Feminist Oral Histories of the University of Washington

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Interviewed by
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November 27, 2017
B110 R, Padelford, University of Washington, Seattle, Washington

INTERVIEWER: What do you call yourself? What name do you go by?

NARRATOR: I go by Cricket Keating. My full name is Christine Keating, but ever since I was a baby my family called me Cricket, so Cricket is what I go by. I could tell you why?

INTERVIEWER: Sure.

NARRATOR: I was named after my aunt, who was only eleven at the time, so my grandmother distinguished us by giving me the nickname Cricket, but she never quite remembered why she gave me that nickname above other nicknames, so she'd sometimes make up things, she would tease me about why she named me that, if I was loud, or...

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INTERVIEWER: What pronouns do you go by?

NARRATOR: I generally go by she and her but I'm sometimes experimenting with they and them, and always I kind of think of them with quotation marks around them, in the sense that that's just what I've known but I'm open to other ones.

INTERVIEWER: When were you born?

NARRATOR: I was born in 1967 in New York City.

INTERVIEWER: Tell me about your family and your parents? What kind of work they did?

NARRATOR: My mom was a nurse, I come from a line of nurses. My mom was a nurse, my grandmother was a nurse. My mom eventually got into psychiatric nursing, so that specific realm of nursing. My dad… He had a more spotty work history but for the past 20 or 30 years or so, 20 years or so, he's been an environmental activist. So with Greenpeace, he's in Oregon now. He ran for governor on the green party of Oregon, so he's been very involved in environmental politics. He was very, also involved

with the forest movement in the 80s and 90s, so the save the Oregon forest movement. He also started this yellow bike program where they — tell me if I'm going on too long in my answers — where they flooded the streets with free bikes. That is sometimes thought of as one of the proteges for all these bike programs. Now they're paid, but in his model they were free.

INTERVIEWER: Who was in your household when you were growing up?

NARRATOR: My mom and two brothers. My father and my mother divorced when I was about five, so he was an intermittent presence, but from about ten on it was just my mom and my brothers and I, so she really raised us.

INTERVIEWER: Tell me about the area you grew up in.

NARRATOR: I grew up in Washington, DC. So for most of my growing up years it was Washington DC itself and we were very DC-identified, there's a sort of split between DC and the suburbs of DC, Maryland and Virginia. We were very DC proud and DC identified. But then my mom moved to Maryland when I was about 17 so that was a little bit of a hard shift for my brothers and I after being so strongly DC identified. So DC, then in later growing up years, almost, I was almost out of the house, Maryland.

INTERVIEWER: So that's where you did your high school?

NARRATOR: High school, schooling, yeah.

INTERVIEWER: What were some of the big social issues during your teenage years?

NARRATOR: This is before high school, my middle school, one thing that marked my DC experience and also maybe my political development was I was — So Jimmy Carter was president at the time and one of the things he did was send this daughter to public school. So that was my public school,

and she and I were very close, best friends. I spent a lot of those early teenage years in that world, in the White House, and Camp David, travelling with them. My parents, my father wasn't in the scene, he became politically active after that, but neither of my parents were politically involved in DC. Through the Carters I sort of got a bigger picture of the political world and sort of lived it through them. So some of the big issues during those years that I was kind of a part of were the — there were so many. It was all of those issues 76-82, maybe 77, all of those things, like the hostage crisis, I very much lived because I was in the scene of it.

INTERVIEWER: Where and when did you do college?

NARRATOR: I wanted to go out west to college. I wanted to leave home, so I went west to Minnesota, I went to Carleton College in Northfield, Minnesota. I thought anything west of the Mississippi was very mountainous west, so it was very not that but it was a great college experience. So Carleton, it's a small liberal arts college south of Minneapolis, about an hour south of Minneapolis.

INTERVIEWER: When did you first become involved with feminism or social justice/activism?

NARRATOR: Social justice activism came earlier than feminist activism, but I can remember my first sort of — so I was involved in social justice things, in DC, but my kind of more radicalization happened in the summer before college. They had a reading list for us to read and on that reading list was Malcolm X's autobiography, so I read that the summer before and that was a very important text that radicalized me a bit. In college itself I had two particularly wonderful teachers, one in African American political thought and one in feminist theory, feminist philosophy. Both those

classes profoundly moved me. In African American political thought I read Audre Lorde for the first time, so that was a real world opener in terms of thinking and being very moved by her words. In feminist philosophy, that professor I would work with throughout my life, Maria Lugones, so working closely with her in thinking about feminist philosophy, also critical pedagogy, radical pedagogy, I worked on this journal, feminist journal, Breaking Ground. The wonderful thing about that journal was that we were writing and gathering articles but we also tried to learn as much as we could about feminist theory in the areas that we didn't know much about. For example, none of us on the collective knew much about feminist art so we tried to go to all the art happenings on campus and really tried to learn about the areas that weren't our strengths so that was both fun and a great learning ground for me. One more thing about that, it was also my first experience being on a collective. So I really loved the collective model of decision making. We had to fight the college to remain a collective, they pulled our funding because we didn't have a president or a treasurer or a secretary and we wouldn't name one just for the sake of being recognized by the college. We kept our collective structure and wanted to interact with the college. But because of that they defunded us. So that was my first experience of the political reverberations of political form not only in content, so that was an important lesson as well. College was — the more I think about it the more rich. Two more important issues on campus at that time were the question of divestment in terms of apartheid, South Africa, so I was involved in that divestment movement, and also getting a diversity requirement in the curriculum. Ours was called Recognition and Affirmation of Diversity, the RAD requirement, and there was a lot of

pushback against it, so we fought hard to have it implemented. And we were successful. Both of those struggles were important ones.

INTERVIEWER: When did you first identify yourself as a feminist?

NARRATOR: During those years. College.

INTERVIEWER: What issues were most important to you when you first discovered feminism?

NARRATOR: Just all those ones, I anticipated your questions.

INTERVIEWER: What's most important to you as a feminist? How has this changed over the years?

NARRATOR: That's such a good question. I can see that some of those early issues have stayed similar in terms of a commitment of what we now call intersectional feminism so that commitment to both organizing and thinking intersectionally or coalitionally. So that has stayed throughout the years a commitment to how to think that was and also how to organize that way. Also thinking feminist structure as well as content, so the form as well as the content. Also that interest in a lot of different areas from a feminist, critical race angle. So that commitment to curiosity and learning on a wide, interdisciplinary, multi-movement level. Also, I was a history major, and that transnational, comparative emphasis has stayed with me throughout in activist work but also in intellectual, academic work as well. So I can all those seeds there that have stayed with me, they've of course gotten more developed, and I've learned a lot more, and I'm always being pushed in those ways. But those general commitments have stayed the same and deepened, and hopefully are still deepening and still expanding.

INTERVIEWER: When did you come to the University of Washington?

NARRATOR: I came in 1995, as a grad student, and I was here from 1995 to about 2002, I came back for a summer of work. So I got my PhD in political science but I did a lot of work with this department as well. I took several classes and also was an instructor in the department. And I also organized the department. I was on the union organizing committee. While I was here we organized the grad student union, the TA union, and so I was the organizer for this department. Other departments as well, psychology, political science, but also I was the organizer for this department. So that was a fun way, not fun, even though it was fun, organizing this department was a delight as opposed to some of the other difficult departments, so I also worked with the department in that way. So student, organizer, and instructor. Then I came back as a professor last year.

INTERVIEWER: I guess that would answer the question of how you got involved with Women's Studies, unless you have more to say on that topic.

NARRATOR: Yeah, you know, in some ways I wish I was — I'm very grateful for my political science PhD but if I'd been a couple years later I would've applied to this program as a PhD student and done my program through here, but I was very grateful the grad program here, and the wonderful faculty that are still here. Priti Ramamurthy was on my committee, and we worked together on a Huckabee fellowship, so she was very influential in both my intellectual development, but also my pedagogical development. The whole department was very affirming and supportive of the pedagogical work, all of the work, but the pedagogical work in particular. I found that even though my academic home was in political

science this was in lots of ways also my intellectual, political, and also pedagogical home.

INTERVIEWER: What were important political and social issues of the time?

NARRATOR: Great question. I even have a prop. It was the Seattle 99 protest of the century. Is that in the—?

INTERVIEWER: Yeah.

NARRATOR: So it was the WTO protest, the World Trade Organization. That was in '99, so that was one big thing, organizing, shutting down that meeting, it was a very important moment of protest in the anti-globalization movement. So that was a very important struggle that I feel so lucky to have been a part of, and to feel the strength and power of that, and we were able to shut it down and it was tremendously energizing that we could come together and do that. So that was one thing that was politically going on. Then the union organizing, we had a two week strike, at that point the longest — I don't know if it still is — but the longest strike at the University of Washington. I was very involved in that, both organizing and strategizing around that, and that was also successful, we changed the law so that TAs were able to collectively bargain, we forced the University to bargain with us, to recognize our union, so that was an important, great thing to be involved with and also a great thing to feel the success of. Also, during this time I was very involved and still am with the popular education school and that was in New Mexico and I was very involved in that. Politically that period was a very exciting time politically. There was a lot of other stuff going on but those were some of the things.

INTERVIEWER: What was going on with Women Studies around the country at that time?

NARRATOR: Good question. Women's Studies here and in other places, I think it was the beginnings of, maybe not the beginnings but a move towards producing PhD students. My time in grad school, then, was around the time of the first cohort of PhD students here in GWSS. That institutional deepening that comes from having a PhD program, that was sort of that moment of that happening. Now we're about 20 years into that so I feel lucky to have been a part of that as well even though I wasn't directly. Maybe I was little beforehand so I wasn't directly a part of that, but I feel like I very much was there at the same time that was happening.

INTERVIEWER: How did the University of Washington, you sort of just answered this, fit into that national landscape?

NARRATOR: I think that was that moment of happening across schools. I taught at Ohio State's Women's Studies so it was around that same time. It was also a shift, so now we're thinking of then, I don't know when to mark it. Right now I'm marking just that grad school time, but I was also involved in Women's Studies at Ohio State and then I came back, so that involvement with Women's Studies is a long one but it's not always been at the University of Washington. The move, also, from Women's Studies to Women, Gender, and Sexuality Studies I think was happening nationally as well as here, but I was involved more in that at Ohio State rather than in Washington but that was also happening here. The move, what was going on in Women's Studies here was I think it might have always — at least as long as I knew it and was part of it, was that move to thinking transnationally, thinking intersectionally, making sure that was at the heart of what we know of as Gender, Women and Sexuality Studies. That push to make women's studies that and I think University of Washington's department has always been at the forefront, the cutting

edge of that, so I feel lucky to have been part of that, to have known that as what I know about women, gender and sexuality studies.

INTERVIEWER: What was the department (as a collegial and intellectual community) like when you first started, so the faculty and how it was structured?

NARRATOR: I knew it a little bit from the outside because I was political science. It was wonderful, very collegial, very welcoming to me even though I was not — it was interdisciplinary, so it was interdisciplinarily welcoming, and also a welcoming place for experimentation, pedagogical experimentation was particularly important to me as I was developing as a teacher and a professor. Priti in particular, but Judy as well, thought really hard with me about critical pedagogy and really created a place of support for it. Both through the Huckabee and, I forgot what it was called, but through the Simpson Center, a summer fellowship. In thinking about developing critical pedagogy at the university they were very supportive of that. There's so much more to say on all of these questions.

INTERVIEWER: How did you become a professor, and what led to this path?

NARRATOR: I had wonderful role models in college, in particular Maria Lugones. So falling in love with some of my courses, I remember falling in love with this one book, it was Carole Pateman's *The Sexual Contract* and I had just underlined everything in the book and that made me fall in love with the work — it's probably up there. It's probably up there all underlined. Falling in love with political theory, feminist theory, critical race theory. I just loved to read it, and I loved to think about it, and to talk with other people about it. So great models of teaching, and also loving the work of it. I resisted a little bit because, you know, that thing about not being able to choose where you live. And I loved my family very much, and I would not have much choice where I lived. But actually, that all worked out fine

and here I am in Seattle. So I resisted a little bit but I always kept getting pulled back to it. The I did a first masters — the two things, there was two other paths. One was being able to choose where you lived, the other was an activist life. And so that had a pull for me and I worked on a feminist journal for some time and also community organizing for some time. That had a pull, and then I saw people were able to balance activism and academic life, that it was a life that you could weave those two together, so that made me actually want to be a professor instead of not.

INTERVIEWER: What courses do you teach and have you taught?

NARRATOR: I've taught lots over the years but in general I've tended to teach feminist theory, within feminist theory I've tended to teach theories of coalition. Feminist philosophy, feminist pedagogy, feminist methods. What else? Political, gender and politics type classes, queer politics, generally theory, method and pedagogy. Within those, sort of topical things, so decolonial theory, transnational feminist theory, I've taught so much but those are things I've tended to teach. Whatever the heading it's usually political theory in a transnational context with and emphasis on coalition and however that plays out topically, whether it's a methods course or whether it's a pedagogy course, or whether it's a theory course, or whether it's looking at activism across the world.

INTERVIEWER: How have your classes changed over time?

NARRATOR: That's a great question too. I think they change all the time, with whatever new is coming out. The interests have stayed similar, the content changes because the books change, you know. In that way they change every quarter I teach them. For example, this quarter I'm teaching contemporary feminist theory with emphasis on the theory-practice

relationship. I'm teaching this new book emergent strategy, so that's an interesting one. I'm learning from that. It changes, then, the course.

INTERVIEWER: How has your feminist pedagogy/praxis developed? Could you share some educational models, specific projects?

NARRATOR: So I started and still continue with a commitment to critical feminist pedagogy, critical pedagogy, and emphasis on thinking critically about the role of education in neoliberalism, in capitalism really. So I'm deeply influenced by Freire — tell me if I'm too long-winded, let me know — and hooks, and others, and commitment to that practice of education as liberatory practice. Lots of experimentation, trying to make it as participatory as possible, trying to highlight the power relations at play, and put that under the microscope as well as other power relations, gendered, racialized, ableist. Try to play with that, with the students, think about how to create something new, in that. Because we have little time together, try and have education be libertory, like a practice for liberation and a practice of liberation. So different experiments in that vein.

INTERVIEWER: How have students at UW changed over time?

NARRATOR: I'm still learning, this is my second year here and I feel like I'm still learning about the students as compared to when I was here before, so 2002 to now. I think that one thing that's been great and that I can see coming back to Seattle in this way is the students are very involved politically in lots of different ways. They draw on that in their participation. Not all of the students, but a lot of them, so they can draw on that in their participation in the class. I can feel the movements in the class, the Black Lives Matter Movement, I can feel it reverberating in our classroom. That's a great thing, you know? So that's change, but I can

think about that earlier too, the WTO protest. That was still very much alive in the classroom. Maybe the movements have changed. The other thing that's changed is the technology from 2002 to right now. I teach a course on race, gender and technology, so I'm learning a lot about that, and also that's a new thing. In some ways students learn a lot about race and gender theory from the internet. One thing that was super interesting for me about Feminist Philosophy last spring was that a lot students wanted to be there because they felt like all they knew about feminism was from the internet and they wanted to know more about the roots of feminism, or academic feminism, so I thought that it was interesting that they were involved in lots of feminist conversation and wanted to get rooted in academic feminist conversation. Something that I wanted to do is to have those not have such a big divide between them, and how to bring those conversation together, like think about that, think about the classroom as a place where they come together, not that they're so separate, because I think the roots of feminist thinking and feminist theorizing are in collective spaces. We don't have to draw that line — this is real feminism, this is official feminism, and this is the feminism of the streets and the feminism of the internet, so how to put those together.

INTERVIEWER: Could you share some joyful or proud moments for the department, favorite moments, or successes?

NARRATOR: So many. I'm just so happy to be back in the department it feels like a wonderful gift, and also like a circle complete of my life. That feels generally very joyful in terms of my own personal history. Favorite moments across the years — one was the strike, we had 100 percent participation from Women's Studies. I don't know how well documented that is in the history of the department, but I think that's an important thing to document, that this department was very strong in the union in

that way and helped to create, now we've had several generations of grad students through, TAs through, but it was a real place of strength of the unions, so that 100 percent participation. And it's tough, in Women's Studies we had a lot of support but the TAs are so committed to teaching and feminist pedagogies can be such a joyful activity that it was hard, what we were doing was striking the grades, so that tension between students not turning in the grades but for that bigger cause of establishing the union. Those weren't easy decisions to make and each one of them was a tough one vis-a-vis the relationship to feminist teaching but I think the TAs were incredibly thoughtful so that was another good moment. Favorite moments, for me, I went to the first, I think it's called Lavender Graduation, last year. That wasn't a part of, I didn't know it or I don't think it was a part of UW when I was here before so that was a really joyful — going to that graduation was joyful. I loved that recasting of graduation. There was a moment when it wasn't only the graduates but it was anyone, it opened for the whole floor, who else was celebrating something joyful. I loved the participatory nature of that at the graduation, but there's a million things I could share.

INTERVIEWER: What are the major changes in the field of Women's Studies?

NARRATOR: A deeper institutionalization in terms of having more lines, more dedicated lines within Women's Studies so that they're not only crossed with other departments, academic lines are fully housed within women's studies, the creation of the PhD, now in several universities across the country. The demand for Women's Studies PhD's in the field, so that we're not only producing PhD's but also employing them. The push in Women's Studies, and I think we need to keep pushing it this way, in terms of transnational feminist work. Now there's also a move decolonial, so thinking about that relationship between transnational,

postcolonial, and decolonial. Commitment both within departments, but we can also see it in the governing bodies, like the Women's Studies Association, to a deeply intersection framing of feminism. I think this past NWSA was great in that way and that's a big shift from what it was to what it is now. I think there's been a lot of really great work in transforming departments, but also the structure, like NWSA, to making it a body that's much more committed to racial equality. There's lots more work in terms of class and things like that but I think those have been major changes in the field of Women's Studies.

INTERVIEWER: I feel like you covered this a little, but how does this relate to global and national changes?

NARRATOR: Nationally I think I talked about that. Right now we're in such a difficult national moment. Globally, in terms of thinking about globalization, I think that Women's Studies at its best, Gender, Women and Sexuality studies at its best has not only been responsive to it but strategized ways to push back against it but also imagined different alternatives. One thing that I love about the field is that it's not only critical, and there's lots to be critical of, but also it's a space for imagining alternatives and thinking really hard and looking for examples and fostering examples of how to resist. So those three things, critical of some of the global and national challenges, but also not waiting there, envisioning alternatives and also thinking about how to build those alternatives.

INTERVIEWER: Did this have any implications for the name change to Gender, Women and Sexuality Studies? I know you discussed that earlier, but do you have any other thoughts relating to it?

NARRATOR: I think that broadening of the framework — I was there at OSU when they switched, I wasn't here, but I can imagine the conversations were

similar, in particular thinking about trans politics, and thinking about gender critically. I think that opening up of the field, thinking of who's the audience? Who are we trying to reach? That was an important shift in the development. I would like to learn more about how it went down here. How it went down at OSU was a little tough, you know, because there was a sexuality studies program that wanted to be not explicitly feminist. So thinking about what's the relationship between sexuality studies and feminist studies, those were great but difficult conversations.

INTERVIEWER: Well, you touched on this a little, but how did trans issues play into that, and maybe talk a little bit about the issues of sexuality as well.

NARRATOR: I think there's a long way to go there but in terms of thinking really hard about gender fluidity, and who's in, who's out, even in sort of radical frameworks. Who's being left out, what does it mean to think about violence against trans women of color in particular. So I think in those ways, really, there's continuing work to be done, and I think it's a rich place. What I also like about Gender, Women and Sexuality Studies is that it seems to be a trend, even though there's lots of things to be critiqued, but the trend seems to be opening, expanding outwards rather than enclosing inwards. So it's moving. I like that about a field. I don't want to contrast it to political science but let's do that. So political science — I don't want to diss anybody else but I think what's wonderful about being an interdisciplinary department and a politically engaged department is that possibility of transformation from within. So we can shift the name of the department and still keep conversations going. Something like that. I'm not sure that I'm putting my finger on it but there's something expansive — there's an experimentation quality and an expansive quality, that we can change our curriculum. For example, both OSU and UW were thinking about, 'What should be our core

curriculum?' I like that there's that open-endedness so it can be responsive to questions as thing politically evolve. Let's say questions of trans inclusion, and trans politics, it can expand and develop, and also, we can radically transform what it is to do feminist studies. That's my optimistic take.

INTERVIEWER: What do you think is the impact of the work of the department or your own work, in and out of the university?

NARRATOR: Oh, that's a good question.

INTERVIEWER: I know it's very broad.

NARRATOR: Yeah, they're different. Or maybe they're similar. I think there's different ways to answer that. There's intellectually, and there's what it means to be producing students, so there's a pedagogical answer to that. There's several things. Which one to pick? So intellectually, for me, for example, having a home that can be so interdisciplinary, that can be not only the home where people are approaching work in a lot of different ways, so methodologically open and experimental, but also a commitment to ethics in a way, and a commitment to thinking about the problem rather than a disciplinary — this is me coming out of political science, which is sort of disciplinarily tense — but here there's a tension and commitment to methodological rigor, but not such a stranglehold of any particular method on the department. I think that is really intellectually, and politically, and also ethically rich and has been a good home for my work in that way. Hopefully, in terms of education but also knowledge production towards liberation, hopefully, thinking about different critiques of sexism, racism, homophobia, keeping those critiques alive and constantly, as those forms of oppression and domination shift, keeping our eyes on them and always working to creative alternatives.

Hopefully we can foster those both in the classroom, but also, of course, outside of the classroom. Hopefully producing students that have a real eye for what's wrong, with a hope that we can create something different. It reminds me of this quote I love by Audre Lorde, who says that the work of the poet is to imagine alternatives and then to fight like hell to have those alternatives be put into — she says it much more beautifully than that — but to come to fruition. Hopefully as a department that's intact, that we create a space, that we can imagine, we can critique what is, imagine alternatives, that we can provide training but also hope that other worlds are possible.

INTERVIEWER: What are the main controversies around the term "feminism" today?

NARRATOR: You know, there's the right wing controversies around it. I don't know that that question — who's in, who's out, negative stereotypes about feminism. That's maybe from — who can be a feminist. This doesn't quite get to it but I do think there's that tension between, I just think it's an interesting tension, from that feminist philosophy class. That there's a feminism on the web and a feminism in the academy and that those are separate. That's not really a controversy but I've been thinking about that, how to bring those conversations together — should be bring them together, how to bring them together, so that's a longstanding thing. Ivory tower feminism, even though the history of feminism in the academy comes out of movement, but how to keep those dialogues going, how to think about theory and practice together. There's lots to be said about that question.

INTERVIEWER: I feel like you've answered the question of who feels left out by feminism, but what do you see are the most pressing feminist issues today?

NARRATOR: I think some of the ones that have sort of marked feminism for many years, but ones that might right now, in particular, need to be invigorated, they are invigorated, but that question of feminism and environmentalism, feminism and capitalist alternatives, and economic alternatives, feminism and militarism, at this political moment, lively discussions of those things from a really intersectional, transnational, decolonial framework. Also, opening up those questions so that all kinds of epistemologies and modes of thinking and being from across the world are informing our conversations. In particular, in the US academy, there can be a US focus, and a US focus both politically, but also in terms of alternatives, that I think are really missing out on some of the rich discussing and activism and knowledges. That epistemic justice, geopolitical violence, epistemic violence, marks some of that in the US conversations, even left conversations, political feminist conversations, and I think we've got to really work to address that. Another long-winded answer.

INTERVIEWER: This is a pretty broad one as well, but how do you see feminism evolving in the future?

NARRATOR: I think a decolonial feminism would, if we're evolving in that way, would be much more epistemically rich. It would involve a transformation of the university as a whole so hopefully it's not only feminism but what we know of as education too, and what we know of as politics.

INTERVIEWER: How do you think the scholarship produced by this department-- doctoral students and faculty--has and will contribute to it?

NARRATOR: I think our doctoral students are doing great work in those areas. I think that creating spaces for that epistemic openness, and methodological openness, envisioning alternatives, even in difficult times, like now, will

create space for that kind of work. Maybe a model. Even though we're a small department students from all over take our classes, so students can bring that to other departments, and also as one among many GWSS departments in the country, but also a leader as being one of few PhD programs and such a long-standing program, that we can lead that way as well.

INTERVIEWER: How do we get more young people involved in GWSS or feminism?

NARRATOR: I've been super impressed with how young people are involved, how full the philosophy of feminism class was, and how they came to it with a lot of feminist knowledge already, and involved in feminist conversations, so in that way I think, what I've seen so far, in these last couple years the internet has been a source of a lot of people's thinking. I think we move in those areas too, technologically as well. So if that's where people are, we go there, and remain open to it as well. Some of my students, here, one of them had started a feminist club across high schools in Seattle so I see students doing that, so maybe learning from how they're doing it, and celebrating it as well. I so want to hear your answers to these questions as well, but I guess we'll have to wait for that. Can I ask you that? How do you see more young people involved.

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INTERVIEWER: Are there other communities (intellectual, collegial) at the University of Washington that you are part of?

NARRATOR: There's ones that I have been a part of. I'm coming back so I'm still very new. I've wanted to focus on the department and get my grounding. I'm also adjunct faculty in the Jackson School, in South Asian studies, in political science. So I want to continue to be involved but also develop those connections a bit. Right now it's been a little bit in name but

hopefully I can build those more solidly as I get my grounding. First I wanted to get established here.

INTERVIEWER: Can you talk about the activism and communities you are part of that give you support in and around department?

NARRATOR: I've been involved for about 25 years or so in this popular education collective, Escuela Popular Norteña, so that's a popular education school for thinking about critical pedagogy, but also movement building, instead of top-down approaches to movement building, sort of bottom up or horizontal movement building. So that's been a place of real political, intellectual, activist development for me. Right now I'm working on a book about that school with Lugones, who I talked about in the beginning, that early feminist philosophy professor. We've worked throughout the years on that school together, so that has been a really important part of my political life and has taken different shapes at different moments. Sort of the shift, politically, for a while it was centered in New Mexico and we would retreats there, thinking about movement organizing, but then we worked with Incite, and Critical Resistance, thinking about community alternatives to policing, and thinking about how to infuse those movements with a popular education emphasis, developing popular education materials for Critical Resistance and Incite. More recently it's taking a move sort of back to New Mexico and thinking about youth politics, and thinking about how to do politics in more formal ways outside of formal organizations. How to build, thinking about how to move politically, that's been a really rich place. I'm also part of a transnational feminist collective that's been super interesting and informative, a lot of that has been in terms of solidarity with Palestinian activists, and all kinds of stuff. I've been so lucky in my

life to have lots of collectives and lots of organizing that I've been a part of, almost too many to talk about.