

This semester's issue of the Earlham Historical Journal focuses on a variety of scholarship among Earlham students, including (Bi)Sexuality, an analysis of radicality in Black Studies, the intersectionality between orientalism and feminism, witches in the Viceroyalty of Peru, and perceptions of crime and security in Shanghai's French Concession.

This issue begins with Laura Honsig's "Gendering (Bi)Sexuality." Honsig connects the Sexual Freedom League, the women's movement, lesbian cultural feminism, and gay liberation to current circumstances within the LGBT movement. Honsig reveals shifting conceptions regarding race, gender, sexuality, and how the three have been ideologically grouped and distanced between the 1970s and present day.

It continues with James Johnson's "Being and Becoming Human: Weheliye's Radical Emancipation Theory and the Flesh and Body of Black Studies", an analysis of radicality in Black Studies. Johnson draws upon Alexander Weheliye's notion of the "flesh" that reconciles Giorgio Agamben's notion of bare life and biopolitics in the context of Black Studies. In doing so, Johnson finds a shifting conception of race characterized by the detached static results produced by state solutions, revealing the field's efforts to decenter the racist forces of the state as a site of liberation.

In "Orientalism Versus Organization: The Professionalization of American and Chinese Women Artists in China, 1900-1949," Karen Breece compares American and Chinese women's experiences acquiring professional careers in the arts through an orientalist lens. During a time of rapid change and intensified foreign contact for China, both American and Chinese women artists advanced in their field. Breece asserts that, while Chinese women navigated changing perceptions of gender roles to assert their place in the professional sphere as artists, American women achieved recognition by perpetuating negative perceptions of the Orient.

In "Witches and New Christians in the Viceroyalty of Peru", Lydia Lichtiger analyzes Spanish anxiety on Jews and indigenous witches in early colonial Peru. Lichtiger finds that such anxieties were based on imagined threats that these groups posed to the Spanish colonial order. Both Jews and Andean women, by being non-

Christian, were antithetical to the Spanish logic of colonization, thus perceived by the Spanish to threaten Christianity and colonial state formation

We conclude our journal with Olivia Hunter's "Crime and Security in Shanghai's French Concession, 1919-1937." Hunter assesses how the French reconciled perceptions of crime in Shanghai's French Concession with an emphasis on national pride and military strength. Through an analysis of French and British documentation, Hunter reveals differences and discrepancies in the rhetoric regarding crime and immoral activity in Shanghai. The paper attempts to demonstrate that the French based their national pride on maintaining the physical borders of Shanghai versus cleansing the concession of internal, immoral threats.

The intent of this issue of the journal is to draw attention to a variety of historical narratives, specifically those that have been oversimplified. These papers attempt to shed light on narratives that have been excluded from adequate dialogue. This semester, the journal has received papers of exceptional quality and intellectual work. We are excited to share their work with our readers. This issue of the Earlham Historical Journal represents the hard work of searching for truth that is at the core of research amongst students at Earlham College. It is our aim to highlight the diversity of scholarship and narratives within history.

On behalf of the editorial board,

Justin Ko and Tyler Tolman
Convening Editors

Anyone interested in submitting articles for the Fall
2017 issue should contact Tyler Tolman at
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