Center for Interdisciplinary Research in Philosophy, Interpretation, and Culture, (CPIC) 2014-15 Annual Report
Center Direction and Accomplishments

Director
Joshua Martin Price

Executive Committee
Joshua Martin Price, María Lugones, Joseph Keith, Patrick Crowley

Affiliated members
Binghamton faculty and faculty at other universities
Sarah Lucia Hoagland, Joseph Keith, Shireen Roshanravan, Pedro di Pietro, Dara Silverstein, Maria Lugones, Michael Hames-Garcia, Joshua Martin Price, Hillary Malatino, Jen Feng Kuo

Graduate Students
Saqer Almarri, Irem Ayan, Patrick Crowley, Jake Bartholomeu, Alison Coombs, Courtney Miller, Jessica Chang, Josh Franco
In 2014-15, CPIC has advanced its research agenda on masculinities. We have presented a grant to the Ruth Landes Foundation to fund in depth research on the project. The full grant proposal is included.

Joseph Keith, Dara Silverstein, Maria Lugones, from Binghamton, and Rolando Vazquez from the American Academy in Middleburg, Holland, are the faculty members in the research group on masculinities. A group of graduate students are part of the group and have been proposed as assistant researchers in the grant proposal. The research aims at a book that will present joint research by the faculty and research assistants.

We have invited Ernesto Javier Martinez from the University of Oregon Ethnic Studies and Women’s Studies to give a talk on his latest work and a three hour seminar on masculinities. He is coming in May 2015.

CPIC is publishing a book of work by previous researchers on issues of decoloniality. We include a description and list of articles. The University of Illinois Press is our publisher.

We continue to be a research center that has attracted national and international attention both for its work and its collaborative methodology. Each one of us writes individual papers on the particular aspects of the research that interests us. That work is discussed and intertwined with the lines of thinking that we have developed as a group. The work in the book, for example, though authored by one person is the result of collaboration. This is acknowledged both in the papers and in the book as a whole.

We have received recognition for our work on feminism, race, and coloniality/colonialism/modernity/decoloniality. CPIC is a central space for the development of Decolonial Feminism, Women of Color feminisms. It is a one of a kind academic research center. Theorists in the Chicana/o Studies, Ethnic Studies, Feminist Studies, Decolonial and Postcolonial feminism follow the work that the center produces. We present the work of the center at conferences around the country and abroad. Decolonial feminism was first created in CPIC and it is now an important field world-wide, disseminated in part through conference papers and published work by CPIC members.

**Budget**

Operating costs and one speaker: $3,000
Appendixes

I. Grant

Masculinities and Communality

Project Narrative
This project focuses on masculinities, on how particular masculinities differ in relation to power, colonization, oppression, and, most importantly, in relation to the marginalized communities in which these masculinities arise. This work will be important to Gender and Women’s Studies, Postcolonial and Decolonial Studies, as well as to the sociological and anthropological studies of non-Western peoples. The key to the work is the shift from men and women to communities and to a communal lens to the understanding of masculinity.

The project is closely related to Dr. Landes’ interests. In both *City of Women* and “Negro Slavery and Female Status,” Ruth Landes constructs a comparative study of Black women in relation to both black men and white men in Brazil and the U.S. She looks at the status of Black women in ritual settings and in everyday life, including leadership in daily affairs and placement as high priestesses in Candomblé, the Afro-Brazilian religion. White men favored black women over black men. This favoritism toward Black females elevated their standing. Dr. Landes also considers how African cultural precedents which placed Black women in a high position socially enabled black women to inhabit themselves as leaders. She saw the elevated standing that white men gave to black women as of a piece with the cultural ancestry. In both cases, Ruth Landes was clearly interested in gender and race. It is the nexus of race and gender that defines the work of Landes, and it also defines our approach. The focus on gender in our case is masculinity, considered in terms of its own social and communal contexts. In this respect, it serves as a complement to the research on women that Landes conducted.

Gender Studies since the 1980’s construed and analyzed the relation of men and women from the top position down from the point of view of power. Gender Studies accepted both the concept of patriarchy and a universal understanding of the situation of women. With the adoption of patriarchy comes an authoritarian and controlling model of masculinity. This model of masculinity as well as individualism are intrinsic to the subordination of women. He is an individual and she can identify with becoming an individual herself in overcoming her subordination. But if we begin from poverty, from the denial of humanity, from the attempt to erase knowledges that are not Western, from being subject to harsh labor, or from having one’s family sold into slavery or killed or dispersed, then the community becomes central because it makes survival possible. It also makes possible the understanding of oneself as a person, something denied by power. Communal projects in a communal spirit are the only ones that can lead to survival. Those are the situations that will provide the context for the study. The project is the study of the distinct masculinities of the marginalized and the relation between these styles of masculinity and communality. The study will provide gender studies with a very different understanding of masculinities than the one presupposed by patriarchy and the
subordination of women. The project’s aim is to provide a different understanding of the production of masculinities in resistance and in adaptation to marginalization in connection with communality. Does a particular style of marginalized masculinity issue from communal understandings of self? Does the creation of a particular style of masculinity exhibit a particular politics of resistance in communality?

The construction of different embodiments, styles of comportment, motility, dress, voice, wit, communal senses of self, modes of relation, personalities, expressions, and creativity of marginalized men form the center of the investigation. The research will focus on African American, Native Alaskan (Yupik), and Muslim Arab and Arab-American communities. Native Americans and African Americans share a colonized past and a present of low status or oppression as well as resistance through religious syncretic practices, jazz, rock and roll, and other forms of artistic expression which are all communal creations. During slavery and after manumission through the period of reconstruction, African Americans functioned communally in very clear ways. During Reconstruction, for example, men and women worked together and intensively for the community’s vote, even if only men were going to have the right to vote. Bernice Johnson Reagon says that in the plantation fields Africans/African Americans would sing “I” instead of “We” when singing a spiritual. Reagon says that “we” hides the lack of community while it is the strong “I’s” that show it. With the development of blues, jazz, and places where they were sang, the ‘call and response’ replaced the joint “I.” At this time that men and women developed distinctive styles of dress and movement that expressed a sense of freedom to be achieve and a sense of enjoying it, as Tera Hunter says. At the time of Black Power, African American men developed a nationalist understanding of their role in revolutionary politics, one that left women out as leaders. Since then, it is important to seek out the different strands and their relation to particular ideals. But it is the thread as well as the diversity that will reveal the masculinity in African Americans in relation to communality. Recent studies of Islamic masculinities have focused on Indian and Pakistani cultural history, Islamic scriptural texts, as well as theological and jurisprudential literature. Theologians and jurists have studied forms of masculinities present in various mystical and cultural movements in South Asia. The difference in this study is the abandonment of rigid understandings of gender and the addition of Muslim Arab-American masculinities through perception of their ‘political domination’ and their ‘volatility’ due to their presumed association with postcolonial states in the Middle East and North Africa. The study of Alaska Natives serves to give us another perspective on masculinity, one informed by the experiences of rather more recent massive changes. In examining their own constitution of masculinity, it will be with respect to a way of life that has radically changed. Given the shared problems and history, especially as regards the conflicts with the state of Alaska and the U.S. government, we will consider Alaska Natives as an artificial "whole", while recognizing the extreme differences which define different tribal areas, from Southeast Alaska to the Arctic Circle. All these groups have faced, to a greater or lesser extent, a disruption in their traditional way of life, and all have had to deal with the increased migration from remote villages to the relatively bustling major city of Anchorage. In this respect our examination of Alaska Native masculinity will deal with the different manners in which such masculinity relates to the colonization of Alaska and the changing way of life.
The findings of this research will be checked with the narrow dominant model of Gender studies. To study marginalized masculinities permits the revelation of the different roles that masculinities play in communities under oppression, different to a subordinating one.

The study also places the private/public relation under scrutiny for the marginalized. The inhabitation of the public domain has been part and parcel of the *modern conception of the subject* who is always a European or White man, so to look at the private/public distinction is to look at spaces that have been racialized and gendered. White women, indigenous peoples in the territory that would become the U.S., African American men and women were denied access to the public space. Access to the public sphere has affected styles of marginalized masculinity intensely towards an assimilationist embodiment that includes dress, motility, relating to others in the society, ways of articulating one’s thoughts, particularly publicly. To consider these spaces and masculinity is to see not just the relation between masculinity and the public sphere, it is also to look at other spaces that the private/public dichotomy hides which are the spaces in which community is created and maintained and where a different style of masculinity accompanies the creation. When African Americans began to occupy the public sphere, for example, did their styles of masculinity change? Have they moved into the public sphere as individuals rather than communally? Have they moved as citizens into the nation or have they moved the Black community into the nation? These are central questions to the relation between marginalized masculinity and communality.

The study takes seriously Judith Halberstam’s study of female masculinities. Thinking of female masculinities permits the researcher a first disengagement of the relation of masculinity of power and domination. Rather it awakes the imagination to conceive masculinity in terms like assertiveness, adventurousness, forceful and longwinded physicality, and the receptivity of warmth and approval. The entrenched internalization of the gender dichotomy resists the possibility of female masculinity. Following that constraint of the gendered imagination into marginalized communities under power, can also reveal the difficulty of the racialized and gendered imagination to understand marginalized masculinities as masculine. In this study, the gendered and raced gender dichotomy will be placed under scrutiny to uncover marginalized masculinities. If we consider colonial India, we find the colonial authorities embodying the colonial ideal of masculinity. The English masculine colonial exhibited the ability to command, firmness, pluck, courage, ease in the process of decision-making, general knowledge and prowess in polo. Such a man perceived the Bengali men as feminine because they were perceived as quick-witted and bookish. The perception of masculinities across power barriers and the extent to which superordinate sections of society deny manhood to racialized men will be important to the study as. Assimilating to dominant society’s ideal of masculinity, that is, assimilating to white or European masculinity, is an important phenomenon in this study as well as in resistance to assimilation.

**Objectives**

The aim of this research is the production of a monograph which would characterize and theorize these disparate cultural expressions of masculinity, through the specific cultural lenses that we have identified, as they are lived by groups and the relation between
communality and the formation of these masculinities. Thus, one of the objectives for the monograph is to see whether marginalized masculinities can be revealed as an aspect of communal resistance to marginalization. This study would fill an important gap not just in gender studies but also in studies of race, and postcolonial and decolonial studies by bringing a critical, intercultural eye to centering communality, race, and marginality in reconceiving the place of masculinity in resistance to marginalization. The study raises important theoretical questions about the body, the self, resistance to oppression, and the gender dichotomy. The centrality of description in this study matches the interest in the philosophical.

**Methodology**

Literature, anthropology, and philosophy constitute my interdisciplinary lens in this study. I understand interdisciplinarity as each one of the disciplines asking questions and suggesting insights from and to the other. In the exercise of interdisciplinarity, translation will be very important as the team looks at archival material, interviews, and manuscripts that are of interest. In addition to my own work as a translator, our research assistants who can translate Spanish, French, and Arabic will be invaluable. The investigation will proceed looking at the details of place, time, social structure, and the specific personality and character traits of assertiveness, adventurousness, forceful and longwinded physicality, as well as the receptivity of warmth and approval as a tentative set of masculine characteristics. The need for such a set lies in the initial difficulty in selecting the masculine. It does not indicate any intention of attempting to create a universal model. As the work proceeds, men who are central to their community and exhibit other traits than the ones in the set, the tentative set will be revised or abandoned. This set will, thus, be subject to numerous critiques and revisions based on our empirical findings and continued theoretical analysis, but it will enable us to have a starting point that does not isolate masculinity in the use of dominance. Mostly, the personality traits, character, motility, expressivity, styles of dress, interpersonal and impersonal relations will be considered. Marginalized males will be considered masculine and provide multiple, sometimes contradictory characteristics. As we look at African American, Native Alaskan (Yupik), and Muslim Arab and Arab-American social relations we will reject the claim that marginalized men are feminized. It is clear methodologically that if one cannot talk or think about masculinity without investigating and characterizing the details and social place of particular masculinities, the gender dichotomy multiplies, and the relation between masculinity and men is loosened. This work of multiplication has been done for “women” and the “feminine” but a great deal of work remains to be done around masculinities, the gender binary, race, the colonizer/colonized pair, and the unveiling of sexualities which are being characterized, to a significant extent in the West, in terms of the gender and sexual binary. Recent work on female masculinity writes about masculinity as if it were one and in distinction, only, with femininity. The study is to seek an understanding of masculinity and how it is played and displayed in relation to marginalized communities.

In conducting interviews with individuals and groups I will embrace a subject-to-subject relation with the interviewees rather than positioning myself in a subject/object relationship, which leads to the traditional detached relationship between the researcher as subject and individuals or groups, with the researcher as subject and the individual or
group as object of study. My locus as a researcher, as well as those of the assistant researchers, will be investigated and exhibited critically. The approach will entail a conscious recognition of the researcher’s position at every step of the way. Such an approach aims to overcome the distance that creates suspicion and prevents understanding and aims at a mutual and reciprocal knowledge seeking relation. This methodology is exemplified by Gloria Wekker, for example, in her *The Politics of Passion*.

This sort of approach also involves rethinking what counts as incisive data – this is where the role of literature comes in, as literature is a lens which reveals the self-understanding of individuals and groups. Literature here, however, is understood broadly to encompass the oral traditions of groups as being of integral importance as well. Tradition must be recognized in its value, both for the groups under study and as a means of understanding how such groups constitute themselves. In addition, this would also include the archival research as mentioned above, as means to understand the history of such groups and their interactions with Europeans. In combining these approaches, I aim to approach the topic, masculinity, as a socially, historically, and communally constituted whole.

**Budget**

This is an ambitious, encompassing project in terms of scope as it seeks to study three groups with some historical depth. The need for translation is strong as well as doing some archival research, and to strengthen the bibliography. Assistant researchers well qualified for the project have already been identified. Three assistant researchers, paying for translation, and travel for the main researcher and the assistants are the most important ingredients in the budget.

Travel for main and assistant researchers
Three researchers, 1 trip each for one week stay: travel expenses $3,000 for airfare, $3,150 for hotel, $ 420 for food $6,520

Main researcher: four trips, 1 week stay: $4,000 airfare, $ 4,200 hotel, $1,680 meals $9,880

Honorarium for research assistants: $12,000 ($4,000 each) $12,000

Materials needed in research: $2,000

Translation: $3,000

Total: $31,300

**BIBLIOGRAPHY**

- Ali, K., Sexual Ethics and Islam— Feminist Reflections on Qur’ān, Hadith and

- Banerjee, Sikata. Make Me a Man! Masculinity, Hinduism, and Nationalism in India. SUNY Series in Religious Studies, 2005
- Beynon, J., Masculinities and Culture (Buckingham: Open University Press, 2002).
- Dekmijian, R. H., Islamic in Revolution— Fundamentalism in the Arab World (Syracuse: Syracuse University Press, 1995).
- El-Nimr, R., “Women in Islamic Law,” ed. M. Yamani, Feminism and Islam: Legal and

- Fienup-Riordan, Ann. Wise Words of the Yup’ik People: We Talk to You because We Love You. Alice Rearden, translator. Lincoln, NE: University of Nebraska Press, 2005.
- Habib, S., Female Homosexuality in the Middle East—Histories and Representations (London: Routledge, 2007).
- Hooks, bell. We Real Cool: Black Men and Masculinity. Routledge 2003
• Richardson, Riche. Black Masculinity and the U.S. South: From Uncle Tom to Gangsta. University of Georgia Press.
• Roedigger, David. The Wages of Whiteness, Publisher: Verso; New Edition edition (July
References
Michael Hames Garcia, University of Oregon, Ethnic Studies, Director
Nelson Maldonado Torres, Rutgers University, Ethnic Studies
Joshua Martin Price, Binghamton University, Sociology, Center for Interdisciplinary Research in Philosophy, Interpretation, and Culture, Director

II. Book

Book Title: Decoloniality as Resistance and Communal Other-Sense

Book Description: How does decoloniality entail people’s resistance through the creation of communal modalities of making sense? Our book brings together research focusing on intersubjective relations among people whose shared conditions of racialization, dehumanization, sexual exploitation, and structural poverty activate a common rejection of oppressive rationality and prompt new strategies for creating shared meaning which diverge radically from dominant disciplinary and academic categories of knowledge. As researchers, many of the contributors to this volume begin their analyses from the understanding that these conditions constitute violent manifestations of what Aníbal Quijano calls the “coloniality of power,” which can also be conceptualized in terms of an ongoing but suppressed history of colonial violence shadowing globalized western modernity. In this frame, the mutual recognition among people who struggle against the systemic production of violence, create alternative systems of politics, communication, and logic. They comprise a specific strategy of decolonial resistance. The contributions broadly address the following questions: What forms does decolonial other-sense take? How do intersectionalities of race and gender give place to understanding people’s rejections of colonial constructions of being? What
practices have people-in-resistance used to take back language and communication? How have they reclaimed histories?

**Contributors and Articles:**

Cindy Cruz (UC Santa Cruz)  
“LGBTQ Street Youth Doing Resistance in Infrapolitical Worlds”

Gabriela Veronelli (CPIC)  
“On a Non-Dialogic Theory of Decolonial Communication”

Hilary Malatino (East Tennessee State)  
“Monstrous Becomings: Concepts for Building Decolonial Queer Coalitions”

Jen-feng Kuo (Taipei Medical University) & Shireen Roshanravan (Kansas State University)  
“Methodological Interventions in Asian America: Bridging Empires, Transgressing Disciplines”

Josh Franco (SUNY Binghamton)  
“Marfa, Marfa: Minimalism and Rasquachismo in Far West Texas”

Laura Pérez (UC Berkeley)  

María Lugones (SUNY Binghamton) & Michael Hames-Garcia (University of Oregon)  
“Sexual Identity, Coloniality, and the Practice of Coming Out: A Conversation”

Sarah Hoagland (Northeastern Illinois University)  
“Feminist Advocacy Research, Relationality, and the Coloniality of Knowledge”

Cricket Keating (Ohio State University) & Amy Lind (University of Cincinnati)  
“From Nation to Plurination: Plurinationalism, Decolonial Feminism and the Politics of Coalitional Resignification in Ecuador”

Patrick Crowley (SUNY Binghamton)  
“Insurgent Commemorations: Fanon’s Decolonial Subject of Pluriversal Histories”
III. Collaborations in CPIC

Maria Lugones. I thank the members of CPIC for discussing several versions of the following papers during the last two years. I am also thankful for each member’s discussing their work in CPIC which led me to some of the ideas that I develop in my own papers. I am also grateful for the bibliography.

“Viewing gender decolonially,” Negotiating Feminist Perspectives: Intersectionality, Transnationalism, and Decoloniality Symposium, Syracuse University, October 24, 2014


“Del Feminismo de Color and Feminismo Decolonial” Bogota, Colombia, November, 2014


Patrick Crowley. The following presentations benefitted greatly from my participation in CPIC.

I presented a conference paper, “Raza y poética: La estética más allá de la colonialidad en Nancy Morejón” at the Congress of Canadian Hispanists in May 2014. I also presented, “Re-Mapping Transatlantic Imperial Aesthetics: Michelle Cliff’s Into the Interior” at the Binghamton University English Department Graduate Conference, Shifting Tides, Anxious Borders in April 2014.

Jake Bartholomeu. I am working with Gabriela Veronelli on a paper on masculinity that issues directly from the mascumility discussion in CPIC.
I read "The Problem of Latin American Philosophy as the Problem of the Latin American" for the "Existentialism and Postcolonialism" Conference at University of Illinois at Urbana-Champaign. This paper is not author jointly but it was developed in discussions with CPIC.

**Saqer Almarri** I presented “The Jurist and the Khuntha’s Anatomy in Fatimid Jurisprudence” at the *Translating Transgender* conference in January 2015 at the University of Arizona. This paper was conceived and developed in seminars with Professor Lugones, and Professor Price, and in discussions in CPIC.

**Gabriela Veronelli.** All the pieces for publication and presented at conferences were developed in communication and conversation with CPIC members.


I presented papers in two international conferences: The *II Congreso de Estudios Postcoloniales y III Jornadas de Feminismo Postcolonial*, organized by the Latin American Council of Social Sciences, in December 2014. And the *Coloquio Internacional Pensamiento Crítico del Sur: Genealogías y Emergencias*, organized by the Centro Científico Tecnológico de Mendoza (Argentina), in September 2013.
Josh Franco. Josh T Franco

The following accomplishments in 2013 – 2015 would not have been possible without participation in the Center for Interdisciplinary Studies in Philosophy, Interpretation and Culture:

Summer Course: “Slavery, Democracy, and the Decolonal Option(s),” University College Roosevelt, Utrecht University, Middelburg, Netherlands. Instructors: Rolando Vasquez, Walter D. Mignolo (June 2014)

Artist residency: Workspace Brussels, “Slugs’ Garden,” with Fabian Barba, Esteban Donoso, June 7 – 14 (June 2014; funded by the Flemish Government)

Awards & Fellowships: Binghamton University Graduate Student Award for Excellence in Research; PAGE (Publicly Active Graduate Education) Fellowship, Imagining America; Pre-Doctoral Diversity Fellowship, Ithaca College

Exhibitions: “LİCKable racist wallpaper or…How Many Licks To the Center of Racism?,” part of Short Stories curated by Lady Base Gallery for Spare Parts Studio’s MINI ART MUSEUM, Contemporary Art Month, San Antonio, March 2014.
*Winner: San Antonio CAM (Contemporary Art Month) “Through the Looking Glass Award For Bending Perceptions of Time and Space”

“in tilli, in tlapalli: three Tejanos in red and black,” part of Querida Maestra at the semi-annual convening of the Society for the Study of Gloria E. Anzaldúa, University of Texas San Antonio Art Gallery, November 2013.

Conferences / Presentations / Papers:
College Art Association (CAA) Annual Conference, New York City (February 2015)
Panel: “Imagining a US Latino/a Art History” organized by Adriana Zavala

“The Ends of American Art,” Graduate Student Workshop Panel, Stanford University (November 2014)

Joseph Keith, CV
Dara Silverstein, CV

JOSEPH KEITH
Curriculum Vitae Joseph Arthur Keith Department of English (607) 777-2353 (tel.)
Binghamton University, SUNY (607) 777-2408(fax) Binghamton, NY 13902-6000 jkeith@binghamton.edu Education Ph.D. in English Literature, Columbia University,

CURRICULUM VITA
DARA J. SILBERSTEIN

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EDUCATION:

1995 Ph.D. Cornell University, New York
State School of Industrial and Labor Relations,
Ithaca, New York

1991 M.S. Cornell University, New York
State School of Industrial and Labor Relations,
Ithaca, New York

1985 J.D. Faculty of Law and Jurisprudence, State University of New York at Buffalo,

1981 B.A. State University of New York at Binghamton, New York

HONORS AND SUPPORT:

2002 NYS/UUP Individual Development Award
1999 UUP Professional Development and Quality of Life: Faculty Award Program
1993 Beatrice Brown Award awarded by Cornell University Women’s Studies Program
1985 Honors in Comparative Jurisprudence

AREAS OF SPECIALIZATION:

Women’s Legal History; Constitutional Law; Employment and Labor Law; U.S. Legal History; U.S. Labor History

TEACHING COMPETENCE:

Feminist Jurisprudence; Discrimination and the Law (including an examination of Race Discrimination and Gender Discrimination); Constitutional Law (including its history and doctrinal development); Labor Relations and the State (including a legal history of unionization and union democracy in the United States); U.S. Legal History.

COURSES TAUGHT:

Women and the Law; Gender, Sexuality and the Law; Introduction to Women’s Studies; Gender, Race and the Law; Women and Work; U.S. Legal History; U.S. Legal History of Sexuality

EMPLOYMENT HISTORY:

Academic Positions:

1996-present EXECUTIVE DIRECTOR OF WOMEN, GENDER AND SEXUALITY (formerly Women’s Studies)
Binghamton University

January 2007-December 2011 ASSOCIATE DEAN, THE GRADUATE SCHOOL
Binghamton University
Other Positions:

1986-1995
BONO
STAFF ATTORNEY AND COORDINATOR OF PRO
INVOLVEMENT PROGRAM

2007-present
COMMISSIONER OF CIVIL SERVICE
City of Binghamton

PUBLICATIONS:

Articles:  Gender Equality,” (in) Men and Masculinities: A
Social, Cultural, and Historical Encyclopedia (edited by)
Michael Kimmel and Amy Aronson (December, 2003)

“Employment Relationship,” (coauthored) American
Jurisprudence 2d (vol. 27, 1996), pp.529-617

Reviews:  Radium Girls: Women and Industrial Health
Reform, 1910-1935 by Claudia Clark, Industrial and Labor
Relations Review (vol. 52, January, 1999)

Bound by Our Constitution: Women,
Workers and the Minimum Wage by Vivien Hart, Industrial and
Labor Relations Review (vol. 49, July, 1996)

Our Own Time: A History of American
Labor and the Working Day by David R. Roediger and Philip S.
Foner, Industrial and Labor Relations Review (vol. 45, October,
1991)

CONFERENCES, PRESENTATIONS & PAPERS:

2012  “Queering Labor History: The Coming Out of the U.S. History
of Public Librarianship” (February, 2012, University College
Dublin)

2011  “Women’s Studies, Activism and the Academy.” (September,
2011, Barnard Center for Research on Women 40th Anniversary
Conference)

2007  “An Allegory of sorts: Partnerships between Women’s Studies
Programs and First Year Writing Programs” (October, 2007
Feminist Rhetoric Conference)

2005  Invited speaker at Empire Pride Agenda Conference
Binghamton, NY (November, 2005: “Same-Sex Families and
the Law in New York State,” (workshop and panel
discussant)
2002

“Marital Rape and the Heteronormacy of the State as Bed Partner” (2002 National Women’s Studies Association Conference)

“Contesting the Public/Private Legal Framework: Gender, Sexuality & Work” (2002 Gender, Sexuality & Law II: An International Conference)

2000

“Heterosexualizing the Gendered Workspace: The Women’s Bureau of the Department of Labor and the Essentialization of Women Workers”, Women’s Studies Symposium, Binghamton University

GRANTS AND AWARDS:

2014-present
Co-PI, NYS DOH Lesbian and Gay Family Building Project

2008-2010
Awarded Professional Science Management start-up funds through SUNY’s Sloan Foundation grant.

2007-2010
Co-Primary Investigator on NSF-AGEP grant representing The Graduate School at Binghamton University

2007
Renewal of Americorps VISTA Projects Award for the Binghamton Neighborhood Assemblies Project

2006
Americorps VISTA Projects Award for the Binghamton Neighborhood Assemblies Project

PROFESSIONAL ASSOCIATIONS: National Women’s Studies Association

SYNERGISTIC ACTIVITIES: Development of Interdisciplinary Research Group on Sexuality Studies

Development of Professional Science Management graduate program, via Sloan Foundation grant to SUNY

Participation in the development of the curriculum for graduate writing workshops for underrepresented minority students

Development of Binghamton Neighborhood Assembly Project in partnership with the City of Binghamton and supported by the Corporation for National and Community Service
Created curriculum for an undergraduate course on Civic Engagement in collaboration with the Binghamton Neighborhood Assembly Project

Designed a dual degree proposal with the University of Trento for EU-US Atlantis Program

COMMUNITY SERVICE

Founding member and Commissioner, City of Binghamton Human Rights Commission (January 2012-present)

Member, Board of Directors, Accord/CASA (present)

Member, Broome County Bar Association Pro Bono Panel (1996-present)

Citizen Action of New York Board of Directors (January 2006 - 2012)
Advised and counseled on collective bargaining agreements between the City of Binghamton and all its collective bargaining units (2006 - 2009)

Legal Aid for Broome & Chenango Counties Board of Directors (2000 – 2005)

Southern Tier Aids Project Board of Directors (1988)

Broome County Rape and Abuse Crisis Center Board of Directors (1986 - 1988)

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Professional/Academic Experience

2012 – Present
State University of New York at Binghamton
Associate Professor

Department of Sociology

2008 – Present
State University of New York at Binghamton
Associate Professor

Translation Research and Instruction
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<tr>
<th>Year Range</th>
<th>Institution Details</th>
<th>Position Details</th>
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<tr>
<td>2007 – Present</td>
<td>State University of New York at Binghamton</td>
<td>Associate Professor Program in Philosophy, Interpretation, and Culture</td>
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<td>2004 – Present</td>
<td>State University of New York at Binghamton</td>
<td>Affiliated Faculty Latin American and Caribbean Area Studies</td>
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<td>2005 – Present</td>
<td>State University of New York at Binghamton</td>
<td>Associate Professor Program in Linguistics</td>
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<td>2013 – Present</td>
<td>State University of New York at Binghamton</td>
<td>Joint-Appointment Department of Anthropology</td>
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<td>2010 – Present</td>
<td>State University of New York at Binghamton</td>
<td>Affiliated Faculty, Women, Gender and Sexuality Studies</td>
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<td>Summer, 2011</td>
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<td>Visiting Fellow</td>
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<tr>
<td>Spring, 2009</td>
<td>Spelman College</td>
<td>Visiting Associate Professor Department of Sociology and Anthropology</td>
</tr>
<tr>
<td>Fall, 2007</td>
<td>University of Toronto</td>
<td>Visiting Associate Professor Ontario Institute for Studies in Education</td>
</tr>
<tr>
<td>2005 – 2007</td>
<td>State University of New York at Binghamton</td>
<td>Associate Professor Department of Human Development</td>
</tr>
<tr>
<td>1999 – 2005</td>
<td>State University of New York at Binghamton</td>
<td>Assistant Professor Division of Human Development</td>
</tr>
</tbody>
</table>

**Education**

University of Chicago

PhD, 1998 Socio-Cultural Anthropology
University of Chicago  
M.A., 1992 Socio-Cultural Anthropology

Carleton College  
B.A., 1990 Sociology and Anthropology (magna cum laude & Phi Beta Kappa)

Publications

Books


Book Chapters:


Peer-Reviewed Articles:


pp. 39-70.


**Translations**


**Under Review**


**Book Reviews**


**Funded Grants, Awards**
Visiting Endowed Chair in Criminology and Criminal Justice, St. Thomas University (New Brunswick, Canada). Invited for Fall, 2016.


Fulbright Senior Specialist, University of Antioquia (Medellín, Colombia). Summer, 2011.


School of Education and Human Development Faculty Research Grant. To conduct research on violence against women. Summer, 2002.

School of Education and Human Development Faculty Research Grant. To conduct research on social science, translation, and power. Summer of 2001.

Golton Award, Cornell University. To conduct research and develop critical and pedagogical theory on the border between the U.S. and Mexico. Autumn, 2000.

School of Education and Human Development Faculty Research Grant. To conduct research and pursue collaborative work in the Andes on Latin American philosophy. Summer of 2000.

Teaching awards


Advisory/Consultancy

2006 – Present
Universidad de Antioquia
Medellín, Colombia
International Advisor
Program in Translation Research

2010 – Present
Universidade Federal do Espírito Santo
Vitoria, Brazil
Collaborating Member
Programa Quinta habilidade
**Community Awards**

Faculty community scholar, Center for Civic Engagement, Binghamton University, 2011-2012.


Citation for Outstanding Contribution to Civil Rights of New Yorkers. New York State Assembly. 2004.

**Curatorial work**


**Presentations**

**Invited**


“Translation and Colonization” Asociación Colombiana de Traductores y Interpretes, Bogotá, Colombia, August, 2012.


“Translating Gendered Violence” University of Antioquia, Medellín, Colombia, August, 2011.

"Detención de inmigrantes en USA - el papel de traductor." Universidad de Antioquia (Medellín, Colombia). July 19, 2009.

“Prison and Social Death” Emory University, November 1, 2008.

“Translating Social Science: Good versus Bad Utopianism” Universidad de Antioquia (Medellin, Colombia). July 16, 2008.


“Translating Knowledge across the Disciplines.” Lecture Series with Shai Lavi, Center for the Humanities, Central European University, January, 2005.


“A Philosophy, Ethics, and Sociology of Bewilderment.” Department of Philosophy, Central European University, June, 2004.


"Why Doesn't She Just Leave?" Women's Studies Lecture Series at the Center for Multicultural Experience, State University of New York College at Oneonta. Autumn, 1994.

Refereed


“Social Death, Coloniality, and the Prison Industrial Complex.” Caribbean Philosophical Association, Rutgers University, October 8, 2011.


“Border Derive.” Remapping the Zones of Borderlands: Cultural Practice and Representation, Department of Communications, University of Massachusetts Amherst, March 30-1, 2001.


Conferences/Panels Organized


Organizer, Translation and Colonization. Speaker Series sponsored by Dean’s Office, Binghamton University. Co-sponsored by the Program in Philosophy, Interpretation, and Culture, the Program in Translation Research, and Comparative Literature. 2011-2012.

Co-organizer. Translation and a Global Community of Scholars. Speaker Series sponsored by Dean’s Office, Binghamton University. Co-sponsored by the Program in Philosophy, Interpretation, and Culture, the Program in Translation Research, and Comparative Literature. 2009-2010.

Co-organizer. Incarceration and Immigrant Detention. Speaker Series, funded by Dean’s Office, Binghamton University. Co-Sponsored by the Program in Philosophy, Interpretation, and Culture, and the Department of Sociology.


Conference co-organizer “Paths to Consciousness: A Dialogue on Experience and Taking Positions with Respect to Dehumanizing Cultural Norms.” Annual Conference of Harpur
College Dean’s Workshop Rethinking US Latino Studies. April 14, 2002.


**Select Academic Administrative Service**

<table>
<thead>
<tr>
<th>Year</th>
<th>Institution</th>
<th>Role</th>
</tr>
</thead>
<tbody>
<tr>
<td>2009–2012</td>
<td>State University of New York at Binghamton</td>
<td>Director Program in Philosophy, Interpretation, and Culture</td>
</tr>
<tr>
<td>2006–9</td>
<td>State University of New York at Binghamton</td>
<td>Director of Graduate Study Program in Philosophy, Interpretation, and Culture</td>
</tr>
<tr>
<td>2005–2007</td>
<td>State University of New York at Binghamton</td>
<td>Director of Graduate Study Department of Human Development</td>
</tr>
</tbody>
</table>

**Outside Reviewer**

Law and Society Review
Mutadis Mutandis
Law, Culture and the Humanities
Language and Gender
Tusaaji: A Translation Review: Editorial Board
Women's Studies International Forum

**Languages**

Fluent in written and oral Spanish, reading knowledge of French and Portuguese.