



MCNAIR RESEARCH JOURNAL
UNIVERSITY OF OREGON
2011

University of Oregon McNair Scholars Program Research Journal

The Ronald E. McNair Post-Baccalaureate Achievement Program prepares low-income, first-generation college students and students from underrepresented groups to pursue graduate study that culminates in Ph.D. degrees. At the encouragement of the McNair Foundation, Congress established the McNair Scholars Program in 1987 to honor the legacy of Ronald McNair, an African American NASA astronaut and physicist who died a year earlier aboard the space shuttle Challenger. Each year the UO supports approximately twenty-six qualifying undergraduate McNair Scholars who show potential and commitment to complete doctoral-level work.

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Abstracts by McNair Scholars at the University of Oregon

Problems of Undocumented Immigrants in Oregon, 2010

Kamal Ararso

Political Science

Faculty Mentor: Daniel Tichenor

Political Science

In Oregon, immigration policy is one of the most debated issues in public discourse. Restrictionists tend to focus on the costs to the state of providing certain public services to immigrant families, while others contend that immigrants are an important part of Oregon's economy. This study, using data drawn from major state newspapers and independent agencies within the state, analyzes the struggles undocumented immigrants face as restrictionist and pro-immigrant groups debate policy differences. Also, this study suggests that a workable solution that incorporates economic and social justice requires collaborating with immigrants themselves. The analysis of restrictionist and expansionist positions on immigration policy concedes that arguments focused on costs to the state are supported by some legitimate evidence, but these generalizations about both documented and undocumented immigrants are limited because they ignore the crucial roles immigrants play in many industries in Oregon and the national economy.

Teacher Preparation for Engagement in Educational Policy Reform

Kassy Beeman

Educational Foundations

Faculty Mentor: Arthur Pearl

Education

Educational reform in the United States impacts the daily lives of students and teachers. This study surveyed forty-seven current and future teachers to examine whether teacher education programs are preparing teachers to be part of education reform to bring about social justice, both locally and nationally. The survey gathered data about the relationship between formal efforts to educate teachers about policy reform and teachers' current satisfaction with, and involvement in, educational policies. Almost half of the participants agreed that they were not prepared to be part of the reform and debate process. More than half of the participants were unsatisfied with current national and state educational policies, but a majority agreed that they do not actively participate in the education reform debate or process. Results suggest that the content of teacher education programs needs to be critically assessed and adjusted to prepare teachers to be participants in educational reform for social justice. Elementary and secondary teacher education programs claim to be training future educators to be agents for social change however this research shows that they are systematically failing by leaving out of the curriculum political engagement in educational policy reform.

The Regional Impacts of the Drug Trade in Mexico

Jose Bustillos

Economics / History

Faculty Mentor: Shankha Chakraborty

Economics

This research examines the relationship between the drug trade in Mexico and its effects on various regional economies of that country. Three economic indicators serve as the basis for tracking regional economic performances: average regional GDP, average regional poverty rates, and average state unemployment rates. These indicators give an accurate and general overview for evaluating the economic wellbeing of the various regions. The research measures drug activity indirectly through collected data on reported drug-related seizures and violence, and then creates an index of regional drug activity. That index, in turn, is regressed with the economic indicators to determine the relationship with the drug trade and the probability of drug activity explaining changes in any of the three economic indicators. Data for this research spans the years 1998 through 2008.

Group Rebelling Behavior: A Mathematical Model for Political Revolution

Ka Lok Chu

Economics / Mathematics

Faculty Mentor: Chris Ellis

Economics

We model a political revolution as a game. Given that all participants will be severely punished when the revolution fails, we can intuitively see two equilibria for the game—either everyone participates in the revolution, or no one participates in the revolution. With multiple equilibria, it is difficult to predict the behavior of people or to implement policies. The model proposed by Morris and Shin (1998) offers a solution to this problem. By adding a little noise to the signal perceived by individuals, their model demonstrates a unique equilibrium. Then we will discuss the dependant variables of the unique equilibrium.

Minding the Gap between Mormons and the Environment

Lauren Holton

Environmental Studies

Faculty Mentor: John Baumann

Folklore, Environmental Studies

The earth is currently in a state of environmental crisis, which could lead to broad devastation of life. The collaboration of many fields is needed to solve this crisis. Religion, a powerful tool that can guide and direct the hearts and actions of the masses, may be highly qualified to contribute positively in the effort to find environmental solutions. Although many religious leaders have encouraged their followers to examine their relationship with the more-than-human world from the perspective of their religious beliefs and convictions, one body that has remained relatively silent is the Church of Jesus Christ of Latter-day Saints (LDS). I investigate why this silence exists, despite the emphasis on stewardship that lies within LDS church doctrine. Through an analysis of literature and a survey of LDS church members I hope to shed more light on these questions and compare the answers to the actions of the LDS church members today.

Harlem's Socrates: Race First in Jim Crow America

Alexander Hughes
History / Spanish

Faculty Mentor: Melissa Stuckey
History

For African Americans, World War I and the years that followed were years of continued oppression and hypocrisy. President Woodrow Wilson repeatedly asserted the need to defend democracy abroad, a call controversially supported by W.E.B. Du Bois, while such injustices against democracy as lynching and Jim Crow laws continually plagued African Americans within the United States. In Harlem, a group of educated African Americans had visions and demands beyond those of Du Bois or the mainstream NAACP. Hubert Harrison led this community, organizing educational and activist organizations such as his Liberty League of Negro Americans, and publishing important periodicals. Using diaries, newspapers and correspondence, supplemented with secondary biographies, this investigation uncovers part of Harlem's history by studying Harrison, members of Liberty League, and the organization's periodicals *the Voice* and *the Clarion*.

Violations in Social Contract Rules: Betrayal Trauma and the Affect on Deontic Reasoning Abilities in Forensic Inpatients

Leslie Medrano

Psychology / Russian and East European Studies

Faculty Mentor: Jennifer J. Freyd

Psychology

Graduate Student Mentor: Christina Gamache Martin

Psychology

Early traumatic childhood experiences are likely to cause a number of adverse effects in survivors of trauma. Jennifer Freyd's Betrayal Trauma Theory explores the effect that abuse perpetrated by a caregiver or close other may have on one's ability to preserve attachment. Betrayal trauma may also affect a child's understanding of social contracts by impairing deontic reasoning, an ability that normally helps people identify what is obligatory, permissible, and forbidden. This study seeks to examine the relationship between impaired deontic reasoning and experiences with betrayal trauma among forensic inpatients at the Oregon State Hospital. Gaining a better understanding of how past traumatic experiences affect reasoning in that population may provide tools to improve prevention and intervention. Methods for the study include administering brief questionnaires and the Wason Selection Task to between 50-60 institutionalized inpatients.

A Model Auditory Neuron Using an ATmega328 Microcontroller

Nathan Montgomery

Psychology / Biology

Faculty Mentor: Michael Wehr

Psychology

The goal of this project is to build a model auditory neuron using an Arduino (ATmega328) microcontroller. This is a well documented and common microcontroller so the model will be easily reproduced and configured for multiple research methods used by electrophysiologists. The model neuron is essentially a filter chain that processes audio input from a microphone using an FFT based FIR-filter. The filter chain is tied to an integrate-and-fire process so output will resemble the spiking response of a tuned auditory neuron (i.e., a tuning curve). Beyond practical uses for calibration this research could lead to a more interesting implementation of a neural model using multiple microcontrollers that may help to develop digital methods to test new hypotheses concerning auditory processing.

**Male Dominance Hierarchies and
Subsequent Female Preference:
Preliminary Study for the Efficacy of
Mate Choice in St. Catherine's Island
Ring-Tailed Lemurs**

Kathryn Ortiz

Environmental Studies / English

Faculty Mentor: Frances White
Anthropology

The study of prosimians is a new and expanding field of research. St. Catherine's Island, Georgia, is a wildlife sanctuary containing 60 free-ranging *Lemur catta*. The island hosts several troops, which in previous years have consisted of several related females and one core male. Recently, however, several males have been allowed to remain in the troops to better emulate natural troops within the wild. Some important questions to explore during this changing period are whether the original core male will maintain dominance over the introduced males and whether the females will show more tolerance towards this male, especially in terms of feeding priority and later acceptance during the breeding season. During my time at the site, I collected samples and observed agnostic interactions between males, relative male deference towards females, and subsequent tolerance of females towards certain males. As *Lemur catta* are listed on the IUCN Redlist as "Near Threatened," the continued study of this species is pertinent in creating strategies for effective conservation tactics.

Access to Critical Oncological Support Systems For Newly Diagnosed Breast Cancer Patients

Julie Reid

Planning, Public Policy and Management

Faculty Mentor: Jessica Greene

Planning, Public Policy and Management

A woman newly diagnosed with breast cancer is required to have a team of doctors that work together to carry out the various phases of treatment. It is important to new patients that they trust their doctors, yet women rarely are given a choice about that key person. Women lack knowledge about local support groups and patient advocates, are confused about who may attend groups, and unclear about where to go to find answers. This is a qualitative study of thirteen breast cancer patients diagnosed within the last seven years in Eugene, Oregon. The study examines the knowledge and accessibility of critical support systems, such as a good doctor-patient relationship, a support group, and a patient advocate. Results suggest that doctor trust and support is more likely to develop when the patient receives a referral from a familiar source. Also, results suggest that support groups are important sources of information and comfort for patients that medical professionals could utilize. The role of a patient advocate needs to be further defined and expanded to provide resources for patients seeking ways to fill the gaps of a fragmented medical system in Eugene, Oregon.

**Late Pleistocene/Early Holocene
Archaeobotanical Study of Paisley Caves:
Seeds as Diagnostic Environmental and
Human Activity Markers**

Chantel V. Saban
Anthropology

Faculty Mentor: Dennis Jenkins
Museum of Natural and Cultural History

Excavations conducted at Paisley Caves in Oregon's Summer Lake Basin have yielded an archaeological record spanning over 14,500 years. The extreme, dry conditions of the caves have created a rare and ideal environment for the preservation of delicate archaeological materials. This study focuses on the macrobotanical remains, primarily seeds, excavated between 2007 and 2009 from strata spanning a period from the late Pleistocene through the early Holocene, roughly 15,000 to 7,500 years ago. The aim of the study is to test if positive identification of seeds will statistically show an environmental shift in the Summer Lake region during that period. The study will also identify any significant statistical frequencies of food seeds, if present, that may strengthen arguments for human occupation of the caves as early as 15,000 years ago.

Usos y Costumbres of Santa María Tindú

Lidiana Soto

Ethnic Studies / Political Science

Faculty Mentor: Lynn Stephen
Anthropology

Santa María Tindú is a small, indigenous village in the State of Oaxaca, Mexico, that has experienced significant outward migration over the last three decades resulting in the loss of over 60% of the population living there in the 1990s. My research looks at the relationship between immigrants of Tindureño descent in the state of Oregon, and civic and political participation as it changes across place and time. In particular, I focus on how the tradition of *usos y costumbres* (the appointment of community members to local leadership positions through traditional practices outside of the party system) has migrated to the United States and how that tradition operates in its new setting. Also, I examine the ways in which the significant out-migration has affected how *usos y costumbres* is practiced in Tindú.

“Filling a Void” vs. “Crowding the Space”: Gendered Representations of Stepmothers within Sociology Textbooks

Mirranda Willette

Sociology

Faculty Mentor: Aliya Saperstein

Sociology

Faculty Mentor: Robert O’Brien

Sociology

This study utilizes primary content analysis to evaluate the presentation of stepparents in a selection of popular marriage and family textbooks in use today. It employs quantitative and qualitative measures to examine the representation of stepmothers relative to stepfathers and assess the content and context of their representations. The textbooks reviewed routinely included a range of alternative family forms such as adoption, childlessness by choice, and infertility. However, in many cases, the stepfamily is considered outside of the primary discussion. Principle findings of this study suggest that sociology textbooks marginalize the stepfamily as a legitimate family form and further marginalize the stepmothers within the stepfamily.

Emotional Facial Expressions and Personality Traits

Adrian Yupanqui

Psychology

Faculty Mentor: Sanjay Srivastava

Psychology

Humans are able to use facial expressions to predict someone's behavior. This ability may also extend to inferring personality traits. Knutson's work suggests that emotion facial expressions convey a person's internal state as well as interpersonal information that others use to infer stable personality traits. In a series of experiments, Knutson found that perceivers used a target's emotion-based facial expressions to infer the target's levels of dominance and affiliation. We extend this work by examining the emotions being experienced by the perceiver. The study examines how the perceiver's current emotional state interacts with the target's facial expressions (happiness, sadness, neutrality, anger, and anxiety) in predicting perceptions of targets' Big Five personality factors (Extraversion, Agreeableness, Conscientiousness, Openness, and Neuroticism). In other words, we seek insights about how present emotional states may affect a person's interpersonal inferences made from a target's emotion facial expression.

Selected Papers

Harlem's Socrates: Race First in Jim Crow America

Alexander Hughes

History / Spanish

Faculty Mentor:

Melissa Stuckey, History

The radical socialist, agnostic, scholar, educator, and West-Indian American Hubert H. Harrison (1883-1927) fought tirelessly throughout his adult life for African-American progress and civil rights, although his role in African-American radical thought has only just begun to be understood. Harrison represents a sparsely documented current in early twentieth-century African-American radicalism, based in New Negro philosophy and socialism. The father of "The New Negro Manhood Movement," Harrison's emphasis on socialism diminished as he increasingly emphasized and demanded a new Race First program for African Americans. In the view of Harrison's most distinguished biographer, Jeffrey Perry, by maintaining socialist beliefs Harrison combined radical class consciousness with radical race consciousness more than any other leader of his day.¹ As a leader and public ideologue, Harrison espoused beliefs similar to those held by African-American leaders such as Booker T. Washington, W.E.B. DuBois and Marcus Garvey, yet Harrison also developed unique notions of progress and solutions for the "race problem." His greatest contributions to African-American history stem from his ideas and their successful diffusion via numerous large rallies, indoor lectures, and written works. Harrison put his ideas into action by founding several civil rights organizations,

each with varying degrees of success. Of his organizations, the Liberty League of 1917 held the most potential. As a historical character, however, Harrison has received little attention because of minimal success as a leader. Financial difficulties plagued his personal and public life, and the political climate of the time did not lend itself to the recognition of an anti-capitalist, anti-white supremacist, African-American radical.

Few major studies have been done on Harrison. Historian Wilfred S. Samuels in his 1980 doctoral dissertation, "Five Afro-Caribbean Voices in American Culture, 1917-1929," devoted some thirty pages to Harrison. John G. Jackson, historian and contemporary of Harrison, wrote an article dealing with Harrison's impressive contributions to the Harlem Renaissance. Jeffrey B. Perry wrote the first major biographical work about Harrison, not published until 2009, but a major boon for the recognition of Harrison's legacy. Perry shows how Harrison led the political sphere during the initial stages of the Harlem Renaissance and, as a result, does less to suggest why Harrison has not been widely recognized by historians of the period, although he certainly suggests numerous reasonable explanations.

As a major inspiration for African American radicals in Harlem, Harrison, the "Father of Harlem Radicalism," had a radical and comprehensive progressive platform that he hoped would improve the status and way of life for African Americans while aggressively and consciously targeting injustices in the educational, social, economic and political spheres. The nature in which he argued against injustice and for progress evolved over time, but at its core his ideas emanated from a tradition of "New Negro" progressive discourse. Building from that tradition, Harrison believed in leaving no room for accommodation to white-supremacy in light of segregation, Jim Crow laws, lynching and mob violence against African Americans, all within a nation based on democratic ideals. This belief led Harrison to criticize what he saw as the weak accommodationist

leadership of Booker T. Washington. Even radical leaders such as W.E.B. DuBois did not escape Harrison's scrutiny. Marcus Garvey, leader of the international organization, the Universal Negro Improvement Association (UNIA), held beliefs most similar to Harrison and was also Harrison's biggest rival. Harrison found fault with the extremely popular Garvey for his refusal to promote a political plan for the UNIA and for his Pan-African program that envisioned a revitalized African homeland in Africa, putting less emphasis on African-American development within the United States. Harrison saw no potential in programs looking to establish a new homeland in Africa, instead advocating solutions based upon improving the situation in the United States. Many similarities exist between these different African American leaders, suggesting a need for Harrison to criticize and differentiate himself in order to draw more followers.

Harrison established his own trend of socialist New Negro ideology, influencing many contemporaries and admirers to seek independence from traditional political parties, from ideologies and from Old Guard African American leadership. He ardently promoted education for the masses through schooling when possible, and always through self-education, in order to improve African American standard of living. An acknowledgement of how leaders and organizations compared to Harrison on the pressing issues, as well as an explanation of New Negro progressive discourse and action, is useful in placing Harrison within the context of African American radical history and for understanding how other leaders achieved different forms of success that eventually overshadowed Harrison.

Putting Race First and New Negro ideals into action, Harrison, along with a community of interested intellectuals, created the Liberty League of Negro Americans on June 12, 1917, as the organization at the fore of the "New Negro Movement."² The Liberty League demanded vast social and political change in addressing the issues that plagued blacks. Particularly,

the organization demanded federal legislation against lynching and an end to both Jim Crow laws and segregation. These issues for Harrison, his colleagues, and his followers represented gross injustices in a democratic nation. In this sense, although socialist, Harrison and the Liberty League embraced democracy as the ideal, not realized for African Americans, by aspiring to work within the democratic system.

Harrison possessed many traits conducive to good leadership, such as a clear vision, an incredible intellect, amazing oratory skill, and an impressive commitment to his cause, but other aspects of his character hindered his success. Primarily, Harrison was poor with handling money. As a result, he and his projects suffered from financial hardships throughout his life. Often Harrison's message contained a more intellectual as opposed to an emotional appeal, something that contrasted him greatly from Garvey as Garveyism gained momentum, and limited the people drawn to Harrison's cause. In the Marxist mode, he criticized religion, a key spiritual element in the lives of a majority of African Americans, which likely limited his following. Further, he tended to have difficulty dealing with internal scuffles between organization members, leaving some satisfied and others not, and causing ruptures within his organizations. Although almost completely forgotten for ninety years, Harrison's story provides a window into a radical socialist take on Pan-Africanism often overlooked in studies of the Harlem Renaissance.

Moving to Harlem and the "Race problem"

From Harrison's arrival in the United States in 1900 to his first published article in the *New York Times* in 1907, Harrison spent countless hours pursuing his education, primarily through independent study. He actively participated in church lyceums for nearly a decade, developing essential skills for his future role as a Harlem community leader and

outspoken critic of people and institutions.³ John G. Jackson asserted that he remembered Harrison reading six books a day and speaking or reading nearly as many languages.⁴ Although Jackson's claim cannot be verified, the image reflected in his description illustrates how Harrison's colleagues held him as a man of the utmost intelligence and educational determination. Harrison studied politics, history, anthropology, science, evolution and law until he became a near expert in many fields, a true Renaissance man of the Harlem Renaissance.

During the period leading up to Harrison's role as a community leader, a mass migration took place of blacks from the Caribbean and the Southern United States to the American West, Midwest and Northeast. Many settled in Harlem, establishing dense concentrations of African-American and Afro-Caribbean communities, which coincided with a boom in creative, intellectual and radical-political energy.⁵ This mass migration provided the climate for radical political activism, so prevalent during the first half of the Harlem Renaissance, a time when Harrison was actively involved as a community leader and organizer.

During that period when Jim Crow continued to deprive African Americans of their rights, one of the most terrible atrocities against blacks was lynching and racist mob violence. In an article on the subject, Harrison displayed his classic cynical and sarcastic sense of humor. He wrote:

It is easy to win applause and approval among our people by charging every one of our shortcomings up to the white people. But, just the same, it isn't true. For instance: the white people instead of being responsible for color prejudice among us, have done their best to discourage it by calling us all the same contemptuous epithets and *by lynching and Jim Crowing us impartially*.⁶

Harrison kept these injustices in the forefront of his progressive Race First platform throughout his career. He fought to make lynching a federal crime

through organized lectures, conferences and petitions to the government. He criticized the NAACP viciously when the organization failed to back federal legislation against lynching. Later, however, the NAACP was instrumental in almost passing the Dyers Anti-Lynching Bill.⁷ Events such as the East St. Louis Race Riot of 1917, or as Harrison described it, "East St. Louis Massacre," were for him deeply moving. He spoke out against race violence, often advocating armed self-defense.⁸ Actions that violated natural rights as established in the United States Constitution could not be ignored, and his doctrine of Race First necessitated that African Americans could not ignore attacks against fellow blacks and their rights, especially their right to life.

Harrison, similar to other African-American leaders such as Washington, DuBois and Garvey, spread his uplifting message through lectures in universities and churches, along with popular street-corner oratories. His indoor and outdoor lectures inspired countless people who absorbed from his vast store of knowledge complex intellectual concepts and insightful criticisms of both government and society. He spoke to hundreds, sometimes thousands, in packed churches, libraries or street corners all throughout Harlem and New York, under the auspices of an instructor, political party representative, strike supporter, or inspired community leader. Often he set up at 135st Street and Lenox Avenue in the heart of Harlem, drawing on a vast knowledge of a wide array of subjects, teaching complicated topics in the simplest of terms. Commenting on Harrison's abilities, Socialist and activist Richard B. Moore noted that, "Hubert H. Harrison gave forth from his encyclopedic store, a wealth of knowledge of African history and culture which brought this consciousness to a very great height."⁹ The "consciousness" to which Moore referred suggested the intellectual explosion understood by observers and participants of the New Negro Movement to be associated with the Harlem Renaissance.

Henry Miller, author of *Tropic of Cancer* and a Socialist in his younger years, wrote enthusiastically of Harrison's brilliance and capacity as a street orator. "There was no one ... who could hold a candle to Hubert Harrison," Miller wrote; "he had the ability to demolish any opponent, [and] he was a man who electrified with his mere presence."¹⁰ Due to his role within the Harlem community and the brilliance of his lectures, many knew Harrison as the "Black Socrates," suggesting his erudition, eloquence and strength as an educator.¹¹

Harrison was a master of public ridicule, one of the hardest forms of criticism to defend against, and not a pleasant enemy. This capacity for virulent criticism earned Harrison many enemies, although he often had difficulty understanding why. During his youth he participated in lyceums where he became accustomed to separating debate from friendship. For Harrison the St. Benedict's lyceum, where he started, represented the seed which sprouted the intellectual fervor of the Harlem Renaissance.¹² Historian John G. Jackson describes a humorous moment in which Harrison dealt aptly with a rowdy audience member:

On one occasion, a young man, recently graduated from Harvard, attended one of Harrison's lectures. After the lecture the student asked a silly question; the lecturer replied with a silly answer. The youth became angry and told Harrison not to take him for a fool for he was highly educated, having recently finished Harvard. The lecturer replied that he could not have finished Harvard because it was still there. Then Harrison observed that when one graduates from a school the event is called Commencement Day. The student then was asked why he decided to finish on Commencement Day. Both laughter and applause followed, and the Harvard man was not pleased.¹³

In a similar, though perhaps more serious manner, Harrison could use his sharp wit to tear apart contemporary radical leaders, to their overwhelming

frustration. These dismayed community leaders had no interest in commemorating the legacy of Harrison, suggesting one reason why his name is not often included in African-American history.

In more private settings, Harrison taught classes to some of the brightest in the Harlem community. The linguist and Yale graduate William Pickens commented:

Harrison undoubtedly gives the most thought-provoking talks on history, literature, international politics and current topics, of all the forums and lectures being given in the city in any forum. Yet only a small number attend, and some of the most faithful attendants are white students and scholars.¹⁴

Harrison taught for the New York Board of Education and numerous other small venues throughout his life, often as a means to help care for his wife and five children when other means were less fruitful.

Harrison's informative and often subversive lectures attracted many in the black community. New York City police often attended with the stated intention of maintaining order. On several occasions confrontations erupted between police, Harrison's listeners, and aggressive bystanders. When police arrested Harrison, judges consistently ruled in his favor.¹⁵ In one case police took Harrison to jail for successfully fighting off an angry mob with the leg of a nearby table, yet the judge found Harrison had justly exercised self-defense.¹⁶ Being subversive in this period held great dangers that Harrison readily accepted.

At times Harrison used his strength as a public speaker to work as a voice of support and inspiration at union strikes. Harrison sympathized with the platform of the International Workers of the World, a radical organization for the rights of workers. Members included anarchists, communists, socialists and unionists of all political affiliations. The International Workers of the World (IWW) invited Harrison to give a

speech at the Paterson, New Jersey silk workers strike of 1913. For five months roughly 25,000 people took part in the strike. There Harrison gave a strong lecture against capitalism, making him stand out as the most radical as well as the only African American rally leader.¹⁷

In 1907, at the age of twenty-three, Harrison published his first piece, an editorial in the *New York Times* in the form of a literary critique.¹⁸ Suggesting his success as a journalist and social critic, Harrison later contributed to numerous periodicals including, but not limited to, *The Nation*, *Boston Chronicle*, *Chicago Defender*, *Modern Quarterly*, and *Opportunity Magazine*, as well as radical periodicals such as the *Negro World*, *the Call*, *the Messenger*, *the Liberator*, and *the Truth Seeker*. In addition, he edited and wrote in his own publications, *the Voice* and *the Voice of the Negro*. In print he addressed pertinent issues related to current events, criticisms, and ideology, from the U.S. invasion of Haiti, July 28, 1915, to "Socialism for the Negro."¹⁹ Harrison often even wrote critiques on literature. Perry asserts Harrison may be the "first black book reviewer in history."²⁰

Harrison believed literary and artistic projects were reflective of the psychology of a society, "a mirror of social situations."²¹ Philosopher Alain Locke supported a similar belief, demonstrated in his essential work on the Harlem Renaissance, *The New Negro* (1925), a compilation of artistic works showcasing the perceived boom in African American creativity.²² Harrison criticized the idea of a renaissance, a rebirth of African American artistic capability, instead promoting pride in the creative works of African Americans both past and present. Harrison, like Locke, used the arts to complement his understanding of civil society and specifically African-American culture.

Harrison's first book, *The Negro and the Nation* (1917), a compilation of previously published articles and editorials, demonstrated Harrison's

commitment to race and class radicalism. The book, initially running at 5,000 copies, sold in its entirety. Several copies made it as far as Russia where contemporary socialist radical Claude McKay, a close friend of Harrison, read the text during his time working with the Soviet government.²³ Through a diverse set of written works, Harrison's reached a large and varied reading audience.

Before becoming involved in the Socialist Party, Harrison worked as a postal clerk until 1911. Harrison believed he was fired because Booker T. Washington's "Tuskegee Machine" forced his termination after Harrison published two critical letters in the *New York Sun*.²⁴ If so, Harrison's dismissal likely involved Washington's assistant, Charles William Anderson. He wrote in a letter to Washington, "Please destroy this [letter] ... I will attend to Harrison. If he escapes me, he is a dandy."²⁵ Fortunately for students of history, Washington did not destroy the letter. The altercation suggests Harrison's capacity for drawing negative attention from prominent African-American leaders who feared his ability to sway public opinion. It seems the goal for Washington and Anderson was to make it difficult for Harrison to provide for himself, and thus less of a threat. As a result of losing his job, Harrison desperately needed another means of providing for his family, especially if he was going to maintain a comparable level of civic involvement.

Harrison next found work with the Socialist Party of the United States. Although he was an ideological socialist for most of his life, Harrison was directly involved with the Party for only a few years. From 1911 to 1914, Harrison actively worked as the leading black Socialist Party organizer in New York.²⁶ Harrison struggled for years with the Party for the "need of socialist propaganda" directed toward African Americans. Black Socialists numbered only in the thousands, and Harrison thought more available information would help swell their ranks. Harrison's efforts coincided

with an increase of 6,000 people who voted Socialist in Harlem. In part this increase may be attributable to Harrison lecturing and writing on the benefits of socialism and African American participation in unions as a counter for the inequality embedded in the traditional political, social, economic and educational spheres of American society.²⁷

He began to sense, however, that white Socialists running the Party were unwilling to address the needs of blacks in the United States, largely for fear of losing the Southern Socialist vote. Harrison argued that the black populace in the United States was the quintessential oppressed proletariat, that their situation required special acknowledgement, and that without addressing their unique case any significant progress toward a more socialist society would never be made. On the whole, the Party did not act on this idea. Realizing the Socialists would not move beyond a "color blind" policy, in Harrison's opinion a thin cover for maintaining white-supremacy, Harrison in 1914 renounced his membership. This decision signified a partial separation for Harrison from other American leftist movements as well as his move toward ideological independence.²⁸

Break from the Socialists

Harrison believed bonds between whites, regardless of economic status, were stronger than the bonds between working class blacks and whites. Supporting this claim, in one of Harrison's articles he quoted a speaker from a Socialist National Convention in the United States. The Socialist platform statement, agreed upon by prominent leaders, stated, "Race feeling is not so much a result of social as of biological evolution. ... We may temper this race feeling by education, but we can never hope to extinguish it altogether."²⁹ To combat the prevalence of "white first" ideology, African Americans and colored peoples of the globe needed to promote their own Race First ideology. In an article published in Garvey's

Negro World, for which Harrison worked as an editor although he never publically embraced Garveyism, Harrison wrote to the Socialist Party, "We say Race first, because you have all along insisted on [white] race first and class after when you didn't need our help."³⁰ For Harrison African-American solidarity would serve as a "source of salvation for the [African] race," from the devastating impacts of white-supremacy.³¹

As a Socialist, Harrison inspired a group of intellectuals and artists toward radical socialism. W.A. Domingo asserted that Garvey, A. Philip Randolph, Chandler Owen, Cyril Briggs, Grace Campbell, Richard B. Moore and the other leading Black activists of their generation, "all followed Hubert Harrison."³² According to Richard B. Moore, as Harrison moved more toward his Race First ideology, the Afro-Caribbean and American radicals he inspired towards socialism did not follow his lead but further developed differing Socialist philosophies.³³ This is evidenced in the continuing socialist ideology of radicals such as Chandler Owen and A. Philip Randolph, along with the development of the African Blood Brotherhood by Cyril Briggs, an African-American organization associated with the Communist Party of the United States.

In 1914, the year Harrison left the Socialist Party, World War I broke out, serving as both impetus and deterrent to progressive activism. President Woodrow Wilson, in his campaign to promote United States involvement in Europe, argued the need to defend democracy abroad. In his April 12, 1917, speech to Congress, Wilson asserted:

The world must be made safe for democracy. Its peace must be planted upon the tested foundations of political liberty. We have no selfish ends to serve. We desire no conquest, no dominion. We seek no indemnities for ourselves, no material compensation for the sacrifices we shall freely make. We are but one of the champions of the rights of mankind. We shall be satisfied when those rights have been made as secure as the faith and the freedom of nations can make them.³⁴

Many African Americans in turn demanded democracy in America for those living under the shadow of Jim Crow. On the one hand, President Woodrow Wilson's calls for defending democracy in Europe gave activists ammunition. They could call attention to the hypocrisy between the stated vision of democracy and the reality in the United States. On the other hand, the early twentieth century was characterized by government crackdowns on those with radical leanings, such as the trial of the Italian anarchists Sacco and Vanzetti, or the events of the first great Red Scare of 1919. Harrison reflected on this period and how his actions were limited by the political climate of World War I when he wrote:

those of us who saw unpalpable truths were compelled to do one of two things: either tell the truth as we saw it and go to jail, or camouflage that truth that we had to tell.... I was well aware that Woodrow Wilson's protestations of democracy were lying protestations, consciously and deliberately designed to deceive.... I chose to pretend that Woodrow Wilson meant what he said, because by so doing I safely held up to contempt and ridicule the undemocratic practices of his administration and the actions of his white countrymen in regard to the Negro.³⁵

After the war it became easier to criticize the government for the call to democracy abroad, and the conspicuous absence of democracy for African Americans at home.

Race First and the New Negro

In Harrison's article, "The Black Man's Burden," published one year after leaving the Socialist Party, he wrote about his conception of civil society, the ways in which white-supremacy affected African Americans and what blacks could do to counter it.³⁶ His article represents a transition from class consciousness with racial overtones toward racially focused radicalism, or what Harrison termed, Race First. This method of addressing

the problems of African Americans continued with Harrison throughout his life, largely based in an ongoing tradition of New Negro intellectual discourse. Although his philosophy in the political, economic, educational, and social spheres evolved over time, at the core of his espoused ideology lay the idea of the New Negro and race progress.

Likely Race First comes in part from “America first,” propagated during World War I. Indeed, initially Harrison coined the phrase “Africa first,” to represent his philosophy, but soon changed it to Race First which clarified his message, especially in light of his critique of pan-Africanism. With Race First, Harrison philosophized that white race consciousness existed in all facets of life in which whites involved themselves, from the KKK to the United States government to leftists and their organizations, and it was pragmatically necessary for blacks to respond in kind. In this sense, Race First does not equate to black supremacy or a form of counter-prejudice, although it did suggest a potential move in that direction. In a letter to Harrison dated January 14, 1927, Egmont Arens of *the New Masses* accused Harrison of “meeting Professor Dowd’s prejudice with a prejudice” of his own, based on two reviews that Harrison had sent to the paper.³⁷ Attacks such as this were rare. It seems that Race First was less a form of reverse prejudice than a call for acknowledgement of the color line for African Americans to practice political, economic, and, if necessary, physical self-defense.

A rich tradition of New Negro discourse formed the foundation for Harrison’s radical race and class philosophy. The idea of a New Negro was nascent in Emancipation and Reconstruction, booming during the Harlem Renaissance and ending with the onset of World War II. Proponents of the New Negro tradition asserted the need for willful re-creation of the African-American self and American society in the vein of other contemporary progressive traditions, philosophers, and movements such

as the Italian Futurists, Nietzsche with his concept of the *ubermensch* and the Russian Revolution of 1917.³⁸ Similar to other ideological currents, this perhaps suggests a fascinating relation of the New Negro with widespread progressive sentiment of the early twentieth century. The tradition of New Negro rhetoric, however, is a uniquely African American concept and therefore essential for better understanding Harrison's Race First ideology, which he so widely promoted in his lectures, rallies, and published works. An understanding of Harrison's ideas gives insight into more than solely his own philosophy but also into ideas held by a somewhat more difficult-to-define community of African American radicals spanning both place and time.

The idea of the New Negro implies a contrast to the "Old Negro," in both status and mentality, which intellectuals directly or indirectly addressed by elaborating definitions of both. Booker T. Washington, in distinguishing between the two, wrote that following Emancipation a large majority of white Americans saw blacks "as less than man and more than brute."³⁹ Putting the notion of the Old Negro in the context of white opinion suggests the need felt by some to demonstrate the admirable qualities of the New Negro in order to improve the white conception of African Americans, along with African Americans' self image. In the introduction to *The New Negro: Readings on Race, Representation, and African-American Culture, 1892-1938*, Henry Louis Gates, Jr. and Gene Andrew Jarrett wrote:

And if "Zip Coon," "Sambo," and "Mammy" were thought to be stereotyped figments of racist minds, there was just enough lingering doubt about their capacities for progress for Washington and his cohorts to structure a manifesto directed as much at them as at sensitive, intelligent, and wealthy whites.⁴⁰

Aspects of the conceptualized Old Negro were varied. Some went so

far as to refute the Old Negro's existence, rather asserting an awakening or a finding of the African American self.⁴¹ Often the Old Negro concept served to contrast the goals of New Negro self-re-creation. The Old Negro in the United States experienced two hundred fifty years of slavery, repression and oppression. As slaves, the argument sometimes went, African-Americans needed to develop and maintain submissive, servant demeanors toward whites in order to survive.⁴² In the realms of economics, education, politics and society, the institution of slavery completely deprived enslaved African Americans of their rights, as understood today in much of western society and as exemplified in the United Nations "Universal Declaration of Human Rights" as the "inalienable rights of all members of the human family."⁴³ The New Negro rejected all things counter to life, liberty, and the pursuit of happiness for African Americans present in the characterization of the Old Negro and in the oppressive society which continued to violate African Americans' basic rights.

This sense of the Old Negro's constitution is made more interesting by the presence of free African Americans dating back to the beginnings of North American slavery, reflecting the complexities often underlying group stereotypes. As a result, the Old and the New are often distinguished by beliefs and actions rather than historical inheritance. In the paradigm of New Negro discourse, as promoted by Harrison and others, New Negroes were independent, while Old Negroes were dependent; New Negroes sought education, Old Negroes were content with manual labor; New Negroes worked for economic strength in independent business or for collective strength found in unions, while Old Negroes labored under capitalist modes akin to slavery; New Negroes accepted nothing less than equality, while Old Negroes accepted inequality. Most importantly, for New Negroes the means always justified the ends when fighting against systemic and societal injustices.

In the simplest and most direct sense, progress was the central theme in New Negro ideology. In an editorial published in the September 4, 1917, edition of *the Voice*, an anonymous journalist predicted:

The world of the future will look upon the world of today as an essentially new turning point in the path of human progress. All over the world the spirit of democratic striving is making itself felt. The new issues have brought forth new ideas of freedom, politics, industry and society at large. The new Negro living in this new world is just as responsive to these new impulses as other people are.⁴⁴

Harrison and others sensed change on the horizon and were exceptionally optimistic for the coming future.

African-American women activists, like other female activists of the 1910s and 1920s, actively sought an expansion of their rights and a voice in politics and society. Harrison supported the expansion of their rights while understanding the complexities of their situation. Fannie Barrier Williams, a distinguished teacher and President of the National Association of Teachers in Colored Schools, asserted that following emancipation African-American women needed to teach themselves domestic roles in a form vastly different from that of slavery. Colored women's clubs served as meeting places for African-American women to promote education and social uplift. Placing emphasis on the importance of progress for both men and women, Harrison taught members of Harlem women's organizations about politics, society and culture, all drawing from his encyclopedic mind.⁴⁵

Key to New Negro philosophy, and to Harrison, was the promotion of education as a tool for giving African Americans more potential for success. Harrison saw education as the most useful and necessary tool for progress, continuing a long tradition of post-bellum discourse concerning

the well being and future of African Americans. He believed the educational system in general did not provide for the instruction of the great majority of African Americans to be any more than industrial workers. Most blacks, therefore, were stuck with little exposure to higher education and lacked skills to move beyond their position. Harrison fervently disagreed with the argument that the majority of blacks were destined to work industrial or menial jobs and did not merit the same style of advanced education as whites. Harrison came into conflict with Booker T. Washington for his African-American educational program in the South. Harrison, as W.E.B. DuBois and other African-American intellectuals of the period, claimed that Washington's emphasis on industrial education was weak and would not empower African Americans in politics or business. For the masses to receive a higher level of education in diverse studies, the system needed to provide great equality of opportunity.

Booker T. Washington did significant work in establishing schools for the education and uplift of African Americans in the South, although his efforts received great criticism from African-American intellectuals. Ray Stannard Baker wrote about the divide between African-American radical intellectuals and the masses, further illuminating the separation between the prominent leaders, Booker T. Washington and W.E.B. DuBois, and their followers. Whereas Booker T. Washington pragmatically analyzed African Americans' situation and enacted a program for their uplift, DuBois refused to submit to discrimination and maintained a critical, aggressive attitude toward the wrongs of society.⁴⁶ Harrison fit strongly into the category of the latter.

For a time Harrison considered himself a supporter of W.E.B. DuBois, although DuBois and Harrison differed on issues of African-American education and progress. DuBois's "talented tenth" philosophy emphasized using those whom he considered the most skillful and qualified people in

African-American society to lead the rest to a brighter future. Harrison, in contrast, wrote, "the Common People are the real race," voicing his belief that the masses were capable of leadership and the exercise of their own creative will. Harrison adamantly disagreed with the idea of the "talented tenth." Remarkably similar to notions of the ideal American public educational system today, Harrison advocated schools in which all African Americans could receive an education allowing them to move beyond any sort of delegated industrial or agricultural roles.

Criticizing the American educational system directly in *The Negro and the Nation* (1920), Harrison attacked public school funding as applied to blacks in the United States. He compiled a large pool of data on the allocation of public school funds around the country and found African-American schools, compared to white schools, to be drastically underfunded. A study focused on counties located in Georgia, North Carolina and Virginia claimed African Americans actually paid more in taxes for education than what the government in turn allotted to black public schools. Worse yet, Harrison asserted, "in no modern country is education made to depend upon the tax-paying power of the parents. If that were so, the children of 40,000,000 American proletarians would live and die without schooling."⁴⁷ Harrison called for equality in the funding and form of public education across race and class lines in order to provide equal opportunities. To be separate and unequal did not equate with a healthy democracy.

In the meantime blacks could do everything within their power to self-educate, as Harrison himself did. He promoted education vigorously during his popular outdoor and indoor lectures. As historian J.A. Rogers has pointed out, Harrison inspired his listeners on at least one occasion to purchase "one hundred copies of a book on sociology at a dollar each, within an hour, on Lenox Avenue in Harlem."⁴⁸ This is a specific example

of Harrison's belief in progress developing from the masses. He promoted a bottom-up as opposed to a top-down ideology, favored by liberals such as DuBois.

Pan-Africanism in the context of Race First stressed ideas of global racial solidarity in economics, politics and society. Although not largely present in New Negro discourse until the arrival of Harrison and his contemporary Marcus Garvey, similar ideas resonated throughout African-American history, suggesting a continued connection with African cultural roots. Harrison found his Race First ideology potentially useful for blacks outside the United States, given the role of imperialism in oppressing Africans and other people of color. He argued for the enforcement of their natural democratic rights. Harrison demanded the United States and Great Britain apply democracy to all "colored people" of their empires, as leaders promoted in war propaganda. He also asserted that, while the rights of continental Africans were important, as a citizen of the United States the fight should center in America, not in Africa. Harrison emphasized that idea in the 1924 plan for his later organization, the International Colored Unity League. The ICUL called for the founding of a sovereign African-American state within the United States, contrasting Garvey's similar call for a new state set on the African continent.⁴⁹ Harrison wrote against atrocities the world over, but believed financial resources and efforts needed to be focused in the United States by African-American activists. That perspective later led Harrison to criticize Garvey for his Africa-centered program.

More than just race unity, Harrison's take on New Negro progress demanded independence from white oversight. Thus, even concerning white philanthropists such as E.D. Morel who fought against the atrocities Belgium committed in the Congo, Harrison wrote:

There are today many white men who will befriend the Negro,

who will give their dollars to his comfort and welfare, so long as the idea of what constitutes the comfort and welfare comes entirely from the white man's mind.⁵⁰

While in support of Morel's cause and others like it, Harrison wanted peoples of African descent to exercise direct agency. William Monroe Trotter, publisher, prominent voice within African-American politics and influence for W.E.B. DuBois, wrote a letter to Harrison in which he commended his "manliness" in establishing a sense of African-American pride and self-leadership. Praising Harrison, Trotter wrote:

You are fundamentally right in your attitude toward white help when you say we are not children, and, while we want all the friends we can get we need no benevolent dictators. It is we, not they, who must shape Negro policies. If they want to help in carrying them out we will appreciate their help.⁵¹

Harrison did not, however, shun relations with whites. Perhaps one of the most interesting sets of correspondence found in Harrison's papers at Columbia University is a collection of letters from Lothrop Stoddard from 1920 to 1922. One of Stoddard's most successful books was *The Rising Tide of Color Against White World-Supremacy*, published in 1920,⁵² which contained elements of pseudo-scientific racism and suggested that ethnic groups were a threat to the supposed superiority of those of European descent. Surprisingly, Harrison and Stoddard maintained a cordial, almost friendly, written relationship based on intellectual respect. In one letter, Stoddard asked Harrison for advice in finding resources pertaining to "the Ethiopian or Pan-African Movement, in its broader aspects."⁵³ Harrison and Stoddard both shared the belief that colored people, especially those living within the sphere of western imperialist powers, were a rising threat to colonialism and white-supremacy, although they certainly disagreed on the implications. Stoddard saw this change as the end of a golden age;

Harrison believed this meant the salvation of oppressed peoples. Although much of Stoddard's work suggests racism, Harrison could maintain a beneficial relationship based on the mutual sharing of related but different ideas.

Black leaders such as Washington and later DuBois, Harrison claimed, benefited financially from white capitalists interested in the benefits of cheap laborers, thus influencing black leaders to not fight wholeheartedly for the political equality of their constituents.⁵⁴ In Harrison's eyes, Booker T. Washington's close cooperative relations with white politicians and capitalists and W.E.B. DuBois' dealings with the United States government exemplified these attempts by black leaders to establish personally lucrative positions at the expense of the needs of African Americans.

In "The Descent of DuBois," Harrison argued against DuBois's commitment to the many problems faced by blacks, accusing DuBois of changing from a credible leader to an accommodationist against African-American interests. In DuBois's article "Close Ranks," written during World War I, he called for blacks to fall in line behind the war movement by putting aside any "special grievances."⁵⁵ To Harrison this move signaled a weak, accommodationist shift in the leadership of DuBois. The "special grievances" which African Americans held included race inspired mob violence, Jim Crow laws, segregation, and lynching. For Harrison the issues against which African-American civil rights activists fought were too important to abandon, even during war.⁵⁶ Race First left no room for accommodation. Some historians agree DuBois likely published the article in order to gain a position as a captain in United States Military Intelligence.⁵⁷ Whether indeed DuBois wrote "Close Ranks" as a move to guarantee himself a military position may be unclear, but Harrison believed Major Walter Howard Loving of Military Intelligence used his article, "The Descent of DuBois," as an argument against bestowing upon DuBois

the captaincy. One week later Harrison published his letter, unedited, in *the Voice*.⁵⁸ Harrison believed his piece was vital in convincing officers in military intelligence that the credibility of DuBois had been compromised in the eyes of African Americans.

In his article, "To the Young Men of My Race," Harrison wrote to the youth of his day hoping that positive, strong leadership would emerge and be better than the flawed African-American leadership he so strongly criticized. Harrison's articles on that point suggest an acknowledgment of his inability to provide the strong leadership that he believed African Americans needed. Although DuBois still held great intellectual sway, with the passing of Booker T. Washington in 1915 a great leader of the African-American masses was lost. Historian Tony Martin has theorized that during the 1920s there was a leadership vacuum that Marcus Garvey effectively filled, becoming the leader of the largest movement in international African history.⁵⁹ While Harrison believed African Americans needed effective guidance to fill the void, he had strong issues with Garvey's plan and character and did not believe Garvey was the leader capable of effectively filling the position.

As with his call to all African Americans to seek out education, Harrison suggested that the new wave of leadership do the same. He told young potential black leaders, "Get [education] not only in school and in college, but in books and newspapers, in market-places, institutions, and movements. Prepare by knowing; and never think you know until you have listened to ten others who know differently-and have survived the shock."⁶⁰ Harrison found great flaws in the period's African-American leadership and felt education and a critical open-mindedness would be essential for the next generation of leaders.

Applying Race First economically, Harrison argued for economic unity and self sufficiency within African-American communities as a means of

promoting independence, power and subsequently civil rights.⁶¹ Harrison believed African Americans were too dependent on an economy controlled in large part by white capitalists. His criticisms were far from solely against whites. He felt certain black businessmen took advantage of black consumers willing to promote African American solidarity by shopping from local black businesses, regardless of quality of product. Businessmen who took advantage of other blacks by drastically raising prices were a disgrace in a community that needed to organize itself economically. To patronize other blacks was indeed necessary, and a businessman who did not take advantage of other African Americans exemplified the ideal.⁶² Economically, Harrison continued to argue from a Marxist perspective, but by drawing heavily from New Negro philosophy, contended that racial solidarity far outweighed that of class.

Harrison believed African Americans needed the right to vote, not as a privilege, but as a necessity, as "an instrument by which the people of a community express their will, their wants and their needs," as a tool for a healthy democracy.⁶³ Harrison's views on that point conflicted sharply with those of Booker T. Washington. Harrison accused Washington of doing too much to influence blacks "not to agitate for the ballot so long as they still ha[d] a chance to get work in the south."⁶⁴ In his article, "The Black Man's Burden," Harrison targeted Booker T. Washington and his inadequate support for enfranchisement. As a result of Jim Crow legislation, Harrison wrote, in "Booker T. Washington's state of Alabama, Montgomery [C]ounty, which has 53,000 Negroes, disfranchises all but one hundred of them."⁶⁵ Harrison argued that the best way to protect economic status was found in the ballot because "the Negro, stripped of the ballot's protection, holds the right to earn his bread at the mere sufferance of the whites."⁶⁶ The struggle for the enfranchisement of blacks was central to Harrison's platform.

This theme of blacks living at the “sufferance of whites,” led Harrison further to develop an emphasis on political autonomy for blacks when he radically called for the first all-black political party, the Black Liberty Party.⁶⁷ The goal was to unite African-American interests, illustrating Pan-African sentiment of the time. Harrison asserted that no major political party, whether Democratic, Republican, or Socialist, had a vested interest in working for the benefit of blacks. In reference to the widespread support of the Republican Party by African Americans and the need to form an all African-American Political Party, his editorial in the September 4, 1917, edition of *the Voice* asserted:

The new Negro race in America will not acheive [sic] political self-respect until it is in a position to organize itself as a politically independent party. ... This is what will happen in American politics. ... In the “good old days” it was quite easy to tell the Negro to follow in the foot-steps of those who had gone before. ... Things are different now.⁶⁸

Harrison’s proposed Black Liberty Party could have addressed the needs of African-Americans, advocating Race First as their primary policy.⁶⁹ It never came to fruition.

Harrison addressed religion often in print and in speech. Although his religious views remained outwardly agnostic from 1901 onward, in his private life he wrestled with an inclination toward Catholicism.⁷⁰ He respected the doctrine of faith over reason as the foundation of Catholic dogma.⁷¹ In public Harrison critiqued organized religion, specifically Christianity. In his 1920 argument against segregation in the United States, Harrison asserted, “[Negroes] may not go to the same church (although they are foolish enough to worship the same god) as white people.”⁷² As a proponent of free thought that put humanity, not God, as the focus of human experience, Harrison believed African Americans needed

not to worship any god, especially the God of Christianity. In this way, Harrison's treatment of Christianity coincides with his Race First doctrine. Many African Americans worshiped not an African god but the God of Christianity. Prefiguring Malcolm X, Harrison refused to follow what he saw as the god of white, western civilization. This mode of belief alienated potential followers whom Harrison may have come to understand better later.

Marking a change in his attitudes and reflecting the ways his relation to religion evolved over time, Harrison began to use biblical stories and references to support his arguments. In his 1924 article "The Common People," for example, Harrison suggested that God made the majority of humanity into commoners and sent Jesus not "to save the righteous," but the "sinners."⁷³ This marks a shift in Harrison's public position on religion by acknowledging the utility of biblical stories in communicating his message to the masses. Over the years, his public stance on religion shifted more than other aspect of his platform, from blatantly opposing to publicly acknowledging religion as legitimate. Several reasons could account for this shift. Possibly he began to understand the appeal and usefulness of religious analogy and hoped to bring more African Americans to his cause. With the change, he seemed to recognize that his former attitude had contributed to his loss of followers over the years. This adaptation of religious iconography could reflect his own personal doubts and inclination toward Catholicism. Likely he hoped to avoid alienating himself as he looked to unify African Americans through progressive organizations and the potential of an all African-American political party.

The Liberty League

Taking his experience gained from working as an organizer for the Socialist Party, Harrison founded the Liberty League of Negro Americans

in 1917 as an organization to put into action his New Negro ideas, promote race consciousness, and give blacks the opportunity to fight for democracy at home before doing so in Europe.⁷⁴ The Liberty League advocated the passage of legislation that made lynching a federal crime and the dismantling of the Jim Crow system. Before the passage of the Nineteenth Amendment, which enfranchised women in 1920, the organization advocated giving the vote to "every Negro man or woman who owe [sic] allegiance to our flag and obey our country's laws."⁷⁵ By 1916 Harrison began his plans for an African-American newspaper based on his Race First ideology and culminated in the premier Race First organization and its periodical. Harrison and other race conscious progressives of the New Negro Movement envisioned a world in which African Americans took part in the equality of the democratic ideal.

The Liberty League, founded June 12, 1917, began with great promise and lofty aspirations. The League served as a major organ for the propagation of ideas and the organization of the Harlem community, however short-lived, under League direction. Whether the organization reached its proposed goals initially remains unclear. At first glance the organization may seem a failure. It began with great promise and energy, but Marcus Garvey and his Universal Negro Improvement Association quickly overshadowed the Liberty League. Furthermore, the League's demands went without positive response or improvement in the grievances of African Americans. Many factors worked against the potential for an organization such as the Liberty League to achieve its goals in the period forty-five years before the Civil Rights Movement. The accomplishments of Hubert Harrison and the Liberty League included spurring education and open criticism of institutions, while their failures could include the absence of other tangible improvements to the "race problem." Its failures may give deep insight into why history has forgotten Harrison.

To analyze the legacy of the Liberty League and to better understand Harrison's less acknowledged role in African-American history, a model developed by a life-long activist and organizer would serve well. Bill Moyer, a lead organizer in the Chicago Open Housing Movement and associated with the Civil Rights Movement in the American South during the 1950s and 1960s, developed a simple yet useful model to demonstrate the stages of social movements. Moyer defines social movements as, "collective actions in which the populace is alerted, educated, and mobilized ... to challenge the powerholders and the whole society to redress social problems or grievances."⁷⁶ Organizations within social movements are composed of local citizens who oppose present conditions and policies but do not yet have the support of the majority local population. "They represent the victims' perspective ... and ... carry out programs."⁷⁷ For the birth of a social movement, a minority of the population must perceive the issues as worsening. Criticism of those in power who support injustices is essential for a movement to grow. Because in the initial stages of social movements people are often unaware of the issues or feel powerless, education is imperative. Harrison's New Negro Movement sought to spread awareness and educate African Americans about their "special grievances," putting into action years of ideological debate. The Liberty League functioned as an organization to continue the tradition of African-American radicalism, while not following leaders or movements which seemed less radical, but instead seeking to be the new advance-guard breaking with the stagnant past.

While limited to Harlem, within the intellectual and artistic community the Liberty League enrolled hundreds of men and women. Known members included leaders from the Harlem community such as reverends, journalists, educators, and poets, as well as prominent black community leaders such as William Monroe Trotter, Cyril Briggs, Marcus Garvey and

W.A. Domingo.⁷⁸ As Perry has noted, "A listing of those who followed [Harrison's] lead reads like a virtual who's who list of Harlem's militant leaders over the next decade."⁷⁹ That significant cast of members reflects Harrison's success as an educator and source of inspiration for the radical Harlem community.

Harrison's paper *the Voice* and his organization the Liberty League began with a great deal of promise. John Edward Bruce, a noted African-American historian of the period, in a personal letter to Harrison elaborated on the potential of the Liberty League as well as suggested some potential factors against the League's success. Bruce wrote:

You are laying a foundation bigger than you perhaps realize in the formation of this Liberty League. [One] handicap at the very inception of the scheme is lack of co-workers with large vision ... unselfish patriotic men who have faith in your leadership... They never would have been heard of had you not evolved the scheme which is at once the most sane and practical of all that have been put forward in the past forty years. Your plan to go before congress with your race grievance is The Plan ... surround yourself with men loyal and true... to help make you what nature has destined you to be ... a courageous leader of your people taken from the ranks where all real leaders should come.⁸⁰

Harrison and hundreds of community members totaling 2,000 people met at the Mother Bethel AME Church June 12, 1917, for the birth of the Liberty League. People packed into the church, drawn in by Harlem advertisements and Harrison's reputation as a powerful speaker with an important Race First message. At that moment Harrison was arguably at his peak in popularity and influence as a result of his well attended lectures and soapbox oratories, making him a strong candidate for the leader of a radical organization in Harlem such as the Liberty League.⁸¹ Despite Harrison's prowess as a public speaker, Marcus Garvey's movement,

the UNIA, quickly overcame the League. Introduced by Harrison to his first major audience at the Liberty League's first meeting, Garvey, then a member of the Liberty League, more or less "stole the show," according to biographer Tony Martin.⁸² Perry argues Harrison was a better orator than Garvey, and subsequently, Garvey's prowess as a speaker could not account for his sweeping popularity.⁸³ Nevertheless, many members of the Liberty League joined the UNIA and Garvey. This event demonstrates a theme in Harrison's life: while Harrison created organizations to articulate his powerful Race First ideas, he lacked certain leadership skills necessary to maintain a following, and the organizations were generally short lived.

At the first meeting, the Liberty League successfully established its demands, a key first step in founding a successful civil rights organization. These demands were elegantly simple, direct, and dire, largely based on Harrison's Race First philosophy and a rich tradition of New Negro discourse. Harrison and the members of the Liberty League promoted a platform in which the main evils against the realization of democracy for African Americans were segregation, Jim Crow laws, and lynching.⁸⁴ Members of the Liberty League and Harrison believed separate but equal institutions were a sham, and Jim Crow laws limiting voting rights ran contrary to the ideas within American democracy. Harrison and those who joined the Liberty League organized because they felt the need for an organization more radical than the NAACP. Harrison referred to NAACP inaction as he advocated federal legislation against lynching.⁸⁵ Writing about that period, historian Robert Zangrando asserted that, "The NAACP actually declined to make an open push for either the Dyer or Moores bill on grounds that the measures were not constitutional." In the NAACP's defense, Zangrando noted that "This was the [NAACP]'s first formal confrontation with congressional antilynching legislation, and it was clearly feeling its way."⁸⁶ Although the NAACP later became a strong

advocate for federal antilynching legislation, in 1917 members of the Liberty League saw themselves as a necessary organization, more radical than the NAACP.

[T]he *Voice*, the primary periodical of the Liberty League, began with the great potential of reshaping the political consciousness in Harlem. On July 4, 1917, one month after the founding of the Liberty League, the organization launched its periodical. No doubt the Liberty League chose July 4th as the launch date to symbolize the democratic ideals for which the periodical stood. Publication began at 2305 Seventh Avenue in Harlem. As a periodical similar to the NAACP's *Crisis*, the Socialist Party's *the Call* or Marcus Garvey's (later) *Negro World*, *the Voice* existed to help spread the demands and message of the Liberty League, draw membership and financial support for the League, and educate the masses of African Americans with access to the paper.

[T]he *Voice* had weekly sales of 11,000 at its peak, and an estimated five times that in readers.⁸⁷ In comparison, The *Negro World*, the periodical of Garvey's UNIA, had a readership of 200,000 weekly in the same period, DuBois' *the Crisis* had 25,000 weekly, and the *Messenger* put out by black Socialists A. Philip Randolph and Chandler Owen reached about 26,000.⁸⁸ Although the readership of *the Voice* was few compared to the *Negro World* (11,000 sold a week versus 200,000), when taking into account that the well-known *Crisis* of the NAACP sold roughly 25,000 a week versus *the Voice*'s 11,000 a week, and considering the relative obscurity of *the Voice* today, the readership becomes more impressive. Harrison believed that with his role as an editor independent of campaign or politically related funding, *the Voice* could truthfully address issues without needing to meet a party agenda. He also believed the Harlem community would support a periodical with a Race First platform in order to rise above party divisions among African Americans.⁸⁹ While a minority of African Americans did

appreciate Harrison and *the Voice*'s take on black progressivism, the appeal of Garveyism and the *Negro World* in the end garnered far more support.

To maintain ideological independence and promote African-American pride while raising funds, *the Voice* attempted a funding style in line with its socialist, race conscious platform, a factor that may have contributed to its eventual decline. The money for *the Voice* came solely from stockholders, advertisements, and paper sales, but Harrison refused to accept advertisements he considered degrading, such as advertisements for skin lightening and hair straightening products. Harrison believed those cosmetics demonstrated a sense of shame of African heritage by those who used them. Harrison's decisions suggest a judgment perhaps founded less on analysis and more on Race First ideology. Shane and Graham White have written that:

It was not so much that most African Americans who used cosmetic preparations wanted to look white; it was more often the case that they wanted the same freedom to construct their appearance that whites were allowed.⁹⁰

The desire to shed oneself of racial heritage ran completely contrary to Harrison's Race First message, so he was very critical of cosmetic alteration.

The Liberty League held dances to raise funds for *the Voice*. One dance held December 6, 1917, brought in a great deal of money, only to match the excessive costs of the dance itself.⁹¹ Neither did stockholders come out in great numbers despite writers of *the Voice* asking for support.⁹² Harrison lamented, in private, the absence of rich black businessmen in funding the League and its periodical. In the end, monetary contributions from the many different sources proved inadequate, and financial issues constantly plagued *the Voice*.

[T]he *Voice* ran into issues with competition from other radical

African-American periodicals of the period, contributing to its eventual split. The Beehive Printing Company, which published the paper weekly on Tuesdays, may have been pressured by the *Age* and the *New York News* to move *the Voice's* publishing date back to Wednesday, while allowing the *Age* and the *New York News* to continue on a Tuesday schedule. Although Harrison objected, there was little he could do as the head of a much smaller and much weaker periodical. Harrison viewed the later publication date as damaging to the paper's power and as a threat to its success. The inability of the Liberty League to control the publication date for *the Voice* reflected the difficulty of the small periodical to compete with the more powerful interests that held sway at the Beehive Printing Co.⁹³

Harrison cared little for money and as a result did a poor job managing his finances and creating tensions that limited his success in his professional and personal life. This inability to handle money effectively created tensions within the Liberty League and *the Voice*, eventually leading to a split within the League. Journalists, as members of the Liberty League, produced a new periodical for the organization, *the Clarion*. The split does not appear to have happened on hostile terms, for articles published in *the Clarion* included pieces written by Harrison. Topics in both papers came from the Liberty League's Race First platform. *The Clarion*, for example, published an advertisement promoting a meeting for *the Voice* in the August 15, 1917, edition.⁹⁴ For a year both papers existed simultaneously as organs for the Liberty League. Eventually *the Voice* failed, leaving just *the Clarion*, which (as though trying to confuse later students of history with more names) then changed its name to *The New Negro*. As *The New Negro* was a paper for the Liberty League, Harrison was still president, and he became the editor for the League's *The New Negro* until it too collapsed.

To gain public support in its initial stages, a movement must prove the

existence of a problem and establish those in power to be at fault. This the Liberty League did in mass meetings, lectures, street oratories, and through *the Voice*. The major adversaries established by the League included accommodationist African American leadership, President Woodrow Wilson, and the United States government, which acted as blocks to the elimination of systemic injustice demanded by New Negroes.

For the Liberty League's first act of criticism, the organization sent to the United States Congress a letter of their demands, which John E. Bruce called "the Plan" for addressing the "race problem."⁹⁵ This was the first measure of the League's effectiveness, yet the letter went unanswered. Bill Moyer wrote that in the beginning stages of social movements, activists needed to do everything to work within the system to demonstrate that the system will not resolve the issues. Thus, the organization spurs more support for the social movement, promotes knowledge of the issues and makes those in power look guilty of promoting injustice.⁹⁶ As such, the lack of response at this point, early in the movement, was not only acceptable but entirely natural and potentially beneficial. The League then sent other demands to Congress, such as a letter following the East St. Louis Race Riot demanding an unbiased investigation of the tragic events that transpired.⁹⁷

The East St. Louis Riot, or the "East St. Louis Massacre," was the most violent of the many race riots of the period. [*T*]*he Voice* ran Harrison's article documenting the events, criticizing powerholders' and the media's support of white violence, and supporting fellow African Americans who fought against the white rioters. Published in the July 4th *Voice* one day after the riot took place, Harrison spoke of a growing "temper" developing within African-American communities across the nation, much like the growing race consciousness of the New Negro Movement, or the "Rising Tide" predicted by Lothrop Stoddard. Harrison suggested, "If white men

are to kill unoffending Negroes, Negroes must kill white men in defense of their lives and property.” Furthermore, *the Voice* advocated a boycott of white businesses, ending with the hope that as atrocious as the East St. Louis Riot was, perhaps more blacks would now join the Liberty League. Harrison emphasized that the League “was organized to take practical steps to help our people all over the land in protection of their lives and liberties.”⁹⁸ Estimates for the number of African-American men, women and children who died in the riots range from a low of one hundred to a high of three hundred. Seven thousand were forced to flee East St. Louis by swimming across the Missouri River with the clothes on their backs to escape for their lives.⁹⁹

Perhaps the most controversial act of the Liberty League, prefiguring Malcolm X and the Black Panthers, was the call for armed self defense in light of race riots. During these violent clashes, blacks were disproportionately killed and injured by white rioters. In the July 10th edition of *the Voice*, the paper reprinted an article initially published in the *New York Times* entitled, “Urges Negroes to Get Arms, Liberty League President Advises His Race to ‘Defend Their Lives.’” The article concerned a rally following the East St. Louis Riots which took place at the Metropolitan Baptist Church on 138th and Lenox in Harlem, where a thousand African-Americans gathered to hear Harrison speak. The paper ran a powerful clip from Harrison’s speech:

We intend to fight if we must ... for the things dearest to us, for our hearths and homes. Certainly I would encourage the Negeoes [sic] in the South, or in East St. Louis, or anywhere else who do not enjoy the protection of the law, to arm for their own defense, to hide those arms, and to learn how to use them, and I would gladly encourage the collection of funds to buy rifles for those who cannot obtain them for themselves. We Negroes in New York cannot afford to lie down in the face of this proposition. This thing

in East St. Louis touches us too nearly. We must demand justice, and we must make our voices heard.¹⁰⁰

Harrison's call for armed defense is reminiscent of other plans for armed action in African-American history with dire situations, such as the Nat Turner Rebellion or John Brown's raid on Harpers Ferry. In activism the use of violence versus the advocacy of peace often divides people who may otherwise fight for similar goals. Moyer criticizes the negative impact of armed resistance both morally and empirically, writing, "Movement violence, rebelliousness, and seeming anti-Americanism turn people off and tend to frighten them into supporting powerholders' policies, police actions and status quo."¹⁰¹ An advocacy of armed defense no doubt drove away some potential supporters of the Liberty League. However, as evidenced historically by other armed movements, this point does not necessitate the Liberty League's decline, but could still present a contributing factor in its deterioration.

The Gradual Decline of the Liberty League and the Rise of Marcus Garvey

Marcus Garvey founded the UNIA in 1914, three years before the Liberty League. His organization was minimal and still developing before its relocation from Jamaica to Harlem. This move followed almost immediately his introduction to the Harlem community at the June 12, 1917, meeting that launched the Liberty League. Although Garvey founded the UNIA before the Liberty League formed, it took the Harlem activist community, in no small part inspired by Harrison and his organization, for the UNIA to truly blossom into an internationally successful organization claiming millions of members. The UNIA became, according to historian Winston James, "the largest black organization the world had ever known."¹⁰²

Although Harrison was reputedly the better speaker at the first Liberty League meeting, Garvey, too, received praise for his outstanding oratory. After the meeting many members of the Liberty League began a move toward the UNIA, becoming members of both organizations. Harrison resisted ever joining the UNIA and remained a critic of the organization's policies. W.A. Domingo, the first assistant secretary of the Liberty League, was one of the initial members to abandon the League for the UNIA. Purportedly Domingo also advised Garvey to avoid Harrison's organization.¹⁰³ Garvey's lack of support for the Liberty League no doubt played a major role in the brevity of the organization. Whether Domingo's recommendation to avoid Harrison's organization played a major role in Garvey's decision, as the leader of his own international organization Garvey indeed chose not to work with or through the much smaller Liberty League. Supposedly Garvey even went as far as to schedule UNIA meetings to conflict with the scheduled Liberty League meetings. Jeffrey Perry writes:

According to Liberty League member J. Domminick Simmons, Garvey had approached Mr. Bright, the caretaker of Lafayette Hall, and purposely tried to schedule his meetings to conflict with Harrison's.¹⁰⁴

Many other important members of the Liberty League moved toward the UNIA as it grew. Liberty League members who joined the UNIA could hold memberships in both organizations simultaneously, making the move more gradual than abrupt. Irena Moorman-Blackston, who worked selling copies of *the Voice*, became the head of the women's division of the UNIA in Harlem and the UNIA's first vice-president.¹⁰⁵ Edgar Grey, who served as a secretary of the Liberty League, became general secretary of the UNIA, business manager of the *Negro World*, and an assistant secretary in the Black Star Line, the shipping and cruise line of the UNIA.¹⁰⁶ Harrison

never officially joined the UNIA and throughout the latter years of his life remained largely critical of Marcus Garvey, although he did become an assistant editor of the *Negro World*, the UNIA's major periodical.¹⁰⁷ Later Harrison became only a contributing editor, possibly signaling an attempt by Garvey to keep potential adversaries close at hand while depriving Harrison of influence within the *Negro World*.

Harrison worked for the *Negro World* from 1920 to 1922 following the collapse of his periodical, *the Voice*.¹⁰⁸ There he continued to spread his message for the need of race and class solidarity. Throughout this period Harrison became increasingly hostile in his speeches and articles toward Garvey, although never attacking Garvey outright. In Harrison's diary he wrote vehemently against Garvey, clearly demonstrating the enmity between the two.¹⁰⁹ Their relationship was complex. In a letter from Military Intelligence investigator C.B. Weeks to his director, Weeks wrote, "Garvey is afraid to dismiss him."¹¹⁰ His fear likely stemmed from Harrison's strength as a critic and influential leader in the Harlem community.

Harrison felt that Garvey acquired most of his effective ideas for the UNIA from tenets of the Liberty League and Harrison's Race First ideology. The sharing of ideas between the two was to an extent mutual. Harrison and Garvey held a common ground in their treatment of Pan-African race solidarity. Both believed it would be the masses, not the privileged few, who would lead the path toward a future free of the shackles imposed by white-supremacy. Because of their similar doctrines, as time went on and they refined their ideas, Garvey borrowed concepts from Harrison and vice versa. While Garvey promoted the idea of Race First and included it in the UNIA platform, Harrison built off the idea of blacks "returning" to Africa to establish a new government. Harrison, following his strict adherence to the idea that the problems of blacks needed to be solved in North America

and not Africa, suggested the formulation of a sovereign nation of African Americans within the United States. This was proposed in the declaration of the International Colored Unity League, Harrison's second Race First organization, a few years before his death.¹¹¹

Harrison continued to refer to himself as president of the Liberty League up until 1923, reflecting his continued interest in the organization and his refusal to join the UNIA. Although the Liberty League never officially disbanded, after the initial boom of the 1917 launch, the League faded into obscurity. In spite of the organization's decline, he continued to refer to himself in print as "Hubert H. Harrison, President of the Liberty League."¹¹² While Harrison worked for the *Negro World*, he still associated with the Liberty League, preferring the presidency of his own organization than working under the auspices of Garvey.

As a result of Harrison's work with the *Negro World*, as an editor and columnist he made connections with people from all over the world. He may have used this as a means to promote the Liberty League, further avoiding and potentially undermining the UNIA. Harrison received a letter dated February 8, 1921, from a J.P. Williams of the Gold Coast. Williams led a club dedicated to education and international exchange of correspondence between people of color, a Pan-African connection. Williams acknowledged he admired Harrison's articles from the *Negro World*. He then requested information about the UNIA and the Black Star Line as well as any reading material which could be lent or gifted. The next letter to Harrison is insightful. Dated November 6, 1921, Williams thanked Harrison for his response of August 30 and the materials he provided. He wrote:

The idea of the average African at home is that nothing of importance can begin locally, its inception must be from the White man's country. Therefore I am of opinion that The Liberty League

given the necessary publication may succeed. I wouldn't mind devoting some time in writing and preaching the object of the League should I be armed with the necessary authorization.¹¹³

Williams then described a plan which could have excited Harrison. In response to Harrison's suggestion to start "an international monthly magazine" to promote Williams' organization, Williams asserted that he would make the magazine "the organ and property of The Liberty League." Whether the Gold Coast paper came to fruition is unclear, but it is unlikely considering the absence of further documentation. Harrison never joined the UNIA, and clearly, during his time while working as contributing editor for the *Negro World*, he continued to promote his own organization locally and abroad. A critic of Garveyism, Harrison used his connections with the *Negro World* to undermine the UNIA from the inside.

Harrison's program of economic solidarity compared favorably to economic ideas promoted by Marcus Garvey, but Harrison disagreed with Garvey's specific economic practices. Garvey ran into a great deal of trouble when accusations emerged concerning mail fraud promoting the UNIA's Black Star Line. In the Bureau of Investigation's case against Marcus Garvey, the United States government attempted to undermine the Garveyist movement, and Harrison, also hoping to undermine Garvey, contributed wholeheartedly to the investigation. Documents written by an undercover agent to his investigation supervisor clearly show that Harrison cooperated with federal agent "800." To agent 800 Harrison revealed documents he had collected with the intention of using them against Garvey all along.¹¹⁴ Furthermore, Harrison provided 800 with a list of potential informants and people willing to testify in court.¹¹⁵ This altercation demonstrates the most extreme extent to which Harrison worked against Garvey and the UNIA.

The ICUL and a Leader Lost

In 1924 Harrison founded what became his last civil rights organization, the International Colored Unity League. Harking back to the days of the Liberty League, the new ICUL published in the organization's new paper, *The Voice of the Negro*, a program of the founding principles of the organization. This new program heralded some major changes from the Liberty League platform from seven years prior. The organization hoped to bridge the gaps between factions, uniting for the benefit of African Americans in dealing with the "race problem" and effectively forgoing criticism of other African-American leaders and movements. Marking a drastic change in his public stance on religion, Harrison acknowledged that "the Negro Church ... has done more for the education and spiritual uplift of the masses than any other agency in the race." In making this acknowledgement, the ICUL planned to "work in friendly and active co-operation" with the church and all other African-American periodicals and organizations. The most radical call by Harrison in the ICUL was for the founding of an African-American "state or states" within the borders of the United States.¹¹⁶ Harrison seemed to have accepted the idea of a new African state, an idea core to Garveyism, yet adapted this idea to fit with his emphasis on solving the "race problem" in the United States. This could also signal disillusion on Harrison's part concerning the capacity for American society to change quickly enough for African Americans to gain their civil rights in his lifetime. Throughout the document, Harrison consistently emphasized the role of the masses in solving the many problems African Americans faced, a core aspect of his Race First philosophy that he maintained his entire life. Although the ICUL did not experience the same level of initial popularity as the Liberty League, the 1924 ICUL program demonstrated Harrison's years of gained experience since 1917. However, it seems Harrison's influence at this point had greatly diminished in the

Harlem community.

Harrison's life came to a tragic end December 17, 1927, when he was only forty-four years old. Letters suggest he had been in poor health for some time leading up to his death. Following complications during surgery to remove his appendix, Harrison died. Thousands attended his funeral in Harlem.¹¹⁷ A. Philip Randolph wrote a letter to Harrison's wife Lin on behalf of the Brotherhood of Sleeping Car Porters.¹¹⁸ Randolph expressed a sense of loss with Harrison's passing and wrote:

Permit me to offer you, in your hour of deep bereavement over the loss of your dear husband, Mr. Hubert H. Harrison, our comrade and co-fighter for race justice, my sincere condolences. May I trust that you will bear up under your heavy burden, conscious of the fact that he has made an enduring and valuable contribution to the life of the Negro of New York in particular, and the world in general.¹¹⁹

Randolph's letter also suggests the "heavy burden" which Mrs. Harrison inherited with the death of her husband. Money had always been tight in the Harrison household, and now Lin Harrison needed to care for the five children left behind.¹²⁰

Several efforts to commemorate the legacy of Harrison were tried. In Harrison's honor the Harlem Community Church, founded in 1920, changed its name to the Hubert H. Harrison Memorial Church. Lin Harrison received numerous letters from Egbert E. Brown, the church founder, and appears to have developed an active relationship with the church.¹²¹ Ten years later the church changed its name to the Harlem Unitarian Church, but today the building no longer stands. The 135th Street Public Library, which Harrison helped establish with Arthur Schomburg, had a portrait of Harrison, which has since gone missing. His grave in the Woodlawn Cemetery in the Bronx is unmarked, and his death was followed by an

"ominous silence."¹²² As a critic, Harrison made a great deal of enemies. His legacy was not promoted in the African-American periodicals of the period, nor recognized by the many institutions he criticized. The recovery work initiated by Jeffrey Perry has served to commemorate the legacy of Hubert Harrison, long forgotten over the last eighty years.

Hubert H. Harrison's greatest legacy remains the people he inspired while fighting against white supremacy. Oscar J. Benson wrote, "[Harrison's] biography ... [cannot be written], unless it be culled from the influence his teachings had upon the lives of others."¹²³ Harrison's Race First ideology heard on street-corners, in churches, libraries and schools, or read in radical and mainstream periodicals inspired the Harlem community and influential radical contemporaries such as A. Philip Randolph, Chandler Owen, Richard B. Moore, W.A. Domingo and Marcus Garvey. Randolph went to the extreme of calling Harrison the "Father of Harlem radicalism" because of his legacy and influence.¹²⁴ Harrison built Race First organizations twice, once in 1917 with the Liberty League and again in 1924 with the International Colored Unity League. His activism led him into conflict with clear oppositional forces such as the United States government and white-supremacists, as well as numerous other African-American activists. His greatest conflict was with Marcus Garvey, leader of the largest Pan-African movement in world history, and in terms of platform, Harrison's closest contemporary. Clearly disproving of, and perhaps threatened by Garveyism, he attempted to undermine the UNIA. Although over time Harrison has fallen into relative obscurity, recent scholarly interest by historians such as Henry Louis Gates, Jr. and most notably Jeffrey B. Perry, with his as yet incomplete two-volume Harrison biography, will serve to reinvigorate Harrison's legacy as one of the most influential radical leaders in the first half of the Harlem Renaissance.

Notes

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- 32 W.A. Domingo, interview with Theodore Draper, January 18, 1958, New York, Theodore Draper Papers, Robert W. Woodruff Library for Advanced Studies, Emory University, Atlanta, Georgia, Preliminary listing as Box 20, Folder 7, "Negro Question for Vol. 1 (cont.)," Notes re: W. A. Domingo, 2. In Perry, "Hubert Harrison (1883–1927)," 3.
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Access to Critical Oncological Support Systems For Newly Diagnosed Breast Cancer Patients

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Introduction

With over 240,000 women in the United States diagnosed with breast cancer every year, public awareness of this disease is at an all time high (www.cancer.org). Successful lobbying efforts by organizations including the American Cancer Society have promoted legislation and brought substantial funding to research (www.opensecrets.org/lobby/clientsum.php?lname=American+Cancer+Society&year=2008). Survival rates have increased because of earlier detection. Yet newly diagnosed patients know little about oncology professionals, support groups, or patient advocates. Many studies now conclude that breast cancer patients make medical decisions with “inadequate and even incorrect information” (Fagerlin et al., 2006). Lack of trust in medical professionals or knowledge about support systems can contribute to poor decisions, stress, and disempowerment (Arora et al., 2007).

Patients without a good support system after diagnosis can easily feel overwhelmed but nevertheless are still required to make important, expensive, life-altering choices. Women must process a large amount of detailed information while still psychologically stunned from being confronted with a chronic, life-threatening disease. Gruman’s 2007 study,

based on hundreds of interviews with patients and family, documents the magnitude of adjustments patient face after receiving a cancer diagnosis and the importance of understanding options.

The trauma of a positive diagnosis comes after a woman has already undergone a series of streamlined tests over a period of approximately two weeks. These tests include a mammogram, sonogram or ultrasound, biopsy, and an MRI. Therefore, having undergone several invasive tests, patients are already in a state of heightened anxiety during the testing and the subsequent waiting period before receiving the results.

Women acting alone (or with another who is unknowledgeable) who do not know the standard of care for breast cancer treatment are likely to feel rushed or pressured into quick decisions. New patients, shortly after diagnosis, must decide on methods of surgery and adjuvant therapy, such as radiation, chemotherapy and hormone therapy, based on medical terms and tests results that are technical and difficult to understand. Survivors must also consider long-range decisions such as reconstruction that all require planning.

Women often feel a sense of urgency to undergo surgery as quickly as possible, thus adding additional pressure. Haste may be warranted if the cancer is aggressive, but in non-aggressive cases, being rushed into surgery deprives patients of time to consider a choice of surgeons and type of surgery, a situation that contributes to a feeling of disempowerment. One study of newly diagnosed colorectal cancer patients observed that “a rushed or forced decision seemed to alienate and isolate the participants and inhibited interaction in the reciprocal relationship (i.e. being involved in treatment planning decisions)” (Ramfelt & Lützen, 2005). Another study found that women breast cancer patients often made surgery decisions so quickly that they could not have had adequate time to process the information (Fagerlin et al., 2006). The continuing advancement of

breast cancer research, new tests, types of standard and holistic treatment and clinical studies mean patients have even more choices to consider. Broom's study (2009) claims that patients made medical decisions based on "intuitive or embodied knowledge" that develops within the patient over time and with experience in the medical system.

Overwhelmed or distraught patients who lack support systems to help them process and understand information are less likely to make good decisions or any decisions at all. A patient may relinquish all decision making to her doctor. Ramfelt and Lützen (2005) suggest that a person who has received such a diagnosis would rather count on the "expert knowledge of physicians and nurses and ... has no desire to participate in the decision making." Additionally, physicians with patients who are unwilling or unable to make choices are put in the position of making decisions for the patient, rather than supplying the necessary, neutral information patients need to make the decisions themselves (Gafni, Charles, & Whelan, 1998).

As the experts with the knowledge and information, doctors play an enormously important supportive role. Therefore, when there is an unsatisfactory doctor-patient relationship, the patient experiences not only anxiety from distrusting the person who is supposed to be helping her the most but also an actual fear for her life.

Patients who lack support systems are forced to self advocate, which requires locating sources for information and services. Although such resource information is relatively abundant online and through treatment centers, women recently diagnosed with cancer may not have the physical or mental energy to locate what is needed. For example, several online national breast cancer advocacy groups, such as the Susan B. Komen Foundation, address legal rights and insurance matters. The Patient Advocate Foundation, after a brief monthly acceptance period

(15 minutes), provides reimbursements for cancer related pharmaceutical co-payments. The American Cancer Society Support Services provide bras, prosthetics, and transportation to chemotherapy sessions. In Hudson Valley, New York, an organization of breast cancer survivors called Breast Cancer Options (BCO) goes a step further and reaches out to patients. A BCO Companion/Advocate accompanies the patient to appointments to help her ask appropriate questions and remember information. This is an important function, as there is ample research documenting how high levels of stress and emotion may cause the inability to process and remember information (Fagerlin et. al., 2006).

During the last ten years, extensive research has examined the increased role of self advocacy for patients, particularly regarding cancer care (Fagerlin et al., 2006). The analysis centers on the responsibilities and roles of patient and caregiver, attempting to find the optimal balance between the two. Physicians face the problem of how to convey a large amount of information in a short time to someone in distress while expecting the patient to sort it out and then self advocate. Yet, survivors accomplish this every day, although not every time and with varying degrees of success. Considering the variety of personalities, finding a formula for doctor-patient roles is futile. The critical shortcoming about the recent popularity and research of patient self advocacy is that it begins its assessments once the doctor-patient relationship *has already been established*. Once with a surgeon or doctor, patients are unlikely to seek a second opinion or a better personality match. If patients had more time to make choices regarding health care professionals and cancer centers immediately after diagnosis, however, they could choose physicians with whom they were more comfortable and find a natural equilibrium.

Only by identifying the barriers that women face in receiving critical support—a good doctor-patient relationship, support groups and a patient advocate—can bridges be built or barriers removed. In this study I used

personal interviews to examine the points at which women experienced stress and difficulty with their diagnosis, treatment, and recovery. Also, I explored how the above three critical support systems could have better helped patients through their struggles. Two major themes emerged: the importance of trust in their doctor, and the lack of information about the three support systems. The difficulties of some interviewees are compared with information from interviewees who had positive experiences with doctor selection and support systems. The findings on these issues will be shared with local treatment centers and contribute to the developing role of a patient advocate in Eugene, Oregon. Perhaps through more awareness of the needs of patients made apparent through their own testimony, simple, practical measures may be taken to help to reduce stress and increase optimism for women breast cancer survivors.

Methodology

This is a qualitative study using one-on-one personal interviews of thirteen female breast cancer survivors. All women have been diagnosed and treated for breast cancer within the last seven years in Eugene, Oregon, and nine are still receiving hormone treatment therapy. The interviewees were contacted in person or by phone. They were located through a local support group, professional acquaintances, and at a breast cancer awareness event. The women interviewed ranged in age from 41 to 82. Interviews were individually arranged at each woman's convenience at her home or a restaurant, digitally recorded, and transcribed. Each interview lasted about an hour. The majority of the women were eager to tell their stories. One woman declined because she did not wish to relive the experience. Each subject signed a consent form.

During the interviews, some questions asked women to share how they discovered they had cancer, what chain of events led them to their surgeon and oncologist, and what their subsequent experience was with

their doctors. Other questions had the subjects explore by what means and at what point they began attending a support group, whether the support group was beneficial, and in what way. Still other questions sought to learn what knowledge the women had about patient advocates and where, other than their doctors, they received information. The data was analyzed and sorted by common themes or topics (see interview protocol in Appendix B). The two key themes that arose were the importance of trust in their doctors and the lack of knowledge about both doctors and peer and professional support systems. Three patients with professional medical backgrounds had more knowledge about local doctors and the medical system. Because of this, they did not experience most of the difficulties the others faced.

Key Themes

1. The Importance of Trusting Their Doctors

Having confidence and faith in doctors is a major form of support, and the five patients that were initially happy with their referred doctors felt that they were the “lucky” ones. Women that experienced confidence in their physicians appeared more positive and content with the entire process.

I got my team through referrals and felt really blessed because every physician I had was just so nice and supportive (Mary, 42, Dec. 2010).

Patients who were happy in the way they were personally treated and confident in the way that the physician approached her treatment or surgery handled the situation with considerably less stress than those who did not. If the physicians maintained the confidence of their patients throughout, then the patients were more likely to feel optimistic about the future, and less likely to second guess treatment decisions.

I had complete confidence. I felt good (that) I understood I was ready (Nadine, 71, Sept. 2010).

You don't realize how much you are leaning on and have confidence in that one doctor. Either you click or you don't (Debbie, 68, Dec. 2010).

If doctors did not retain the confidence of patients, the results were sometimes traumatic, as in the case of three patients.

I ended up in the hospital because he [the doctor] didn't listen to me. It was a mess (Nora, 52, Aug. 2010).

The doctor called me and said we are going to have to do it over. I was just heartsick. Later he called back and said the pathologist made a mistake so I didn't have to have the second surgery (Sarah, 80, Aug. 2010).

For five patients, unease about the doctor's level of concern and the prescribed mode of treatment led to anxiety that continued throughout the treatment process. The lack of confidence these patients had in their doctors sometimes carried through treatments and continued to affect the way they viewed doctors, the medical profession, and their medical condition and prognosis.

I felt I wasn't given honest, truthful answers. I was given "standard of care." You have to advocate for yourself because they really don't know (Judy, 64, Aug. 2010).

I don't trust anybody. I see Dr. X now. I can tolerate him (Nora, 52, Aug. 2010).

I don't have much confidence in doctors. It makes me wonder if I even had cancer (Sarah, 80, Aug. 2010).

When women were unhappy with their treatment, they expressed frustration and anger to their doctors, and reluctantly self advocated. These patients resented that in the midst of their emotional turmoil, they felt forced to compensate for the inadequacies of the health care system. Patients felt obligated to self advocate because they did not know of any alternative means, such as a patient advocate who could advocate for them.

The patient should not be the patient's best advocate, and that is what I found to be the case, the patient must be their own defense (Tina, 41, Dec. 2010).

I got mad and I went to the surgeon's office and I said, "Why is there nothing out here, no pamphlets or nothing telling people where to go [for doctors]?" (Judy, 64, Aug. 2010).

I called ... and said, "I don't want to see him [the oncologist] anymore." It was a nightmare. It was really, really bad (Nora, 52, Aug. 2010).

For these four women, their frustration and anger stemmed from not being heard or validated. They felt no one was in their corner except themselves.

Three women in the study were current or retired nurses. They felt that their profession gave them a distinct advantage over other patients in knowing whom to ask for a referral. They also felt that they probably received more comprehensive information and timely appointments. Overall, these women showed the highest sense of satisfaction about their experience.

I got to look at my cancer cells under the microscope. Dr. X spent 45 minutes with me on pathology. I had a visual thing to know what I was fighting (Tiffany, 51, Aug. 2010).

I met with doctors and asked questions and wasn't told what to do
(Nadine, 71, Sept. 2010).

None of the nurses worked in oncology. They said their work experience in the medical field did not prepare them mentally or physically for breast cancer treatment.

2. Lack of Knowledge About Support Systems

2a. Lack of knowledge about where to find a doctor

Women going through cancer treatment for the first time most often do not know the order of events during treatment. In the testing stage, a woman will see a different doctor related to each step. By the time of diagnosis, a woman has seen about four different doctors. Because pre-diagnostic steps are usually singular in nature—one ultrasound or one biopsy—patients do not have the time to develop trust with those medical professionals. Therefore, the people who worked to determine whether she has a life altering disease are usually less distinct in her memory because of the number of procedures, the speed with which they were performed, and how little control she had over the process. Patients tend to accept this rapid pre-diagnostic chain of events because of distress and being unfamiliar with what else to do. Questions often went unasked, as the patient often does not know where the expertise of one particular physician ends, and the next begins (Haber et al., 1995, 16). Newly diagnosed patients are generally satisfied to have the current professional person or establishment arrange the next step.

My surgeon sent a referral to an oncologist (Lauren, 52, Aug. 2010).

That path was chosen for me (Tina, 41, Dec. 2010).

However, once women receive a positive diagnosis, given the opportunity, they are more discriminating when locating a surgeon or oncologist. Yet, because most women lack knowledge about oncological professionals, they still relied on direct, single referrals from doctor to doctor.

I didn't have a clue where to go (Dorothy, 75, Aug. 2010).

I didn't know anybody who had cancer. I didn't know anybody [for a referral]. I felt like I was just being shuffled through (Tina, 41, Dec. 2010).

When this referral came from their general practitioner, the results tended to be positive because the women tended to view the general practitioner as a trusted and familiar source.

I trusted her [general practitioner] to assign me some doctors ... I don't know where I would have gone besides that (Debbie, 68, Dec. 2010).

When the patient did not have an existing, positive relationship with a general practitioner, then the referral came from the last point of contact with a health professional, often from the imaging center. Sometimes this was a smooth transition, but often it was unsatisfactory.

They were going to pair me up with this young guy [surgeon] ... with no experience or minimal experience in that particular area [mastectomy], who specialized in pediatrics (Dorothy, 75, Aug. 2010).

My GP recommended a doctor who was going on vacation, so I ended up with another (Sheila, 69, Sept. 2010).

Women most often accepted a referral from the last point of contact and took a wait-and-see attitude before making a decision about keeping the doctor or surgeon. Still, patients found it difficult and stressful to

change doctors once one had been established.

2b. Lack of information about support groups

Currently, Eugene, Oregon, has one breast cancer support group led by a health care professional (who is not a survivor) and housed at a local cancer center. The group meets weekly and is loosely structured. All women interviewed except one nurse attended the support group in Eugene, but they began at various points during treatment. The frequency and duration that survivors continue to attend varies widely by individual. One woman undergoing a recurrence began right away. Often, however, there was a significant lag time from the first diagnosis to the first attendance at the support group. Ideally, once a woman is diagnosed, she would be informed by her doctor, nurse, or advocate that a support group is available, that she has the option to go, and that most women find it beneficial to discuss their experience with other women who can empathize. The cancer center where the support group is located displays information on a flyer at the reception counter and includes that information as part of an informational packet women receive after diagnosis. At another cancer center in Eugene, this information is not displayed but is included in the informational packet. Despite seemingly adequate access to this information about the support group, many women do not notice it, do not read the literature, are not told by their doctor until later, and so do not act on it until later. Often, only when the survivors have reached a level of emotional desperation do they make the effort, and usually at the insistence of a spouse, friend, or relative who recognizes their level of stress.

I never wanted the support group. My boyfriend at the time said, "you really ought to go." [Then later] my emotions were going crazy, and I was alone with no one to talk to (Mary, 42, Dec. 2010).

My daughter was adamant that I go (Debbie, 68, Dec. 2010).

Unfortunately, the delay in attending a support group can be based on a misunderstanding.

I thought it was for survivors. I know now that just sounds ridiculous but at the time, the mindset is, no I am not the winner yet (Tina, 41, Dec. 2010).

I called, and she [facilitator] said I could come anytime (Nadine, 71, Sept. 2010).

A large part of the fear of cancer comes from uncertainty about treatment, side effects, and the possibilities of recurrence. The twelve women who attend the support groups have formed lasting relationships through their shared experience. While most of the women went to the group because of an emotional need, they learned through the discussion about aspects of the disease that they otherwise might not have known. About seven women attend on a regular basis for friendship and emotional support, but several women go only occasionally when they feel the need for support and information. Women who resisted going to a support group ultimately found it beneficial because of what they learned from the other women.

I didn't realize the information I would get, the support I would get, I mean it is just critical (Dorothy, 75, Aug. 2010).

I found value in being able to vent, share my frustrations, [and] get some little bit of feedback (Tina, 41, Dec. 2010).

It [support group] opened up a whole new world for me (Betty, 63, Aug. 2010).

2c. Lack of knowledge about patient advocates as a source of information and support

The general role of a patient advocate includes being available to

answer questions, address personal concerns, and access resources. They may also intervene on the patient's behalf regarding insurance and doctor issues. The history of patient advocates in Eugene has been inconsistent, and most assist only on a part-time basis.

Occasionally women will have access to an advocate affiliated with a certain treatment center, such as an imaging (mammography) center. In that case, the advocate's help does not extend beyond the scope of a specific facility. Therefore, the patients did not know where to turn to get basic questions answered. Often, the peripheral, personal questions that arose between doctor visits left patients wondering where to turn for simple answers. For example, most oncologists are men, and there are questions women have regarding their breasts that they would rather ask a woman.

You didn't really know who to go to, to get simple questions answered (Betty, 63, Aug. 2010).

Most women felt that the larger questions such as her options for surgery and whether she should have radiation, chemotherapy or hormone therapy were adequately addressed by their doctors. Therefore, supplemental material in brochures and informational books from the cancer center were largely irrelevant to patients, as they were concerned only with the information that had a direct bearing on their particular case. Information packets given by the cancer center often went ignored, and information over the internet was closely screened or mostly avoided, as women wanted to avoid frightening themselves with statistics, photographs, or false information.

I felt I knew enough (Pamela, 80, Aug. 2010).

I didn't want it (cancer) to become the center of my world (Debbie, 68, Dec. 2010).

Other doctor-related issues caused additional patient stress. For example, physicians who left their practices caused changes of doctors for patients in the midst of treatment. Finally, several patients expressed dissatisfaction about how they were told about their disease, the time delay of test results, and the overall profound effect that cancer would have on their physical and emotional life.

Discussion

Initially, the broad purpose of this study was to know how patients received information and whether the content was adequate and understandable enough to be translated into action. Given the abundance of information in books and on the internet about this kind of cancer and types of treatment, it was surprising that most women obtained most of their information from their doctor during office visits. The content of the information and the manner in which doctors conveyed it to patients was closely linked with the overall quality of care perceived by patients. The women interviewed felt strongly, both positively and negatively, about their relationships with their doctors and in the personal manner in which they were treated. The quality of those relationships became the primary theme. The level of trust patients placed with their surgeon and oncologist had a significant effect upon how they felt about their outcomes and future prognoses. Therefore, women were more likely to trust a doctor referred through a familiar source or located on their own.

When doctors provided timely information about options on the next phase of treatment, answered questions and concerns, and showed caring compassion, patients expressed trust and relief. However, the more women depended on their doctors for opinions and advice, the more they willingly limited their access to other information. It then followed that the less active a woman was in choosing her treatment, the more likely

she was to second guess the procedures afterward. Lally's qualitative study (2009) of eighteen breast cancer patients showed that while most of the women interviewed wanted only "just enough information to satisfy themselves," they also felt that the information was "important, plentiful, readily available and that their needs were met." The difference in overall group satisfaction between Lally's study and this study could be explained not by an optimal doctor-patient relationship or a support group, but by the consistent and active role of an Advanced Oncology Certified Nurse (AOCN) in the Midwestern study, who was available to patients throughout treatment. After the AOCN delivered the diagnosis, she provided the newly diagnosed patient with information about surgery options. The nurse then met with the patient before and after the appointment with the surgeon to assuage any concerns or questions of the patient. The study does not, however, explain how these patients chose their surgeons.

The satisfaction of patients with their physicians was more likely when patients were able to choose their doctors. Rarely, however, did patients have the option to make that choice an issue that became the first of the three sub-themes of this study. A dearth of research exists about how cancer patients build their teams of doctors. Women largely ignore or do not access the significant amount of information online or in written materials. Although the information includes the importance of finding a team, asking physicians questions, and understanding the roles physicians play in a patient's treatment plan, there is no definitive method of how to find a good doctor. Yet patients demonstrated routinely in interviews that the doctor/patient relationship had the strongest bearing on a positive experience. Most frequently a patient is directly referred to a doctor who is within the treatment center's professional network. The process begins when a patient is referred to a physician for a biopsy. She is then continually referred from one doctor or medical center to another without

further discussion with the doctor making the referral. A patient does not know the qualifications of the doctor to whom she has been referred.

Other concerns stem from wondering if the doctor was referred because he was perceived by the referring physician as the best doctor for her, because he is a personal friend of the referring doctor, or because the doctors have established a professional referral system. This dynamic plays a critical role. Unless there is an immediate and distinct personality clash, a patient will most often take a “wait and see” approach toward the doctor and is highly unlikely to get a second opinion. Three women who had doubts about their doctor just hoped that it would work out to their satisfaction. Women who have doubts about their treatment and would like a second opinion or a change of doctors may find a change nearly impossible to make because of fear that her physician will feel doubted or rejected (Haber et al., 1995, 16). Remarkably, none of the interviewees sought second opinions about one of the most important health decisions she will make in her life. Encouragement and support by a medical professional such as a support group leader or patient advocate would be beneficial to the patient. A patient advocate could hear the patient’s concerns, and help her obtain a second opinion. A support group could also be an encouraging source for her to get what she needs.

There is only one breast cancer support group in Eugene, Oregon. About one third of the women in this study went to the group immediately, another third when they found out about it, and the last third at the insistence of a friend, family member or spouse. Once having attended, the women found the group beneficial for finding emotional support and obtaining information from other survivors. Information regarding the second sub-theme to emerge from the study—lack of knowledge about support groups—suggests that had survivors known that the group was available to them and how it could help them, they would have attended

earlier in the process. A suggestion coming from a surgeon, oncologist or patient advocate would have carried a great degree of influence.

Although the benefits of support groups has been well researched and documented, the protocol of who may attend and when is still misunderstood. It may seem a minor thing to seek out a support group, and many people seem to assume that, given the availability of information, those who want to go to a support group will actually do so. However, that is often not the case. The interviewees did not know about the local support group or assumed that the support group was only for survivors. Because they were still in treatment, they did not yet see themselves as survivors, an important psychological and emotional distinction. Cancer patients are considered survivors immediately after diagnosis, and they should be made aware of that view. Patient advocates or support group leaders could officially invite the newly diagnosed survivor, making her feel welcome to talk to other women who have gone through the same ordeal.

Patient advocates are medical professionals who are trained to meet the emotional and practical needs of patients. Sarah Lawrence College in New York has been educating such health advocates through their Health Advocacy Masters Program since 1980. On its webpage "Defining the Field," the program lists the responsibilities of an advocate as one who supports the rights of patients, has direct involvement with patients, and works as health information specialist to empower patients. Access to a patient advocate depends upon location. In Eugene, the existence of a patient advocate has been inconsistent; therefore, the absence of someone to answer questions, support and empower patients became the third sub-theme (2c). Often a patient advocate is available only at a specific treatment facility and cannot help the patient beyond the scope of the treatment center. Women also thought it important to be contacted by an advocate

early in the treatment process to be most helpful. One interviewee felt she did not know whom to ask when she needed simple questions answered. Another felt that neither her oncologist nor her nurse would listen to her. One woman delayed getting a prosthetic because she was misinformed of the expense. Most of the women were only vaguely familiar with the role of a patient advocate.

The relevance of the role of a patient advocate for any type of cancer is unique compared with other illnesses. Diagnosis, treatment, recovery, and consistent doctor-patient visits occur over a period of years, not weeks or months. A patient advocate could satisfy all thematic concerns that emerged from this study. The advocate could be trained to educate and support survivors to help find doctors, financial resources, transportation, new drugs and therapies, prosthetics and wigs, and other services. Advocates could lighten the pressures of doctors and nurses, fill in communication gaps, and provide an emotional and practical aid for cancer survivors.

Conclusion

The patients in Eugene, Oregon, are best served by a three-way support system of medical professionals. The first includes a patient's choice of physicians and surgeons. Personal choice of physicians and surgeons increases probability of a good doctor/patient relationship, an element that patients view as vital to their confidence of recovery. The second support system is a breast cancer support group. Currently there is only one such group in Eugene, and evidence from interviews suggests that more are needed to accommodate different ages and group formats. For example, most women appreciated a loose structure of the meetings, but women often meet outside of the group to exchange thoughts and information about doctors and nurses that is not allowed to be shared in the group setting. One woman is planning to start a group for younger women, as

their concerns sometimes differ from those of older women, particularly in the case of reconstruction. The third support system important for survivors is that of a patient advocate. This person could assist in choosing a doctor and making the patient aware of a support group. Additionally, a patient advocate could help with insurance matters, financial resources, and answer the myriad questions that occur between doctor visits.

Further research needs to explore how best to ensure a good doctor/patient match. The practice of automatic referrals can lead to patient distrust. The efficacy of alternative methods of support, such as online groups, should be studied to learn whether they could be a significant part of the patient's support system. The role of a patient advocate in Eugene is currently being developed. This study can assist administrators in better understanding the specific concerns of patients.

When all three systems are used in conjunction with one another, a newly diagnosed breast cancer patient can minimize stress and confusion while shifting her focus to increase her chances of having a supportive and optimistic experience.

Appendix A

My interest in this research stemmed from my personal experience as a breast cancer patient. In December of 2008 I was diagnosed with stage 1B invasive ductal carcinoma. I was confused and bewildered by the process and the amount of information I felt I needed to know to make informed decisions. I felt fortunate I had a close friend who was a local physician and another close friend who was a nurse at a local cancer center. Because of their intervention, I felt confident at the time that I was receiving the best medical attention from a local top surgeon and oncologist. I researched my condition extensively by buying books and in the most convenient way possible by using the internet. Often helpful, sometimes very frightening, it helped me to feel as if I were engaged in the process and able to make intelligent decisions and ask relevant questions. Still, I mostly felt blindsided and overwhelmed. I became very concerned about others who did not have my resources and were not as proactive as myself. I wondered why there was no one in the business of helping people through this medical maze. I later learned about patient advocates and navigators. Much of the fear around cancer comes from uncertainty. The complexity and individual nature of the disease precludes knowing what direction the next treatment step will take. I wanted definitive answers, but there were very few. Even with my personal experience, I had no idea when I asked, "How did you find your doctors?" that I would be opening up such a sensitive and critical topic for all types of women. The survivors in this study were probably more open with me because of our shared background. They also knew what they had gone through and wanted to help other women.

Appendix B-Interview Protocol

- A representative sample of 13 women from Eugene, Oregon, diagnosed within the last 7 years was chosen. Interviews were conducted in their homes or at a restaurant, and lasted about an hour.
- The participants received written information about the study before their informed consent was obtained. All the participants were informed that they could decline participation or withdraw from the interview at any time. Confidentiality was guaranteed throughout. The IRB from the Office of Protection for Human Subjects granted approval.
- The goal of the survey was to determine how newly diagnosed breast cancer patients felt about the critical support systems of their health care system,

specifically health care professionals and support groups. The survey sought answers to such questions as the following: How did you choose your physicians, and how and when did you find and join a support group?

- The data was compared and analyzed with open coding. The interviews were transcribed, and data that related to support systems coded.
- The data was further analyzed around common themes, problems, and concerns. Those that showed a rate of occurrence of over 30% constituted a theme.

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Late Pleistocene / Early Holocene Archaeobotanical Study of Paisley Caves: Seeds as Diagnostic Environmental and Human Activity Markers

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Introduction

The Summer Lake Basin in Central Oregon has a long, complex history of human habitation. For millennia the resources of this dry region sustained hunters and gatherers who were able to adapt to long and short term climatic shifts. Changes in climate ecology are pronounced in this region of Oregon but have varied greatly even within the span of a decade (Aikens and Jenkins, 1994, p 564). At the end of the Pleistocene, the Summer Lake Basin saw the recession of pluvial Lake Chewaucan, eventually leaving brackish Summer Lake and Lake Abert (Fig. 1). During the period of Lake Chewaucan's recession, Summer Lake Basin was a highly productive area sustaining marshes and grassy environments, with forests skirting the higher reaches of the Basin.

This highly productive region would have been attractive to hunter-gatherer people settling in the area in the late Pleistocene. To this day, the region remains fairly productive, although this productivity is limited primarily to riparian environments around the Ana River, the Chewaucan River, upper and lower Chewaucan Marsh between Summer and Albert lakes, and in the lower mountain reaches of the Chewaucan River where

fish and shellfish remain fairly plentiful.

This archaeobotanical study focuses on macrobotanical materials excavated at Five Mile Point Butte, also called Paisley Caves, from strata

deposits containing anthropogenic materials dating back at least 14,300 years (Jenkins et al., 2004, p 7-9). These macrobotanicals were gathered over two summer field sessions in 2009. The aim was to test whether the macrobotanical assemblage from the caves would show evidence of dramatic climate shifts at the end of the Pleistocene and into the early Holocene, as well as to add to the growing body of evidence of early human occupation in the caves.

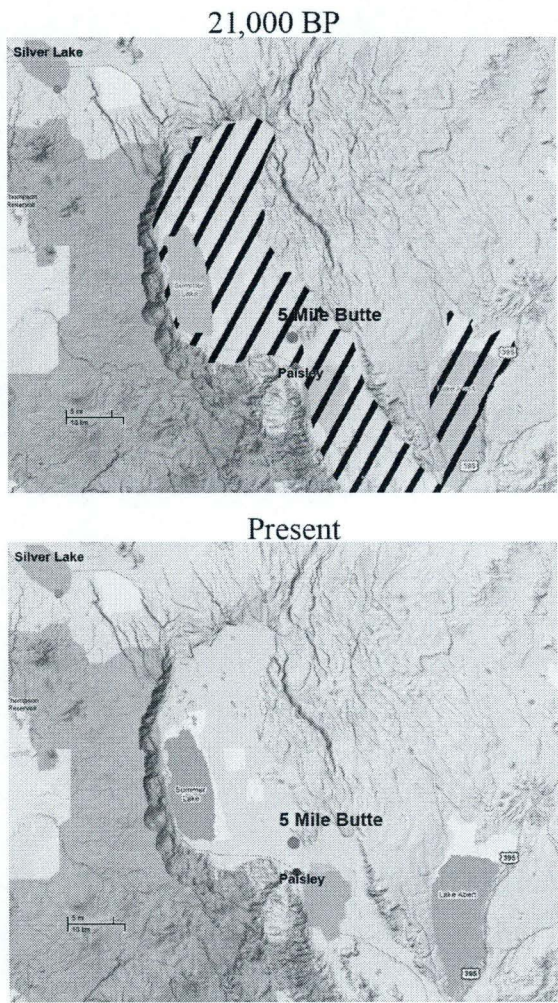


Figure 1 Lake Chewaucan (indicated by diagonal bars) circa 21cal.BP and Summer Lake Basin today (<http://maps.google.com/>).

It may be possible to detect changes in environmental conditions at the end of the Pleistocene through an evaluation of the botanical assemblage found at Paisley. Additionally, if humans were consuming seeds while at Paisley, their selection of seeds would likely also reflect a changing environment. My prediction was that the seeds will show patterns of both climate change and human responses to these changes.

The target time span for this project was the Late Pleistocene through the Early Holocene (Fig. 2). Arid conditions that foster the extraordinary preservation of plant materials make Paisley Caves attractive for archaeobotanical study. Although sediments have been disturbed in some areas by looters, animals, or other natural bioturbation, there are also many areas with high stratigraphic integrity. All the materials, however, are covered to some degree in wood rat urine and fecal matter.

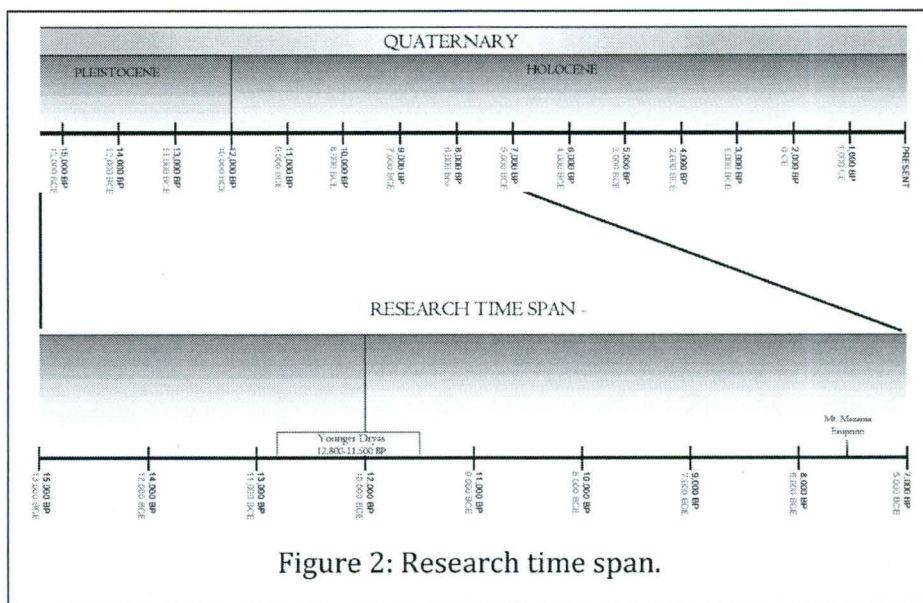


Figure 2: Research time span.

Botanical materials were recovered in association with dated cultural materials such as coprolites, cordage, and obsidian artifacts. Absolute

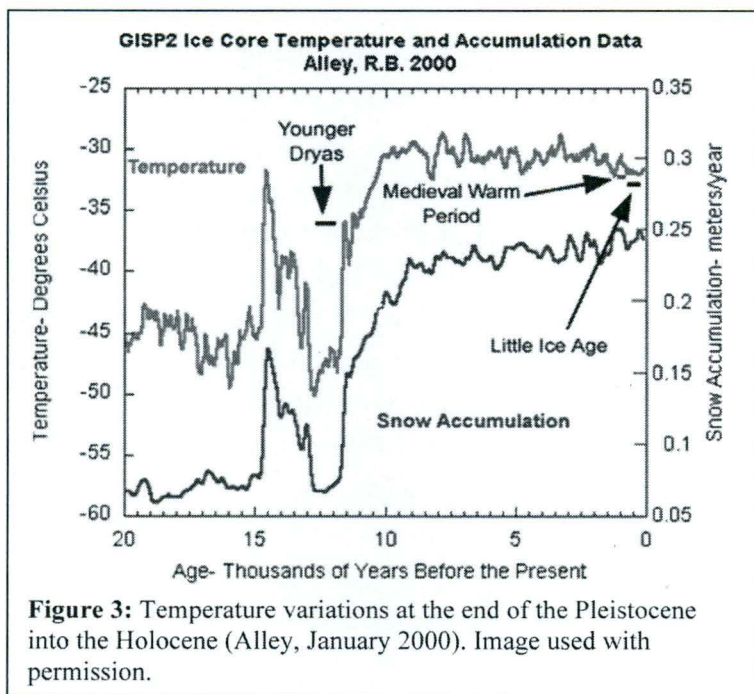
stratigraphic dates were obtained through radiocarbon testing of material from the same units and excavation levels and provided the framework by which obsidian hydration dating was obtained. While every five-centimeter level was not radio carbon dated, the extensive amount of dating conducted at the site—146 radiocarbon dates and roughly 300 obsidian hydration measurements—provides for a unique degree of confidence in the probable age of most seeds used in this study.

Reliable identification of plant materials was a crucial part of this study. While positive identification of some species remains undetermined, the family and genus of these specimens were identified and are included in the list with those determined more positively. With some notable exceptions, few archaeobotanical-specific studies have focused on Central Oregon, and none in the Summer Lake Basin specific to the Late Pleistocene. Some related studies have focused on the Fort Rock Basin (Aikens and Jenkins, 1994, pp 531-559), but those were studies of lowland Carlon Village and upland Boulder Village during a more recent period. This study extends further back in time but draws heavily from these previous studies and research structures. The general time span the samples in this study represent is from two thousand years before the Younger Dryas cold period up to the explosion of Mount Mazama 7,600 cal. BP. The most significant differences between the studies were the type of archaeological context from which the Paisley macrobotanicals were excavated as well as the enormous antiquity of the materials. In previous studies of nearby sites, the oldest samples dated from approximately 10,000 years ago. This highlights the significance of these caves for more intensive archaeobotanical study, especially as botanical remains are too often overlooked in favor of faunal and lithic remains (Lepofsky et al., 2001, pp 48-59). During excavations at Paisley, Dr. Dennis Jenkins emphasizes gathering and sorting as much archaeological material as possible. His foresight coupled with the information gathered from other cave materials

may clear some of the haze looking back over 14,000 years.

Climate Changes, Geologic Setting & Cave Morphology

The end of the Pleistocene was a cold, dry period emerging from the last Glacial Maximum centered about 19,000-18,500 BCE (Ubelaker et al., 2007, p 48). The terminus of the Pleistocene was marked by a dramatic drop in northern temperatures that deeply affected the northern hemisphere, particularly North America, but had relatively little impact on the southern hemisphere (Kaplan et al., 2010). This dramatic drop, called the Younger Dryas, coincided with a period that saw the end of all megafauna in North America (Fig. 3).



The Northern Great Basin, where Paisley Caves are located, is a geologically unique region. Arid as a result of the rain-shadow effect created by the High Cascades, the Northern Great Basin is bordered by the Columbia Plateau region to the north and narrowly to the west, where an arm of the Plateau is wedged between the High Cascades and the Great Basin in the Deschutes Valley. The flora of today's Northern Great Basin shows more in common with Plateau biodiversity than with the rest of the Great Basin. The overall Great Basin itself is unified more by geologic standards than by homogenous environmental ones. This unifying geologic setting consists of endorheic drainage systems that do not drain to the ocean. The Southern Great basin is primarily desert and greatly drier than in the northern areas. Evidence for the types of plant materials present in the Northern Great Basin at the end of the Pleistocene comes primarily from pluvial lake core samples (Mehringer, 1986).

The High Cascades were heavily glaciated during the Pleistocene, and glaciers were present in the Steens Mountains east of the Paisley region. Polar conditions were present farther north caused by the Cordilleran Ice Sheet extending south into central Washington. What effect the climatic conditions of this ice sheet 400 to 500 miles north of Paisley had on the region is unclear. It seems likely that the ice sheet created conditions that probably kept the Paisley region cool year round.

Relative to the change from Pleistocene cool and dry to Holocene warm and dry, the seed assemblage from Paisley probably reflects more of a vertical shift in flora in response to climatic changes at the end of the Pleistocene than lateral, region wide shifts. In other words, the same seeds seen in 14,000-year-old deposits are still seen in the Paisley Caves region although some species may have shifted to higher elevations.

Understanding the geology of Five-Mile Point Butte is key to understanding its archaeobotanical assemblage and early human interaction

with the caves. The butte is made of loosely consolidated rhyolitic scoria (Jenkins, 2010). At the peak of the Pleistocene, wave action in Lake Chewaucan carved eight west-facing caves into the butte. The caves are at an elevation of 4,520 ft (1,377.696 m), approximately 120 feet/36.58 meters above the lake floor. A talus base of boulders extends out from the butte and is composed of loosely consolidated scoracious basalt breccia that has broken off over time because of erosion and seismic activity (Fig. 4). The weakly consolidated stone is subject to fault breakage. For instance, the front overhang that made Cave 2 a true cave collapsed approximately 2,000 years before present, turning Cave 2 into a rock shelter rather than a true dark cave. The depth of caves may offer clues to the kinds of botanicals and faunal remains that may be predicted deeper inside. Moreover, changes in cave morphology can also have a dramatic effect on material preservation and sediment deposition.



Figure 4: Five-Mile Point Butte. Caves are clearly visible with Cave 1 the cave furthest right and Cave 8 furthest left.

Pluvial Lake Chewaucan experienced multiple water level expansions and regressions during the late Pleistocene, finally continuing to fall to current levels throughout the Holocene. Combined studies from Lakes Chewaucan and Fort Rock Lake show that the highest level occurred at 19200 BCE, after which a drop occurred with a second, lower high level around 11800 BCE (Ubelaker et al., 2007, p 57). When the caves first

dried out enough for human habitation is unclear.

Even after the Caves did dry out, they were never used for long-term settlement by the early people of the Northern Great Basin. This is evident by the lack of material culture or behavioral pattern clues indicative of long-term settlement (i.e. deep hearths). It is likely the Caves went long periods without seeing any human habitation.

Methodology

The macrobotanical remains used in this study were recovered from Paisley Caves 2 and 5 during the National Science Foundation (NSF) excavation of 2009 and the Field School excavation of the same year. In both the NSF and field school sessions, excavation materials were collected from 1x1 meter units excavated by 5cm levels. Materials not found *in situ* or in the original location of deposition were collected from soil sifted through screens, which were 0.125 (1/8th) inch gauge steel mesh and ideal for collecting smaller materials such as seeds and insects.

Artifacts, animal remains, botanicals, insects, ecofacts, and lithics were all collected in separate small bags, labeled, and placed into larger “day bags” for counting and cataloging in the lab. Soil samples were taken at the start of every level, and especially taken with the discovery of *in situ* coprolites. The coprolites and their subsequent soil samples were collected using a strict field protocol that protected the samples from as much modern contamination as possible (Jenkins, 2009). Soil samples taken from coprolite protected soil will allow an excellent opportunity for identification of microbotanical materials at a later date.

Selection of the botanicals to study was limited to samples recovered from the oldest strata possible. Once the most promising units were identified from catalog sheets, manual separation of seeds and certain other macrobotanicals commenced.

Physical collection meant removal of seeds from field collection bags. Examination by the naked eye was usually sufficient for initial selection, but a 10X stereomicroscope helped with the selection of seeds and the separation of non-seed materials such as scorpion stingers. After separation, all matching seeds were placed into acid-free gel vitamin capsules that do not degrade the seeds over time. Catalog numbers, which include accession number, project initials, cave, unit, level, catalog number, and, finally, the sub-catalog number assigned for this project were written onto each capsule along with MNI (minimum number of individuals), date and my initials. No flotation sequence was done at this time. The gel capsules were then placed into small acid free bags with the same information found on capsules but with the addition of a number assigned to individual bags from each unit. This number corresponded with the same number on the initial record sheet, which made finding a particular sample among many much faster.

After recording and separating the seeds, identifying them was the next step. A chart with columns for unit, levels, genus and species, MNI, levels and corresponding dates, weights, charred/non charred, and other characteristics helped maintain records of the pertinent information. In addition to the 10X stereomicroscope used for identifying seeds, a digital Celestron 20X microscope made it possible to hyper-enlarge and photograph sample seeds.

After cleaning up the images using Adobe Photoshop, the images were labeled and organized into page layouts. Figure 5 shows one of the results of this portion of the project. Much of the recorded data was not used in this portion of the analysis, but was saved and may provide critical information for later research. All data was entered into Excel for chart analysis.

Several sources provided important information for identifying

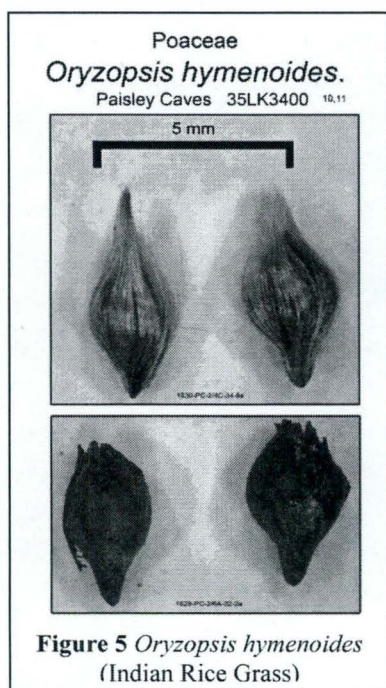


Figure 5 *Oryzopsis hymenoides*
(Indian Rice Grass)

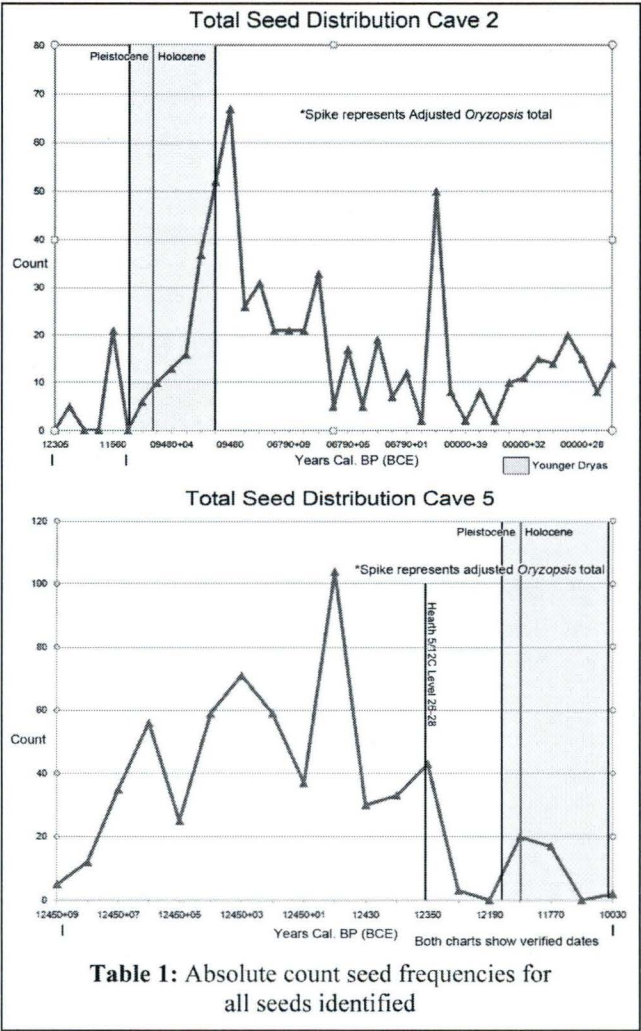
seeds. Those sources included books on weed seeds; seeds from the Plains, Wallowa Mountains, and the Columbia Plateau; and the University of Oregon archaeological papers identifying botanicals in the Fort Rock Basin. Some websites with images were valuable identification references. Most useful were the USDA Agricultural Research Service¹ and the Bend Seed Project.²

Analysis

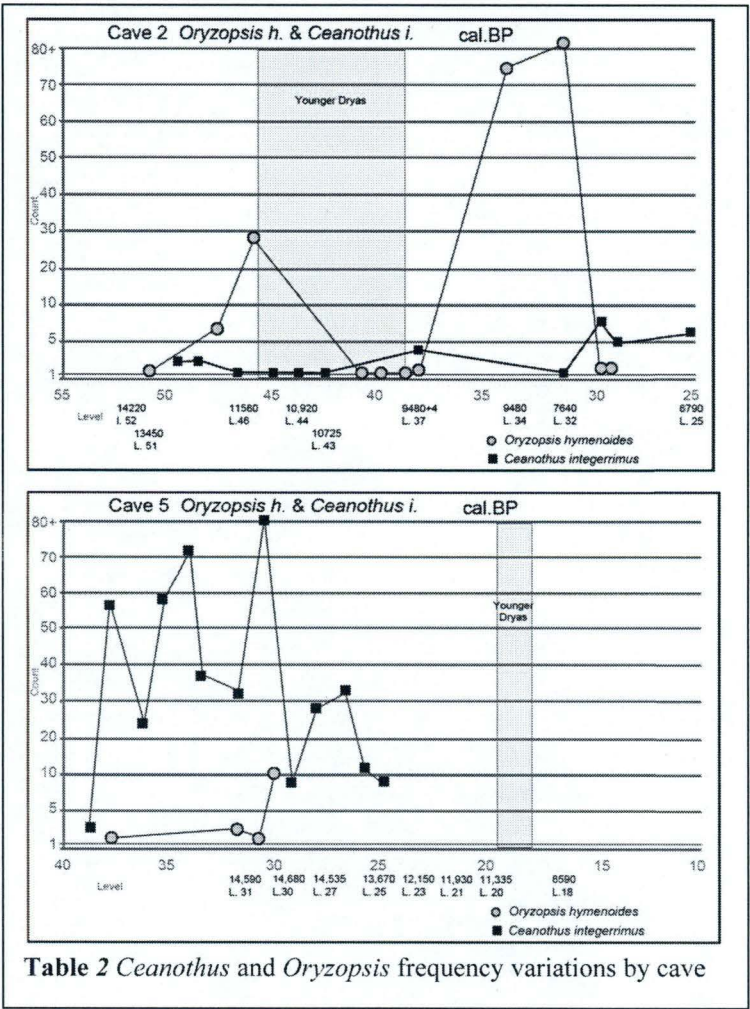
Total seeds and species identified are listed in Table 5 in the Appendix. Table 1 shows the combined total seeds per cave. Although the time spans do not overlap except during the Younger

Dryas, it is clear that there was a dramatic fall in overall seeds during the project's time-span. This may be indicative of a change in climate patterns affecting the local flora, or, if the seeds were primarily food seeds, then a change in human response and adaptation to changed food resources. To test the strength of that claim, I removed all seeds except two ethnographically important food seeds: *Ceanothus integerrimus* and *Oryzopsis hymenoides*.

Table 2 shows that in Cave 2, *Oryzopsis* is dominantly represented with a small showing of *Ceanothus*. This may be a result of the proximity of *Oryzopsis* on the butte's talus slope and either rodent or wind deposition of seeds inside the cave. However, considering the artifact and coprolite assemblage from the same levels, it is more likely that humans transported the seeds into what was then a dark cave.



In Cave 5, by contrast, *Ceanothus* is highly represented for an extended period at a far earlier time. Whether the Cave 5 sample is due to human transport is debatable but still likely because of its association with other archaeological materials from the same level. It is unclear at this time



whether *Ceanothus* grew on or near Five-Mile Butte before the end of the Pleistocene, although it is possible, as *Ceanothus* is drought tolerant and found in elevations up to 7,000 feet.

Oryzopsis is slightly better adapted to a warm, arid climate than *Ceanothus*. The high frequency of *Ceanothus* in Cave 5 may reflect the

cooler, slightly wetter period in the Summer Lake Basin before the Younger Dryas. The high frequency of *Oryzopsis* in Cave 2 after the Younger Dryas may reflect the effects of significant warming during the Early Holocene.

Table 3 Botanical families and frequency percentages within total assemblage			
Family	Genus/Species	Total	%
Asteraceae	<i>Artemisia tridentata</i>	1	0.06%
	<i>Balsamorhiza hookerii</i>	5	0.30%
Brassicaceae	<i>Arabis spp.</i>	6	0.06%
Cactaceae	<i>Opuntia fragilis</i>	3	0.18%
Chenopodiaceae	<i>Atriplex confertifolia</i>	35	2.10%
	<i>Atriplex spp.</i>	13	0.77%
Cupressaceae	<i>Juniperus spp.</i>	62	3.70%
Cyperaceae	<i>Carex spp.</i>	31	1.85%
	<i>Scirpus spp.</i>	2	0.12%
Fabaceae	<i>Astragalus speirocarpus</i>	4	0.24%
	<i>Hedysarum spp.</i>	1	0.06%
	<i>Lupinus argentum</i>	3	0.18%
Fagaceae	<i>Quercus spp.</i>	2	0.12%
Loasaceae	<i>Mentzelia laevicaulis</i>	67	3.99%
Pinaceae	<i>Pinus monophylla</i>	7	0.42%
Poaceae	<i>Oryzopsis hymenoides</i>	328	19.75%
	<i>Festuca ovina</i>	35	2.09%
Rhamnaceae	<i>Ceanothus spp.</i>	300	17.95%
	<i>Ceanothus spp. (sepals)</i>	286	17.04%
Rosaceae	<i>Prunus virginiana</i>	107	6.38%
	<i>Salix spp.</i>	32	1.90%
Other	<i>Other</i>	348	20.74%
TOTAL:		1678	100.00%

The largest group of seeds identified were labeled “Other” includes a combination of unidentified twigs and many varieties of Poaceae (grasses). A future microbotanical study of “Other,” which will likely show primarily Poaceae, may also indicate that little of the botanicals from Paisley Caves were for possible human consumption, and as a result may actually highlight the significance of the food seeds. At this stage of the research, however, it is enough simply to show their presence.

Accurately interpreted, the presence of food seeds can be as diagnostically valuable in the interpretation of a site as any other type of artifact. The frequency of food seeds present in the caves offer clues allowing us to estimate number of people, material preferences, frequency of visits to site, and so forth. In a similar manner, bone scatters may be associated with human behavior (Bahn and Renfrew, 2008, pp 190-192), and processing data from those scatters may contribute information ranging from diet, technology and population size approximations. However, without a permanent settlement, and as wild botanicals are naturally occurring and can be distributed in many different ways, we typically cannot assume that humans had anything to do with their presence within cave sites (Hastorf and Popper, 1989, pp 54,60,69). That uncertainty changes dramatically in areas of the world with known domesticates present in the house and storage floors (Lee and Bestel, 2007, pp 55-58). In those cases comparisons between weedy and domesticated seeds as well as between domesticate and domesticate can be used to obtain more reliable frequency patterns. Analysis of charred plant remains around identified hearth features could be subject to the same frequency pattern analysis that can be applied to lithics and other cultural remains.

Limitations of Study

Limitations to this study include sample sizes that are too small. Also, possible biases exist in selection. A further limitation is that the study

focused only on macrobotanical remains. Microbotanical remains will be the next stage of this study and may contribute better frequency numbers for both early human presence and sensitive shifts in climate.

Bias may be further evident from initial lack of seed familiarity at the onset of this project so that it was sometimes a challenge to differentiate which materials were seeds and which were not. For instance, three scorpion stingers were selected for the study from the botanical bags. I selected these specimens for seed in the lab and then finally identified them only after identification of family and species had begun.

While unfamiliarity with seeds at the onset meant the possible selection of non seeds for study, this factor also complicated attempts to focus only on potential food-source seeds. At the time of sample selection, the intent was to remove as many seeds as possible without regard to potential food sources. Interestingly, during identification it became clear that most of the seeds identified were all possible human food sources. Some were definite, such as the enormous cache of *Oryzopsis hymenoides* (Fig. 5) and *Ceanothus integerrimus*, which were found in association with a confirmed hearth in Cave 5.

Conclusions

Major climate induced environmental changes at the end of the Pleistocene have been intensively studied in the Colombia River Plateau area (Fulton et al., 1989), but little has been written on paleoclimate in the Northern Great Basin region. The sudden transformative nature of the Missoula Floods notwithstanding, Fulton and other researchers have shown that the impacts of climate change at the end of the Pleistocene had a dramatic effect on the Colombia River Plateau region. From that fact we can infer that changes may have been just as dramatic farther south in the Northern Great Basin region.

Macrobotanical totals from Caves 2 and 5 are potentially culturally significant but only through comparison with archaeoethnobotanical information that strengthens the meaning of the numbers. For instance, it is more significant to find one *Pinus monophylla* (piñon) nut, which comes from central Nevada and likely transported by humans, than to find 100 *Oryzopsis hymenoides*, which produce seeds on many-headed clusters and are common in the Northern Great Basin.

The significance of the potential food seeds from Paisley is primarily due to their consumption by native people who inhabit the Great Basin and nearby areas and who have harvested the seeds for thousands of years. Klamath and Paiute ethnohistorical accounts provide a clear picture of traditional seed use and collection that has increased the potential significance of the Paisley seeds. This study would benefit from further efforts to go beyond simple species recognition and to correlate the seeds found at Paisley to ancient lore. Only then might the dynamic movements of the Northern Great Basin's people be better understood.

A targeted identification and microbotanical study of Poaceae and other small seeds through flotation sampling would add significant strength to the initial numbers shown in the tables here. Poaceae frequency would highlight high and low grass amounts and give a clearer picture of the environmental changes at the end of the Pleistocene.

Summary

The frequencies seen through absolute counts of macrobotanical assemblages excavated from Paisley Caves shows promising but inconclusive evidence of climatic and environmental change in the Summer Lake Basin at the end of the Pleistocene and the beginning of the Early Holocene (15,000-7,600 cal.BP). Clear evidence of a change in the macrobotanical assemblage marking the intense cold, dry period of the

Younger Dryas is also absent at this time, although again, some numbers are promising.

The size and distribution of the seed plants in the area of Five-Mile Point Butte and the apparent correlation of increased seed frequencies with cultural debris suggest that the probability of human macrobotanical transport is very high, and, in some cases, an almost absolute certainty. Such is the case of the *Pinus monophylla* (piñon) nut, which comes only from Nevada, and *Ceanothus integerrimus*, which is found in direct association with an apparent hearth in Cave 5 Unit 12C and dated to about 11,540 cal.BP. The distance and height of the caves from water sources are also strong indicators of the probability of human transport. Ultimately, although environmental change may be present but weakly supported, the macrobotanical materials appear to support evidence of early human sporadic occupations of the caves as early as 14,300 years ago, if not earlier.

Notes

¹ USDA Agricultural Research Pages: <http://www.ars-grin.gov/npgs/images/sbml/>

² Bend Seed Extractory: <http://www.nps.gov/plants/sos/bendcollections/index.htm>

Definitions

Archaeobotany: The study of past cultures through botanical remains recovered from archaeological context. It differs slightly from paleoethnobotany which looks at archaeobotanical remains from an ethnographic perspective. The terms are sometimes used interchangeably.

Pluvial Lake: A lake that experiences an increase in depth as a result of reduced evaporation due to low temperatures and/or an increase in precipitation or glacial runoff.

Macrobotanical: Any botanical remains in an archaeological context that can be observed with the unaided eye. Compared to *microbotanical* which requires the aid of magnification.

Metate: Flat grinding stone.

Riparian: The interface between land and a river or stream, or a river side ecological zone.

Coprolite: Desiccated or fossilized feces.

Lithic: Of stone, or artifact made of stone. Example: an arrowhead is a lithic point.

Lithosol: Stony or rocky ground.

Scoria: Macrovascular volcanic rock.

Breccia: Loosely conglomerated, or weakly cemented pieces of volcanic rock.

Rainshadow: The blocking off of precipitation to a region by mountains.

Appendix

Table 4 Macrobotanicals identified at Paisley Caves 2 & 5

Family	Genus/Species	Common Name
Asteraceae	<i>Artemisia tridentata</i>	Sagebrush
Asteraceae	<i>Balsamorhiza hookerii</i>	Balsam Root
Brassicaceae	<i>Arabis</i> spp. (<i>drummondii</i> or <i>dispersa</i>)	Rockcress
Cactaceae	<i>Opuntia fragilis</i>	Prickly Pear Cactus
Chenopodiaceae	<i>Atriplex confertifolia</i>	Saltbush or Shadscale
Chenopodiaceae	<i>Atriplex</i> spp.	Unidentified species
Cupressaceae	<i>Juniperus</i> spp. (<i>monosperma</i>)	Juniper
Cyperaceae	<i>Carex</i> spp.	Sedge
Cyperaceae	<i>Scirpus</i> spp.	Rush
Fabaceae	<i>Astrogalus speirocarpus</i>	Milkvetch
Fabaceae	<i>Hedysarum</i> spp.	Sweetvetch
Fabaceae	<i>Lupinus argenteus</i>	Silvery Lupine
Fagaceae	<i>Quercus</i> spp. (<i>nigra</i>)	Oak
Loasaceae	<i>Mentzelia laevivaulis</i>	Blazing Star
Pinaceae	<i>Pinus monophylla</i>	Piñon Nut
Poaceae	<i>Oryzopsis Hymenoides</i>	Indian Ricegrass
Poaceae	<i>Festuca ovina</i>	Sheepgrass
Poaceae	*	Unidentified grass seeds
Rhamnaceae	<i>Ceanothus integerrimus</i>	Deer Brush
Rosaceae	<i>Prunus virginiana</i>	Chokecherry
Salicaceae	<i>Salix</i> spp.	Willow
Other		

Table 5 Total macrobotanicals from Paisley Caves 2 & 5

Caves/Units	Levels	Total Botanicals
2/4A	27-43	62
2/4B	31-43	46
2/4C	30-52	204
2/4D	30-40	119
	Total:	431
2/6A	26-47	241
2/6B	26-46	42
2/6C	28-47	72
2/6D	32-46	88
	Total:	443
5/11A	25-37	9
5/11B	30-37	20
	Total:	29
5/12A	25-36	310
5/12C	25-39	337
	Total:	647
5/13A	25-40	128
	Total:	128
	Total Botanicals:	1678

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Usos y Costumbres of Santa María Tindú

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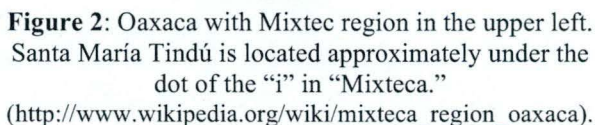
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Introduction

Indigenous migrants face a complex problem that stems from their dual character: they are indigenous peoples, and they are a people in transition (Fox, 2004).

Santa María Tindú is a rural, indigenous village located in Oaxaca, a state in southwest Mexico. It was founded near two springs in an area where water is scarce. Tindúreños tell rich stories of the founding in the early 1900s, and of Tindú's patriotic but tragic participation in the revolutionary war. People say they used to make gunpowder from the feces of bats living in the surrounding caves. The elders report that during that time, an explosion killed all the women of the village, and the men had to find new wives from neighboring villages. Another tale says that if outsiders drink the water from the spring that comes from the Sabino tree, they will leave their hearts and never again want to leave because those who drink water from the great Sabino tree are of Tindú (Martinez de Escobar 1999, 115). This legend of outsiders becoming a part of Tindú also reflects the value of Tindú's auspicious location and its proximity to water and other important resources. Despite the presence of those resources, the



movement of Tindureños no longer reflects this legend. Outsiders who come are not staying, and the population of Tindú has been decreasing for decades.

Tindú first experienced significant effects of migration when the Bracero Program recruited workers into the United States in the 1940s. Although initially created to meet U.S. wartime needs, the pro-



Figure 2: Oaxaca with Mixtec region in the upper left. Santa María Tindú is located approximately under the dot of the “i” in “Mixteca.”
(<http://www.wikipedia.org/wiki/mixteca> region oaxaca).

gram continued to recruit agricultural workers into the 1960s. This set the foundation for more drastic out-migration later as the Immigration Reform and Control Act (IRCA) of the 1980s and the free trade policies in the 1990s created a push-pull effect that led to the migration of many rural, indigenous people in Mexico who could no longer make their livings in an economy based on subsistence agriculture. In the United States, IRCA provided a pathway to citizenship to three million undocumented workers, and analysts have estimated that free trade policies such as the North American Free Trade Agreement (NAFTA) pushed at least three million rural inhabitants of Mexico out of the countryside and into cities in Mexico or farther north to the U.S. This happened in Tindú, but even before NAFTA, the legacy of the Bracero Program had already left its mark. In 1992, over 60% of Tindú's population was living outside of Tindú, mostly as migrant farmworkers in the United States. By 2003, that number rose to 63% and continues to increase so that the population losses have become permanent.

Hometown associations (HTAs), formed in the 1990s by migrants, have provided important economic resources for developing infrastructure not only in Tindú and other localities but also at the national level. In 2008, remittances to Mexico totaled 25 billion USD, making it the second largest source of foreign income after oil revenues. Migration at the local, state, and national levels has become an important factor that sustains the Mexican economy. In 1996, only a few years after the citizens of Tindú had formed HTAs, they sent back 28,732 USD in remittances that were used for the construction of a bridge, the maintenance of the municipal building, the church, and the school. In addition, 22,000 USD was spent to purchase an ambulance, and 68,582 USD was earned by the migrants through the dollar-for-dollar program, which is an effort of the Mexican government to support the contributions flowing into the country by add-

ing public funds to expand infrastructure. These are only a few examples of how HTAs have contributed to the development of infrastructure that the state and national governments failed to provide. This paper explores the structure, contributions, importance, and implications of these organizations.

The indigenous practices of *usos y costumbres* (customs and traditions) that were tolerated and existed alongside the broader political system in Mexico were actually the core practices that allowed the home town associations of Tindú and other communities to organize in a binational way. Those practices and the related HTAs made it possible for migrants to provide tangible community benefits to Tindú itself. Thus, despite the effects of NAFTA and other neo-liberal reforms, tradition has been one of the most important elements softening the impact of modernization. Moreover, the particular forms of *usos y costumbres*, found in Tindú and other indigenous communities, continue to have a strong effect on the way migrants live in the United States. This is an ironic fact because significant out-migration from Tindú and other communities also threatens the decline of the governance structures and legal institutions in the hometown of Santa María Tindú, Oaxaca.

Methodology

Over the course of a year, a project that initially focused primarily on youth expanded into a larger analysis of the system of *usos y costumbres*. I interviewed twelve people and conducted extended participant observations in both Oregon and Oaxaca. I interviewed six people in Oregon, five in Tindú, and one in the nearby city of Huajuapán de León. In Oregon, I interviewed four young people between the ages of 16 and 23 and two older, male community members in Oregon's northern Willamette Valley. Each person in Oregon provided written consent for the interviews. In Oaxaca,

where I obtained the verbal consent of the participants, I interviewed four men and two women who varied in age.

Having been born in Tindú, I first had to name my parents and give people the opportunity to map out my kinship and see where our familial lines connect. This is important for the people of Tindú. During one of my first visits, when I visited the *Agencia* (city hall) and asked to meet those “in charge,” I was met initially with skepticism. Only after I identified the family to which I belonged and local people could place me, was I welcomed; only then were people willing to talk with me. I carried out this project with a dual role. I was a community member returning after many years, and I was also an outside researcher who was only there temporarily. This unique position allowed me to have knowledge and familiarity with the language, culture, and traditions of Tindú, but because I grew up in the U.S., I had a perspective that some Tindureños lacked. While this blend of perspectives can be an advantage, it can also be a limitation. I have struggled to represent accurately the people who often took hours of their day to talk to me and present my findings.

The Historical Context of Migration

In “Migration and Organization of Indigenous Oaxacans,” Rufino Dominguez Santos states that we cannot really pinpoint the exact time when Mixtec migration began; only that it has been going on for many years (Dominguez in Varese and Escárcega 2004). According to Dominguez, the migration probably began when the Spanish invaded the Americas over 500 years ago. Because of the historic migration routes in the Mixtec people’s past, Dominguez, a member of the Frente Indigena de Organizaciones Binacionales (FIOB), has called the Mixtec people historical migrants. He notes that his grandmother, a Mixtec woman, told how the Mixtec people first migrated from the Mixtec Region to the coastal

town Pinotepa Nacional where they harvested mangos, coconut, cotton, coffee, and bananas. While some went to Pinotepa Nacional, others went to Chiapas to pick cotton and harvest coffee. That local migration happened before the Mixtec people began migrating to the eastern coast of Mexico and then later to the northern Mexican states.

Mixtec people have a history of agricultural work. In *Borders of Belonging*, Martinez de Escobar notes that Veracruz was one of the first states to recruit outside workers from across Mexico to work in their agricultural fields, and the Mixtec region provided many workers. The first Mixtecs arrived in Veracruz around 1917 for the sugar cane harvest. They stayed and continued to work harvesting sugar cane, cotton, and coffee. Then, between 1925 and 1940, the first Mixtecs arrived in Mexico City where they worked in construction, gardening, and private homes.

In the 1940s, the first Mixtec people began arriving in Sinaloa for the tomato harvest. They migrated further north to Sonora, to Baja California, and then across the Mexican-American border into California. The Bracero Program, which lasted from 1942 to 1964, came during a time when the Mexican economy was rebuilding and preceded the decades of the Mexican Miracle from 1940-1980. The Bracero Program also coincided with a time when the United States desperately needed workers to replace those who entered the military or those who bypassed the agricultural sector to work in the industrial sector (Corbett, et al., 1992). Prior to 1940, therefore, migration had mostly been internal to Mexico, but the Bracero Program helped start the large waves of external migration from the Mixtec Region that flowed into the United States in the decades afterward.

Martinez de Escobar has identified two separate waves of migration. Adult males migrating to work under subhuman conditions characterized the first wave that spans the periods of internal migration and later the Bracero Program. The second wave involved migration to the United States

of undocumented workers, including many women, some by themselves and others with partners and families. During this second wave, migrants began having children in the United States, and in 1986, IRCA granted residency to more than three million Mexican workers, including many Mixtecs, a significant number of whom were from Tindú. For many Tindureño immigrants, obtaining legal residency in the U.S. under the terms of the IRCA provided important opportunities to help the advancement of their families in Tindú.

Because of its small size and rural location, Tindú lost many people during the second wave of migration, and the local population has never recovered. Benjamin Herrera came to Oregon for the first time as a teenager in 1993. Having lived in Tindú to witness the effects of IRCA, he commented on the effects of the IRCA in an interview. "This was when the misfortune of our town happened. The majority of the people came because they were given the opportunity to stay (in the U.S.) with the family reunification program. Whole families left, sometimes taking up to six kids out of school. This was the dagger that struck Tindú."

In the 1980s, after the Mexican economic crisis, the Mexican state increased its support for free trade and other neoliberal policies. Consequently, by 1994 when NAFTA was implemented, support for rural and family farms decreased and left rural, indigenous farmers vulnerable (Corbett, et al., 1992). The Mexican economic crises of 1982 is linked to sinking oil prices and mounting Mexican debt in combination with significant numbers of agricultural workers, primarily men, receiving legal residency in the U.S. under the terms of IRCA. Those trends led to the increased migration to the U.S. from Tindú and other rural, farming regions. Many men who qualified for residency petitioned for their wives and children to be allowed into the U.S. Other undocumented relatives found having a documented family member to be an important resource, regardless of

whether they themselves were eligible for legal residency. Maria Elena Santos recalled that there were families who harvested and sold crops in Huajuapán who did very well financially. The land had produced enough to sustain their families with a little bit left over for profit. After a while, however, even that was not enough. Those families who were well off began to struggle, and soon they too began migrating, a trend that was increasingly likely in the middle to late 1980s.

The IRCA of 1986 further criminalized immigrants by making the hiring of undocumented workers illegal. However, it also granted amnesty to three million undocumented people and created permanency to a group of migrants that had only recently began migrating out of Mexico. According to Jonathan Fox, prior to the 1980s, migration from the Mixtec region was mostly internal and temporary. By the 1980s and 1990s, however, migration became external (to the U.S.) and permanent. Although increased border enforcement made the coming and going of people more dangerous and more expensive, undocumented immigrants nevertheless began settling permanently in the United States and started or continued to raise families. Thus the second wave of immigrants to the U.S. established a new generation of indigenous Mexican migrants in the United States.

Rocio Gil Martinez de Escobar (2006) has shown that many of the families residing in Oregon first lived in California. Her research shows that families who came from California to work in Oregon faced multiple financial difficulties that forced them to stay in Oregon. Ultimately, the expenses of traveling between the two states and paying rent in both states became too great. Today, Tindureños in Oregon are in Gervais, Woodburn, Molalla, Mt. Angel, Salem, Hillsboro, Silverton, and many other small towns mostly in the northern Willamette Valley, Oregon's fertile agricultural region. Many families originally came to this region in search of agricultural work that included harvesting fruits, working in nurseries,

pruning Christmas trees in the fall, and even working in canneries or other factories. However, the work sites of Tindureños in Oregon seem to be changing. Martinez de Escobar observes that "The work that Tindureños acquire in Oregon is increasingly going farther away from agricultural fields." Indeed, IRCA as well as individual efforts to achieve residency and citizenship have caused shifts in the labor force as well. Younger people are moving away from agricultural work into the industrial sector. Those who are graduating from high schools, community colleges, and universities will likely enter non-agricultural sectors. Among those I interviewed, few had plans of ever returning again to the fields again for work. Instead, their plans included going to college to pursue other careers.

According to Martinez de Escobar, young Tindureños in Oregon are less fluent in Spanish because they were born in the U.S. and were immersed in English at an early age. She says that now, unlike the prior two decades (1980s, 1990s), young people are not taken to Madera, California, to work as part of an internal circular migration pattern. Instead, they go to Oregon in search of a formal education and to learn English (95). Those changes help explain why there are more young Tindureños in Oregon than in California. In his interview, Marcos Aguilar reflected Martinez de Escobar's argument as he explained why his return migration to Oaxaca is unlikely.

[Tindú] cannot go backwards. One cannot return to the village... to a life in the countryside because the level of education and the standard of living they've acquired here [in the U.S.] will not permit them to. In that way, life itself is not going to allow us to return because that life is no longer applicable. Even if we are uneducated, we now have a different standard of living. And because I don't like working in the countryside, in the fields, I'm not going to return to do that. I have other goals that I cannot carry out there. Similarly, Tindureños have different goals that they cannot actualize there.

Thus, the level of education among Tindureños marks a difference in lifestyle. But this difference also marks the expansion of educational opportunities for Tindú's migrant population. While Marcos and Isabel, a U.S.-born second generation Tindureña, both find it hard to imagine a life in Tindú, two other young people I interviewed, Julia Rodriguez and Andres Mendoza have alternative visions of Tindú's future. They both are active in El Comité, a Tindú HTA, and take part in community functions.

Nineteen-year-old Andres and his family are in Oregon because of IRCA. After his father received legal residency in 1986, they moved to San Diego, California where Andres was born. He has graduated from high school and now works in construction with his dad. He returns to Tindú often and credits these visits with his ability to feel like part of Tindú. "[My dad] showed me the ways," he says. "[S]ince I was a little kid my dad's showed me how to communicate. When I go there, I feel like I'm from there. I think I feel I'm more from there than from here because I've been going since I was a little kid so a bunch of the old people know me, and I know the ways." During the interview, Andres was concerned about possible future land encroachments. He hopes that the new highway that will cross through Tindú will provide future economic opportunities (like restaurants and hotels) for Tindú that would help retain its people.

Julia, 22, has a more complex migration story. She was born in the United States, and after her mother was in a fatal car accident, Julia was taken back to Mexico to be cared for by her grandmother. In Tindú, she along with other young people, volunteered for the clinic to assist elders by making sure that they were taking their medicine, giving them shots, and simply reminding them about appointments. Julia returned to the United States when she was sixteen and has been in Oregon for six years. Instead of seeing Tindú as a place where "goals cannot be actualized," she sighs during the interview and says that in a few years, Tindú will be very nice. "Everything will be well fixed. The sewage system will be in place, the

roads will be paved, there will be more people, I hope. Yes, everything will be, well ... very nice.” While she has no definitive plans for the future, she said that she hopes to return to do something for her community. She also informed me that the new interstate that is being built and will soon cross through Tindú (connecting Tindú to Huajuapán and Pinotepa Nacional) and create more opportunities for the people and the growth of Tindú.

Oaxaca Governance

To understand how HTAs have structured activities that support human economic development and how they have encouraged binational mobilization, we first need to outline the basic structure of Tindú’s systems of governance. *Usos y costumbres* can be divided into two parts: the religious cargo (“charge,” or responsibility) system and the *Agencia* system of government (city hall) and the offices or cargos (“charges”) associated with it. The system of religious cargos usually consists of a group of people taking on the task of organizing a religious celebration, known as a *mayordomía* or *cofradía*. There are two celebrations in Tindú. The first, on December 8, celebrates Tindú’s patron saint la Virgen de la Imaculada Concepción. On January 18, the second celebration honors Padre Jesus. Religious cargos revolve around the pantheon of saints and virgins in the Catholic Church and grants special responsibilities to a group of people to plan a formal celebration in the community. It is the obligation of each family in the community to comply when a family member is named to a civil or religious cargo, usually for a period of one to two years (Figure 3).

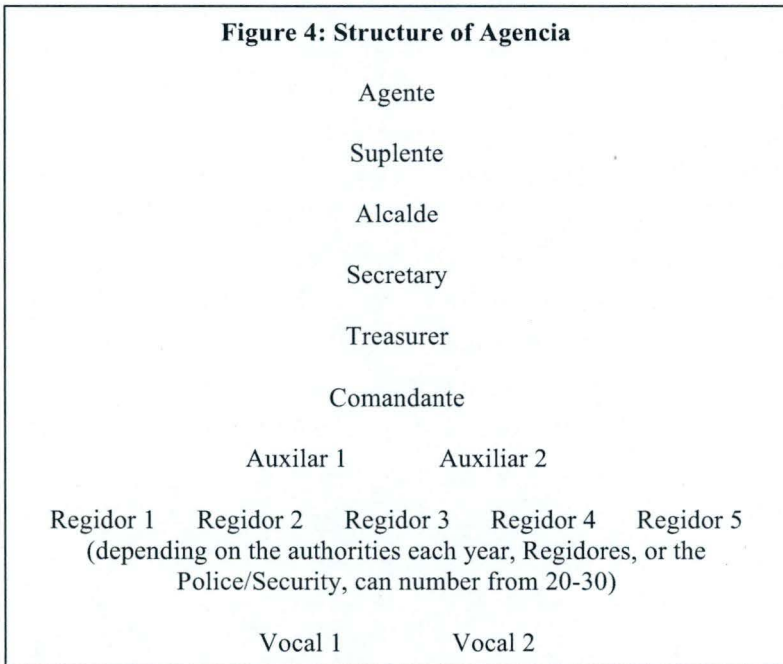
For the celebrations, twenty-five to forty people will

Figure 3: Mayordomía System
1 Mayordomo

Diputado 1	Diputado 2	Diputado 3	Diputado 4
Other members can number up to approximately 35			

work for a year, dividing the costs according to the position. The higher positions will contribute larger amounts of money, with the *Mayordomo* contributing the largest portion, the first *Diputado* and his wife contributing the second largest portion, and so on. The participation of the wives of the *Mayordomo* and the *Diputados* is implied, and the wives are also given the titles of *Mayordoma*, and *Diputada*. All of them work together to provide a celebration full of food, beverages, music, fireworks, and candles for the church for the whole year. This system of *Mayordomia* works separately from the civil cargos in the *Agencia* (Figure 4).

Figure 4: Structure of Agencia



Each person in the *Agencia* carries out different tasks. The president has ultimate authority about projects and will often travel to meet with other community leaders or to solicit funds from the state. The *Suplente* can be compared to a *vice-Agente* and fulfills the role of the *Agente* if

the *Agente* is absent. The *Alcalde* in Tindú carries out a variety of tasks with the *Agente* and the *Suplente*. In Tindú, the secretary is now a hired position, rather than a cargo position. The remaining positions, from the *Comandante* down, are all jobs having to do with security. People in those positions perform the jobs of policemen, security during events and celebrations, and escorting people to the *Agencia*. Therefore, the tasks of each position can vary from year to year leaving room for each *Agencia* to customize its work to the current needs of the community.

The cargo system based on participatory community *asambleas*, or assemblies is coupled with the local form of community decision-making. In Tindú, an annual assembly takes place for the election of representatives and leaders. In most communities, the assembly is facilitated by a “*mesa de debates*,” literally a “board of debates.” The board notes the candidates for each cargo and administers the voting process that can be secret, semi-secret, or open. The types of people appointed can vary. Some communities value Spanish speakers and those familiar with “national society” and other state and federal governmental practices and functions. Other communities value the hierarchy of the system of cargos and mandate that those appointed to higher positions with more respect and authority must first be appointed to positions at the bottom of the hierarchy and work their way up. In that way, those communities show how they value knowledge of traditions and histories. In Tindú, neither of these approaches was ever a debated topic of conversation. Rather, these issues were minimized because Tindú lacks a large group of potential candidates to fill cargos. The Tindú community cannot afford to be picky. This fundamental conflict thus threatens to destabilize crucial aspects of *usos y costumbres*. At their annual assemblies, Tindureños gather to nominate people they believe should give service to the community, discuss the qualifications of those nominated, and hold an open vote.

In Tindú, the civil cargos of those in the *Agencia* and the religious cargos of those in the *Mayordomias* operate separately except for the nomination of the upcoming *Mayordomia*. In that case, the *Agente* has the final word on who will be assigned to carry out the tasks. The *Agente* is present and, if any changes occur afterward, then he must be notified. During the celebration, the *Mayordomia* works with the *Agente* to organize the Commander and his *Regidores* around issues of security.

Over the last several decades, the system of cargoes has experienced some change, or “modernization,” according to Alejandro Anaya Muñoz in *Indigenous Autonomy, Governability, and Legitimacy in Mexico* (2006). For example, there has been a shift of importance from councils of elders and healers to the constitutional authorities, especially the municipal agent. Anaya Muñoz adds that this system has developed in a process of “imposition, resistance, appropriation, and reinterpretation at a local, community level.” Because each community uses local and distinct forms of *usos y costumbres* shaped by differing social, economic, political and ethnic histories, the actual systems of *usos y costumbres* differ from municipality to municipality and community to community. He notes the impossibility of giving a definitive account of the electoral aspect of *usos y costumbres* and the difficulty of giving a specific and overarching definition to *usos y costumbres*. In Tindú, the continuation of *usos y costumbres* is largely due to the absence of political parties. That absence has left room for an alternative system of authority, governance, and political participation, although in other communities, party competition aligns with those holding civic cargos.

Another concept important for understanding *usos y costumbres* is *tequio*, which has no English equivalent. *Tequio* is unpaid labor that one is asked to do for the community. Martinez de Escobar describes it as “physical labor from the citizens for the repairing of structure or for the

construction of public projects. It is a ‘duty.’” Tindureño migrants who are not in Tindú to do the actual labor are asked for a financial contribution that would equal the time they would normally spend doing *tequio*—one hour’s wage per month, which at the time was \$5, totaling \$60 per year, an amount that currently holds (Martinez de Escobar 2006, 220). *Tequio* is the labor that allows public works projects to move forward, but without people present to carry out the labor, it is more complicated to move projects forward.

Perhaps the simplest way to think about cargos and *tequio* labor is that they are key components of the obligations and duties that local citizens are expected to carry out in return for the bundle of rights they receive. The rights they receive as citizens of Santa María Tindú include access to communal land for farming, house lots, communal forests, water, sand, gravel, and other resources as well as the right to be buried in the local cemetery and to participate in community decision-making structures and meetings (Stephen 2005).

Usos y Costumbres in Tindú

Santa María Tindú employs a traditional type of *agencia* that has begun to change in recent decades in response to mass migration. During a term of office, the *Agente*, as the face of Tindú to outsiders, mediates conflicts with neighboring towns and sometimes meets with the other nineteen *agentes* in the municipality (county equivalent). The *Agentes* are in charge of initiating and carrying out public works projects, often by finding the resources (from migrants or funding from the state). Nicasio Dominguez, during his time as *Agente* in 2000, spent approximately two million pesos to expand the electricity system, build a garage to store the town ambulance, and expand the potable water system.

Aside from committees representing the *Agencia*, other committees

exist for the clinic, water system, school, and security. These groups elect a *Mayordomo* or a committee head to organize people to clean and maintain each committee's designated site. Some committees, such as those for water, schools, and the church, are permanent. Other committees can be created as issues arise. Those committees mostly focus on doing maintenance. For example, the school committee organizes people to clean the schools, and to meet with the parents, while the Water Committee's main job is to turn the water system on and off each day and to maintain and fix broken or leaking pipes.

Reymundo Cortes, who was *Agente* in 2004, inherited the fish tanks project. If successful, the project would have created jobs related to the maintenance of the fish tanks, and breeding and feeding the fish. The idea was to farm fish for sale in the markets in Huajuapán, but the project was unsuccessful. The fish died and the fish tanks are empty and abandoned. Cortes recalls that during that time, his work was especially hard because he had no *Suplente*, similar to a vice-mayor. "During my term ... I was Municipal Agent; I had councilors, but I didn't have a *Suplente*. And this is the weakness of our community. There are no people to hold the cargos." Although he worked hard to maintain the project, he says that without the support of local citizens Tindú's authorities are powerless. "Without its people, [Tindú] can't do anything." When interviewed in July 2010, Cortes was on the *Comité* for the clinic. Before that, he headed that same committee in 2007. He is continually asked to take on cargos and the distribution of cargos among few people makes it hard on him and his family. "I just can't. I cannot lend my services to the people so often out of necessity. I have to work." He continued to explain:

But I had to accept the position, and I'm currently on the committee for the clinic. And right now we are working, we are remodeling our clinic, and we are asking for support from our people who

are in town and why? Because we are those who have deserved that service (of the clinic), then yes, if I have my job, I'll accept because I think I can still take on cargos at my age. I am still at the age [when] citizen to give service. But after a while, when I have my 60, 65 years [sic], I think the law itself gives me rights that I rest, so I stop paying my services. So my concern is rather to the people who definitely did not want to return.

Cortes is frustrated with being one of a few people who can serve in the cargo system. The result for him has been repeated service to his community in different cargo positions that leave him little time to work and earn a living. While remittances are helpful, as long as Tindú lacks people to administer the funds and carry out local projects, the impact of simply sending funds is limited.

Although Cortes acknowledges and values contributions that migrants have made and realizes how integral the funds are in creating successful public works projects, he also says that the migrants' absence has had profound effects: "Thank god that our forefathers and our ancestors, the elders, settled in a very sacred place; yes, sacred. Because nowhere else will you find springs. We're not going to find water anywhere else like we find in Santa María Tindú." Because of the effects of migration on Tindú its system of governance, and community participation, Cortes wants to propose a vote in which Tindureño citizenship will be accepted or denied. This idea came after he talked with other community members who thought it was unfair that they have to occupy so many cargos simply because not enough people were available to fill the cargos in the *Agencia*, and the committees. All of these groups are working in different aspects of the community. Less community participation means that projects are harder to create, fund, and sustain. People power is what Tindú lacks—people who live there and give *tequio*. Cortes then speaks of those who he feels do not participate in Tindú:

[T]here have been people turning their backs on us. Our own people turn their backs to us, turn their backs to their community and that's not fair. There have been times when people ignore Santa María Tindú. They turn their backs to Tindú. They reject the cargos, they do not accept them. But then they casually return trying to sell their land, wanting to sell and break up the land. They go see the *Comisariado*, the Municipal Authority. And what do the authorities do? Well the authority wants to fulfill his post honestly so he says, I'm sorry but I cannot grant you those rights [to sell his land]. Why? Because you have many years of absence, you have been away from Santa María Tindú. And I have a report here, and it shows that you have not given your services to Tindú [while in the U.S.].

The new governance proposal would force people to grapple with the reality that many people leave with the intention of returning but do not. If Tindú is evolving into a permanently dispersed, transborder community, should it change its governance structure and definitions of citizenship to match that reality?

Usos y Costumbres Outside of Tindú

Migration is changing the definition of community membership in order to maintain ties with the absent community members (Varese and Escárcega 2004).

At a time when community membership is being reorganized in Tindú, so Tindureños in the U.S., whether documented or undocumented, are grappling with the same issue. Because of the mass outward migration, language, food, and religious traditions have been exported from Tindú into multiple U.S. host regions. In exchange for community membership through *tequio*, Tindureño migrants in the U.S. have reorganized the ways they participate and interact with Tindú while they are abroad. *Usos y costumbres*, or the rights and duties of local citizenship in Tindú including

cargos and *tequio*, gave Tindureño migrants an organizational model that they extended and adapted to their lives in California and Oregon.

Following the creation of La Mesa Directiva, or the Board of Directors, in the farming community of Madera, California, two other hometown associations were formed: El Comité Seccional, or the Support Committee, in Oregon's northern Willamette Valley and La Organizacion Civil Tindureña, or the Tindú Civil Organization, in Huajuapán de León, Oaxaca. The third of those HTAs is located just three to four hours away from Tindú by car or bus. The organizations in the U.S., La Mesa Directiva and El Comité, both use the rules of *usos y costumbres* to elect representatives and their system of cargos is similar to those in Tindú.

The roots of these organizations are in the 1980s when a group of citizens residing in California began fundraising to help with the construction of public projects that benefited the community in Oaxaca. The Municipal Agency in Tindú was remodeled with the money raised through those efforts. Noticing that migrants were interested in continuing to participate and contribute, the municipality of Tindú sent Tindureños in Madera *nombramientos*, or appointments, to some of the committees that were in Tindú itself. These early binational committees lasted for several years before too much disorganization and miscommunication led people in Tindú to rethink the structure.

In 1995, the people in Madera decided they needed an organization to communicate directly with Tindú and to disseminate information. After organizing to get all the Tindureños around Madera together, the first assembly gathering of the Tindú community happened in the United States. At that assembly, La Mesa Directiva was proposed to the municipal authorities in Tindú as an extension of municipal authority. Meanwhile, Tindú called its own assembly to consider the request. With the consent of the community in Tindú and the community in Madera, La Mesa Directiva

became official, solidifying a long line of financial aid that had come from the United States since the early 1980s. The naming and approval process followed the traditional structure and process in Oaxaca and extended it to a binational structure.

One year later, in 1996, people from several communities in Oregon formed El Comité Seccional as a support organization for La Mesa Directiva to raise funds for community development and:

to maintain a permanent communication with our municipal, state and federal governments to work together on social welfare projects for our home town, an aim that was at first difficult, because to organize, to work with an organization, a people or a government, is a difficult task, because life never allows us to act in ideal conditions rather those imposed on us by our reality (Martinez de Escobar 2006, 231).

All three HTAs have contributed to public works projects that include expanding access to electricity, paving basketball courts, building fish tanks and sewage facilities, and paving major roads. Again, Tindureño migrants used the existing organizational structure of Tindú to integrate a new type of citizen into Tindú: the immigrants abroad, their families, and their U.S.-born children.

Interestingly, the hometown association closest to Tindú is the least active. Two reasons may explain why that is so. First, the hometown associations in the United States exist to raise funds for public works projects in Tindú. In one or two events, El Comité can raise up to 3,000 USD through entrance fees, food and beverage sales, and raffles. At the exchange rate 1USD:12-13 pesos (winter 2010), the efforts can turn into a substantial amount of money available for projects in Tindú. In Huajuapán, it is simply not realistic to raise a matching amount. Another reason is that proximity may undermine the sense of urgency that is present for

Tindureños in the United States. In the U.S., because of legal status and for financial reasons that increase with distance, it is more difficult to travel back to Tindú. The HTA in Huajuapán has more opportunities for direct communication but less access to financial resources. This combination of circumstances may have facilitated the lack of commitment and the decreasing communication and collaboration between the authorities of Tindú and the HTA in Huajuapán.

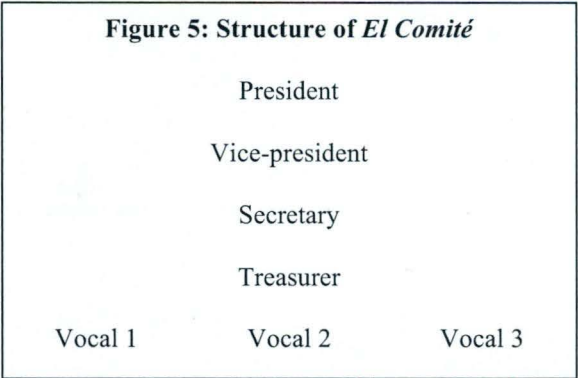
In a recent article, Jonathan Fox and Xóchitl Bada introduce the concept of “civic binationality” in relation to the host nation and the migrants’ nation of origin. The concept of civic binationality, as the authors describe it, is useful for understanding the ways that local citizenship is being redefined in the multiple locations of Santa María Tindú. Fox describes civic binationality as “practices that are engaged both with U.S. civic life and with migrants’ communities and countries of origin” (Fox and Bada 2009). Although binationality is a useful concept, its focus on the nation state leaves less room to explore the ways that indigenous people across the world have learned to navigate across national boundaries despite the imposition of the nation state on many of their past territories. The term is useful for describing Mexican migrants to the U.S. and their civic engagement (e.g. the 2006 immigrants’ rights mobilizations). Yet, because the definition is rooted in the nation, it has limits that become clear as we see how often *usos y costumbres* existed on the national margins in both Mexico and the U.S. Tindureños are binational in the way that term often describes the movement that is often understood as a transgression of established national boundaries. At the same time, however, Tindú’s hometown associations complicate the duality that binational implies.

El Comité

For migrant Tindureños, *usos y costumbres* takes a more binational approach as the hometown associations create a link between commu-

nities dispersed in two countries. Gaspar Rivera Salgado has referred to this structure as translocal community citizenship. El Comité Seccional de Santa María Tindú has a structure of *usos y costumbres* similar to that practiced in Tindú. An annual assembly disseminates information, updates plans, and votes for projects. Each cargo lasts two years, so that at every second assembly, new nominations take place. A *mesa de debates* reads the names of the citizens in the area, notes nominations for each position, and administers the open voting process. I was present for the assembly that occurred in 2008. Although I was unfamiliar with most of those nominated, and abstained respectfully, others talked me into voting because, as a citizen of Tindú, I had to participate; it was my duty. The following figure shows the structure of El Comité.

Nominated every two years are a president, vice-president, secretary, treasurer, and two or three *vocales* (see Figure 5). The president is the one most responsible for *El Comité*. He works with the vice president to outline how they will work, the projects they will undertake, and the important points they will present to meetings of the assembly. The vice-president is second-in-command and works closely with the president to coordinate meetings, events, and other projects. The secretary is in charge of processing documents and recording contracts and settlements. The treasurer is responsible for all things relating to money including all collections and contributions. The treasurer acts as a safe deposit-box because the money is not kept in a bank.



The *vocales* are general committee members (two or three) who do the home visits to collect contributions. They cover the area from Gervais (which has the largest concentration of Tindureños), Woodburn, and places in Washington and Idaho. The families in Washington and Idaho are often reached through phone, but on certain occasions, the *vocals*, and sometimes the whole *Comité*, make home visits to update more distant people about how their contributions are managed.

Fundraising is the primary way to generate support. Citizens over eighteen years of age who reside in the U.S. contribute \$60 each year. That contribution stands in place of *tequio*, and is a way to guarantee that one is fulfilling the minimal responsibilities of citizenship even in abstentia.

The role of the treasurer is particularly important to the function of El Comité. Today, El Comité continues to function primarily as an organization that raises funds that, combined with the funds from La Mesa Directiva, go towards projects that will benefit the community in Tindú. In Oregon, fundraising efforts focus on various activities such as dances, basketball tournaments, and raffles. Using the money collected from community citizens, El Comité has created an informal economy. It is not registered or recognized by the state of Oregon. It lacks non-profit status and exists completely outside of the jurisdiction of the state of Oregon. Thus, the treasurer is in a unique position of trust to collect all money and hold it in a secure place. The interviews revealed that the money is actually held in a safe box; the informal economy does not use banks or credit unions to hold money. Moreover, the treasurer's citizenship status would likely dictate whether he would even be able to hold funds in a financial institution, regardless of his preferences.

A significant amount of money has been moving from this small, organized group of people. From individual remittances to family members, or group contributions for public works projects, Tindureños,

often agricultural workers, demonstrate a remarkable level of organization and fundraising capacity. And having full control of the funds by keeping it outside of financial institutions has provided benefits not just to Tindú, but to community members in Oregon. *El Comité* grants short-term loans to its Tindú community citizens. This means that loans become available to some families who may be unable to obtain loans from banks. For undocumented individuals and families who are unable to obtain licenses in Oregon and lack job security, the capacity to borrow money from *El Comité* becomes an important safety net, one that banks and other lenders may be unable to provide. According to Mario Sanchez, currently Vice-President for *El Comité*, Tindureños use these loans often, and he says that it is not rare to decline loans to people because they have exhausted their funds. So far, this informal economy has functioned because some people continue to accept the cargos and continue the broader practices of *usos y costumbres*. As undocumented immigrants are increasingly criminalized and their ability to travel becomes compromised, the involvement of second-generation immigrant youth can be significant because they are eligible for driver's licenses and better paying, more secure jobs.

At the same time that there is an increase in the criminalization of immigrants, the naturalization of Tindureños is creating an interesting power dynamic. As of July 1, 2008, Oregon's SB 1080 required proof of citizenship to obtain a driving license. This created a significant set of barriers to undocumented people, including the inability to purchase car insurance, have bank accounts, take out loans, and obtain employment benefits with complete legal protection.¹ The militarization of the border² and the increased collaboration of Oregon's police forces with the U.S. Marshal to incarcerate and deport undocumented immigrants have created a climate in which even the mobility of people to and from community events is highly risky.³ The higher risk further increases the importance of the infor-

mal economy and the participation of young people to continue to practice it. There is not enough information from the interviews to discover whether participation by young people is stable or decreasing. Evidence suggests, however, that participation is not increasing significantly, if at all. This might be because Tindureño citizenship provides privileges and benefits that the second-generation immigrants feel they do not need (such as the ability to receive a loan) as they can count on all the legal protections of the law.

The criminalization of undocumented immigrants and the simultaneous legalization/naturalization of the second generation create an interesting power dynamic in which differing levels of integration into the U.S. legal system makes some Tindureños capable of participating in different capacities. For example, during the 2008 *nombramientos*, a Tindureño who was undocumented declined his nomination because he would be unable to fulfill the duties that the position required. Subsequently, a U.S. born Tindureño who came for the first time was nominated. As Mario Sanchez recounted the events, the father of that individual spoke first and said that his son was unable to take that position because he was born in the United States—in other words he was not a citizen of Tindú and therefore not qualified to hold the cargo. The father put into question the citizenship and eligibility of his son to hold this cargo. Then his son said he would accept the nomination if the assembly accepted him. The assembly agreed that if he wanted to accept the nomination, they would in turn accept him. This marks a clear distinction in the responsibilities some Tindureños are asked to assume. The question regarding who can hold a cargo also reveals different understandings of community citizenship and different levels of expectations across place and time. Additionally, the question shows how Tindureño citizens in Oregon are currently changing their own definitions of community membership to include someone whose status as a commu-

nity member was previously unclear. It is hard to say whether El Comité had previously faced this predicament or whether the young man's integration was a precedent. Perhaps El Comité unwittingly set an example for subsequent members—if U.S. born children of Tindureños want to take part in El Comité, they are welcomed as full citizens.

Conclusion

The new citizenship model that has developed in Tindú involves a person who moves away and does so permanently, yet still seeks to maintain a relationship with the hometown. The new Tindureño citizens are binational and trans-border citizens who, in crossing national boundaries from Mexico into the U.S., must navigate both states. As they cross national borders, they are crossing multiple social, cultural, linguistic, and political borders that are not adequately described by such terms as binational or transnational (Stephen, 2007). The Tindú community has created a binational and trans-border culture that connects rural Tindú to multiple places across Mexico and the United States, with strong representation in California and Oregon.

In *The Mixtec Route*, Jonathan Fox talks about “a new citizen,” one who is readapting not only in strategy, but also in discourse amid a changing context; one who in coming and going is creating a new space where social and cultural relations are redefined (21). He describes it as a new type of globalization, a “globalization from the bottom.” Because indigenous Mexican migrants and the practice of *usos y costumbres* have lived on the margins but are now being dispersed with immigration, “globalization from the bottom” is perhaps the best way to describe the new reality. In the case of Tindú, the people's practice of *usos y costumbres*, which was tolerated and existed alongside the political party system in broader Mexico, was the very reason that migrant Tindureños were able to form hometown

associations that provided tangible community benefits. For Tindureños, tradition has been one of the most important elements softening the impact of migration and modernization. However, migration and modernization threaten the governance and legal institutions in Santa María Tindú at the same time that *usos y costumbres* in Oaxaca are having strong effects on the way migrants live in the United States.

Some of the U.S. born children, many of them a legacy of IRCA, promise to return. I have met an aspiring medic, an aspiring nurse, and aspiring politicians whose migration experience are products of a life that is on the economic, political, and social margins of Mexico. Yet marginality is proving to be a springboard that puts them in a place where, through much hardship, many of them are able to access resources that give them more ability to mobilize. The subjects of this study say that their roots are hard to forget. Their actions will shape Oaxaca as Oaxaca shaped them. Similarly, indigenous migrants are introducing alternative models of politics, shaping the political, social, and cultural geography in ways that the political, social and cultural realities of the U.S. have shaped their lives. As young Marcos said, our lifestyles, hopes, and dreams do not lend themselves to be fulfilled in rural Tindú.

I visited Tindú during the summer of 2010. It was really hard to leave with hope after visiting Tindú during a time most marked by migration. The migrants who are able to come often visit Tindú during the patron saint celebrations in the fall and winter. During the summers, the community is quiet, and *triste*—quiet, sad and abandoned—as the people have gotten so used to describing it. It is hard to say how the dreams of Tindureños will be realized. Many people with diverse migration stories have different hopes and aspirations for Tindú's future. Like other rural indigenous Oaxacan communities facing similar challenges, Tindú is in the midst of a transition with effects still to be weighed and a legacy still to be written.

From temporary to permanent migration, from first generation migrants to the second generation of U.S. born citizens, and from the movement away from agricultural sectors, Tindúrenos, historical migrants, will be redefining who they are and the community to which they want to belong.

(Endnotes)

- 1 ACLU of Oregon, www.aclu-or.org.
- 2 Obama sent 12,00 troops to the border in 2010. www.msnbc.msn.com.
- 3 Clackamas County jail renewed a contract with the U.S. Marshall for \$1.9 million in FY 09. Additionally, the *Oregonian* reported that three ICE agents currently work in Washington County and six agents in Multnomah County. On June 4, 2010, one third of the inmates in Colombia County Jail (55/166) were held for the U.S. Marshall. At Clackamas County Jail, the first question asked of inmates is "Where were you born?" An inability to speak English and the failure to provide a social security number or a permanent address are grounds for suspicion and most are reported to ICE for further investigation. As of September 2009, 587 inmates were referred to ICE.

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**“Filling a Void” vs.
“Crowding the Space”:
Gendered Representations of
Stepmothers within Sociology Textbooks**

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Sociologists are calling for more attention to the diversity of experience in stepfamilies regarding not only the stepfamily’s uniqueness relative to the nuclear family, but also the differing experiences of the members within stepfamilies themselves (Gamanche 1997; Sweeny 2010). This paper examines gendered representations of stepparents within sociology textbooks. The underlying hypothesis of this study is that gender influences stepparent coverage, with stepmothers possibly underrepresented in the curriculum. In general, the findings were relatively consistent with this hypothesis.

Stepfamilies are an increasingly common family form (Johnson 2008), and the U.S Census has reported that 15% of all children are living in stepfamily households, a figure that translates to roughly 10.6 million children (Kreider 2005). Estimates suggest that close to one-third of all Americans will get married, divorce, and remarry (Cherlin and

Furstenberg 1994). This estimate focuses on those who are legally married, but cohabitation is also an increasing and important consideration in post-marital family arrangements involving children (Cherlin and Furstenberg 1994).

By 1998, 43% of unmarried cohabitating couples included children, up from 29% in 1978 (Bianchi and Casper 2000). In 1998, of the 2.1 million unmarried fathers, 33% were cohabitating, more than twice the 13% for unmarried mothers (Bianchi and Casper 2000). Scott Coltrane notes that in post-divorce parenting arrangements "the number of men with joint residential custody has grown" and that "the actual involvement of fathers with children after divorce varies enormously sometimes without regard to official post-divorce court orders" (2004).

A recent report states that over 300,000 children are living with their biological fathers and cohabitating partners (Kreider 2005). The assumption that all of these families are stepmother families is incorrect. This assumption would ignore the many same sex partners involved in stepfamilies whose legal inability to marry forces them into cohabiting relationships. However, it is also true that many nonresidential stepfamilies, which are often stepmother families, are still undercounted in the census data and in that way marginalized within the family statistics.

Some researchers go further and argue that the definition of the immediate family "based on the adults' legal relationship to each other discourages the interactions between parents and extended kin" (Crosbie-Burnett and Lewis 1993). They encourage a "pedi-focal" approach and suggest changing "the bases of family relations from legal arrangements . . . to arrangements based on the child's needs" (Crosbie-Burnett and Lewis 1993). The pedi-focal approach places the child in the center and "assumes that the children belong to the community and are the responsibility of any adults who are able to contribute to the child's well being" (Crosbie-Burnette and Lewis

1993). One could speculate on the enormous difficulty involved in counting individuals with this framework.

Regardless of the approach demographers utilize to count families, the complexities facing them remain consistent. With increasing divorce rates, cohabitation, and non-marital childbearing, a significant number of children will most likely spend some time in a stepfamily (Cherlin and Furstenberg 1994). Therefore, researchers need to go beyond census reports of households. It seems that, until recently, researchers have focused primarily on stepfather families or the context of child outcomes rather than the adult interactions. With fathers' rights increasing and more states advocating joint custody, one might speculate that the presence of stepmothers may be increasing as well. Consequently, sociology as a discipline could benefit from an assessment of what is known about stepmothers and how this information is presented to sociology students.

Within the context of sociology, textbooks play a role in shaping the curriculum, and textbooks themselves are an important way in which sociological research is conveyed to the general public. Case studies, themes, statistics, and theory are often repeated in a multitude of different ways within their pages. Lower-division courses on marriage and family are common classes that many instructors are required to teach regardless of their concentrations or areas of interest. Potentially, some instructors may teach only what is in the textbook on stepfamilies, if they assign those chapters at all. Similarly, if the stepfamily takes a backseat to first marriage and the nuclear family in the textbook, discussion of stepfamilies in the classroom may also be limited. It is also likely that students in marriage and family classes will look for reflections of their own family types in order to connect to the material. In this way, textbooks have the potential to reconstruct or reinforce students' own notions of family.

Previous Studies

Earlier studies have explored the presentation of the stepfamily in marriage and family textbooks. In 1976, E.M. Rallings claimed that “stepparenting was either ignored or treated briefly and superficially in marriage and family textbooks” (Coleman et al. 1994). In response, researchers carried out an initial assessment of twenty-six major textbooks with findings that support Rallings’ assertion (Nolan, Coleman, and Ganong 1984). Two of the original researchers reexamined the study 10 years later and found a slight improvement from the 1984 study (Coleman, Ganong, and Goodwin 1994). Taken together, these studies reflect definite change in the presentation of the stepfamily within sociology textbooks.

The focus of the initial study was to understand the “presentation of the information on stepfamilies” (Nolan et al. 1984). In their analysis, researchers found little empirical information on stepfamilies. The information available to readers was based on clinical and self-help sources and was “included in a cursory fashion” (p. 559). The researchers coded for key words ranging from stepparent, reconstituted families, and even included single parent families in an attempt to assess the number of pages devoted to stepfamilies. The difficulties they described were related to “stepfamily material” being relevant to several chapter headings and they noted that “it was not unusual to find references to stepparents and stepchildren in more than one section of a book” (p. 560). To offset that difficulty, they were generous in defining attributes and included pictures as text, most likely increasing the page count at least slightly.

At the time of Nolan’s study, the “most comprehensive discussion of stepfamilies” was one case of 13 pages scattered throughout the entire text, with other authors not including stepfamilies at all. The textbooks that did cover stepfamilies included discussion of topics such as financial issues, incest, legalities, kinship terms, loyalty, the influence of ex-spouses

on step family dynamics, and death vs. divorce. Many of these topics are still present in the textbooks examined in the current study.

Nolan and colleagues concluded that the textbooks “present limited information on stepfamilies” with many of them situating stepfamilies as “secondary to remarriage.” Most of the texts based the information “on older” or “clinical work and popular self-help studies.” The researchers suggest that this could lead authors unknowingly to adopt a “negative deficit-family model approach to stepfamilies” (1984 p. 565). In the original textbooks, the deficit-model can be seen when the discussion focuses on the challenges of stepfamilies rather than the successes and a “greater than usual incidence of giving recommendations” (Coleman et al. 1994).

By 1994, the research base on stepfamilies had grown. Consequently, the focus of the 1994 study explored whether the new coverage of stepfamilies reflected “the vastly expanded body of empirical and theoretical work” (Coleman et al. 1994). In the final sample of twenty-six textbooks, five were later editions of texts from the original study. Researchers identified chapters and page numbers by key words such as stepfamily, stepfather, stepmother, binuclear, or reconstituted. They employed a coding scheme shaped partially by the findings from the 1984 review (p. 290). The content coding scheme was intended to assess how much information on stepfamilies was present in the textbooks, the basis for that information, and whether the coverage reflected the family-deficit model that was present in the prior analysis.

Coleman et al. found that the “post-1990 texts contained much more information on stepfamilies.” Of the twenty-six texts reviewed, seventeen “devoted ten pages or more,” twelve had more than twenty pages, and several authors included “entire chapters on remarried families” (p. 290). When compared to the 1984 study in which only two texts contained more than ten pages and many authors simply ignored stepfamilies altogether,

the decade shows considerable amounts of change. Overall, the researchers established that the 1990 textbooks did a “much better job of including material” on the stepfamily (p. 295).

By 1994, the textbook authors discussed a wider range of “potential benefits of remarriage” and “possible difficulties” facing stepfamilies. The authors of the textbooks showed a distancing from clinical citations in favor of more empirical sources and the advice that authors chose to include “reflected new material” (p. 295). In the later textbooks the deficit-family model has less presence. Still, instructors are cautioned to be “careful readers” as “subtle, but meaningful differences in how remarried families are portrayed” still remain (p. 295). It is clear that authors of the post-1990 textbooks grappled with the interpretations of the “sometimes incomplete or mixed evidence available in the empirical literature” and could not arrive at uniform answers to questions about satisfaction in remarriage or child-well being (p. 296).

It is interesting to note that a few of the texts reviewed in 1994 actually contained stepfamily chapters. Coleman and colleagues (1994) saw this shift as an improvement made in the prior decade. However, they also raise the question of whether isolating this information in its own chapter is a way to highlight the material or a form of ghettoization. While they did not provide a specific answer to the question, they left their readers with a thoughtful discussion of existing notions of family.

Although the current study is grounded in these initial examinations, it still remains fundamentally different with its primary focus being on the gendered representations within the texts. While many of the findings overlap and suggest some continued improvement in the past sixteen years, the lack of attention to the gendered dynamics of the previous studies leaves gaps in our knowledge this study attempts to fill.

Methods

This study is contextualized within the larger framework of the presentation of stepfamilies in the textbooks. It examines the representations of stepmothers relative to that of stepfathers and asks if the gender of the stepparent influences the quality and quantity of their representation within the textbooks. With current custody patterns reflecting a larger percentage of custodial stepfathers, a smaller percentage of residential stepmothers and an unknown number of noncustodial stepmothers, it makes sense to expect that the textbooks would reflect this diversity. The textbooks that instructors use within the classroom are good indicators of what makes it into the sociology curriculum. Consequently, an analysis of marriage and family textbooks is a good starting point to examine what sociology has to say about stepfamilies in general.

To test my hypothesis that gender played an important role in representations of stepparents in sociology textbooks, I utilized primary content analysis of current sociology marriage and family textbooks. I acquired a list of the top ten textbooks on the market as of April 2010 from McGraw-Hill publishers. I analyzed five of the most recent editions of those texts for the study. This list included textbooks from three publishers: Cengage, Prentice Hall, and McGraw-Hill. The final sample included only the latter two publishers and contained the following titles: the seventh edition of Nijole Benokraitis's *Marriages and Families: Changes, Choices, and Constraints* (2010); the sixth edition of Andrew Cherlin's *Public and Private Families: An Introduction* (2010); the eighth edition of Mary Kay DeGenova, Nick Stinnett, and Nancy Stinnett's *Intimate Relationships, Marriages, and Families* (2010); the seventh edition of Robert and Jeanette Lauer's *Marriage and Family: The Quest for Intimacy* (2009); and the sixth edition of David Olsen, John DeFrain, and Linda Skogrand's *Marriages and Families: Intimacy, Diversity, and Strengths* (2008). Three

of the textbooks—Benokraitis, 2010; Lauer and Lauer, 2009; and Olsen et al, 2008—were later editions of those reviewed in the 1994 study.

To assess the general amount and quality of coverage, I coded the texts for a variety of attributes. The analysis itself is largely qualitative, but includes some quantitative measures. The main focuses of the quantitative aspects were a matter of quantity, context, and voice. Under these broad headings, I coded for certain attributes including line counts, page counts, chapter lengths, quotation counts, number of citations, referenced articles, and location of information within the texts. Qualitatively, I coded the texts under three general headings. The first of those headings concerned gendered examples: how often the certain family form is used to illustrate a general point. The second heading was language, titles and descriptions: how often the stepparent was described as a friend or a parent or presented as able to love the stepchildren. The third heading, resources and influences of the stepparent, included the economic or emotional resources a stepparent brings and the either harmful or beneficial effects of the stepparent family types.

Some attributes overlapped both the qualitative and quantitative analysis including the types of quotations used as either direct or indirect, the use of citations to support the information provided, and the location of the information stepparents in the main body of the text versus text-boxes. In my general analysis, this classification does not differentiate between texts with a heavy use versus a brief mention of specific attributes. Details on the number of instances of specific attributes by text, however, is available for reference in Figures 1-6.

A Matter of Coverage

Within all of the texts the stepfamily chapter was either the last or second to last chapter; in this way, all authors discussed stepparenting

outside of the larger discussions on motherhood, fatherhood, and parenting. In contrast, the primary chapters on parenting and becoming a parent often included topics such as: adoption, abortion, postponing parenthood, the choice to remain childfree, and myths and realities of motherhood and fatherhood. However, all remained relatively silent about stepparents in these sections.

The overall analysis of the texts resulted in several common qualitative and gendered themes, many of which are easily contrasted with each other. The texts tended to use stepfathers as the primary examples of stepfamily life and stepmothers as the primary examples of stepfamily stereotypes. The authors often described stepfathers as fathers and stepmothers as kin-keepers and caretakers. The textbooks show that stepfathers were economic resources to children while stepmothers were emotional resources. In many cases, the textbooks show stepfathers as beneficial to child-well being, especially in cooperation with the biological father, while often presenting the stepmother in conflict with the biological mother.

Gendered Examples

Stepfamily Life: The term "gendered example" refers to the practice of making a general statement and illustrating it with an example of a stepmother or stepfather family. The gendered examples of the stepfamily were primarily gendered towards the stepfather. As detailed in Figure 1, forty of the fifty-seven gendered examples of stepfamily life drew upon the stepfather family form, while only seventeen focused on the stepmother family form. Some of the examples ranged from defining the stepfamily, offering advice for success and marital happiness, or discussing post divorce legal issues. One text book discussed stepparents as third parties by stating:

In most states the stepparent has no legal obligation to contribute to the support of the stepchildren even if he has lived with them for years and the nonresident biological parent has paid nothing. And if the stepparent and custodial parent get divorced, the stepparent has no further obligation to support the stepchildren, even if he had been supporting them informally for years (Cherlin 2010).

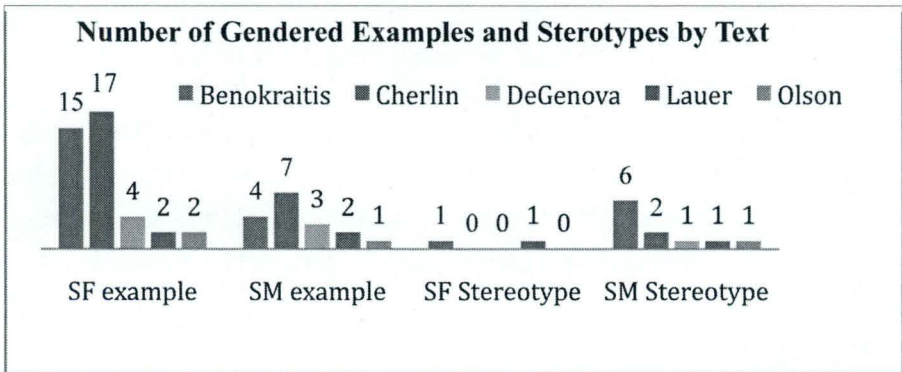


Figure 1: SF: Stepfather, SM: Stepmother; Gendered examples is the practice of illustrating an otherwise gender neutral point about a stepfamily life or stereotype with an example of a gendered stepfamily form.

In the statement above, the author attempts to be gender neutral by using terms such as “stepparent,” “biological” “custodial” or “nonresidential” parent. However, the authors lose the neutrality of that approach with the gendered pronoun “he” that is scattered throughout the statement.

In another text, while discussing Visser and Visser’s seven characteristics of successful stepfamilies, the author notes:

a stepparent is catapulted into a parenting role, whereas a biological parent’s relationship with a child develops over many years. One of the biggest mistakes that stepfathers make, usually with their wife’s encouragement, is assuming an active parenting role too early in the marriage and presuming an intimacy and authority that they have not yet earned (Benokraitis 2010).

Again we see a gender neutral attempt with a stepfather qualification. Further, at least one study, involving sixty-four remarried couples from northern Israel, calls into question the statement about a wife’s encouragement of stepfathers taking an active parenting role. Erera-Weatherly (1996) found that “birth mothers tended to be highly sensitive and not quite trusting about the way the spouses treated their children” with birth fathers tending to “express complete trust in their wives conduct towards their children” (Weatherly 1996).

Many of the texts work to broaden the definition of the stepfamily beyond legal ties while still maintaining an implicit focus on stepfathers. For example Cherlin noted:

I will use the term cohabitating stepfamily to mean only the kind of stepfamily in which the partners are cohabitating; I will use the parallel term married stepfamily to mean only those in which the partners are married. Our definition also does not require that the biological parent in the stepfamily was previously married to, and then divorced, the biological father of her children. Rather it allows for the previous relationship to have been outside of marriage (Cherlin 2010).

Some examples in the texts were gendered towards the stepmother as well, but they were less prevalent and often carried a different tone. The discussion of stepchildren and their influence on the marital relationship provides the following example gendered towards the stepmother:

Coming into an instant family and dealing with the challenges and issues of that stage of the family life cycle may not be fully compatible with the stepparent’s individual stage of life. As one stepmother puts it, “I do my best. I really do like my stepdaughter. But I find myself still thinking about the fact that I am raising another woman’s child. And meanwhile I am trying to establish my career. It’s not quite fair. But I remind myself that I do like her and that she is my husband’s child” (Lauer and Lauer 2009).

Stepfamily Stereotypes: Like general claims about stepfamily life, many of the texts illustrated general comments about stepfamily stereotypes with gendered examples. Of the thirteen gendered examples referring to a stereotype, eleven of them were stepmother examples (see Figure 1). In discussing the range of things stepfamilies can do to improve their chances at success, Olsen advised new stepparents to tread carefully:

When a stepparent enters the family, children truly know that their mother and father will never get back together. This can cause bitterness and despair. The stepparent can become the personification of evil in the child's mind: 'If only **she** weren't around, Mom and Dad would get back together' (Olson et al. 2008, emphasis in original).

Authors discussed how the "abundant illustrations of disastrous efforts at step-mothering" combined with the "long cultural tradition of the evil-stepmother myth" do not help "the challenges of step-mothering" (Lauer and Lauer 2009). Those discussions raise the question of whether describing the stepparent as the "personification of evil" only serves to reinforce rather than deconstruct the "evil-stepmother myth."

In the discussions of stereotypes, little attention has focused on stepfathers as potential perpetrators of abuse. The two stepfather examples that discussed the stepfather as possible abusers were coded as stereotypes when the specific passage lacked research citations to support the claims (Benokraitis 2010) or because a cited study focused on perceptions of stepfathers as potential abusers (Lauer and Lauer 2009). There is reason to believe that the "stepfather as an abuser" should be discussed as a stereotype because "not all family violence researchers agree that having a stepfather should be included in a list of abuse risk factors" (Claxton-Oldfield and Whitt 2003).

Interestingly, Lauer and Lauer cite the latter study by noting that the

original study ends with the comment that the “majority” of respondents “did not believe that stepfathers are more likely to perpetuate abuse than are biological fathers” (Claxton-Oldfield 2003). However, the reference in the textbook focused on the other side of that statement focusing the attention on the “45.5 percent [who] believed that children who live with a stepfather are at greater risk of sexual and physical abuse.” The authors claim that “these negative perceptions may be rooted, at least in part, in experience” because studies showed that “stepparents report significantly fewer activities with and less positive response to children than do biological parents (Lauer and Lauer 2009). If the textbooks presented the stepfather as an abuser with more substantial research cited, it was coded separately (Benokraitis 2010).

Language, Titles and Descriptors

The examples of the “unloving” and “indifferent” stepmothers contrast with the examples of the “involved” and “devoted” stepfather. Cherlin acknowledges that active and involved stepfathers “often find that their involvement with stepchildren alters their sense of themselves, such as by deepening their sense of purpose and responsibility.” He goes on to recognize that “they are, however, a minority” (Cherlin 2010).

Parents and Kin-keepers: In the discussion of stepparents as parental figures, most of the texts made reference to the stepdad as a father or father-like figure (Benokraitis 2010; Cherlin 2010; DeGenova 2010; Lauer and Lauer 2009). For details, see Figure 2. In contrast, two texts referenced a stepmother as “like a mother,” and one compared her to a “career oriented” biological mother who deviated from expected maternal behavior (Cherlin 2010; Lauer and Lauer 2009). However, three texts did note the caretaking role often taken on by stepmothers (Benokraitis 2010; DeGenova 2010; Lauer and Lauer 2009). One text recognized the caretaking role as a factor

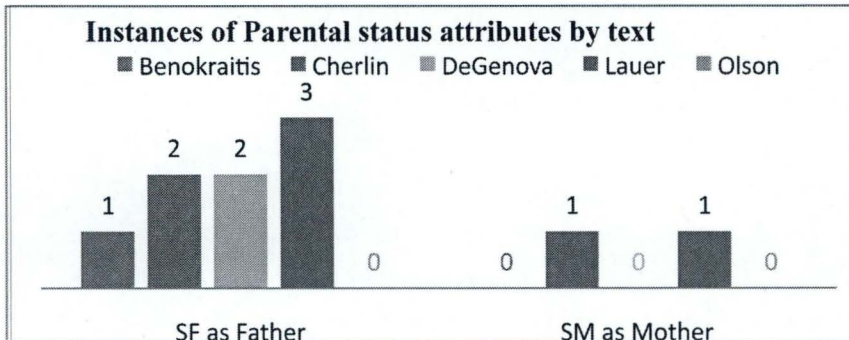


Figure 2: SF: Stepfather; SM: Stepmother

that makes nonresidential step-mothering more challenging:

When the stepchild is in the home, the stepmother, rather than the child's father, is likely to have the extra work of cleaning and cooking. The stepmother is called on to assume a burden that will have little or no emotional benefit to her. Not only is the stepchild not hers, but she may feel that the father is involving his ex-wife more than her in the parenting process (Lauer and Lauer 2009).

Naming: The ideas of parental status can also be seen in the subtle differences in language and naming. The names and titles given to step-parents throughout the texts range from the expected "stepmother," "stepfather," and "stepparent" to "the woman" the "new-wife" and the "devoted stepdad." Issues of naming can be seen in the following example:

Everyday [stepfamilies] faced issues and problems people in first marriages never dream of, such as, Does a stepfather have the authority to discipline his stepchild if the child has done something wrong? What does a child call the woman his father married after he divorced the child's mother? (Cherlin 2010).

These questions contrast the benign use of stepfather with the weighted title of "the woman." The issue of naming is seen in other texts as well. In

some examples of naming the “step” is dropped for “dad” and abbreviated for “smom”:

The name that children call a stepfather—whether he is married or cohabitating—has a special meaning for men. Actually hearing oneself called ‘Dad’ as opposed to one’s first name or ‘stepdad,’ is a sign of acceptance and belonging. Many stepfathers still remember hearing ‘Daddy’ or ‘Dad’ as a thrilling and momentous moment because the use of kinship terms goes hand in hand with a feeling of genuine fatherhood (Benokraitis 2010.)

One stepmother was uncomfortable with her three young children calling her by her first name (as her husband does) because it seemed impersonal and disrespectful. This was her solution: “I did not want to confuse the children by asking them to call me ‘Mom,’ since they already have a mother. So, I came up with a name that worked—‘Smom’” (Benokraitis 2010).

The concepts in these passages are an important reality in stepfamily life, but the passages themselves encompass almost the entirety of the particular text’s discussion of naming. In this way, the above contrast has the potential to leave readers with an either-or impression, with stepfathers being parents, and stepmothers being “smoms.”

Resources and Influences

The Beneficial Provider: Besides parental status, the textbooks revealed differences in the presentation of resources a stepparent brings. Several of the authors described a stepfather’s existence in a family as beneficial to child outcomes (Benokraitis 2010; Cherlin 2010; DeGenova 2010; Lauer and Lauer 2009). Those authors grounded the benefits of the stepfather in his presence as an economic resource, an additional parental figure, and an “important role model” (Benokraitis 2010). Authors often described how many of the benefits of stepfather family types were associated with

cooperative relationships between the stepfather and biological-father.

In several of the texts, authors mentioned legal ties and issues of child support in association with the stepfather (Benokraitis 2010; Cherlin 2010; DeGenova 2010; Olson 2008). In this way they presented stepfathers as an economic resource for the children who had little or no post-divorce rights or responsibilities. One text highlighted, in great detail, a widowed stepfather who after years of “being [the children’s] dad” lost custody of his step children. This same text mentioned briefly, in a text box, a situation in which the courts awarded custody to a residential stepmother after deeming that the children “viewed their stepmother as their mother figure” (Cherlin 2010). However, overall, the textbooks were mostly silent on post-divorce issues as related to stepmothers.

One instance in which a stepmother was presented as an economic resource in a text-box titled “*My husband’s first wife is straining our marriage*” (Lauer and Lauer 2009). The content of this box focused primarily on financial issues and the conflict they caused between the women. The stepmother in this situation went to a lawyer to see what her rights were in regards to her salary “not being used to support” her stepchild. In this way, the textbook presented her as unwilling economic resource for the child.

The Emotional Supporter: The stepmother’s presence was a source of conflict with the biological mother. The conflict was present in much of the information on the stepmother. Overall, if the authors of the textbooks saw stepmothers as a resource at all, the tendency was to present stepmothers as sources of emotional support for the stepchildren in their lives (see Figure 3). In some cases, the emotional support that stepmothers provided was a source of resentment and anger for the stepmother with many stepmothers angry about “spending much of their time and energy on live-in stepchildren and receiving few rewards” (Benokraitis 2010).

Only one text connected stepfathers with emotional resources with the stepfather who was “spending so much time, money, and energy” on the new spouse and step children to the neglect of his own biological children” (Olson 2008).

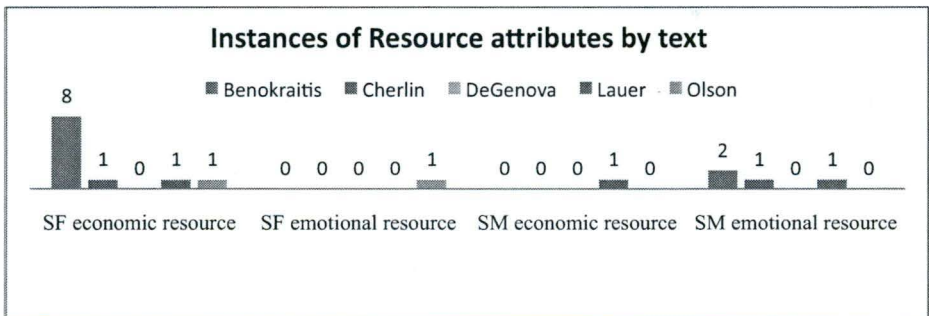


Figure 3: SF: Stepfather; SM: Stepmother

A Matter of Quantity, Quality, and Context

The context of coverage refers to where the information is in the text: primary text versus text-box text or whether the information has a separate heading distinguishing the specific information from the rest of the text. The analysis of the context of coverage also includes looking at what type of text it is: research-based information or personal quotes and experiences and the quality of the text as revealed in the references from which the authors drew.

An initial line count shows stepmothers with slightly more coverage than stepfathers: 359 and 321 lines respectively with a 38 line difference between genders. The line count is the aggregate of all focused discussion of stepmother or stepfather information. It includes sections devoted to their experiences as well as the gendered examples discussed in the qualitative section. The line count includes chapter summaries and text-box discussions.

As we can see in Figure 4, however, the picture changes when we

remove direct and indirect quotes from the total count, with 251 lines left for stepmothers and 277 left for stepfathers and a 26 line difference. This adjustment shows that the coverage remains skewed toward stepfathers.

In continuing to break down the amount of coverage in the text we see another shift in the numbers. For example, the textbooks devote a larger amount of primary text given to stepfathers with a large amount of stepmother coverage being found within textboxes. Stepmothers received 177 lines of primary texts compared to 277 lines for stepfathers. The difference in locations of coverage resulted in a 100 line difference between the genders in regards to primary text coverage.

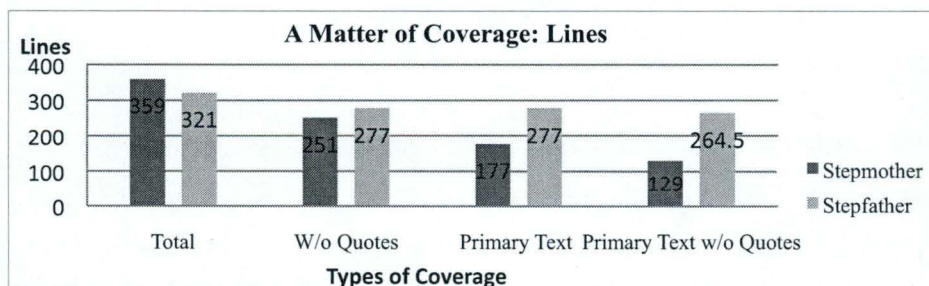


Figure 4: Line count is inclusive of all texts. Primary text is all text under section headings inclusive of chapter summaries and quotes excluding text found in “Text-Boxes.”

A Matter of Voice

How the authors used quotes gives us additional perspectives on the quality and context of coverage. As shown in Figure 5, on the whole, stepmothers receive more quotes both direct and indirect. Direct quotes refer to quotations from the stepparent’s perspective and indirect refers to quotations about stepparents from the perspective of the stepchild, spouse, or other third person. The overall amount of direct quotations suggests that stepmothers may have more of a personal “voice” within the text.

When direct quotations are separated by location in text we see

slightly more than half of the stepmother quotes occur within text boxes. All indirect quotes occurred within the primary text for both genders. The remaining count of 48 lines of quotes for stepmothers compared to 12.5 lines for stepfathers shows that stepmothers have almost four times as much primary text devoted to personal perspective and experience. The relationship is reversed for indirect quotes with stepfathers having almost four times as much indirect quotation as stepmothers with 8 lines and 31 lines respectively.

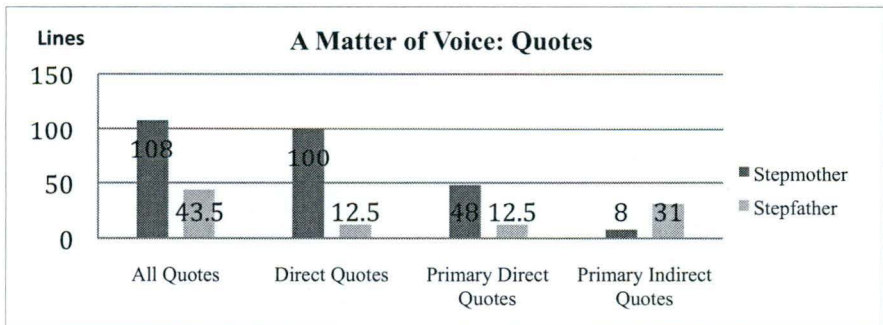


Figure 5: Total quote count of all texts. “Direct” means from the individual, “indirect” means about the individual. Primary text is all text under the section headings and not within a textbox.

When line counts of the primary direct quotes are subtracted from the primary-text line-counts for each gender we arrive at 129 lines and 264.5 lines for stepmothers and stepfathers respectively. The average page length in the texts is 82.4 lines. This means that with 3.21 pages stepfathers have about two times as much non-quote coverage as the 1.6 pages given to stepmothers. For reference, the average chapter length across all five texts is 26.2 pages.

A Matter of Quality

Across the texts, the authors used a wide variety of sources. As with the textbooks in the 1994 study, many of the current texts relied heavily on

peer-reviewed journal articles. The journals themselves spanned a variety of disciplines including sociology, psychology, child-development, family law, and education. The following journals were the most heavily cited: *Family Relations*, *Journal of Divorce and Remarriage*, *Journal of Family Issues*, *Journal of Marriage and Family*, and *Marriage and Family Review*. With 25 separate citations, the *Journal of Divorce and Remarriage* was the most cited source.

The majority of the authors relied on U.S. census reports and the National Center for Health Statistics for statistics on remarriage and the stepfamily—with one text citing secondary sources such as stepfamily.org for statistical information (DeGenova et al. 2010). Some interesting, though not common, citations include: *The Christian Science Monitor* and other popular newspapers (Benokraitis 2010), the Christian website successfulstepfamilies.com, and Lauer and Lauer, a textbook in the current sample, is a heavily cited source in one text (DeGenova et al. 2010). These individual characteristics speak to the diversity of coverage found in the sample of textbooks.

In general, there were 268 individual referenced sources across all the texts. Journal articles accounted for 190 of those references with 120 articles cited in reference to stepfamilies and 70 cited in reference to remarriage. Many sources were cited more than once and in more than one text. The overall number of citations was 535. The number of citations referring to specific material about the stepfather's or stepmother's experience was 45 and 24 respectively. This suggests that claims not clearly cited with research were used almost twice as often for stepmother material than used for stepfather material.

With current patterns of custody, the discrepancies in citations could be representative of the studies available to the authors. To assess this possibility, I analyzed a random sample of referenced articles. I reviewed

all obtainable texts and abstracts to determine the study’s focus. Some characteristics that determined the focus of the study included the sample sizes of either stepparent and the study’s hypothesis or conclusion. If an otherwise “neutral” study had a sample clearly consisting of mostly stepfathers I coded it as being about stepfathers. I applied the same method to stepmother sample. The preliminary findings from the sample show that the studies themselves had the highest focus on neither stepparent and the lowest focus on stepmothers.

Of the 49 articles 48% focused on issues such as remarriage, child well-being, and divorce, while 22% focused on both genders in general (see Figure 6). Stepfathers were the focus of 24% of the studies and 6% focused on the stepmother. For added perspective, the 6% figure represents 3 studies, and the 24% represents 12 studies. Of the three studies on stepmothers only one clearly had stepmothers as a primary focus (King 2007). The other studies were adolescent perceptions of their stepmothers (Crohn 2006) and stepparents’ responses to stepfamily therapy with a larger response rate, and therefore sample size, from women (Visher and

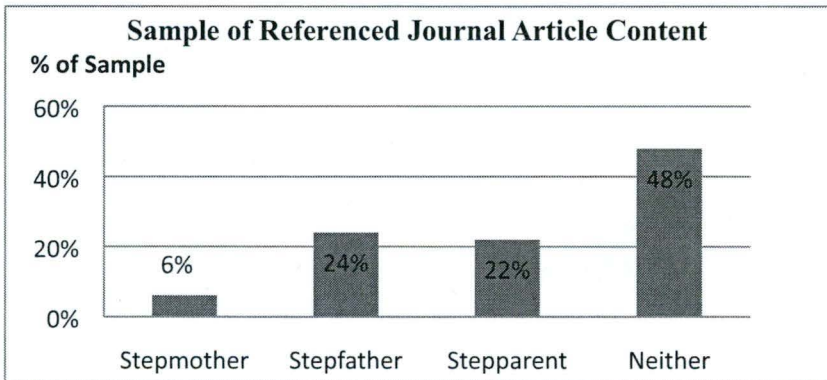


Figure 6: A sample, drawn using a random number generator, of citations from all five texts referring to stepfamilies. The category “Neither” focuses on remarriage, divorce, and adolescent well-being. The “Stepparent” category is neutrally focused on both genders with mostly equal sample sizes of both.

Visher 1997). An additional analysis is needed to confirm the preliminary findings as well as compare the research available with the research included in the texts.

Discussion

Introductory textbooks have continued to improve their presentation of the stepfamily over the past sixteen years. Authors have also attempted to incorporate more diverse examples of stepfamilies. Nevertheless, the fear expressed by Coleman and colleagues (1994) that “authors would be severely challenged” to do so in an “understandable and non-stigmatizing way” has proven to be true. This challenge can be seen in the principle findings of this study. Overall, the discussion of stepfamilies remains separate from the larger discussion of family and parenting. Thus, textbook authors continue to marginalize stepfamilies, even if unintentionally, by implicitly portraying them as deviant from the nuclear family model.

The results suggest that the quality, nature, and context of stepparent coverage within marriage and family textbooks are, in fact, influenced by the gender of the stepparent. With the text-box coverage gendered towards the stepmother and the primary coverage being gendered towards the stepfather, the stepmother family form may bear the brunt of the marginalization of stepfamilies as a whole. The observed attention on stepfamilies and stepmothers specifically in the textbooks may easily be attributed to the current living situations of children in the U.S. However, the focus on custodial household statistics as the basis for the type of coverage stepfamilies receive may also be a part of the larger problem of their representation within the curriculum as well as their experience within the family.

The difference in parental status for stepparents and the gendered nature of conflict between the stepparents and biological parents may be

attributed to the nature of the stepparent roles, with stepfathers “filling a void” and stepmothers “crowding the space” (Cherlin 2010). While these are valid influences, little, if any, discussion of the other influences in stepfamily life is present. The omission of further discussion is similar, in some respects, to one found in the 1994 study regarding the discussion of stereotypes without elaborating on the “socially constructed aspects of marriage and family dynamics” (Coleman et al 1994).

Many of the texts could be improved with further discussions of the influences of gendered household labor dynamics and how the expectations of the husbands on stepmothers to fill that role contribute to challenges and conflict. Also, additional attention on the conflict between biological parents and how that may negatively influence stepparent-child relationships is needed. Although the authors attempt to call attention to the difference in roles that stepmothers and stepfathers experience, their efforts are limited. Further, there are many generic conclusions in the textbooks drawn from primarily stepfather-focused studies yet applied to both genders.

Coleman and colleagues challenged researchers and authors alike to diversify the notion of family and put forth the claim that a marker of successfully meeting that challenge would be an introductory textbook “that integrates a wide variety of examples from all types of families.” They further acknowledged that “if carefully crafted, such an approach could help ‘normalize’ stepfamilies and other marginalized families as viable family forms in our culture” (Coleman et al. 1994). The weight of the evidence suggests that as long as the stepfamily is a marginalized family form, it will continue to be the “incomplete institution” that lacks defined roles and social support as Cherlin (1978) claimed over 30 years ago.

Limitations

Some limitations of this study may make it difficult to generalize the results to marriage and family textbooks and curricula as a whole. The texts themselves are limited mostly to those from McGraw-Hill publishers. Because the sampling could imply that the findings are only representative of editor or publisher choices, this study could benefit from additional textbooks. However, one text published through McGraw-Hill showed significant difference from the others in that overall it included less material in general on most topics concerning the stepfamily (Olsen et al. 2008). This difference suggests that patterns may not be exclusive to publishers.

This study is also limited to my own assessment of the texts and could be improved with multiple coders. In addition to these limitations, textbooks are only a starting point for an analysis of what we teach. Alone, they are not representative of what happens within the classroom. Many instructors may move beyond the text and all students bring their own experiences with them ultimately changing the dynamics of discussion. Interviews and surveys administered to instructors and students are needed to gain a more complete picture of what happens in the classroom.

Conclusion

It seems that in response to the call that more attention be paid to successful stepfamilies, researchers and authors alike have focused primarily on the stepfather family form. This focused positive attention gives “attentive” stepfathers a precarious place within the nuclear family model as a “fill-in father.” However, this is not the case for stepmothers. There are gaps in our knowledge about stepmothers, especially in their experiences of success. These gaps are reflected within the textbooks. When authors do turn their attention to the stepmother, it is often a discussion of stressors and stereotypes with little discussion of possible

causes behind these challenges. The statistical picture of custody might make the limitation of the literature excusable; it does not, however, make it acceptable. Researchers need to go beyond census reports of households and look at all the complexities facing families.

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