesbians, some mothers blamed their daughter’s partners, especially when they were White girls/women, for influencing their daughter to “partake in ‘deviant’ behaviors.”

Some daughters rejected what they considered to be the immigrant’s or older generation’s value of staying with the same male partner throughout their entire life. They believed they could, unlike their mothers, have multiple sexual partners before they married. In some cases when mothers discovered their daughter’s sexuality, instead of feeling ashamed they became more open with their daughters. Such mothers began giving accounts of their own sexual history and their own exploration of what took place before they were married. The occasion did arise when mothers disclosed their daughter’s sexuality, instead of feeling ashamed they became more open with their daughters. Some mothers would rarely reveal this to other family members, such as godmothers or aunts. However, mothers who discovered that their daughters were lesbian would rarely reveal this to other family members and would, in fact, develop lies to mask the sexuality of their daughter.

Negotiating Safe Sex

In an effort to get daughters to practice safe sex, mothers stressed to their daughters the importance of respecting themselves and emphasized that it was the daughter’s responsibility to take care of her own health and body. Dr. Garcia discussed the ways in which respondents negotiated safe sex with their partners. She observed that young women whose partners were no more than three years older than them felt they could negotiate safe sex comfortably with their partners. However, when their partners were more than three years older, the young women struggled to negotiate safe sex practices.

Female respondents used the constructions of femininity, masculinity, and respectability to negotiate safe sex with their partners. Many of the young female respondents thought it was not respectable for females to purchase condoms from stores, since it was a public display of their sexuality. However, they used the constructions of respectability and masculinity in order to obtain their boyfriends’ cooperation in practicing safe sex. They threatened that if their boyfriends pretended to forget bringing condoms, they would purchase condoms themselves, causing their boyfriends to be seen as ‘weak.’

Dr. Garcia explored the ways in which the young women think about and attempt to practice safe sex as straight or lesbian youth and revealed the young women’s strategies to obtain the cooperation of their partners in practicing safe sex. Many of the lesbian respondents discussed how doctors refused to conduct STD exams because the respondent was not sexually active with men. Other interesting findings included how the straight youth rarely discussed or conceptualized sexual pleasure whereas the youth that identified as lesbians did.

In summary, the rich insight gained through these data provide a counter-discourse to the presumed notion of a Latino culture which produces youth who make seemingly poor decisions in regards to sexual practice. The data also work against the dominant belief that abstinence is the only way to practice safe sex. Dr. Garcia suggested that further research is needed on LGBTQ youth, young men, parents and families, and school decisions on sex education policies.
SUGGESTED QUALITATIVE & MIXED METHODS RESOURCES

**dedoose**

Dedoose is a qualitative and mixed methods data analysis software package. Dedoose was designed and developed to serve the growing numbers of researchers who appreciate the value of bringing multiple methodological approaches together. Dedoose was designed from the ground up—by researchers, for researchers—to meet the needs of today’s social scientists working in academia, marketing, and education—virtually anyone looking for innovative software to facilitate the search for answers to research questions via qualitative or both qualitative and quantitative data. These data may be numbers, scale scores, demographics, stories, fieldnotes, vignettes, interview or focus group transcripts, photos, etc. For more information see: www.dedoose.com

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**Evaluative criteria for qualitative research in health care: Controversies and recommendations**


In this article, Cohen & Crabtree review and synthesize the latest criteria for good qualitative research. While the article focuses on qualitative research in health care, it can be applied to other disciplines as well.

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**Qualitative methods for health research**


Qualitative Methods for Health Research provides a thorough and practical introduction to designing, conducting, and appraising qualitative research. It is particularly relevant for students and researchers in fields such as public health, health services research, nursing and health promotion. Judith Green and Nicki Thorogood draw on over twenty years’ experience of teaching methodology to students from a range of backgrounds. They focus on applied research, but cover the essentials of theory and principles in an accessible way, with easy-to-follow guidance on how to apply core research skills to the particular contexts of health research.
Since August 2012, I have had the opportunity to be a part of CRGE as a CrISP scholar. This occasion has provided me with exposure to new theories, concepts, and ideas along with an improved set of analytical, writing, and oral skills. I came to graduate school with a BA in Women’s Studies and a minor in Education from Duke University. During my undergraduate career, I focused on feminist theory and discourse and spent a year after college applying this knowledge in a domestic violence safe house as a Project Self-Sufficiency case manager. While my time as an undergraduate and the following year strengthened my passion for wanting to use feminist discourse as a tool to challenge structural inequality, my experience thus far in graduate school and at CRGE has provided me with the knowledge and skill-set to work through very complex issues. In addition, I believe that CRGE’s greatest impact has been made through the preparedness and insight supplied about the world of academia as a woman of color from Trenton, New Jersey, and advice on making it through graduate school. 

**Building tough skin.**
Since fall 2012, I have witnessed Dr. Zambrana’s exciting in-depth study of the work stress of minority faculty and specifically looks at occupational stressors and retention and career path progression among U.S. born African-American, Mexican-American, and Puerto Rican assistant and associate faculty in research institutions. As a CrISP scholar, I have been annotating articles that utilize an intersectional approach in these substantive areas. While intrigued by the theory produced using an intersectional approach, I have also been exposed to the issues and discrimination I may face based on my identities. The research conducted offers detailed accounts of underrepresented minorities (URM) in academia navigating prejudice. These scholars are always suggesting changes that need to be made within institutions. Furthermore, these articles offer advice to aspiring underrepresented minorities in the field of academia. The myriad experiences accounted throughout scholarly research suggest that I should not ignore the possibility of my own discrimination. In essence, this research gives me an understanding of the possibilities and concerns that I need to consider as I proceed in academia. Through being made aware of my subjectivity, I have learned the value of approaching this field with tough skin.

**Strengthening knowledge.**
This belief has been reinforced through the regular one-on-one meetings that I am privileged to have with Dr. Ruth Enid Zambrana. She has shared her wisdom on this issue, as well as tools to challenge such inequality. These meetings have improved my critical thinking, served as opportunities to expound on theory and its application, and expanded my own research interests. Furthermore, through CRGE I was given the chance to attend the NWSA conference in Oakland, California in November of 2012. This was my first time ever attending an academic conference, thus I stood grateful, enthusiastic, and open in this moment. The most profound moment during the conference was at a panel on which Dr. Zambrana presented along with three accomplished African American academics. This panel acted as the “gray literature” to the published articles that I had been reading at CRGE. However, this panel was more powerful because it was unapologetic. These scholars were committed to preparing the rising academics of color who listened and participated through their auto-ethnographic accounts of academia.

My mentoring relationship has given me support and a network to guide me. Beyond my mentoring relationship with Dr. Zambrana, I have interacted with others at CRGE who have offered guidance on how to navigate graduate school. Many of the people working in the office are further along, but have been through similar academic journeys at UM. This gives me a strong community to use as a source of strength and support as I proceed through my doctorate. Additionally, CRGE offers me a strong environment to work on and expand my own interests, which involve analyzing violence against women through an intersectional lens. As I proceed, I really want to strengthen my writing and analytical skills. My conversations within CRGE have helped expand and deepen my thinking so I can get to where I want to be as a scholar. As I look upon my time as a CrISP scholar, I understand that this invaluable experience has not only fostered my intellectual growth, but has infinitely prepared me for a successful academic journey. For these gifts and opportunities, I am forever indebted and grateful.
Undergraduate Members of CRGE’s Team

Our undergraduate federal work-study students are invaluable members of our team. They work hard and we see their experiences as a chance for us to learn from their experiences as students at UM and for them to learn how to work in a research and academic professional environment. We often work with the same work-study students for many years in a row and use that opportunity to mentor them and help shape their academic and professional careers. This year, we have two new first-year students, Maureen and Sharon, and one returning sophomore, Emily. We are thrilled that these brilliant and hard working young women are a part of our team! Below are short biographies that they have written to introduce themselves.

My name is Maureen Johnson and I am a first-year student. I am originally from Takoma Park, Maryland. I am in the College Park Scholars, Global Public Health program. I am currently majoring in Psychology and in the Pre-Med track and considering a minor in neuroscience. I am interested in human rights and international affairs as well. I am not sure exactly what I want to do for my career but I want to work internationally in the medical field. I dance outside of school and was in the Teen Exchange dance program in Takoma Park. At CRGE, I have learned many valuable skills in research as well as office professionalism and manner. I create bibliographies and transcribe audio recordings of important meetings. Moreover, I operate the copier, fax machines, and create additional PowerPoint slides. This semester, I am developing the Black History Month fact sheet and will be working on a bibliography on Latino health.

My name is Sharon Kim. I am a first-year student and am originally from Montgomery County, Maryland. I am currently in the Letters and Sciences Department as an undeclared major, but am very interested in the Social Sciences. I am considering a major in Psychology and possibly a minor in Human Development. Outside of the classroom, I enjoy creating digital artwork, working with children at my church, and playing the piano and guitar. At CRGE, I work as an assistant writing bibliographies and organizing the books in the office library. I also do general office work such as copying, filing and making deliveries. This semester, I am working with Beth to create a directory of qualitative researchers at UM and on a Women’s History Month fact sheet. I am not quite sure what I want to do career wise, but I believe the basic office environment and work experience is one that will enhance my career. I’ve learned and gained much while working at CRGE and am glad to be a part of the wonderful community here!

My name is Emily Livingstone. I am from Towson, Maryland and while I am not at school in College Park, I live with my mom, little sister, Kimmie and my dog, Toby. Living in Towson, I am a huge Baltimore Ravens and Orioles fan. I love attending the Oriole’s games at Camden Yards and watching Ray Rice and the team every Sunday during football season. I am a sophomore majoring in kinesiology with hopes of becoming a physical therapist. Academically, I really enjoy science classes, especially anatomy. Outside of my studies, I work at CRGE and I am the vice president of the Women’s Club Soccer Team. I’ve always loved to play soccer so being able to play competitively at UM is a great experience. My time spent at CRGE consists of helping with various office tasks, and more specifically over the past two years I have contributed to the research study, Stress for Success. Last semester, I helped with the Latino Heritage Month fact sheet and this semester I am working more on bibliographies and the research study. I value my time at the university and at CRGE, as they are both great places to develop academically.
The PROMISE Alliance for Graduate Education and the Professoriate (AGEP) program is an NSF-funded program that provides multi-level support for completion of the graduate degree. Although the program was initially designed to help underrepresented students of color in science, technology, engineering, and mathematics (STEM) fields, any graduate student in any discipline can take advantage of the program. One of the major forms of support - and one of my favorite ones - is the Dissertation House program, which was co-founded by UMBC faculty, Drs. Renetta Tull, Janet Rutledge, and Wendy Carter-Veale.

The Dissertation House began as an actual in-house experience at yearly graduate student overnight retreats hosted by the PROMISE program. Advanced graduate students were provided with separate living spaces for several days, and gently coached and encouraged by an expert through the various challenges that they faced, both individually and as a group. Today, the Dissertation House is brought to the University of Maryland system campuses more often as a daytime retreat, and although there is no literal “house” component, the mentorship and support are as strong as ever. The dissertation coach, Dr. Carter-Veale, is still a gentle, no-nonsense encourager that gets students through rough patches. Graduate students make unbelievable progress in a short amount of time and emerge with renewed energy despite - or perhaps due to - the intensity of the the program.

I started participating in the program before I defended my dissertation proposal, while I was struggling with my topic. I saw students who were close to obtaining their degree and I was jealous of how advanced they were. But they sometimes seemed just as unsure as I was. We all needed mentorship outside of our academic advising to get holistic support and learn the often hidden rules of graduate success from start to finish. For example, I learned through the Dissertation House why my advisor’s eyes sometimes glazed over when I responded to her questions about how things were going. (Tip #1: While our advisors care about us, most of the time they really just want to know how the writing is going!). I was told about processes that others may have known such as the basics about budgeting to pay high graduation fees, reserving special patience for completing revisions, and actually submitting the finished dissertation to the graduate school according to its specifications (which do not match any formatting manual I have ever seen).

My understanding of why the Dissertation House experience was so helpful was summarized well at an unrelated talk by Professor Evelynn Hammonds, Dean of Harvard College, who came to speak at one of UMCP’s ADVANCE program events. She mentioned how, historically, it was difficult for students of color - especially women in the sciences - to receive the same mentorship from faculty and the same home-like student community that seemed to happen naturally for other high-achieving students, the spontaneous informal coffee break, the first recommendation for a fellowship, or the invitation to a study group. It was not always intentional, but often students of color were not aware of the unwritten rules of graduate school that would help them to receive the same opportunities as other students. In my own experiences, I did not feel excluded deliberately, but I often suffered from impostor syndrome, believing that my program had made a mistake in admitting me.
and one day I would be “found out” for pretending to be a capable graduate student.

I realized at Dean Hammonds’ talk how important my experiences with Dissertation House had been for empowering me toward the completion of my degree, and I reflected on its importance even more when the College Park campus almost lost the program during the summer of 2012. As part of a petition to the Graduate School, I summarized some of the aspects of the program that were most important for me. I describe them below in terms of best practices.

In general, the Dissertation House provides graduate students the opportunity to benefit from 1) high expectations and 2) high support and accountability in 3) a safe, structured community setting.

High Expectations

• **Commitment required.** The Dissertation House is free for applicants, but they must apply in advance and include a description of their current research progress along with what they would like to accomplish during the program. They also complete an evaluation of the program afterward.

• **Degree completion focus.** Participants are encouraged so that they can and will complete their degree. The coach has worked with students who were ready to drop out, but when these students renewed their commitment to finishing and met regularly with their coach and mentors, they were successful. I met several students who had not spoken with their advisors in months, but by the end of the Dissertation House week, they had communicated with or even met with their advisors and could not believe how much progress they had made in a short time.

Support and Accountability

• **Goal setting and reflection.** The first morning session of the week consisted of planning our achievable goals that we would display publicly and check off throughout the week. We followed this with a group review and tweaking of everyone’s individual goals. We did this because we tended to set writing goals that were too ambitious, so our coach helped us to be more realistic, and the simpler goals motivated us to keep pushing through each day. We also blogged our weekly and daily goals on the Dissertation House community webpage and worked for the remainder of the morning. In this way, we were accountable to an even broader community of graduate students and mentors that could check in on and support us. This process was so helpful that many of us continued to blog after the week was over. The blog is still active today with regular posts and updates about students’ successes. The blog community loves to celebrate especially the successful defenses.

• **Organized intervals of activity.** The Dissertation House days are designed for both productivity and reflection. When I participated, we were encouraged to learn the daily routine quickly so that we could start immediately and work efficiently each time we sat down. We also had a scheduled lunch break where students had to leave their work behind and take a mental break. It interrupted the bad habit of skipping needed time away from our work and helped us to nurture our physical needs. We realized that we did have time to eat, and that the regular mental breaks made us more productive overall.

• **Dissertation coach meetings.** At the beginning of the week, everyone signed up for hour-long individual meetings with our dissertation coach mentor and added meetings throughout the week as time permitted. Some of our biggest breakthroughs occurred during these intense meetings.

• **Afternoon “insider information” sessions.** We geared up for afternoon mini-lectures and Q&A by our dissertation coach on subjects like advisor relationships, preparing the proposal or defense, and two-minute descriptions of our dissertations.

• **Protected time.** Overall, the opportunity to work consistently and with guidance throughout the day for several days got us in gear for building a writing habit like nothing else had before.

Safe, Structured Community Setting

• **A safe space.** Participants could talk candidly about their struggles and challenges without worrying about their comments or concerns being shared with their advisors or committee members. We learned to support one another as a community; students with similar concerns could meet one-on-one and continue to support each other.

• **Caring mentors.** In addition to Dr. Carter-Veale,
mentoring, pedagogy & practice

our in-house dissertation coach, one of the other co-founders, Dr. Tull, stopped by often and would lead some of the sessions, such as practicing free-writing exercises to overcome writer’s block. She would also express interest in how students were doing overall. During my final year, she connected me with a postdoc mentor who met with me regularly and celebrated my triumphs; she guided me through some incredibly tough times and shared specific coping mechanisms and writing habits that helped me to finish.

• **Dedicated postdocs.** Finally, the PROMISE postdoctoral fellows would make themselves available to us and share their expertise and experience. They provided us with a unique viewpoint from just beyond the finish line, and their encouragement and answers to our questions were especially meaningful to us.

Overall, the Dissertation House experience provided what Dean Hammonds recommended by changing an invisible system of mentoring that worked for some people into a visible system of mentoring that worked for everybody. The PROMISE Dissertation House provided exactly what I needed: a space that felt like home.

A Post-PhD Reflection on Dissertation House as a Best Practice

By Sophoria N. Westmoreland, Ph.D.
Assistant Research Professor, Mechanical Engineering Department
The United States Naval Academy

I once heard that doctoral programs are regarded as crucibles—you certainly won’t come out the way you went in. One definition for crucibles is testing circumstances which are forces that make people change. The summer of 2010 was my crucible experience and I was at the bottom of the furnace smoldering in shadowy black smoke. I spent the first month of that summer failing to launch my dissertation. I would come in to my graduate office every day and spend the day planning what I was going to do and failing to do anything. The clock was ticking. When July rolled around I knew I would get at least 1 week’s worth of dissertation work done because I had signed up for the PROMISE Dissertation House. I was in for a life altering, rewarding, enlightening, awakening, and powerful experience – to say the least.

In reflecting on my three stints in the PROMISE Dissertation House I gained many resources of which I will share three here.

**Self Confidence.** During the Dissertation House every participant has the chance to meet a few times one-on-one with the resident dissertation coach, Dr. Wendy Carter-Veale. I learned from her that I have the confidence to complete the task before me. At the beginning of the summer of 2010, I was at a crossroads and because I did not have the confidence to choose a path, I stayed at the fork. My advisor was waiting on me to get the work done on my dissertation and I was waiting for her to tell me what to do on my dissertation. I sensed that my advisor was growing frustrated with me and vice versa because I wanted my advisor to be more hands on with me. I sat with Dr. Carter-Veale and cried my eyes out telling her all the things my advisor was not doing for me. Dr. Carter-Veale led me to the truth, which was that I was required to do all those things for myself as a doctoral student. Once those words were spoken to me, I knew I was in control of my dissertation and if I did not take action fast I would never finish. After we laid out a plan for the next academic year, I left our meeting knowing I had a vast amount of work to do but I also left knowing that I had the power within me to press forward. In the fall of 2010, I had several follow-up meetings and was kept accountable for making steps to completing my PhD.
Methods Journal. During the 2011 summer Dissertation House Dr. Carter-Veale provided several resources to the participants, one of which is called a Methods Journal. When I first received the journal I was not sure I wanted to use it because it just meant something else that I would have to carry around. After using the journal and signing the contract with myself, which is included in the journal, I was hooked. The contract I signed says “I, Sophoria N. Westmoreland, commit to finishing my dissertation on this date: April 24, 2012,” and “I, Sophoria N. Westmoreland commit myself to doing something for at least 12 minutes each day to move my dissertation forward.” I completed my dissertation on March 19, 2012 because I used my journal a minimum of 6 days a week until I was done. The journal served as the perfect place for me to plan the tasks I needed to complete each day and prepare me for the next day without getting hung up on specifics. I was able to keep track of the work I had done and check off tasks that I completed. It might sound simple but I needed the Methods Journal as a tool for my success to finally finishing the PhD.

My Village. Advice they tell every new doctoral student, that every prospective doctoral student should heed, is that no one else will care about your research more than you. The natural result of no one else caring about your research is loneliness. My loneliness resulted in unhealthy eating and sleeping patterns and chronic apathy towards my research. I was searching for a specific connection and I was not finding it in my department or even in the College of Engineering. Although I participated in many activities and programs at the College and departmental levels, something major was missing. One of the requirements during the week of Dissertation House is that participants check-in to the on-line blog. After the summer 2010 Dissertation House, I continued to write blog posts every day updating my dissertation writing status and encouraging others who did the same. We became a virtual family. The blog was a connection to my village; it gave me life.

I came out different and I am a better woman because of my experiences at Maryland and with the Dissertation House. Every doctoral student has different needs but seeks the same prize: a done dissertation. Being an African-American woman in a White male dominated STEM field at a majority White institution, I needed access to a program such as Dissertation House in order to assure my retention and success. Prior to my first semester at Maryland, the PROMISE program reached out to me. I would not have been retained had it not been for their many programs, especially the Dissertation House. Dissertation House helped me to realize that my truth is looking at me in the mirror every day and because of that my needs are particular. I am forever grateful that the PROMISE Dissertation House is a part of the course of my life.
Bryan Stevenson Ted Talk: We need to talk about an injustice
For: Undergraduate & Graduate Classrooms
http://www.ted.com/talks/bryan_stevenson_we_need_to_talk_about_an_injustice.html

In this video presentation, human rights lawyer Bryan Stevenson shares some hard truths about America’s justice system, starting with a massive imbalance along racial lines: a third of the country’s Black male population has been incarcerated at some point in their lives. These issues, which are wrapped up in America’s unexamined history, are rarely talked about with this level of candor, insight and persuasiveness. Bryan Stevenson has dedicated his career to helping the poor, the incarcerated and the condemned. He’s the founder and executive director of the Equal Justice Initiative, an Alabama-based group that has won major legal challenges eliminating excessive and unfair sentencing, exonerating innocent prisoners on death row, confronting abuse of the incarcerated and the mentally ill, and aiding children prosecuted as adults. One recent victory: A ban on life imprisonment without parole sentences imposed on children convicted of most crimes in the United States.

“It could have been me” Really? Early morning meditations on Trayvon Martin’s death
by Michelle Rowley
For: Graduate Classrooms

Rowley, M. V. (2012). “It could have been me” really? Early morning meditations on Trayvon Martin’s death. Feminist Studies, 38, 2, 519-529.

Dr. Rowley’s interrogation of ways in which the intersections of race, class, gender were politically deployed and obscured in the empathy reaction to the death of Trayvon Martin.
WHERE DOES IMMIGRATION REFORM BEGIN FOR SAME-SEX COUPLES?

by Seth Wessler

News Article, Colorlines.com

http://colorlines.com/archives/2013/01/when_republican_sensor_john_kyle.html

“The Defense of Marriage Act, or DOMA, signed by President Bill Clinton in 1996, enshrines marriage as straight and bars same-sex couples from a long list of federal benefits, including the right to petition for immigration status for a spouse. Now, advocates are fighting on multiple fronts so that same-sex couples can access immigration relief through their partners. But while the winds of change are behind them, the way to victory is not an easy one.”

Complicating Intersectionality through the Identities of a Hard of Hearing Korean Adoptee: An Autoethnography

by Holly Pearson

For: Upper-level Undergraduate & Graduate Classrooms


Within education and social justice, the lenses of race, class, and gender are prevalent in analyzing multifaceted oppression, but there is a need to expand beyond those in order to obtain a more in-depth understanding of the intricacies of oppression. The author’s autoethnographic approach enables her to use her experiences as a Korean adoptee with a disability as an entry point to examine intersectional and interlocking oppression and to offer a different frame of reference that is absent in the literature: the integration of Korean adoptee and Disability Studies literature to further problematize each field and to complicate and advance the understanding of oppression.
A Book Review By Cristina J. Pérez

B.V. Olguín’s La Pinta: Chicana/o Prisoner Literature, Culture, and Politics, illustrates a complex phenomenon—the incarceration and warehousing of human bodies of color. He grapples with the multiple and complex meanings of the incarceration of Chicanos and Chicanas—Pintos and Pintas, respectively—and the many cultural texts produced by and about those in captivity. It is a book that clearly starts with the prisoner but takes us down a winding road—into history, public policy, economics, race relations, colonialization, imperialism, human rights laws, art as acts of resistance, etc.—offering no clear or easy answers, yet leading to a productive space from which to consider Chicana/o criminality and its impact on Chicana/o history.

The book offers 8 chapters/case studies of literature, poetry, plays, film, and art by and about Chicanas/os in prison. In order to offer interpretations of these literary, visual, and cinematic texts, Olguín takes up a cultural studies lens that allows him to consider not just the text but also the political and economic context from which they emerged. The result is an often contradictory set of works that demonstrate varying responses to the conquest of Mexico by the US as well as the everyday violence perpetrated by the US government on Brown and Black men.

While the author never uses the word intersectionality, he nevertheless remains committed throughout the book to understanding each subject’s “uniquely racialized and gendered prison experiences,” (p. 30). This attention to race and gender allows him to leverage critiques against sexist claims to power by Pinto poets who have had widespread commercial success, like Jimmy Santiago Baca and Ricardo Sánchez. These critiques allow him to see the value in alternatives offered by Pintas like Judy Lucero, who use poetry to interrupt violent and sexist claims to power. This lens is furthered through an analysis of the sexism and racism that led to the criminalization of a woman, Modesta Avila, whose activism against the railroads that cut across her land in 1889 put her in the jail where she died almost 100 years later.

La Pinta speaks to multiple audiences. The book takes on studies of criminal justice, offering a unique glimpse into a population that has long felt the destructive impact of the prison industrial complex. Additionally, the author makes several contributions to the studies of Chicanas/os as he carefully documents an often-overlooked site of Chicana/o lived experience and political resistance from which theory may be built.

Each case study offers unique and well-developed arguments and Olguín makes several important contributions. First, he argues that the “war on terror” and the “war on crime” have converged, both largely targeting men of color. He points toward the detention and uneven treatment of racialized male citizens, often categorized as “terrorists,” as though these men of color exist outside of US citizenship. He argues that the prison system in the US has come to serve as a site where terrorism and crime have become consolidated as evidenced by the oversight of the Department of Homeland Security by the Bureau of Justice Statistics. Second, he argues that the phenomenon of warehousing men of color is both politically motivated and historically grounded and that the response by men of color in prison then must also be considered politically motivated, however flawed certain acts may be. Finally, he suggests that in order to address the violation of human rights in US prisons both local and abroad, we must consider them within the context of international human rights laws. To that end, activists both within prisons and outside ought to work to make the public aware of the conditions in US prisons while shaming authorities into meeting the requirements of basic international treaties on human rights. He therefore ends the book by suggesting that due to the historical treatment of this population, “a good place to start this [human rights discussion] is with Pintas and Pintos” (p. 281).

Cristina Pérez is a second year doctoral student in the Department of Women’s Studies and was a 2010-2012 CRGE scholar at CRGE.
CRGE COMMUNITY KUDOS

SELECTED PUBLICATIONS:


SELECTED GRANTS & AWARDS:
Turner, Jennifer T., 2012 College of Education Excellence in Teaching Award for Tenure-Track Faculty, the University of Maryland College Park.


Killen, M.A, Spring 2012, was a consultant for CNN Anderson Cooper 360 for a show that aired April 2 – 8th, 2012, entitled “Kids on Race: The Hidden Picture,” and was commissioned by Anderson Cooper to conduct a study on children’s interracial attitudes (N = 145, 6 and 13 year olds,) with on-air interviews with Anderson Cooper and Soledad O’Brien. Associate Executive Producers, Kerry Rubin & Chuck Haddad, CNN America, Inc., One Time Warner Center, New York City.

Killen, M.A., 2012-2013, Outstanding Graduate Director of the Year Award, University of Maryland.

Sahar Khamis and Dr. Jing Lin received a United States Institute of Peace grant to launch a Women’s Leadership Initiative involving young Jewish and Muslim women at UMD in peaceful dialogue activities.

Khamis, Sahar. CTE (Center for Teaching Excellence) Lilly fellowship, University of Maryland, 2011-2012.

Rowley, M.V., Research and Scholarship Awards (RASA) Semester Award, UMD 2013.

Smith, Martha Nell. Chair of the University Senate, University of Maryland.


Interested in Academic Diversity Events at the University of Maryland?

Check out CRGE’s Academic Diversity Calendar with listings of Academic Diversity Events throughout the year.

http://www.crge.umd.edu/diversity.html