

Fr. Serra--saint or conquistador? **New Fellows Named**

Steven Hackel

Franciscan missionary Junípero Serra, founder of California's mission system, slept with his arms around a foot-long crucifix. He is now in line for sainthood, which seems only right to those who venerate him—but outrageous to the many others who denounce him as a rapacious conquistador and promoter of native genocide.

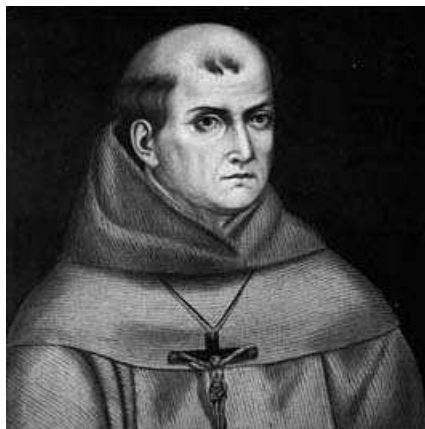
“Junípero Serra has been memorialized as both a pioneer of pioneers and as a religious icon, as a founding father of the state of California and as a Catholic leader worthy of veneration and devotion,” said Steven Hackel. “There is also, however, a third Serra, one who inspires scorn, not veneration. To his most severe critics, Serra's life embodies the evils inherent in a colonial system that promoted cultural genocide, sanctioned corporal punishment, and initiated the

decimation of native California.”

A Research Fellow and OSU associate professor of history, Hackel is writing what he describes as an “interpretive biography” of Serra, to be published by Hill and Wang. Hackel's first book, *Children of Coyote, Missionaries of St. Francis: Indian-Spanish Relations in Colonial California, 1769-1850*, also was written with the assistance of a Center Fellowship. It has won the 2006 American Society of Ethnohistory's Erminie Wheeler-Voegelin Book Prize, the 2006 James Broussard Best First Book Prize from the Society for Historians of the Early American Republic, and the 2006 Pacific Coast Council on Latin American Studies Hubert Herring Book Award.

After a successful career as a priest and professor in Spain, Serra moved to Mexico as an apostolic missionary, converting Indians to Catholicism for more than twenty years. At 56, he led Spain's colonization of California and

Continued on page 11...



The Center has award 10 Research Fellowships for 2007-08, two to visiting scholars and eight to OSU faculty. Visiting scholars will receive a stipend for winter and spring terms, while OSU Fellows receive release time from teaching for one term, although they are considered to be in residence for the full year. All Fellowships come with an office at Autzen House, a computer, and full support services.

Visiting Fellows**Linda Leavell**

Dept. of English
Oklahoma State University
Marianne Moore: Possessed to Write

Stephanie Ross

Dept. of Philosophy
University of Missouri-St. Louis
Shared Taste, Critic Clusters, Bad Art

OSU Fellows**Richmond Barbour**

Dept. of English
The Third Voyage: The East India Company Journals, 1607-10

Peter Betjemann

Dept. of English
Talking Shop: Craft, Consumption, and American Literature

Neil Browne

Dept. of English
Cascades Campus

Continued on page 11...

‘Deadly nightshade’ gained favor with Victorians

The nightshades are, in fact, primroses with a curse upon them. . .
John Ruskin, *The Queen of the Air*

Given the global appetite for French fries and pizza, many would consider the world a less tasty place if potatoes and tomatoes—members of the dread nightshade family—really were “flowers of evil.”

“The family comprises such Old World species as mandrake, belladonna, and henbane, notorious for their use as poisons, medicines, and hallucinogens and their long historical association with witchcraft,” said Elizabeth Campbell, Research Fellow and OSU associate professor of English. Her book, *The Language of Nightshades: The Solanaceae in Victoria’s Garden*, will trace nightshade’s history in literature and culture from the early modern period to the twentieth century, focusing on the ethnobotanical developments that culminated in the nineteenth century to transform European cultural opinion about this extraordinary family of plants, widely known as “flowers of evil.”

“Belladonna’s common name, ‘deadly nightshade,’ and medieval name, *Dwale*, meaning something like ‘spell’ or ‘sleeping potion,’ accurately capture the family’s European reputation and the representation of it in certain early modern works,” Campbell said. These include the “so-called ‘Books of Secrets,’ such as Della Porta’s *Magio naturalis*, which gave recipes for witches’ flying ointments, as well as popular herbals like Gerard’s *Herbal and General History of Plants*, and Culpeper’s *Complete Herbal and English Physician*.”

The latter, first published in 1649, was reprinted as late as 1826 as a



Elizabeth Campbell

contemporary *materia medica*. Over the same period, said Campbell, the introduction, cultivation, and use of economically important New World *Solanaceae* were working to revolutionize the family’s reputation. The New World nightshades include such familiar edibles as potatoes, peppers,

and tomatoes, as well as important ornamentals like petunias and datura.

Tobacco, in particular, has had a “vexed” and complex history.

“This most sacred plant of the Native Americans took Europe by fire, and is undoubtedly still the most popular, widely available, legal narcotic. From the Early Modern period on, no other plant family has had such a dramatic impact on European economy and culture.”

The various ways in which the *Solanaceae* enter into Victorian cultural discourse is an important chapter in the field of ethnobotany, said Campbell.

“I am particularly interested in the way this change in the cultural view of the *Solanaceae* becomes legible in what Beverly Seaton in her history of the subject, *The Language of Flowers*, refers to as ‘sentimental botany’—all those works that focused on the symbolic, mythic, and or/romantic, rather than the strictly scientific, representations of plants and flowers.”

Continued on page 10 . . .



Fifteenth-century leaves showing the “mandrake” and “womandrake” from the *Hortus Sanitatis*, Deutsch, Basel, Michael Furter, 1488 – 1490, the only herbal printed in Switzerland before 1500. The mandrake is a member of the *Solanaceae*, or nightshade family. Originals from the collection of Duncan Thomas.

Women resist motherhood, alarm the nation

As Japanese women take increasing control of their lives, the birth rate is plummeting, provoking alarm in families and the government alike.

In her book-in-progress, *Playing Out the Gamble: Japanese Women Delaying Marriage, A Decade Later*, Research Fellow Nancy Rosenberger is tracing the dramatic changes in Japanese women's lives from the 1970s to the 1990s. "I investigate how the 'gamble' to resist control over their reproductive bodies has played out for a generation of women who came of age as consumerism, travel, sexual freedom, and careers for women increased."

The book builds on work that Rosenberger did, in part, during two previous Center Fellowships, which resulted in *Gambling with Virtue: Japanese Women and the Search for Self in a Changing Nation*. Both books are based on multiple in-depth interviews with 60 Japanese women in 1993, 1998, and 2004 in Tokyo, a regional city, and a farming village.

"My book focuses on rather ordinary, heterosexual, middle-class women, manipulating gender norms yet finding compromises mostly within Japan," said Rosenberger, a professor of anthropology at OSU.

She first interviewed the women when all were single and ranged from 25 to 35 years old, past the normative marriage age at the time. The women came of age in the 1980s, the decade when consumerism took off in Japan.



Nancy Rosenberger

"This is significant because, although they have inherited changes which resulted in the Equal Employment Act in 1986 and have enjoyed hobbies and travels that their mothers could not, they have had to figure out how to live with these changes in a culture still demanding reproduction and marriage-based care of men's and children's productivity for the national good."

The women matured during an era characterized by increasingly contradictory discourses of knowledge and power that emerged from the culture itself—the education system, family, work, mass media—as well as the international flow of ideas, persons, and technologies. "The focus of my project is the nature and

effects of resistance over time as these women delay or forego marriage and childbirth for fulfillment of 'self,'" said Rosenberger. "They speak of their resistance as unintended, a result of a number of decisions—to break up with a boyfriend, continue to work, live alone, or enjoy themselves a bit longer."

Now between 36 and 46, the women have transformed their lives in some ways, yet they've "been co-opted and made compromises in other ways." As of 2004, one-third remained single, and among the married two-thirds, two-thirds were not working and three-quarters had children.

"They are positive about self as their generation has fashioned it, but criticize those younger as going too far," Rosenberger said. The earlier work has given her a basis for understanding the generation of the mothers of these young women who, "in their frustration with post-war gender norms, have helped create space for their daughters to enjoy their lives, at least up to a point."

The book will offer "a rare look into how the experience of resistance via low fertility transforms women's lives and identities in an Asian country that combines western-style modernization with a history of selflessness within male-dominated hierarchy. . . . The book is timely because so many countries are experiencing low fertility in Europe and parts of Asia, where governments are struggling to softly regulate women's lives."

Center Program Advisory Board 2006-07

Kerry Ahearn, English, Chair

Hua-yu Li, Political Science

Ex-officio

James Blumenthal, Philosophy

Lisa Sarasohn, History

David Robinson, Center Director

Gary Ferngren, History

Robert Wess, English

Wendy Madar, Associate Director

Jonathan Katz, History

‘Unequal’ policies needed to achieve equality

Forty years after the civil rights movement, progress toward racial equality has stalled. In public discourse, the issue of racial inequality is largely ignored, and when it is discussed plausible solutions are in short supply.

“Many have become disillusioned and pessimistic because the problems related to race seem intractable,” said Andrew Valls, a Research Fellow and OSU assistant professor of political science.

“Some respond by suggesting that we ignore race in the hope that benign neglect will slowly address the problems. Others advocate limited policies, such as affirmative action, that are inadequate to the challenges we face. Discourse on racial justice in the United States today has reached an impasse, and no attractive way forward is on offer.”

Valls is working on a book, *Color-Conscious Liberalism: An Argument for Racial Justice*, in which he will tackle one of the central paradoxes of democratic theory as it can be applied to the current American political system. How can a political theory grounded in egalitarianism accommodate public policies that treat citizens differently based on their race? Or to put it another way, how can a political theory grounded in egalitarianism achieve egalitarian ends if it does not address present injustices that were the product of historical forces in the past?

Valls argues for a comprehensive approach to racial justice, one that goes beyond the color-blindness often advocated by those on the political right, and also beyond tepid defenses of color-consciousness—couched in terms of “diversity”—offered by many on the left.

“Rather, we need, and justice demands, a more thoroughgoing defense of color-consciousness in public policy and institutional design that upholds a program to close the racial gap and support black empowerment. Such a program includes not only affirmative action but also black reparations, support for black-dominated institutions, and black political representation, among other measures.”

Though great strides have been made toward racial equality in the United States since the civil rights era, said Valls, “by any measure of well-being, African Americans continue to lag behind whites and many other minority groups. In educational achievement, health, employment, income, and especially wealth, African Americans as a group remain disadvantaged.”

Valls offers two key observations about the persistent racial inequality.

“First, it is clearly the result of the long history of slavery and Jim Crow policies over the course of several centuries. No reasonable observer could say that, until about forty years ago, African Americans had anything like a fair opportunity to compete in the marketplace or to develop their skills or potential. Given the way that social advantages are passed from one generation to another, the period since the close of the civil rights era is a very short time to overcome the inequalities that developed over the course of centuries.

“Second, despite the limited progress that has been made, there are few evident signs of the political will or public support for policies designed to further close the racial gaps in American society. Indeed, unlike the civil rights era, there seems little consensus even among those concerned with racial equality as to what approaches or policies would best achieve their desired ends.”



Andrew Valls

Major questions include: Is race-conscious affirmative action defensible, or is it racially divisive and therefore strategically ill advised? Is racial integration in schools any longer a viable goal, or should educational policy focus on an equitable distribution of resources? Should recent calls for black reparations be heeded, or is it a mistake to focus on the past? Should public policy be more race-blind or more race-conscious?

There is little agreement on such questions and hence a lack of clear direction, said Valls, and scholarly literature also has done little to move the discussion forward. He hopes to help remedy this using a theoretical framework that combines three distinct approaches that he says are sometimes thought to be at odds with each other.

“The first is liberal political theory, and in particular the liberal egalitarianism of John Rawls, which requires the protection of individual rights, equality of opportunity, and

Continued on page 6 ...

Liberals stayed on social welfare track

A profound shift in welfare politics and the transformation of American liberalism that began in the 1960's signaled "the end of welfare as we knew it," though it took another three decades to kill Aid to Families with Dependent Children, the anti-poverty program that began in 1935 with cash grants to poor single mothers and their children.

"To many Americans, the termination of AFDC seemed a foregone conclusion," said Marisa Chappell, a Research Fellow and assistant professor of history at OSU. "Everyone, it seems, knew that the welfare system was broken, unfair to taxpayers and recipients alike."

Chappell is using her Center Fellowship to complete a book, *From Welfare Rights to Welfare Reform: The Politics of AFDC, 1964-1968*, under contract to the University of Pennsylvania Press. Drawing on



Marisa Chappell

contemporary media coverage of welfare, Congressional hearings, the records of presidential administrations, and the archives of a broad range of welfare rights, civil rights,

women's, civic, religious, social welfare, and business organizations, Chappell argues that liberal policy makers and advocates for the poor identified family "breakdown" among urban African Americans as the key to America's domestic problems, from poverty and racial inequality to civic disorder and rising crime rates.

"They sought to use welfare policies to extend to poor African Americans a 'family wage' – an income that would promote male-breadwinner, female-homemaker families, at once wiping out poverty, racial disadvantage, and racial disorder," said Chappell.

While never a reality for many Americans, the family wage ideal structured the country's labor market and social support system. Commitment to the male-breadwinner family form continued to structure the

Continued on page 10 . . .

Francophone landscape is more than scenery

The different ways in which landscape is depicted in literature composed in French are deeply revealing of the cultures that produce



the literature, asserts Nabil Boudraa. Literature from France treats landscape as little more than a background for the story, whereas literature from French-speaking regions elsewhere presents landscape as inextricably intertwined with human life.

"This bond is, in fact, one of the basic conspicuous characteristics of Francophone literatures," said Boudraa, a Research Fellow and OSU assistant professor of French and Francophone Literatures. "While landscape is simply a literary device in French novels, often reduced to mere décor for esthetic purposes, it becomes a metaphor, a trope, a narrative device, and, more importantly, a character in Francophone texts."

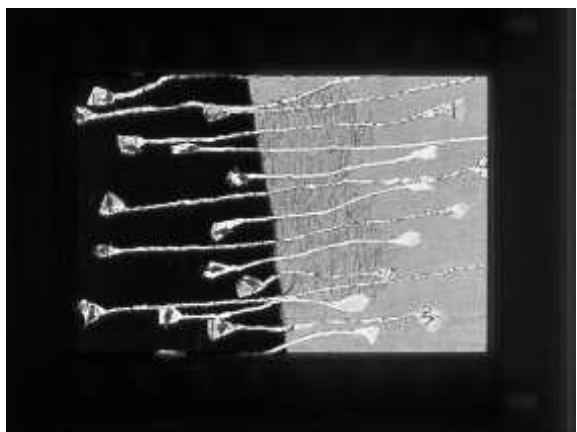
Nabil Boudraa

Boudraa's project, "Discursive Geographies: Writing Landscape in French and Francophone Literatures," explores how distinct cultures conceptualize and use landscape, in particular, the congruence of landscape, history, identity and narration in the works of William Faulkner, Edouard Glissant, Kateb Yacine, Albert Camus, and Mohammed Khair-Eddine.

In describing the relationship between natural space and humans—"this metaphysical rapport"—that lies at the core of his project, Boudraa uses the words bond, congruence, and harmony interchangeably. The project explores how landscape has been employed by successive French literary movements, and the ways in which this

Continued on page 10 . . .

Art inspired by and made from desert rocks



Detail from *Selective Memory*, a collage by Nancy Pobanz

Artist Nancy Pobanz returns every year to the desert landscape of her childhood to refresh her eye and collect soil and rocks, which enter directly into her art when ground into pigments.

Though Pobanz was born and raised in Eastern Oregon, she did not realize for many years how deeply the region affected her work. “Only in 1997 did it occur to me that my childhood desert has subconsciously been a consistent influence for a long time. . . I now pay attention to what was so ordinary and expected, and study it

with fresh eyes, every trip being different than the last.”

Dozens of Pobanz’s mixed media pieces are on exhibit at the Center April through June. Now a Eugene resident, the artist has shown work all over the country and in galleries as distant as the Philippines. Her raw materials come mainly from the local environment, often collected while traveling, which she says provides a direct connection to the source of inspiration.

Much of the artist’s work is done on handmade paper slabs, thick felt

pieces, or soil-painted linen. In addition to grinding pigments from minerals, Pobanz prepares by “boiling plant materials to make inks, cooking bark, leaf, and grass fibers to pound and form into paper, teasing and manipulating raw sheep’s wool into felt, and twisting handmade paper into thread or cords for sewing.”

Journal writing is integral to the works, though the words are made mostly illegible with the application of other materials. “The content of the writing is personal, visceral and cathartic. It is not intended to be readable, by me or anyone else . . . The words cannot be read but the piece can.”

A 2003 article in the *Eugene Weekly* said that Pobanz’s work “exemplifies an exquisite fusion of form, color, line and texture. The simplicity and honesty intrinsic to her approach to mankind’s complex inner reality gives impetus to her creativity. Her art reconnects us to life’s essentials.”

The exhibit is open weekdays, 8:30 a.m. to 4:30 p.m., Autzen House, 811 S.W. Jefferson Avenue, Corvallis. For information, call 541-737-3537.

. . . Equality *continued from page 4*

limits on economic inequality.” Valls will extend the argument that liberal values require the accommodation of cultural differences within society, to take account of race and the distinctive features of black disadvantage in American society.

The second approach involves insights from recent work on transitional justice. The aftermath of regime transitions in Eastern Europe, the Soviet Union and elsewhere has shown that “specific transitional policies and institutions such as prosecution of perpetrators, reparations, and a wide range of cultural and symbolic measures have been necessary to acknowledge the crimes of the past and address their

present-day legacies.” In particular, Valls argues, the U.S. civil rights era should be “seen as a regime transition, but once one looks at it through that lens, one can see that the transition that took place was in many ways inadequate . . . we have yet to fully confront our past and to complete our transition to a racially just society.”

The third approach is drawn from certain legal theorists, in particular, those engaged in critical race theory. “Critical race theorists are more pessimistic about eliminating racism from American society, more supportive of race-conscious policies to address racial inequality, and more supportive of strategies other than

integration, in part because of what they see as the failure of integration.”

Valls describes the book as first and foremost a work of political theory, intended to contribute to discussions of race and to liberal and democratic theory. “The emphasis is both on what liberal theory can tell us about racial justice and on how issues of race require us to reinterpret and revise liberal political theory. . . This approach to racial justice should be seen not as a departure from, but rather as consistent with, the norms and values of a liberal society.”

Eloquent Nude premieres in Portland

Eloquent Nude: The Love and Legacy of Edward Weston and Charis Wilson, a film based on a book by Center Associate Director Wendy Madar, premiered in Portland on March 8.

The film will now travel around the country to the Chicago Art Museum, the Museum of Modern Art, and other such venues before being aired on public television.

Two years in the making, the film was produced by NW Documentary Arts & Media, and closely follows the book *Through Another Lens: My Years with Edward Weston* (Farrar, Straus & Giroux, 1998) co-authored

by Madar and Charis Wilson, Weston's wife, model, and working partner during the 1930s and '40s.

Wilson, now 92, attended the screening at the Portland Art Museum, and participated in the panel discussion that followed. Also on the panel were Madar, the film's director Ian McCluskey, Terry Toedtmeier, director of photography at the museum, and Jessica Martin of Oregon Public Broadcasting.

The screening and reception were co-sponsored by the NW Film Center. For information, clips, and the story behind the film, see the website: <http://www.nwdocumentary.org/weston/>



Charis, *Lake Ediza*, by Edward Weston, 1937.

Winter & Spring Calendar

WINTER TERM

Art Exhibit—December through March

The Cycle of Light
Photographs by Oregon artists

JANUARY

29 *Black Pansies: A Novella in Verse*. Karen Holmberg, Research Fellow, English Dept., OSU. 4 p.m. Autzen House.

FEBRUARY

5 *Our Boudiccas, Our Selves*. Alison Futrell, Research Fellow, History Dept., University of Arizona. 4 p.m. Autzen House.

12 *Color-Conscious Liberalism: An Argument for Racial Justice*. Andrew Valls, Research Fellow, Political Science Dept., OSU. 4 p.m. Autzen House.

MARCH

12 *Fray Junipero Serra before he was Father Serra: The Man and the Inquisition*. Steven Hackel, Research Fellow, History Dept., OSU. 4 p.m. Autzen House.

SPRING TERM

Art Exhibit—April through June

In Confidence
Wall pieces by Nancy Pobantz

April

9 *From Accommodation to Protest: Mexican American and Civil Rights in the Early Post-War Years*. Zaragosa Vargas, Research Fellow, History Dept., UC-Santa Barbara. 4 p.m. Autzen House.

16 *Inventing Womanhood: Gender and Language in Late Medieval Literature*. Tara Williams, Research Fellow, English Dept., OSU. 4 p.m. Autzen House.

23 *Discursive Geographies: Writing Landscape in French and Francophone Literatures*. Nabil Boudraa, Research Fellow, Foreign Languages and Literatures Dept., OSU. 4 p.m. Autzen House.

MAY

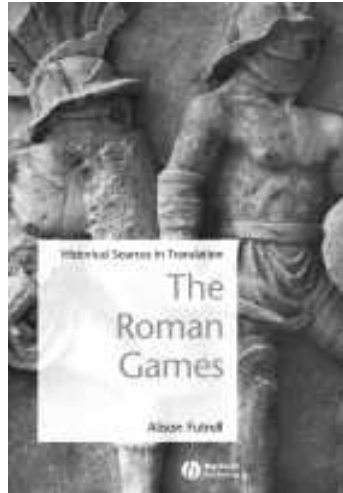
14 *The Language of Nightshades: The Solanaceae in Victoria's Garden*. Elizabeth Campbell, Research Fellow, English Dept., OSU. 4 p.m. Autzen House.

21 *Playing Out the Gamble: Japanese Women Delaying Marriage, A Decade Later*. Nancy Rosenberger, Research Fellow, Anthropology Dept., OSU. 4 p.m. Autzen House.

Recent books by Center fellows



Kayla Garcia, trans., *When I Was a Horse*, stories by Brianda Domecq. TCU Press, 2006. (OSU Foreign Languages and Literatures Dept.)



Alison Futrell, *The Roman Games*. Blackwell, 2006. (Visiting Fellow, 2006-07, History Dept., U of Arizona)

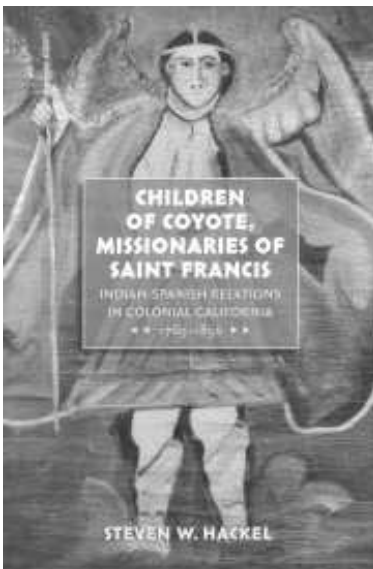


Nicole von Germeten, *Black Blood Brothers: Confraternities and Social Mobility for Afro-Mexicans*. UP of Florida, 2006. (OSU History Dept.)



Nabil Boudraa, ed., *Hommage à Kateb Yacine*. Paris, Editions l'Harmattan, 2006. (OSU Foreign Languages and Literatures Dept.)

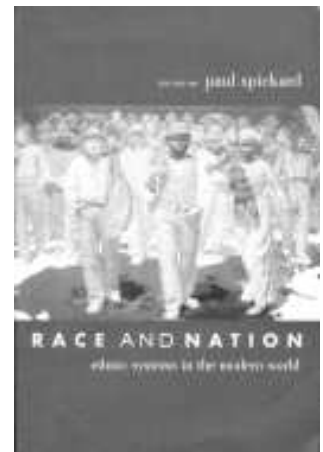
Steven Hackel, *Children of Coyote, Missionaries of Saint Francis: Indian-Spanish Relations in Colonial California, 1769-1850*. University of North Carolina Press, 2005. (OSU History Dept.)



Tracy Daugherty, *Late in the Standoff*. Southern Methodist UP, 2005. (OSU English Dept.)

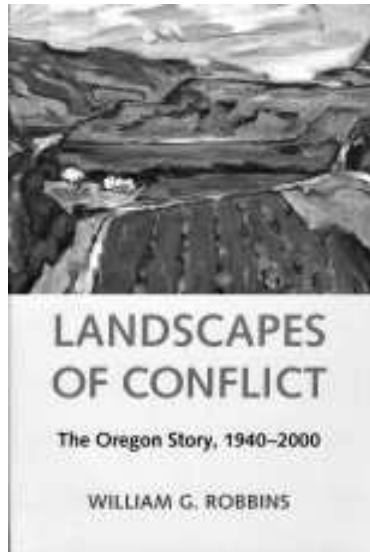


Paul Spickard, *Race and Nations: Ethnic Systems in the Modern World*. Routledge, 2005. (Visiting Fellow 2004-05, History Dept., UC-Santa Barbara)





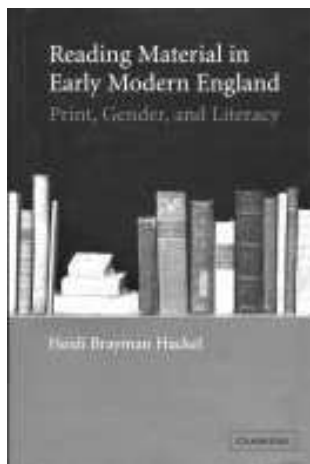
Hung-yok Ip, *Intellectuals in Revolutionary China, 1921-1949: Leaders, Heroes, and Sophisticates*. Routledge-Curzon, 2005. (OSU History Dept.)



William G. Robbins, *Landscapes of Conflict: The Oregon Story, 1940-2000*. University of Washington Press, 2004. (Emeritus, OSU History Dept.)



Jonathan Katz, *Murder in Marrakesh: Emile Mauchamp and the French Colonial Adventure*. Indiana UP, 2006. (OSU History Dept.)



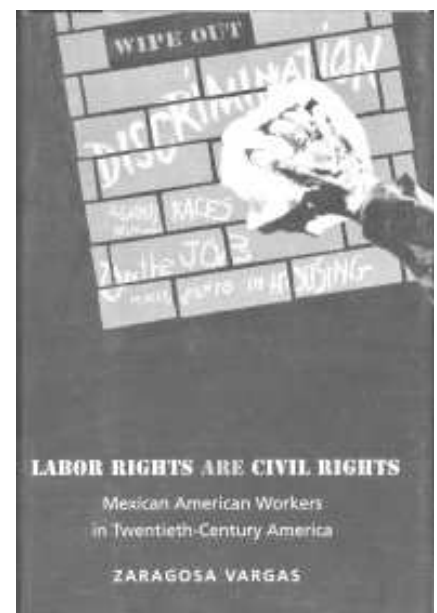
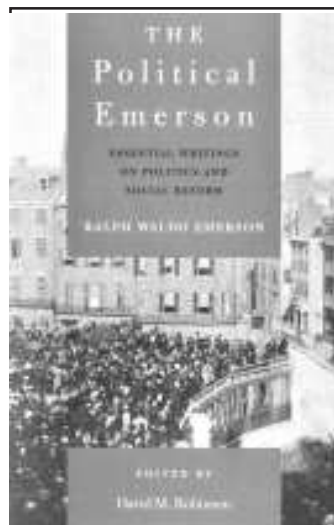
Heidi Brayman Hackel, *Reading Material in Early Modern England: Print, Gender, and Literacy*. Cambridge UP, 2005. (OSU English Dept.)

Zaragosa Vargas, *Labor Rights Are Civil Rights: Mexican American Workers in Twentieth-Century America*. Princeton UP, 2005. (Visiting Fellow 2007-07, History Dept., UC-Santa Barbara)

Lisa Sarasohn, ed., *The Scientific Revolution*. Houghton-Mifflin, 2006. (OSU History Dept.)



David Robinson, ed., *The Political Emerson: Essential Writings on Politics and Social Reform*. Beacon Press, 2004 (OSU English Dept., & Director, Center for the Humanities)



... French literature *continued from page 5*

use changed during the twentieth century as the political realities of the period, including World War II, the Algerian War of Independence, and the wave of decolonization, largely politicized the role of landscape, or space, in literature.

“In the case of previously colonized cultures, some writers depict landscape as a witness to the atrocities of the past and examine the possibilities of land as a repository for a forgotten past. Landscape in that context is like a palimpsest in which history and human handiwork are almost always visible.

“In order to recreate their history and redefine their identity, these formerly colonized peoples relied, in fact, on their landscapes as a repository for their collective memory. Memory in this context substitutes for the official history, which often excludes the voice of the subordinates and falsifies their reality.”

Algerian writer and intellectual, Kateb Yacine, for instance, viewed

the North African soil as imbued with the collective memory of Algeria’s ancient cities. “His depiction of the landscape is not the one you would find in Balzac’s work because descriptions of the land as mere décor are not enough.”

And though Albert Camus typically neglects indigenous populations in his writing, said Boudraa, he “relies entirely on the Algerian landscape to forge not only his own identity but also his whole conception of the Mediterranean myth.”

As a counterpoint to the Eurocentric model of history, Caribbean writer Edouard Glissant proposes the system of “histories.” He writes that history “ends where the histories of those people, once reputed to be without history, come together,” and urges “a re-examination of the past, not as an archivist’s quest for dates and facts, but as an attempt to acquire a sense of the continuous flow of time, which precisely lies dormant in the Caribbean landscape.”

... Nightshade *continued from page 2*

The omnipresence of decorative plants, cut flowers, flower albums, floral ornamentation, plus flowers as a subject in poetry, fiction and painting reached a zenith during the Victorian era.

“This widespread sentimentalizing of flowers was, of course, not new, but it had been given a huge boost by mid-eighteenth century science with Linnaeus’s sexual system of botanical classification, which tended to reinforce a much older symbolic association of flowers with women. . . Given the penchant of

Victorian culture to sentimentalize and to anthropomorphize plants despite, or perhaps because of, the period’s increasingly scientific world view, it is not surprising to discover that the *Solanaceae* occupy an unstable place in nineteenth-century discourse.

“My research has been to locate the places that the *Solanaceae* occupy in the various discourses up to and through ‘Darwin’s Century,’ to discover what patterns of reference occur, and finally, to determine what the idea of a ‘Nightshade Family’ meant to the Victorians.”

... Welfare *cont. from page 5*

language and policies of liberal economic justice campaigns and conservative anti-welfare campaigns through the 1970s, even as the family wage system visibly unraveled.

“In the end, AFDC was left without defenders, an archaic remnant of a bygone era,” said Chappell. Moving beyond familiar explanations for welfare’s deteriorating fortunes – racism, economic decline – she analyzes the political language, policy proposals, and organizing strategies of Americans who debated welfare and economic justice, and challenges common assumptions about twentieth-century American political history.

Many historians, she said, dismiss 1960s liberals as ineffective and disingenuous reformers. In contrast, by uncovering a broad-based liberal campaign for a guaranteed income, Chappell argues that liberals remained more committed to social equality than is commonly believed.

“Most scholarship also relegates liberals to the sidelines in the 1970s, the victims of a failed War on Poverty, disastrous policies in Vietnam, and subsequent descent into an ‘identity politics’ that ignored real economic needs. My book demonstrates instead that liberals remained critically involved in advancing racial equality and economic justice through social policy.”