

**Department of
American Studies**

MYRIAD

COLLEGE OF LIBERAL ARTS

UNIVERSITY OF MINNESOTA

SPRING 2007

Faculty profile

M. Bianet Castellanos
Global movements

Features

Culture
in the classroom

American studies
in public life

Invitation

April 10
Noble lecture



Dear American Studies Friends & Alumni,

It is a pleasure to stay in touch with you by inviting you into the life of our department and our alumni community through *Myriad*.

Since becoming department chair, I have had the opportunity to meet many alumni, from both our undergraduate and graduate programs. What strikes me most about these men and women is how often they are deeply engaged in the work of public citizenship. So many of our alumni are concerned with justice and with the public good, both within the United States and internationally.

They look back on their years in American studies as critical to developing those concerns. They recall faculty who gave them the tools to critically analyze literary texts, history, political thought, cultural theory, and media and popular culture—deepening their understanding of society and culture.

We invited three of our alumni to write about the work they do in public life to acknowledge how important our field is to developing those interests and commitments.

This year has been an important one for us. We have launched a new curriculum that reflects our vision for the training of undergraduates in the 21st century—and that draws on the interests of our growing faculty. You will read about a revised course, *America's Diverse Cultures*, taught this past fall by Kale Fajardo. We also introduced *United States Since 9/11*, for which we expected about 75 students, but drew nearly 200. Professor Rod Ferguson engaged students in learning about the tragic events of 9/11 in the historical context of a long history of conflict. The course was featured on the U's Web site to mark the fifth anniversary of 9/11.

David Noble taught our new course "Religion and American Identity." His keen analysis of events since the 1940s offered students an opportunity to make sense of dramatic religious changes in the United States and in global politics.

We are honored to have Trica Keaton, selected from more than 1,000 applicants, join our faculty. Her position (in American studies and the Institute for Global Studies) was one of five created by CLA to bring interdisciplinary humanities scholars to the University.

The profile of Bianet Castellanos will introduce you to one of the several anthropologists now on our faculty. Her research in Mexico is providing new insights into the global economy's impact on the lives of indigenous people. Her courses on border cultures and global cities are a wonderful contribution to our curriculum.

Myriad serves as your invitation this year to the David Noble Lecture, our opportunity to honor David and to bring to Minnesota exciting American studies scholars. We hope that you will join us.

I look forward to hearing from you, both about the work you are doing and your memories of American studies.

Wishing you the best,

Riv-Ellen Prell, professor and department chair
prell001@umn.edu



Department of American Studies

MYRIAD

SPRING 2007

COLLEGE OF LIBERAL ARTS

UNIVERSITY OF MINNESOTA

IN THIS ISSUE

- 3** CULTURE IN THE CLASSROOM: Kale Fajardo
- 5** GLOBAL MOVEMENTS: Bianet Castellanos
- 7** POINT OF VIEW: Ph.D. student Joseph Bauerkemper
- 8** AMERICAN STUDIES IN PUBLIC LIFE—ALUMNI PERSPECTIVES: Karen Murphy, Jim Curran, & Edén Torres
- 11** IN THE FOREFRONT: Introducing Trica Keaton; news of our American studies community
- 14** AMERICAN STUDIES LEGACY: Remembering Josephine Fowler; Michael Steiner and the Mary C. Turpie Award

MYRIAD (ˈmir-ē-əd) [Gk *myriad-*, *myrias*, fr. *myrioi* countless, ten thousand] 1: innumerable 2: having innumerable aspects or elements—the *myriad* activity of the new land—Meridel Le Sueur—*Webster's Tenth New Collegiate Dictionary*

MYRIAD is a fitting title for this magazine. American studies is one of the most vibrant and inclusive of disciplines. Minnesota's American studies program—a national leader—is famous for drawing together open-minded and innovative scholars from a multiplicity of disciplines and for encompassing myriad methods, histories, and cultures.

MYRIAD is published once a year by the Department of American Studies, University of Minnesota, for alumni/ae, faculty, staff, & friends of the department. Send correspondence to the editor at the address below.

For more information about American studies programs, visit
www.cla.umn.edu/american

Department of American Studies
University of Minnesota
104 Scott Hall, 72 Pleasant Street S.E.
Minneapolis, MN 55455

Phone 612-624-4190
Fax 612-624-3858
E-mail amstyd@umn.edu

Riv-Ellen Prell, chair ■ Elaine Tyler May, dir. of graduate studies ■ Jennifer Pierce, dir. of undergraduate studies
Steven J. Rosenstone, dean, College of Liberal Arts

The University of Minnesota is committed to the policy that all persons shall have equal access to its programs, facilities, and employment without regard to race, color, creed, religion, national origin, sex, age, marital status, disability, public assistance status, veteran status, or sexual orientation. This publication is available in alternate formats by request. Call 612-624-4190 or send a fax to 612-624-3858.

©2007 Regents of the University of Minnesota.

Editing, writing, & design by Kate Tyler Communications (ktlyer@juno.com).

COVER: M. Bianet Castellanos in early 2007 at the University of Minnesota's Weisman Art Museum. Story on page 5. Photo by Kate Tyler.

The department's revamped American diversity course helps undergrads see the changing face of Minnesota.

By Kate Tyler

Jaime Kammen's description of her own cultural background could be a snapshot of Minnesota's own heritage.

"My ancestry is partly Norwegian, partly Swedish, and partly German," says Kammen, now a University junior. It was a familiar cultural profile in Kammen's community of Victoria, Minn., a lake-dotted Minneapolis exurb.

Yet in high school, Kammen's best friend was from Mexico, one of many Mexican Americans who attended the school while their parents worked in sugar, pie, or pickle factories in neighboring Chaska. If her school did not have any of the many Somali, Hmong, or Native American students common in central Twin Cities classrooms, there were at least a small number of African American students, and even some of the many blond heads, Kammen says, belonged to immigrants from Russia.

Kammen's firsthand awareness of Minnesota's growing cultural diversity is

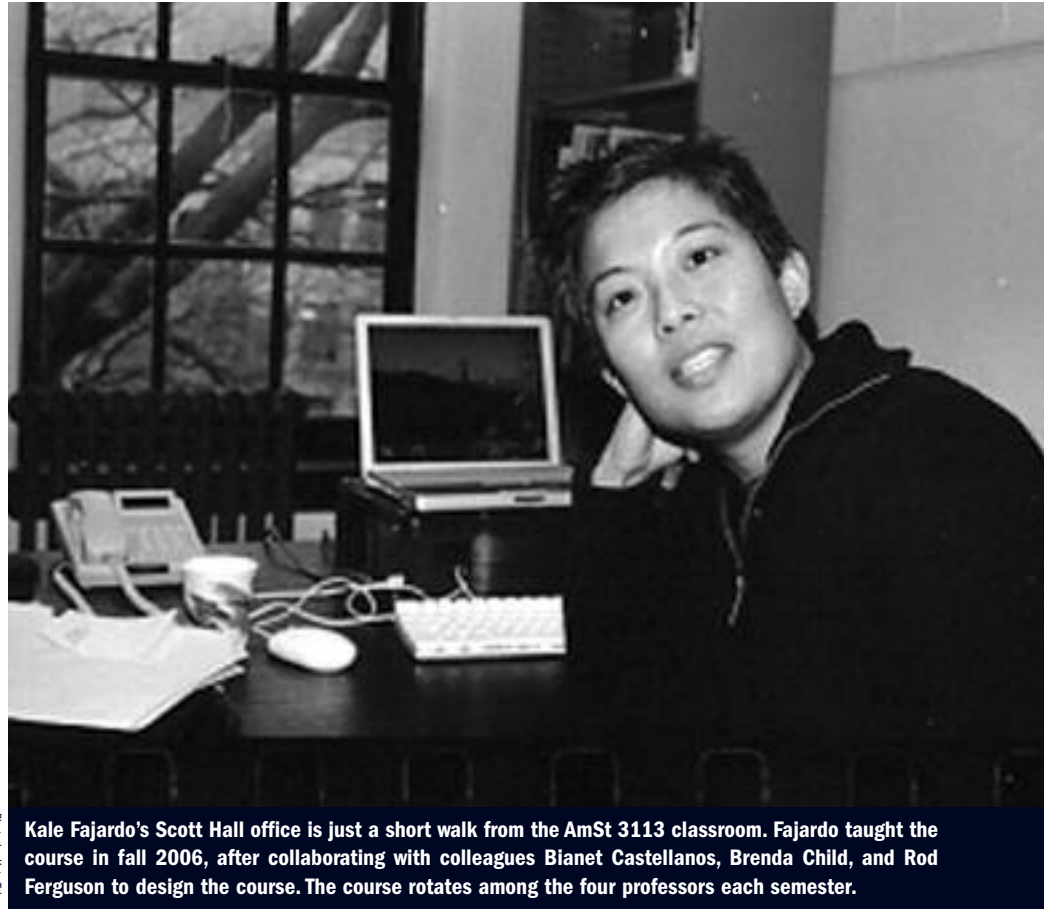


Photo by Kate Tyler

Kale Fajardo's Scott Hall office is just a short walk from the AmSt 3113 classroom. Fajardo taught the course in fall 2006, after collaborating with colleagues Bianet Castellanos, Brenda Child, and Rod Ferguson to design the course. The course rotates among the four professors each semester.

'Natives, Migrants, and THE MAKING OF MINNESOTA'

one reason she enrolled this past fall in AmSt 3113, an undergraduate course taught by American studies faculty member Kale Fajardo. The course is taught every semester (by Fajardo or one of three other professors) and is a centerpiece of the American studies curriculum. Originally developed two decades ago, it was one of the first courses in the College of Liberal Arts to tackle issues of multiculturalism. Last year, the department gave the course a Minnesota-themed makeover, sharpening its focus and revamping it to use the state's own

social history as a lens into the shifting dynamics of American culture.

"We decided that our course on American diversity was an opportunity to see Minnesota as a global center for immigration," explains department chair Riv-Ellen Prell of the course now subtitled "Natives, Migrants, and the Making of Minnesota."

"Immigration, especially since 1965, has brought people from many nations to this area. Understanding why they have come, and who they are, is crucial to understanding American studies."

Challenging course

Fajardo describes AmSt 3113 as "a searching exploration of culture, and cultural politics, in the context of the United States." Each of its four instructors tweaks the reading list, but the focus "remains firmly grounded in the context of Minnesota," emphasizes Fajardo.

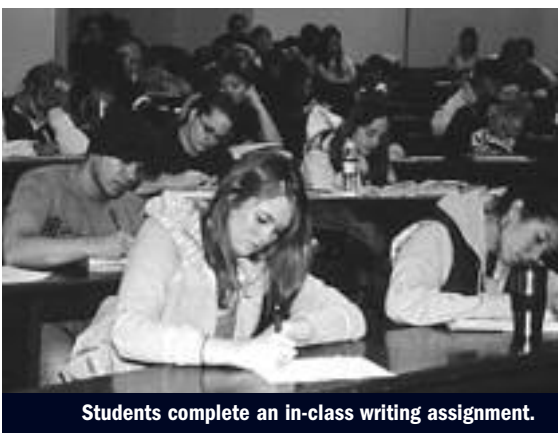
When Fajardo taught AmSt 3113 last fall, it drew 84 students spanning fields as varied as engineering, psychology, business, and as in Kammen's case,

Class, to page 4

Class, from page 3

Spanish. Fajardo knows that some sign up mostly to knock off two liberal education requirements (in cultural diversity and in writing-intensive study). Many, too, are making their first foray into the thorny thickets of diversity issues.

“It’s challenging to teach in that students’ experiences and expectations are all over the map,” says Fajardo, also noting that the enrollment was predominantly European American (“we hope it will get more diverse as word spreads about the new focus”). Some students, Fajardo says, “seem to assume the course will be a tour through different musical perspectives and cultures. Many have never thought about race as a social construct. There’s some discomfort in talking about privilege and oppression that is somewhat palpable in the classroom.”



Students complete an in-class writing assignment.

Also, Fajardo notes, “Not surprisingly, students in many ways mirror the divisions we have in the U.S. as a whole. Some are more conservative, think the status quo is fine; some more inclined to feel there are injustices. But we’re not trying to preach to the choir. We’re trying to give students from many different perspectives space to grapple with issues and come to their own conclusions.”

Complex framework

Fajardo devotes the first weeks to Gary Okihiro’s *Common Ground: Reimagining American History*, which “sets up a framework for the course, giving students the basic tools they’ll need to think about issues of culture and power.”

“Students learn that history has been constructed in particular ways, with key binaries—East/West, black/white,

homo/hetero—shaping how we think about culture,” Fajardo says.

“We also talk about the idea of intersectionality—that you can’t honestly study race separately from class and gender and sexuality.”

From there, students move on to readings and films that “challenge them to reflect on how race and class and other cultural differences affect their own lives, and how they play out in social relations in the state and country.”

Fajardo, a recent transplant from California, devoured Minnesota diversity factoids while preparing for AmSt 3113. Though Minnesota remains far less diverse than “gateway” states such as California, New York, and Texas, its transformation in the last 15 years has been dramatic—“for example, the African immigrant population shot up nearly 800 percent between 1990 and 2000,” Fajardo says.

Many readings, films, and speakers help students make imaginative “border crossings” —gaining insight into what life was like for people in Africa, Mexico, or other places they lived before migrating to Minnesota. “People carry their histories with them when they come here,” Fajardo emphasizes.

Critical thinking

AmSt 3113 prods students to think deeply about key questions, Fajardo says: How is cultural difference understood or experienced by those in dominant groups and by those in marginalized groups? How do national and global events affect Minnesota communities? How are identities and communities shaped by a sense of place (Minnesota), as well as a sense of movement (such as immigration or migration)?

“It’s hard for students to get their brains around all this,” concedes Fajardo. “I really think it’s a process. Sometimes lightbulbs don’t go off right away, but do later on. From student papers, I do see students making connections.”

“I really liked the class,” says Alyssa Ferrie, a sophomore psychology major from Moorhead. “I liked learning about



Teaching assistant Michael Franklin passes back student papers. Scott Shoemaker also was a T.A. for Fajardo’s course.

how ‘culture’ impacts Minnesota, and I liked being challenged on notions of what defines ‘culture’—I really came to see that there’s a lot of ambiguity around race and gender and sexuality.”

Kammen says she found the course “challenging, for sure,” especially because the writing-intensive course found her knuckling down to the page far more often than she was used to. “But it made me more aware of the many layers of culture and how connected the world is. Also, I realized I knew more about Chile [after studying abroad there] than I did about my home state.

“Kale did a great job,” concluded Kammen. “I really learned a lot about Minnesota.”

AMST 3113: SYLLABUS

AS TAUGHT BY KALE FAJARDO, FALL 2006

Culture, Power, and Representation

Gary Okihiro, *Common Ground: Reimagining American History*

Peter Elbow, *Writing With Power: Techniques for Mastering the Writing Process*

Bontoc Eulogy by Marlon Fuentes (film)

Minnesota: Imagining Communities

Inheriting the Land: Contemporary Voices from the Midwest

The Flatness and other Landscapes Imagining Home: Writing from the Midwest

Border Cultures, Border Crossings

Gloria Anzaldúa, *La Frontera/Borderlands*

Señorita extraviada (Missing young woman) by Lourdes Portillo (film)

Indigenities

Louise Erdrich, *The Antelope Wife*

Militarization, Migration, and Transnationalism

Lao Cao, *Monkey Bridge*

AKA Don Bonus by Spencer Nakasako (film)

Global Connections

Chris Abani, *Graceland*

Partnering with Mayan migrants on the Yucatán Peninsula, Bianet Castellanos probes the implications of the new global economy.

By Kate Tyler

When Bianet Castellanos visits Cancún, it isn't to join the throngs of vacationers lolling about on sun-drenched beaches or snorkeling around coral reefs.

A cultural anthropologist who joined the American studies faculty last year, Castellanos visits Mexico's leading international tourist resort to roam the shadows of its hotels, interviewing some of the many Mayan migrants who make up Cancún's teeming service economy.

Castellanos's interview subjects are 45 Mayan migrants and their families who work in Cancún while maintaining strong ties with their native village of Kuchmil (a pseudonym), a day's bus ride away from the southeast Yucatán Peninsula. Castellanos knows them well, having closely followed the changing lives of all of Kuchmil's 123 residents for over 15 years, attending weddings and funerals and even living with a local family for long stretches of time. "I'm committed to long-term research relationships," Castellanos says matter-of-factly, describing the villagers as her "research partners" and conceding that she has "spent more time with them than with some of my own relatives."

A testament to the expanding reach of American studies research, Castellanos's anthropological work in southeastern Mexico will soon be published as a book exploring how indigenous communities negotiate their integration into the modern global economy. It will provide an unusually nuanced picture of how Mayan migrants' experiences as Cancún service workers affect their cultural identity and community bonds.

"As countries adopt economic policies based on urbanization, export production, deregulation, and privatization, what are the lasting effects on marginalized communities and poor communities? That's one question I'm exploring,"



Photo by Kate Tyler

GLOBAL movements

says Castellanos. Another interest is what globalization means economically and politically for Latin America, where, Castellanos observes, "a service economy, increasingly oriented toward the U.S. and Europe, is one of the primary forms of economic development."

Field work

Castellanos first visited Kuchmil, a tiny

agrarian village in the most isolated part of southeastern Yucatán, as an undergraduate anthropology major whose adviser had done field work in the area. Initially Castellanos undertook a project interviewing adolescent girls. She found a more tantalizing research vein a year later, when she returned to the village

Castellanos, to page 6

Castellanos, from page 5

only to learn that most of the girls she'd interviewed were gone. Given the traditional gender roles in Mayan culture, Castellanos was intrigued to learn the girls had left not to marry, but for jobs in Cancún (often under a "respectable pretext" of "taking care of the washing" for brothers working in the coastal resort).

When Castellanos began Ph.D. work in anthropology, the shifting gender roles in Kuchmil seemed an ideal topic. But when she returned to Kuchmil, she found that people there "were more interested in discussing how migration altered local understandings of Mayan identity and community," she recalls.

"With so many people going back and forth to Cancún and no longer doing farm work, what does it mean to be Maya within an urban context? That became a key question in Kuchmil."

Complex issues

Castellanos was drawn to anthropology in part by a fascination with "how marginalized groups were discussed in anthropological literature." Having headed to Stanford from California's San Joaquin Valley, where her parents were Mexican-American migrant workers, Castellanos had grown up acutely aware of the slippage between lived experience

on the margins and the stereotypes and distortions of pundits and scholars.

Her work in Kuchmil, she says, "thoroughly debunks the romantic myth—questioned by intellectuals since the 1960s, but still part of the popular imagination—that indigenous communities in physically isolated areas are frozen in time.

The reality is that even highly remote and traditional villages like Kuchmil are complex and integrated into the international global economy."

Cancún itself is a testament to the symbiosis between countryside and city, Castellanos says—or, more to the point, between the ancient and the modern. Originally a tiny fishing village in the tropical jungle, today's shiny resort metropolis—population 700,000—was created three decades ago by the Mexican government as an economic development project.

"One of the main objectives behind Cancún was to modernize the countryside and to assimilate people into the nation-state and the international economy," Castellanos says. Its location in the remote state of Quintana Roo was chosen because it was sparsely inhabited

(with space enough for an international airport) and also was home to one of Mexico's largest indigenous populations.

"There was a large labor force right there, and the government expected people to abandon farm work to become service workers," she says—a reflection of the philosophy that had led to government-backed vocational training schools for rural communities in the 1960s.

There was yet another advantage to the site: its proximity to pre-Columbian Mayan ruins, several of which had already been developed for tourism. "Part of the plan for Cancún was to latch onto the idea of 'the ancient' to draw tourists," explains Castellanos.

Negotiating a complex relationship

The first Kuchmil villagers went to Cancún in the 1980s, a time when hotels and restaurants—only recently plunked down on a sand spit—were begging for workers and willing to invest in training them. The earliest migrants fared well, Castellanos notes, becoming head chefs and accountants; in contrast, those who arrived later, to a glutted labor market, could find jobs only as dishwashers. Still, all the jobs looked good to an impoverished agrarian community barely scraping by—growing corn, beans, and squash for consumption, selling chilis at regional markets, and, increasingly also reliant on government subsidies.

Since the 1980s, remittances sent home from Cancún have improved the standard of living in Kuchmil, even bringing a new road and thus access to pure drinking water (from traveling trucks). But the remittances also have a deeper importance, says Castellanos.

"Living away from their community for long stretches, in a place where they don't wear traditional dress or speak Yucatec Maya, some markers of identity get lost. Migrants in Cancún have to find new ways to enact what it is to be Maya and to be good sons and daughters. Consumption is one way they do it."

Migrants send home expensive electronic products, Castellanos explains, "as a way of showing 'I love you,' that

The reality is that even highly remote and traditional villages are integrated into the international global economy.

BIANET CASTELLANOS, assistant professor of American studies

FOCUS: Indigenous communities in the Americas; their relations with the modern nation-state and global capitalism.

EDUCATION: Ph.D. and M.A., anthropology, U of Michigan; women's studies certificate, Programa Internacionale de Estudios de la Mujer, Colegio de Mexico; B.A., anthropology, Stanford U

VITA: Previously a postdoctoral fellow in ethnic studies at the U of California, San Diego. Earlier, spent two years with Teach for America, teaching second and third graders, mostly poor immigrants, in East Palo Alto and Oakland. ("That's what motivated me to go to graduate school. I wanted to understand and solve the structural problems that I saw my students and their families struggle with everyday.")

TEACHES: Thinking through Transnationalisms: Race, Gender, Class, and Nation; Latinos in Global Culture; Boomtowns and Borderlands: Life on the U.S.- Mexico Border.

HOME: An apartment in Dinkytown, a few blocks from campus.

RECENT READS: "A whole bunch of books on tourism," including: *Behind the Smile*, by George Gemelich and *Paradise Laborers*, by Patricia Adler and Peter Adler; and books on writing, including *Bird by Bird* by Anne Lamont. Also, *Inez*, by Carlos Fuentes and *The Year of Magical Thinking* by Joan Didion ("I love her writing style, and the way she's able to use her writing to grieve and recover from the death of her husband. I also use her book *Miami* in my classes").

MOVIE RAVES: "I've been fascinated by this year's trio of 'Mexico director films'—*Babel*, *Pan's Labyrinth*, and *Children of Men*. *Pan's Labyrinth*, especially, made me realize the particular take Mexican directors have on the world—very dark, yet seeing beauty in the darkness ... offering a nuanced way of dealing with pain, grief, and war."

OTHER PURSUITS: Biking along the Minneapolis riverfront, pilates/yoga, and knitting, "which I just took up."

NEXT PROJECT: Building on her work examining Mayan migration within Mexico, will look at Maya migration to the United States, examining how migrants sustain ties with their community in spite of the tighter enforcement along the U.S.-Mexico border.

Castellanos, to page 12

Reimagining community

In American Indian literatures, Joseph Bauerkemper finds new images of nationhood.

EVERY WEDNESDAY EVENING I descend into the basement of Scott Hall, where I join several dozen undergraduates enrolled in the U's American Indian literatures course. Teaching this course is one of the most challenging and fulfilling opportunities I have been afforded. For me as well as for my students, the course is a productive vehicle for developing and sharing ideas. One session, devoted to Laguna Pueblo author Leslie Marmon Silko's *Ceremony*, found us grappling with the novel's powerful refutation of prevailing versions of U.S. history. In our discussion, we strove to wrap our minds around the text's radical and all-encompassing vision of time, space, and community.

Silko's work not only plays an important role in my teaching, but it also stands centrally in my dissertation research. Working with advisers David Noble and Carol Miller, I developed my dissertation, "Narrating Nationhood: Radical Traditions in Native Fiction," after studying the devastating global history of modern nationalism. Throughout recent centuries, pervasive patterns of nationalism have relentlessly worked to divide and corral diverse peoples into rigidly defined national societies. These societies, in turn, have worked to supersede and exploit one another.

I sought a research project that would explore the cultural, economic, and political destruction that nationalist sentiment brings to local and regional populations. But I could not stomach the idea of committing years of my life to a thoroughly negative rebuke of nationalism. For me, there had to be something to work for, not just something to work against.

ENTER AMERICAN INDIAN LITERATURES. Native writers certainly resist and call into question the legitimacy and degradation of colonizing nationalisms. Yet at least as important are the alternative concepts of history and nationhood to which they give voice. My dissertation works to reveal the alternative views of historical experience and community that American Indian literatures often articulate. This project contributes to the potent rejections of nationalism that have become central to American studies. It also moves beyond nay-saying criticism toward the creative imagining of alternative community sensibilities.

My research has led to many remarkable finds. On a research trip made possible by the American studies department's Mulford Q. Sibley fellowship, I spent several weeks at Yale's Beinecke Rare Book and Manuscript Library, sifting through boxes in an extensive and largely unexamined collection of Marmon Silko's personal papers. I read drafts of her



Photo by Katie Jiler

Joseph Bauerkemper is a Ph.D. student from Austin, Texas. Besides teaching in the American Indian studies department, he is working this spring with writer Gerald Vizenor on a seminar through CLA's Institute for Advanced Study.

novel *Ceremony* that shed light on the intensity and specificity with which she employs the power of language, as well as hundreds of news clippings that informed her creation of the characters, settings, and intertwining plots that make up *Almanac of the Dead*, her novel of apocalyptic prophecy, global revolution, international criminal operatives, and ancient Mayan codices.

Perhaps most significant, the archive included correspondence with friends, colleagues, and publishers that make explicit key aspects of Marmon Silko's fiction—and that also corroborated many of my arguments about how Marmon Silko's work both critiques and asserts historical and national narratives.

BESIDES PROVOCATIVE CLASSROOM DISCUSSIONS and revealing archival research, I also have learned much from my international excursions—across the sovereign borders of tribal nations—to present my research and receive feedback from indigenous communities. My dissertation work continues to yield insights and experiences that enhance and transform my understanding of the relationships between nationhood and narrative. Above all, my project provides focus for my goal as a scholar and teacher: to encourage creative and critical thinking toward imagining and enacting communities that might, in the words of Dakota writer Elizabeth Cook-Lynn, “encompass all of humanity, not just selected parts of it.”

AMERICAN STUDIES IN PUBLIC LIFE

Members of our American studies community are deeply engaged in civic life. Three of our alums offer perspectives on their remarkable and transformative work.

Confronting history in Africa

In the aftermath of genocide in Rwanda, Karen Murphy helps teachers and students move forward by understanding the past.

by KAREN MURPHY



Teachers participate in a seminar that Karen Murphy led in Kigali, Rwanda. They are working on an activity that asks them to explore decision-making during the colonial period in their country.

I'VE JUST RETURNED from Rwanda and South Africa where I've been facilitating seminars for secondary-level history teachers. In Rwanda there's been a moratorium on the teaching of history since the genocide in 1994. In South Africa, teachers are now required to teach about apartheid, human rights, and the transition, yet they have not had opportunities to learn about teaching these subjects, let alone discuss them as professionals with other teachers, particularly teachers of varied colors and backgrounds.

When I was working on my Ph.D. in American studies at Minnesota, I didn't think I'd be doing this 10 years later, but I'm surprised at how well my education and teaching experiences at Minnesota prepared me for what I'm doing now.

I am director of international programs for a nongovernmental organization called Facing History and Ourselves (www.facinghistory.org). We help teachers to confront some of the most difficult moments in history and to support adolescents in making connections between the choices individuals made in the past and the choices they make today.

Connections is the key word here. Our work is not about comparing the past to the present or pretending to be someone in the past and wondering how they felt or why they acted as they did.

Instead, it's about identifying historical patterns, teasing out what is particular and what is universal in an event, exploring the way ideas change over time and how they spread from one place to the next, one moment to the next. And, particularly in countries in transition, it's about understanding paradigm shifts.

IN ALL OF THESE WAYS, MY WORK has been informed by my education, from what I studied to write question one of my prelims to long discussions with David Noble—as well as what I taught (what I hope taught) at Minnesota.

After the genocide, Rwanda was devastated. Three fourths of all teachers were murdered or imprisoned, thousands of children were orphaned, and thousands of women who had been raped and tortured were widowed and HIV-positive.

Thirteen years later, the country is more stable, but it is also fragile. Discussions of democracy, bystander behavior, and the decisions made by perpetrators and rescuers are not historical abstractions. Rwanda is a place where people disappear, are intimidated, and where free speech is a luxury most people cannot afford.

Still the teachers with whom I have worked have faith that education—particularly a history education that includes confronting the past—can make a positive difference.

I share this belief and have hope that this work is not just a contribution to rebuilding and reconstruction, but also to the prevention of future atrocities. This hope is informed by my education. I was proud to see and be part of the development of a multicultural requirement at Minnesota, to be influenced by strong programs in American Indian, African American, and Chicano studies, and to be surrounded by many students and teachers who believed that their work could make a difference in the world.



Karen Murphy's 1996 Ph.D. dissertation focused on race and national identity during the progressive era. Now based in London, she continues her work with countries worldwide.

Finding meaning in the classroom

Jim Curran left a budding business career to become a schoolteacher.

by **JIM CURRAN**



Jim Curran, a 2005 undergrad alumni of American studies, with two of his Phoenix fourth graders.

THREE YEARS AGO, I was working as an intern for Merrill Lynch in Stillwater, Minn. I never would have imagined myself as an elementary-school teacher. Although my degree is from the Carlson School of Management—a self-designed management major—my American studies coursework has been the catalyst for every post-graduation career move.

Immediately after graduation, I traveled to Phoenix to join the Teach For America program. I had come to the realization that the world of business would not provide me with a meaningful life. During the summer of 2005, Teach For America trained me to become a classroom teacher. When school began in August, my 37 fourth graders (predominately people of color) were a big load for my 29 desks. The lack of resources was overwhelming—we didn't even have a full set of textbooks.

Curran, to page 10

Curran, from page 9

Yet the intelligence and excitement of my students drove me to work through the adversity. And with the help of my coworkers and fellow Teach For America corps members, my students over the past two years have made significant academic gains.

IN THE LAST TWO YEARS, I have seen firsthand the ways in which structural and institutional powers succeed in subtly repressing the talents, and in turn the life chances, of individuals in low-income communities. In an effort to work against this, I have been an active participant in my community, hoping to learn from people around me and also to increase my students' achievement. I started a traveling basketball team with my students. I joined a Southern Baptist church whose



Jim Curran mugging with some of his students.

I know that working hard and sacrificing time and money for the good of the community is what will give my life meaning—a realization that has everything to do with my experiences in American studies.

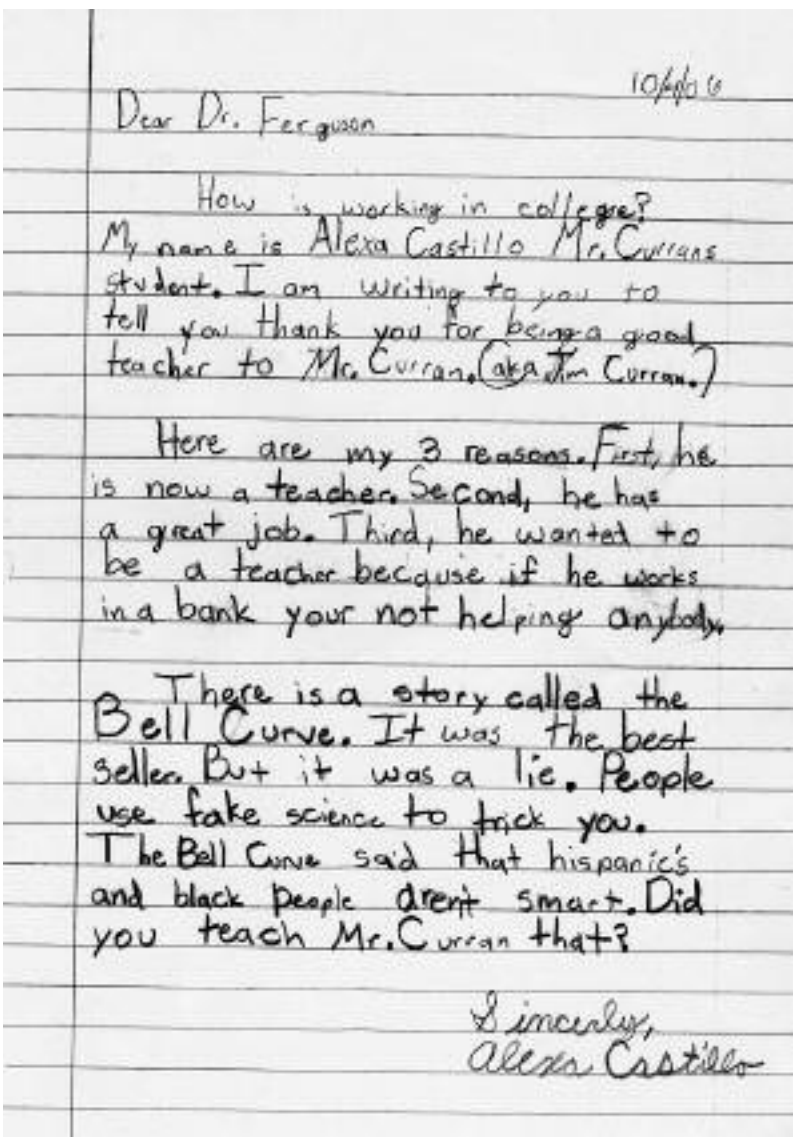
preacher was the parent of one of my students. Last fall, I coached football at an area high school.

I am truly happy with my choices. I know that working hard and sacrificing time and money for the good of the community is what will give my life meaning—a realization that has everything to do with my experiences in American studies.

IN GOING FROM AN UPPER MIDDLE-CLASS childhood straight to the Carlson School of Management, it wasn't hard for me to avoid dealing with the ways in which my whiteness provided me direct and indirect advantages. American studies professors Riv-Ellen Prell and Lary May introduced me to the complex nature of inequality and some of the ways in which institutional power flows out of the past into the present and future.

Professor David Noble had the most profound influence on me intellectually. (Although when he first encountered me—a management major—in his junior seminar, I recall that he pointed to the syllabus and gently inquired, "Are you sure this is something you're interested in?") From him, and later from Rod Ferguson, I learned about unquestioned ideologies and assumptions that facilitate the perpetuation of inequality.

After deep analysis and reflection, I decided to dedicate my life to the eradication of injustice and inequality. My two years as a teacher have been instructive. Seeing how the dominant culture represses the strength and voices of my students and our collective community, I know that I will have to constantly seek new ways to be effective in the struggle.



One of Jim Curran's students penned this letter to American studies professor Rod Ferguson, who was Curran's undergraduate adviser.

'I see but cannot hear the wind'

by EDÉN TORRES

'Shameless outlaw' Edén Torres reflects on the view from a campus window.

SITTING AT MY COMPUTER in my fourth-floor office, I gaze above the artificially lit screen and see bright blue sky. I am lucky to have a window. Outside, barren black treetops sway, allowing me to see the wind. It races out of the northwest and down the institutional brick canyon between Ford and Murphy halls.

The sun is strong. But it is January in Minnesota and I know that it is cold out there. My building—where the windows are sealed shut and some central location controls the temperature—is warm and silent. I cannot hear the wind.

I often think this mirrors my life as a professor. I see the beautiful contradictions of the world, understand the meaning and intensity of even the simplest of signs, and know that there are real consequences to being on the outside. But in here, in the University, comfort often disguises what might otherwise be obvious dangers. The difference between what I know from my previous existence as a minimum-wage worker and what I experience as a Chicana at the bottom of a new ladder is gargantuan and at the same time, slight.

I COULD SAY THAT I LEARNED to think critically about such things as a Ph.D. student in American studies. But the truth is that I was born this way. Always observing behaviors and interrogating rituals that have kept some close and pushed others away, always listening to people's rhetorical passions and then teasing out the lies, always keeping track of history and then uncovering the patterns of hypocrisy and arrogance.

When I think back on my time in American studies, I remember the first year of graduate school most vividly. That is when the competition was most fierce, the fear and insecurity palpable. We were reading each other, sizing up the professors, and putting ourselves on display or covering up what we wanted kept secret. "We were innocents," as the song says, but already cynical and eager to deconstruct whatever we read. Old hands at being students by then, but often theoretical novices—sure that everyone else knew more than we did, or convinced that no one knew as much.

I MET MANY OF MY LOVERS in the field of American studies—intellectual and otherwise. Still get goose bumps when I recall first reading Gramsci, Bhaba, Lipsitz, Said, and even Foucault—the men who joined the exciting women in my life, Anzaldúa, Sandoval, Barbara Smith, hooks, and Emma Pérez, among others. Certainly all of these theorists have shaped my writing.

When I published my first book in 2003, *Chicana Without Apology: The New Chicana Cultural Studies*, I was embarrassed by the title. My editor chose it after explaining to me that "Spanish was not an option" if I wanted to publish with Routledge. She asked for a translation of the Spanish title I had

proposed, but I could not make her understand the cultural significance of the phrase *Chicana sin vergüenza*, and what it meant to be claiming such an identity. In frustration, I said, "It means that I don't care what others think of me, I am not apologizing for being a shameless outlaw."

When I meet with Spanish-speaking audiences, I have to explain that I know "Chicana without apology," is not the correct translation. But I also explain that I actually like both meanings. What embarrasses me more about the title is having my work branded "the new Chicana cultural studies."

In reality, there is nothing new about the book. It is the product of my interdisciplinary training in American studies, the innovative writers and theorists who broke scholarly molds and insisted on new ways of producing theoretical writing, as well as the teachers who took the time to read and comment on my work (even when I didn't always agree with them).

Now that I am a professor myself, I cannot keep up with all the new texts, inventive theories, and divergent methods. I envy the current American studies students the array of materials and the exciting new faculty that have joined the program since I graduated. But I still understand the significance of having had the opportunity to take classes with mentors like David Noble, and value their wisdom.

I CANNOT HELP BUT STARE OUT MY WINDOW sometimes and look back on my years in the department with a shameful amount of sentimentality and nostalgia. For the most part, I have set aside the anger of feeling silenced, or of always being expected to represent a certain perspective—as well as my frustration with the institutional process that in many ways impedes sustained political engagement. And, at least for today I choose to believe that I can hear the wind that I so clearly see outside my window. I just have to listen with different ears.



Edén E. Torres, a Ph.D. graduate of our American studies program, is an associate professor in the Department of Gender, Women, and Sexuality Studies. She also teaches in Chicano studies and is an adjunct faculty member in American studies.

IN THE FOREFRONT

Assistant professor **Bianet Castellanos** was awarded a Ford Postdoctoral Fellowship to complete her book manuscript on Mayan migration to the international resort of Cancún. Recently, she presented papers at the American Studies Association and the American Anthropological Association.

Assistant professor **Kale Bantigue Fajardo** traveled aboard a container ship from the Port of Oakland to the Port of Hong to complete research for a project on maritime trade and migration. Fajardo also journeyed to Cebu City, Philippines, to interview novelist Carlos Cortes. Recently, Fajardo's essay "Ocean Dispatch" was published in *Anthropology News*. Forthcoming is a review in *American Quarterly* of Linda Espana-Maram's *Creating Masculinity in Los Angeles and Little Manila*. Fajardo also was a discussant for the U's "Transnational Feminist Praxis" conference.

David Karjanen (visiting faculty) is collaborating with residents in North Minneapolis on a community-based research project funded by the U's Center for Urban and Regional

Affairs. Also, working with undergrads Nijar Dutta and Victor Nuhl, he is supervising a study of American racial, national, and ethnic ideologies after 9/11 as reflected in popular culture. He presented a paper before the Society for Public Health Education on "Health Care as a Right in Economic Discourse and Development Planning." On another front, he is editing a volume titled *The Politics of Populations* that explores how fields such as public health, national security, and demography create various ethnic/racial groups as objects of knowledge in the U.S. and abroad.

Professor **Elaine Tyler May** was named to a prestigious visiting professorship in history at the University of Richmond. She recently published "The Family and the State: A Long-Term Political Relationship," in *Genre* (vol. 38, 2006). She has delivered lectures and presentations around the globe, including "Martial Manhood and the Militarization of America," at a conference titled "Norman Mailer and America in Conflict" (University of Texas at Austin); "Internalizing the Cold War:

National Security and Self-Defense in an Era of Global Conflict," at Tsinghua University (Beijing, China); "The Legacy of the Cold War at Home," at Ehime University (Japan); and "The Politics of Fear in Post-World War II America," at Tokyo Women's University.

Professor **Lary May** will give the keynote address this spring at a conference on Cold War culture in Potsdam, Germany. He presented his paper "Inventing Global America: A Hollywood Duo and the Erasure of Memory" at a conference on "cultural translations" in Beijing, as well as at two universities in Japan. (The presentation addressed how filmmakers John Ford and Charles Chaplin reshaped their visions of America in response to World War II and the Cold War.) He is continuing research for his new book manuscript, "The Global Imaginary: Hollywood and America's Cultural Wars."



Professor **Riv-Ellen Prell** delivered the Samuel Bellin Lecture in American Jewish Public Affairs at the University of Michigan on "Jewish Summer Camping and Civil Rights." Her recent publications include "2006 America, Mordecai Kaplan, and the Post War Jewish Youth Revolt," in *Jewish Social Studies*, an essay on anti-Semitism in *The Encyclopedia of American Women and Religion*, and "Summer Camp, Postwar American Jewish Youth and the Redemption of Judaism," in *The Jewish Role in American Life: An Annual Review*, Vol. 5, ed. Bruce Zuckerman and Jeremy Schoenberg (2006).

Three American Studies alumni were honored recently by the College of Liberal Arts as Alumni of Notable Achievement: **Frederick Grittner** (J.D. '76, 'M.A., '81, Ph.D. '86), Minnesota Supreme Court administrator & clerk of appellate courts; **James Berman** (M.A. '75), senior vice president, Dougherty and Company (investment banking); and **Valerie Halverson Pace** (M.A. '74, Ph.D. '76), chief financial officer, IBM Corporation.

Introducing Trica Keaton



Trica Danielle Keaton is the newest member of our American studies faculty. An expert on African and African American migration and on "black Paris" and "black Europe," Keaton also brings to Minnesota expertise in identity and migration politics, comparative and international theories of race, and urban ethnography.

Keaton earned an interdisciplinary Ph.D. in education from the University of California, Berkeley, specializing in African diaspora studies and sociology. She

did additional work in sociology at the Université de la Sorbonne Paris and the École des Hautes Études en Sciences Sociales in Paris, where she was also a visiting scholar.

Much of Keaton's work focuses on the impact and politics of African (im)migration to the United States and Western Europe. She hopes to foster a broader understanding of the complex and cosmopolitan positions occupied by blacks, especially African Americans, in the grand narratives of international migration.

Keaton's book *Muslim Girls and the Other France: Race, Identity*

Politics, and Social Exclusion was published in 2006 (Indiana University Press). Soon to be published is her book *Black Europe and the African Diaspora*, an anthology she coedited (with Darlene Clark Hine and Stephen Small). The latter work will include Keaton's article "Interpellating "Black American Paris:" Migration Narratives of Inclusion and Social Race in the Other France."

Keaton's latest work explores the politics of black migration involving African, African American, and Afro-Caribbeans in the U.S. and abroad. She also continues to study "black Paris" (or "Paris noir")—the vibrant cultural and intellectual impact of the French capital's large and varied African diaspora. That work will lead to a multimedia Web site, an international conference, and a study-abroad course.

In the classroom, Keaton teaches a course exploring race from an international perspective and another on black Paris. Off campus, she has lectured widely on the changing face of France. She contributed her expertise to the 2007 Minnesota Humanities Commission Seminar Teaching Institute and delivered a speech in Stanford University's 2006 lecture series on Europe and the African Diaspora. She is a fellow of the W.E.B. DuBois Institute for African and African American Research at Harvard University and a recipient of the French Embassy's highly competitive Chateaubriand Fellowship.

Double duty

As both a student and an administrator, Colleen Hennen may know the department as well as anyone.

Colleen Hennen can rattle off the course designations and enrollment histories of dozens of American studies courses, including some that are now defunct. She knows which courses make a major, which ones fill which distribution requirements, and whether a newly proposed seminar topic is likely to fly or flop. She can spot curricular trends a mile away, and, with a shrewd eye on the department budget, suggest the precise mix of tried-and-true hits and chancier new offerings that will enable the department to meet all of its goals—whether serving the varied needs of undergraduate majors, making room for curricular innovation, or, given that T.A. positions are linked to course enrollments, supporting graduate students.

As department administrator, Hennen is what department chair Riv-Ellen Prell calls “our pivotal person for curriculum planning, enrollment management, and budget planning.” She joined the department in 1997, first as assistant to the legendary administrator Betty Agee.

Over the years she has worked with four chairs (David Roediger, Jeani O’Brien, Carol Miller, and Riv-Ellen Prell) to keep the department humming, taking what she calls “great satisfaction in helping the chairs and faculty realize their visions for American studies.”

A self-pegged process wonk, she’s also earned a reputation as one of the college’s canniest problem-solvers, one reason she was tapped for a CLA Outstanding Achievement Award. She is one of the staffers most likely to be found on collegewide curriculum or budget committees. Since last year, she has been a key player in a new process improvement initiative convened by the dean.

But when Prell describes Hennen as someone who “brings a lot of perspective on American studies and the College of Liberal Arts,” she’s not talking only about Hennen’s staff role. Hennen also has been a student in department and college classrooms on and off for two decades. This spring, 20 years (and several intervening jobs) after enrolling in her first American studies course—a “fascinating, revelatory, boundary-blurring” romp through the cultural history of the 1950s and sixties—Hennen will wrap up a B.A. degree in American studies.

“It’s taken me a while,” acknowledges Hennen, who has for some years shoehorned a class each term (most recently a Latin class) into her lunch hour. “But I’ve loved the classes so much the degree was almost beside the point. This is an amazing place to get an education, especially in the liberal arts. The best courses by far have been in American studies—and yes, I would be saying that even if I didn’t work in the department.”



Castellanos, from page 6

they’re still part of the community—and to make their labor visible, as it was when they worked with their families at home in the cornfields.”

The migrants’ ties to their home community are strong, Castellanos has found. “They’ve spurned opportunities to go to the U.S. and Europe, because they’re deeply grounded in their indigenous community. That’s fascinating, because it’s not typical.”

Besides the ties of family, Kuchmil is an “ancestral homeland” in a very real sense, she says. Any migrants who tire of the strain of negotiating between two worlds, who become fed up with living in Cancún’s worker shantytowns, or who can no longer brave the risk of tourist downturns and hurricanes (Hurricane Wilma hurled thousands out of work in Cancún in 2005) can always go home to share a plot of communally owned land.

“Some do leave,” Castellanos notes. “They go home to a life that’s hard, but that provides security.” Some migrants, she says, describe Cancún as “the new slaver”—the ‘old slaver’ being debt servitude on Mexican plantations. One of the things I’ve learned is that for tourism workers, the new global economy can be oppressive and very tenuous.”

Larger questions

Castellanos does not shy away from posing larger questions raised by her study of Mayan migrants. “That’s one reason I’m glad to be in American studies,” she says. “I can combine my interest in social-political issues and my interest in culture in Latin America, see the big picture, and also make it relevant to our understanding of the United States.”

She stresses that the government-constructed world of Cancún, reliant on migrant labor, is part of the same economic development model that gave rise to *maquiladoras* (assembly plants) along

the U.S.-Mexican border.

“Indigenous people are being pulled into the service industry all over Latin America, because poor countries have become reliant on export production to compete in the global economy,” she says. The Mexican border factories make garments or computer chips for U.S. or European companies who export them globally. In Cancún—and four other tourist projects constructed by the government—“what is exported is sand, sun, and sea—and Mayan ruins.”

The long-term implications are unclear, not only for the marginalized communities supplying the labor, but also for the Latin American countries fashioning themselves as service economies on the world stage. “What are the implications for relations with other nation-states?” asks Castellanos. “Are Latin American countries going to reenact the same relations with the United States and Europe as in the past?”

AMERICAN STUDIES LEGACY

JOSEPHINE FOWLER was born in San Francisco on February 7, 1957, but eventually settled with her family in Toronto. She graduated with honors in French and English from Ohio's Oberlin College in Ohio (1979) and earned an M.F.A. in writing from Columbia University (1985). She participated in many writers' workshops and had residencies at the Ragdale Foundation and Yaddo artists' retreats. In the late 1980s, she traveled to Europe and to Africa. She lived with the Bassari tribe in Senegal and participated in research on child development.

She went on to publish two articles on her Bassari research and to write several short stories and a play based on her family experiences and on her experiences with the Bassari. For five years, she taught English as a second language to adult learners at Brooklyn College in New York. In 1993, she earned her M.S. from Columbia University in historical preservation.

In 1995, Josephine entered the U of M's American studies program. Interested in social activism and in the experiences of marginalized groups, she became increasingly focused on the experiences of Asian immigrants. She also was active in the lesbian and gay community, serving as fiction editor for *Evergreen Chronicles* and coordinator of U's Lesbian Area Studies Program.

For her doctoral research, she traveled widely to visit archives and to interview activists across the United States, ultimately journeying twice to Moscow to obtain docu-

Josephine Fowler, known as Josie to her friends, died of breast cancer last year, just three years after completing her Ph.D. in American studies. Her life spanned just 49 years, but was by any measure remarkably rich, impassioned, and accomplished. In her memory, friends and colleagues have begun a campaign to endow the Josie Fowler Peace and Justice Prize, to be awarded annually to a graduate student in American studies.



Remembering Josephine Fowler

ments from the newly opened archives of the American Communist Party. Her 2003 Ph.D. dissertation ("To Be Red and Oriental: The Experiences of Japanese and Chinese Immigrant Communists in the American and International Communist movements, 1919-1933") was nominated for the Graduate School's "Best Dissertation Award."

Josephine was a scholar and instructor at Columbia U's Center for Ethnicity and Race at Columbia in 2003, and then returned to Minnesota as a visiting assistant

professor of American studies at Macalester College. First diagnosed in 1996, her breast cancer returned in 2003. In 2004, Josephine moved to Cambridge, Mass., working as an independent scholar to turn her thesis into a book. She completed the last chapter just weeks before she passed away on July 23, 2006. Her book, *Japanese and Chinese Immigrant Activists: Organizing in the American and International Communist Movements 1919-1933*, is soon to be published by Rutgers University Press.

Josie Fowler Peace and Justice Prize

Dear Friends,

As most of you know, this past July, our friend and colleague Josie Fowler passed away after a lengthy battle with cancer, which began during her graduate years at Minnesota.

In tribute to Josie's amazing spirit, we would like to raise \$5,000 for the Josie Fowler Peace and Justice Prize, an annual \$250 award to a Minnesota American studies graduate student doing research in the areas Josie valued and changed with her life and labor.

This is our small way of honoring Josie and supporting in her name the continuation of work that documents and fights for positive change in the world. The prize, which the American studies department will issue for the first time in the fall of 2007, is intended to facilitate the purchase of books helpful to the winner's dissertation.

We realize that \$5,000 is a lofty goal, particularly given the economic realities most of us face as teachers, but we are asking for your support.

We hope you will consider making a tax-deductible contribution to the Josie Fowler Peace and Justice Prize. Gifts of any amount (by check or credit card) are welcome. To date we have had pledges for over \$2,000, many from friends who are giving smaller sums over five years.

Without question, Josie's legacy will continue through the many of us she profoundly influenced. With this prize we will be certain that future generations of Minnesota American studies graduate students will also have Josie as a model of how to meld committed activism and principled scholarship.

If you can join us in supporting this goal, please contact the American studies department.

Thank you,

Matt Basso

Gaye Johnson

Anne Martínez

Mary Strunk

Bill Anthes

Scott Laderman

Deirdre Murphy

Steven Garabedian

Benj Flowers

Kate Kane

Rebecca Hill

Carrying it forward

Mary Turpie Prize to Michael Steiner

Mary Turpie was Michael Steiner's mentor and lifelong inspiration. Turpie was Steiner's teacher and dissertation adviser when he was a Ph.D. student at the University of Minnesota in the early 1970s. Like countless others, Steiner saw Turpie as the model for the teacher and scholar he hoped to become. She remained so as Steiner went on to become an American studies professor at California State University, Fullerton.

In 2006, life came full circle for Steiner when he was named the winner of the American Studies Association's Mary C. Turpie Award, among the most prestigious

honors in the field. The prize is reserved for an American studies scholar of outstanding abilities and achievement in teaching, advising, and program development.

The American Studies Association citation recognizing Steiner read, in part: "As a teacher, Mike has emulated Mary Turpie's legendary dedication to students and her devotion to the field of American studies. For 30 years on the Fullerton campus, Mike has been an inspiring presence and something of a legend as well. ... His cutting-edge research shows up in elegantly designed syllabae, in new course concepts, and ... in lectures around the world."



Mary Turpie was a founder of the University's American Studies Program in 1943 and its guiding force until her retirement in 1975. Gifts in memory of Turpie, who died in 1991, may be made to the Turpie-Bowron Fellowship in American Studies, which enables today's graduate students to carry on the pioneering work of Turpie and others.



Michael Steiner is renowned for his scholarship on issues of regional identity and the built environment, especially in California and the American West. His students have lauded his teaching as "life-changing."

Michael Steiner's Tribute to Mary Turpie at the American Studies Association

Looking back, I realize how fortunate I was to have been at the University of Minnesota during such turbulent and stimulating times and to have had such inspiring, legendary teachers as David Noble, Bernie Bowron, Mulford Sibley, and Yi-Fu Tuan.

But most of all, it was Mary Turpie who made me the American Studies person that I am. It was Mary who embodied and passed along the spirit of Emerson's all-embracing American Scholar. It was Mary Turpie who told us time and again that American studies was much more than mainstream white studies. It was Mary Turpie whose first-year grad seminar with a paper due every Monday morning for 10 weeks was a true academic boot camp. (And she returned those papers

a few days later covered with detailed, hardheaded comments and advice.)

It was Mary who launched my lifelong fascination with regionalism, my love of the land and the links between people and place. I owe so much ... to my greatest teacher, Mary Turpie.

—Michael Steiner, October 13, 2006, Oakland, Calif.

William C. Nelson American Studies Scholarship Fund

Over a decade ago William Nelson made a generous gift to the Department of American Studies to support undergraduates majoring in our field. He had one simple reason. He knew how difficult it was to be a student and have financial need, and he wanted to help lighten the burden on students.

The original gift has been well-spent on students who have used one or two thousand dollars each semester to pay for tuition. We are hoping to continue William Nelson's generous idea, to help students with financial need to complete their education. Your gifts will enable us to build this fund to help future generations of American studies undergraduates.

Giving to American studies

We are proud of how many of our alumni and friends contribute to our efforts. In the last few years, our gifts have ranged from \$5 to \$50,000.

We build our endowments little by little, brick by brick. We count on the commitments of many, rather than the windfall gifts of only a few large donors.

We express our appreciation to all those who are our partners in teaching students to read, write, and think effectively about the United States in a global world.

Gifts to American studies may now be made on line: <http://www.giving.umn.edu/>

To learn more about how your gift can help ensure a strong future for American studies, please contact Emily Paulson, paulsone@umn.edu or 612-625-5031.

The Department of American Studies 2007 Noble lecture

Nan Enstad

“The Jim Crow Cigarette: Tracing Cultures of Transnational Capitalism Before World War II”



Nan Enstad.

7 p.m.

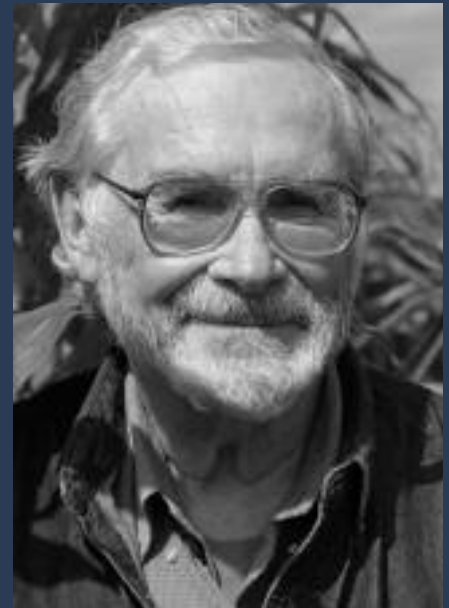
Thursday, April 12, 2007

Minnesota History Center

345 Kellogg Boulevard W., St Paul

Today's global market in cigarettes is well known, but few realize that its antecedents go back to the 1890s. This talk explores how the glamorous cigarette built tobacco towns in North Carolina, and how North Carolinians then went to China to market their wares. As a key industry in transnational capitalism, the cigarette industry reveals connections between corporate and individual bodies, labor and consumerism, and pleasure and vulnerability in the early 20th century.

Nan Enstad is an associate professor of history and Chicano and Latino studies at the University of Wisconsin, Madison. She received her B.S. and her Ph.D. from the University of Minnesota (1986 and 1993, respectively). Her book *Ladies of Labor, Girls of Adventure: Working Women, Popular Culture and Labor Politics* was published by Columbia University Press in 1999. She now is working on a book tentatively titled, “The Jim Crow Cigarette: Local and Global Cultures of Tobacco Consumption, 1890–1950.”



The department's Noble lecture is endowed in honor of longtime American studies professor David Noble. The department continues to honor David Noble's great legacy to American studies through the David Noble Graduate Research Fellowship Fund. Please see page 15 for information about to make a gift to American studies.

MYRIAD

**Department of
American Studies**

COLLEGE of LIBERAL ARTS
UNIVERSITY OF MINNESOTA

**104 Scott Hall, 72 Pleasant Street S.E.
Minneapolis, MN 55455**

www.cla.umn.edu/american