

Jo Carrillo Presentation



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Who is Jo Carrillo

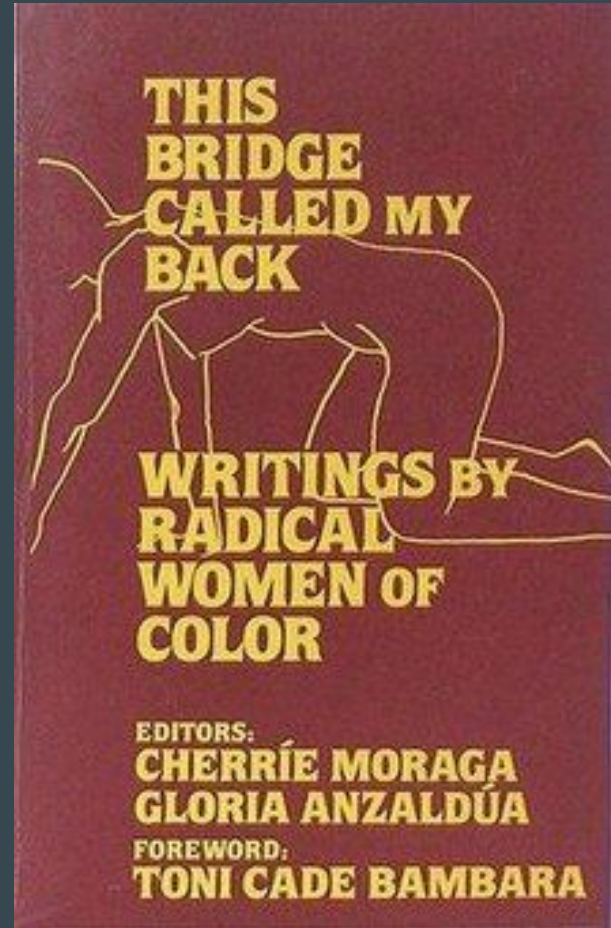
- Jo Carrillo is a Professor of Law at the *University of California*. According to *UC Hastings Law*, “Jo Carrillo publishes and teaches on the topic of property and marital property systems, financial intimate partner violence, consumer protection issues, and legal humanities.”
- Jo has an education from Stanford University, and University of New Mexico School and Law, her areas of expertise include Trusts (Estate Planning), Divorce (Family Law), Economic Torts (Tort Law), Finance (Banking Law), Fiduciary Laws (Estate Planning), Mortgages (Real Property), and Property Law (Real Property)

Who is Jo Carrillo continued

- Currently she is working on understanding how “specific statutes can encourage relational equality in intimate partnerships and friendships.”, she is also interested in “mapping financial torts and crimes that are perpetrated in the family.”
- Her feats include: Elected member of the the American Law Institute, member of the Modern Language Association, former trustee of the Law and Society Association, served on the Herbert Jacob Book Prize Selection Committee, and was on the Board of Authors for the Felix Cohen Handbook of Federal Indian Law (2005).

The Bridge Called My Back

The Bridge Called My Back: Writings by Women of Color is an anthology that is composed of feminist writings. The book is composed of writings by women of color, and has an emphasis on intersectionality, it portrays the idea that mainstream feminism mostly benefits the white woman. The book was made to challenge the notion of mainstream feminism to be beneficial for all women because of a sisterhood.



And When You Leave, Take Your Pictures With You

In this text Jo Carrillo, she describes the idea of the white feminist romanticizing the struggle of colored women and the representation of them by the white feminist community. She writes, “And when our white sisters radical friends see us in the flesh not as a picture they own, they are not quite as sure if they like us as much. We’re not as happy as we look on their wall.”. With the poster child approach that feminism has taken, a lot of the people that are seen may feel underrepresented and left out of the conversation.



Beyond the Cliffs of Abiquiu

In this poem Carrillo talks about the unfair treatment of the Native workers. How the white employees are held to a higher pedestal. As she describes the differences in ethnicities between the workers at a Trading Post in a Navajo Indian Pueblo, “How can it be that the mines the uranium cancer causing dangerous radon gas emitting mines are worked by Navajos and other assorted types and all the trading posts are all worked by whites?” She goes on to write about how her people are being misinterpreted and seen as “drunks” making it seem like if the White people are helping them. Even saying “Its Authentic Navajo Indian Laguna Pueblo design from Buen Muir Indian Trading Post completely staffed by whites except of course for the janitor.” She writes this to show, that stores would rather show their white workers while the colored women are being sent to do all the tough work, almost as if to show off the white women.



Jo Carrillo's Theme

Jo Carrillo is very clear in her idea that her people, and colored women are being portrayed for the benefit of the white feminist movement. Rather than something that has benefited all women, she is seeing that only white women are getting all the benefits. As her people are still being used to do all the manual labor, and the “dirty” jobs such as being a janitor or working in uranium mines, or factory jobs, white women are being shown at the front of the stores, as cashiers and floor workers.



Questions to think about

Can there ever be a feminist movement that can be beneficial for all women?

Is race an issue that needs to be resolved first for their to be an equal feminist movement?

Is underrepresentation the biggest problem or a lack of a voice for minorities?



References

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