

## Faculty Commons Graduate Student Research Conference

June 9, 2021

### Presentation Abstracts

#### “The Violence of Power” Panel

##### **Brianna Simmons, Anthropology (Inequities in Health)**

*Care, Death and Detention in the Wake of the Medical Insurance Complex in Kisumu, Kenya*

Abstract: My proposed project moves with young and new mothers through their pregnancy care in Kisumu, Kenya to examine of the nature and intent of the Kenyan National Health Insurance Fund (NHIF) by centering how women refashion everyday care and labor practices. I center womens' experiences to occupy dissertative space with interrogative and collaborative investments. At a larger scale, I am analyzing how Kenya's economic posturing, co-constituted in Africa's underdevelopment (Rodney 1972), is related to how economies of incarceration become enmeshed with institutional healthcare. Dually, I deepen a transoceanic practice of solidarity by inviting community members to discuss their experiences and build networks of care which attend to their material needs without foundation in national logics and institutions. Undergirding my focus on the politico-economic project of debt economy expansion is my motivation to reveal in local context how anti-Blackness (Wilderson 2010, Vargas 2018) is reproduced through detained and impoverished people, and operationalized to stabilize dependency on foreign financial power.

I offer observations from a pilot phase of in-field research and preliminary analyses of historiographies, ongoing conversations with Kisumu citizens, academic, activist, social media and journalistic publications reviewing maternal-child treatment and detention phenomena. At this juncture of training and research, I suggest that a non-USian framework of anti-Blackness is a critical supplement in the growing mosaic of lived anti-Blackness around the world. Put another way I posit anti-Blackness is a fractalizing ontology legible within Western neo-imperial financial relationships with Kenya and material in young mothers' experiences with the Kenyan healthcare system.

##### **Cinthya Martinez, Ethnic Studies (Latinx and Latin American Studies)**

*ICE-ing the Body: Sexual Violence and the (Un)making of the Human through Reform*

Abstract: In a 2017 report obtained through a Freedom of Information Act (FOIA) request to the Office of Inspector General (OIG), it was revealed that 6,901 allegations of sexual assault and sexual abuse had been filed to the Office of the Department of Homeland Security (DHS) from 2010 to 2016. The Immigration and Customs Enforcement (ICE) held the highest reports of sexual assault/abuse among all other agencies within DHS, followed by Customs and Border Protection. More troubling, the data demonstrates that since 2014, sexual violence allegations grew exponentially despite reforms aimed at curving abuse such as ICE's "Zero Tolerance" standards passed under the Prison Rape Elimination Act (PREA) in 2014.

In this presentation I discuss sexual violence (sexual assault and forced sterilizations) in immigrant ICE Detention centers. By focusing on the increase of sexual violence after the passing of PREA and the reinstatement of the Violence Against Women Act (VAWA), I investigate sexual violence in migrant detention facilities and its objective towards (de)constructing the human. I draw from Black feminist theory of the flesh and Foucauldian theory on biopolitics to demonstrate how humanitarian efforts and gendered based violence reforms after 1990's has made the category of human to include detainees/incarcerated people precisely to enable their bodily disintegrations and violation. I argue that sexual violence onto captive non-citizens have become legitimized and prevalent via the recognition of the "human" through ways of reform policies such as Prison and Rape Elimination Act (PREA) and the Violence Against Women Act (VAWA).

### **Daniel Archuleta, History (Reclamation and Native American Communities)**

*Drunken and Dizzy: Toward an O'odham Erotic of Sex, Drugs and Ceremony*

Abstract: This article explores the complex mental state the Tohono O'odham called nodagig. In contemporary society, nodagig came to mean dizziness and is associated with drunkenness or sexual promiscuity. Traditionally, through sex or drugs, tribal members accessed this "dizzy" state during ceremony in a necessary and positive manner. Explored here is the history of this word's usage and how this crucial spiritual state during ceremony became conflated with immorality due to colonial values placed on the Tohono O'odham by missionaries, teachers, and government officials. Settler officials interrupted ancient ceremonies and belief systems by invading and attempting to colonize O'odham bodies and minds. To heal injuries inflicted on Tohono O'odham through the denigration of nodagig and wounds inflicted on the people by colonization, this paper proposes that tribal people might look toward what, Two-Spirit Cherokee scholar Qwo-Li Driskill calls a "Sovereign Erotic." This work argues that the Tohono O'odham concept of nodagig is a vehicle of the Sovereign Erotic, one that the United States attempted to eliminate and destroy through its programs of assimilation and support of Christian policies. Although government assimilation programs and imposed Christianity changed O'odham culture, the concepts of nodagig remained latent and significant within contemporary culture, surviving cultural genocide imposed by colonizers.

### **Amanda Wixon, History (Reclamation and Native American Communities)**

TBD