

Center

from the

CENTER FOR THE STUDY OF WOMEN IN SOCIETY · UNIVERSITY OF OREGON

Women in the Northwest Tackle Welfare "Reform"

A three-year study by the CSWS Welfare Research Team examining welfare restructuring and how it has affected families in Oregon is bearing fruit. *Welfare Restructuring, Work & Poverty: Policy Implications from Oregon*, the second volume in the CSWS "Policy Matters" series, will be released in early May. *Work, Welfare, and Politics*, a book of papers from the 2000 conference (co-sponsored by CSWS and the Wayne Morse Center for Law and Politics), will be published by the University of Oregon Press in late May. And members of the Welfare Research Team have been busy speaking about welfare restructuring in a variety of academic and public policy settings in Oregon and beyond.

These activities in the Women in the Northwest Research Initiative are timed to coincide with an emerging public debate about welfare "reform" occasioned by Congressional reconsideration of welfare policy. Congress must act to reauthorize the Temporary Assistance to Needy Families (TANF) program by mid fall. Joan Acker and Sandra Morgen, co-principal investigators of the Welfare Research Team, hope that findings from their three-year study of welfare restructuring in Oregon will be useful to members of Congress as they reconsider welfare policy.

The Oregon study is one of several released recently that suggest the need to emphasize the importance of using social welfare policies to reduce poverty and enhance the economic security of low-income families.

The team studied the experiences of families who left or were diverted from cash assistance (TANF) or Food Stamps in the first quarter of 1998. The data reveal that the effects of welfare restructuring programs are both more complex and less rosy than many policy makers admit.

During the past five years, the combination of a strong economy and intensive welfare-to-work policies have reduced caseloads. However, these policies have been far less effective in helping families move out of poverty.

Both the nation and many states, including Oregon, currently face a much bleaker economic picture than in 1996 when Congress initially passed "welfare reform." At this writing, Oregon has the highest unemployment rate in the country, at 8 percent—the state's highest unemployment rate since January 1993. Not surprisingly, between January 2001 and January 2002, welfare caseloads have been slowly on the rise, showing a 15.8 percent increase.

There is much work to be done if welfare restructuring is to be part of a concerted social policy focus to reduce poverty and to protect the economic security of our nation's families.

MAJOR FINDINGS OF THE OREGON STUDY

- While welfare-to-work policies appear to promote employment (at least when the economy is strong), a significant number of employed respondents reported inadequate wages, limited employment benefits, and little to no job mobility.
- After having left (or been diverted from) TANF or Food Stamp programs, many respondents lived with economic hardships and reported an ongoing need for some form of public assistance.
- Increased economic security for low-income families requires an investment in education, training, and the maintenance of safety-net programs to meet short- and long-term needs.
- One size does not fit all. States need a degree of flexibility to respond to the different structural reasons for poverty that affect different groups, including women, families of color, people with disabilities, and people in communities without an adequate supply of jobs.



CSWS is co-sponsoring a symposium on the current Congressional debate about TANF reauthorization. Speakers include welfare-policy scholar Frances Fox Piven.

11:30 A.M.–1:00 P.M., May 3
Alumni Lounge, Gerlinger Hall. Free and open to the public

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An Ecological Conversation with Nimachia Hernandez

Raised on a Blackfoot Indian reservation in northwestern Montana, Nimachia Hernandez now conducts scholarship on the philosophy and epistemology of the Blackfoot and other Native American peoples. As a spring Rockefeller fellow at CSWS, Hernandez focused on her forthcoming book about Mokakssini, the Blackfoot philosophy and practice. She is an assistant professor of Native American studies at the University of California, Berkeley.

Q: I find the Blackfoot concept of time to be fascinating but also difficult to grasp.

A: Some of my elders say that time is really about the amount of effort or action that happens within space. It has to do with the concept of the right place and the right time. It's about effort and intent and what's at the heart of it—what's the will of your spirit. Time isn't a thing that exists outside but is part of the space that we inhabit. It permeates all that is, so you're available to all moments. It's kind of a fractal perception of time. It's not reducible to a variable that you can take out.

Our job is really to learn to understand cycles and be in sync with them. You don't go back to change time, you just renew this time. By human life on the earth and interaction with the earth, we give of things that help the earth that in turn help us.

Q: Westerners might understand this in terms of ritual.

A: For us it's about renewal of a relationship with the earth and official recognition of that relationship. The earth retains a powerful force of life. How you renew that relationship goes back to the origins of where your heart is. It's kind of circular logic, but that's the beauty of it.

Q: So time doesn't pose as much of a barrier for the traditional Blackfoot?

A: No. Powerful things transcend boundaries. Sound, for example, permeates all boundaries, vibrating through metal, wood, air, water. The powerful things that exist transcend time, which is a sort of boundary, depending on how it is perceived. All things transcend it, really.

It reminds me about a conversation that I had with one of my elders on questions of love, time, and eternal truth. Love is something that can transcend boundaries. When all things meet up, it is real, it is true.

Q: Anthropologists who observed

Blackfoot rituals in the past concluded that women held an inferior role. Is this the case?

A: Between 100 and 200 years ago, the first ones came to observe. Because people looked at ceremony as being the defining institution in the society, they assumed that whoever was the dominant male in the physical sense would equal the dominant member of that society. But it's really not an accurate depiction of what's going on.

In Blackfoot culture, each domain has its action. What they were observing was men doing the talking, singing, and doing the drumming. The drum is a physical instrument, a membrane. It's a female instrument so it requires a man to play it for balance.

Misconceptions imposed a different society's perceptions. There's never been a lot of understanding or respect for the women's role in so-called primitive societies. Those myths were perpetuated. Blackfoot women work to counter them, but there are a lot of people who hold onto these misrepresentations and promote them.

Q: Maintaining a gender balance is important in Blackfoot culture?

A: Yes, all kinds of balance are important. It has to do with the balance of the energies that create and maintain life. We need balance between the mountain and the plain, between the earth and the water, the sky and the earth.

Q: What does *Mokakssini* mean?

A: It's the closest word in Blackfoot that refers to *epistemology*. It refers to a deep consciousness or self-consciousness. It refers to the connectedness of that awareness between you and all else.

From that, we get that knowledge isn't something that comes from outside. It's about developing the awareness within yourself to what is outside, by your exercises, your rituals, your sweats.

When I look at other sacred traditions, such as Judaism, Buddhism, and Hinduism, I see many similarities between our epistemologies. Both have a real connection between the sacred and the intellectual. It's through those exercises that you do in the realm of the sacred that you come to know, that you are a knower or a knowledgeable person.

Mokakssini is from a family of words that refer to knowledge and intellect and knowing.



Nimachia Hernandez

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CSWS Spring Calendar

APRIL

10: Noon–1:00 P.M., 330 Hendricks Hall—Brown bag: Elke Heckner, Germanic languages and literatures, “Unruly Modernities: Gender, Sexuality, and the Temporality of Exclusion”

11: 4:00–5:30 P.M., 330 Hendricks Hall—Teaching and Tea: Tina Richardson, English and CSWS, “(In)Scribing the Body, Feminist Environmental Literature”

13: 3:00–5:00 P.M., Tsunami Books, Eugene—Concert: Dianne Dugaw, English and folklore, and Linda Danielson play songs and fiddle tunes from the new CD, “Dangerous Examples—Fighting & Sailing Women in Song” (concert benefits Food for Lane County; admission is a donation of money or food)

18: 7:00 P.M., Knight Library Browsing Room—Ecological Conversations lecture: Sarah Taylor, “The Genetic Monastery: Green Nuns, Seed Sanctuaries, and the Crusade against Biotech Colonization”

24: Noon–1:00 P.M., 330 Hendricks Hall—Brown bag: Jill Weigt, sociology, “The Work of Motherhood after Welfare Reform”

29: 7:00 P.M., Knight Library Browsing Room—Brinda Rao of Bombay, India, “The Feminine Principle in Hindu Religion.” Cosponsored by the Department of Religious Studies and others. For more information, call CSWS at 346-5084.

MAY

1: Noon–1:00 P.M., 330 Hendricks Hall—Brown bag: Mark Carrato, international studies, “Economic Justice, Empowerment, and Microfinance: An Analysis of the Relationship between Microfinance and Women’s Empowerment in the Guatemalan Altiplano”

3: 11:30 A.M.–1:00 P.M., Alumni Lounge, Gerlinger Hall—Seminar: Frances Fox Piven, Sandra Morgen, and others will discuss “Welfare Policy: Discipline, Seduction, and the Regulation of the American Working Class.”

6: 7:00 P.M., EMU Ballroom—Ecological Conversations Colloquium Public Lecture: Andrea Simpson, “Who Hears Their Cry? African-American Women and Environmental Justice”

8: Noon–1:00 P.M., 330 Hendricks Hall—Brown bag: Florence Ramond Jurney, Romance languages, “Telling Their Own Stories: Defiant Daughters—Stories of Motherhood and Constitution in the Female Self in Contemporary Works from the Caribbean”

8: 7:00 P.M., EMU Ballroom—Ecological Conversations Colloquium Public Lecture: Pramila Jayapal, “A Crisis of Imagination: Spirituality and Community”

9: 4:00–5:30 P.M., 330 Hendricks Hall—Teaching and Tea: Maram Epstein, East Asian languages and literatures, “Consuming History in Post-Socialist China: The Vanishing of Class and Gender”

9: 7:00 P.M., EMU Ballroom—Ecological Conversations Colloquium Public Lecture: Ursula Goodenough, “The Sacred Depths of Nature”

22: Noon–1:00 P.M., 330 Hendricks Hall—Brown bag: Wendy Larson, East Asian languages and literatures, “In Their Own Words: Women Writers in Contemporary China”



Spiritual Study of Hindu Vedic Philosophy

April 26–28: Starts Friday at 6:00 P.M. with Brinda Rao of India, a fellow in the Ecological Conversations Program (eighteen hours, retreat format, includes meditation training). For more information call 346-5084 or e-mail shirmarc@oregon.uoregon.edu

CSWS Hits the Road

CSWS announces ROADS SCHOLARS, a new outreach program beginning in fall 2002. This educational series will introduce the center’s activities to audiences throughout Oregon.

CSWS will fund presentations of cutting edge research on gender issues to local groups and organizations throughout the state. Presenters are CSWS staff and affiliates and UO scholars from various disciplines that reflect the initiatives and activities of CSWS.

If you are interested in finding out more about ROADS SCHOLARS contact CSWS at (541) 346-5015.



OTHER CSWS RIGS

Gender in Historical and Transnational China

Contact Maram Epstein,
maram@oregon.uoregon.edu

Jewish Feminist Reading Group

Contact Judith Baskin,
jbaskin@oregon.uoregon.edu

Native American Communities

Contact Zelda Haro,
tharo@darkwing.uoregon.edu

Sex, Gender, and the Law

Contact Peggy Pascoe,
ppascoe@darkwing.uoregon.edu

Wired

Contact Judith Musick,
musick@oregon.uoregon.edu

RIG Updates

During spring term, the **Women and Economic Restructuring** RIG will be convening two small seminar work sessions with leading scholars, Alice O'Connor and Pierrette Hondagneu-Sotelo. Hondagneu-Sotelo will present a seminar, titled "On the Frontiers of Faith-Based Activism in Los Angeles: Clergy Mobilization for Immigrant Workers," from 2:00–5:00 P.M. on Wednesday, June 5, 2002. From the Department Sociology at the University of Southern California, Hondagneu-Sotelo is the author of three important books, the most recent of which is *Domestica: Immigrant Workers Cleaning and Caring in the Shadows of Affluence*, which was released last year from the University of California Press.

O'Connor will speak on campus June 17, 2002, about "A Real Anti-Poverty Research Agenda." A historian at the University of California, Santa Barbara, O'Connor is the author of *Poverty Knowledge: Social Science, Social Policy, and the Poor in Twentieth-Century U.S. History*, released last year from Princeton University Press.

For information, contact Joan Acker, 344-5727, jacker@oregon.uoregon.edu.

Deborah Olson and Debie Eisert, members of the **Violence, Gender, and Society** RIG, recently went to a conference in Riverside, California, on abuse and disabilities. They attended sessions about the impact of abuse on children; domestic violence and women with disabilities; and abuse of adults with disabilities. Olson and Eisert, both at the UO College of Education, are part of a workgroup that is helping to finalize the RIG's evaluation of a domestic violence case management program. For more information on the RIG's doings, contact Deborah Olson, 346-2483, dlolson@oregon.uoregon.edu.

The **Reclaiming the Past** has been exploring pre-modern sexualities, both in primary sources and in literary criticism and literary theory. During fall and winter terms, for example, members read and discussed scholarly articles on eighteenth-century England and medieval Germany, looking at how sexualities other than heterosexual were understood and identified in earlier periods.

Second, the RIG has been exploring how sex and gender are woven into narratives of national identity and empire, from the Middle Ages to the present.

Spring activities will continue these two lines of inquiry:

4:00 P.M., April 16, 330 Hendricks Hall—Amanda Powell of Romance languages will be discussing her work-in-progress on Sor Juana Inez de la Cruz. RIG members are invited to read the paper in advance and come prepared to offer feedback.

4:00 P.M., April 25, 330 Hendricks Hall—Lowell Bowditch of classics has provided two readings for discussion on sexualities in classical antiquity. Contact Shirley Marc for copies of the papers for this and the previous workshop at shirmarc@oregon.uoregon.edu or 346-5084.

4:00 P.M., May 14, 330 Hendricks Hall—Louise Bishop of the Clark honors college will be leading a discussion on *The Trotula: A Medieval Compendium of Women's Medicine* (Philadelphia: University of Pennsylvania Press, 2001).

4:00 P.M., May 28, location TBA—Barbara Zaczek of Clemson University will present a talk on a little-known aspect of the anti-fascist Resistance in Italy during the Second World War—the active participation of women as armed combatants.

For information on these and other RIG activities, contact Gina Psaki at 346-4042 or rpsaki@oregon.uoregon.edu.

The **Social Science Feminist Network** (SSFN) continues to sponsor a coffee hour each Thursday, from 1:00 to 2:00 P.M., at Café Roma on E. 13th Avenue near campus. The meeting gives RIG members a chance to share ideas, writing projects, and readings around issues of gender.

During the first weekend of February, SSFN held a weekend retreat in Yachats where they shared works-in-progress, worked on the CSWS video history project, and spoke with Dorothy Smith, a pioneer of feminist sociology.

SSFN will sponsor a spring weekend retreat April 12–14 to outline its goals for next year. It also will continue to host writing review groups that focus attention on one or two student works-in-progress.

Members say the RIG could benefit from new blood. If interested in joining, contact Mara Fridell, mfridell@darkwing.uoregon.edu, or Hava Gordon, hgordon@darkwing.uoregon.edu

Kudos!

Recent publications by **Judith Baskin**, Judaic studies, include "Dolce of Worms: The Lives and Deaths of an Exemplary Medieval Jewish Woman and her Daughters," and "Women and Ritual Immersion in Medieval Ashkenaz: The Sexual Politics of Piety," both in *Judaism in Practice: From the Middle Ages through the Early Modern Period* (Princeton University Press, 2001). In June, she delivered a lecture, "Strategic Marriages: Women and Mobility in Medieval and Early Modern Judaism," at the Schechter Institute in Jerusalem.

A Gardener's Journal by **Richard Bear**, UO Libraries, has been published by Stony Run Press.

Sheryl Thorburn Bird, CSWS, and **Marie Harvey**, CSWS, had a paper accepted by the *International Quarterly of Community Health Education* that examines cultural beliefs of African-American women regarding influencing strategies for condom use.

Louise Bishop, honors college, writes a response to Andrew Galloway's essay, "Piers Plowman and the Subject of the Law," in the *Yearbook of Langland Studies 15*. Bishop's own title for her response is "Queering Medieval Law and Piers Plowman."

Az Carmen, education, passed her comprehensive exams for a D.Ed.

Robin Morris Collin, law, received the David Brower Award for service to the environment at the 2002 Public Interest Environmental Law Conference at the University of Oregon.

Jennifer Knight Dills, dance, presented "Intersections . . . where art comes together," at Lane Performance Hall. This event marked the second successful season of The Performers Project, for which Dills is creative director, involving more than thirty community artists and performers.

Dianne Dugaw, English and folklore, recently released a CD, "Dangerous Examples—Fighting & Sailing Women in Song," on which she sings historical ballads about cross-dressing women sailors and soldiers.

Jan Emerson, CSWS, presented "Hildegard of Bingen and the Medicine of Gender" at the Lewis & Clark Gender Symposium in Portland.

Lynne Fessenden, CSWS, has gotten a proposal accepted for a special issue on "Community Science" in the journal *Society and Natural Resources*. The special issue will consist of a series of papers presented at the *Taking Nature Seriously* conference last year. Fessenden will serve as guest editor.

At the MLA annual convention in New Orleans, **Daniel Gilfillan**, CSWS, chaired a special session on "Tuning in to Culture: German Authors and Twentieth-Century Media" and presented a paper titled "Rethinking Radio: Alfred Andersch and Collaborative Media."

Bryna Goodman, history, received a 2003 NEH fellowship for her book project, "In Public View: Newspapers, Associations, and Gender in the Constitution of 'the Public' in Early Republican Shanghai."

William Hamilton, women's studies, presented the paper "To Make Hay While the Sun Shines: Eliza Haywood's Satiric Negotiations with Samuel Richardson's *Pamela*" at the South Central Society for Eighteenth-Century Studies in South Padre Island, Texas.

Ellen Herman, history, received a grant from the Center for History and the New Media at George Mason University to develop a digital history resource linked to her project "Kinship by Design." She also participated in a symposium at the National Library of Medicine on the topic "New Frontiers in Biomedical Research, 1945–1980."

Sonya Lawson, music history, presented a paper, "Neglected Instruments, Neglected Musicians: Ginger Smock, Mary Osborne, and Margie Hyams," at the 2002 Southern Chapter of the College Music Society Conference at Union University in Jackson, Tennessee.

Karen McPherson, French, received two grants for a project on "Haitian Women Writers' Fictions of Exile," a summer research award and an Oregon Humanities Center research fellowship.

Judith Raiskin, women's studies, was awarded a summer faculty research grant as well as an Oregon Humanities Center research fellowship for winter 2003. Both are for her project on Pacific Island literature in the context of feminist postcolonial and diaspora studies. Raiskin is giving several talks related to her work at the International Cultural Studies Program at the East-West Center at the University of Hawai'i and Hawai'i Pacific University.

Lynn Stephen, anthropology, received an Oregon Humanities Teaching Fellowship for 2002–3 for her course, "Gender, Sexualities, and Culture in Latin America." She was also awarded a Sherl K. Coleman and Margaret E. Guitteau Professorship in the Humanities for 2002–3. She will be using some of the funds to bring speakers to campus during winter term.

Anita Weiss, international studies, was awarded the UO Martin Luther King Award, for "promoting awareness of alternative views on events occurring in the wake of September 11." She was also invited to be the distinguished speaker at the seventeenth annual general meeting of the Pakistan Society of Development Economists, where she will give the talk "Social Development, the Empowerment of Women, and the Expansion of Civil Society: Alternative Ways out of the Debt and Poverty Trap."



Share Your Good News

Send notices of papers published, awards won, presentations made, and honors bestowed to Cheri Brooks, cbrooks@darkwing.uoregon.edu

Creating Common Ground

By Lynne Fessenden, Ecological Conversations program director

The CSWS-hosted Rockefeller Foundation resident fellowship program Ecological Conversations: Gender, Science, and the Sacred, brought together a diverse group of scholars and activists during the past three years to engage in dialogue on a host of scientific, philosophical, political, and spiritual discourses addressing our human interactions with the non-human world.

While in residence, fellows worked on their own research projects and participated in an ongoing seminar series with university faculty members and students from several disciplines (English, environmental studies, biology, geology, physics, landscape architecture, geography, religious studies, philosophy, political science, neuroscience, and sociology).

The group's dialogue has explored the dominant scientific and political paradigms with regard to the environment and some of their specific limitations, such as: an overly-human centered view of nature; the presumption of scarcity; an essentially capitalist economic framework; and a failure to appreciate the knowledge and ecological practices of women, indigenous peoples, and religious and spiritual communities.

This May, all fifteen of the Ecological Conversations fellows will return to campus for a final program colloquium, the culmination of three year's worth of conversations. The fellows will bring to this dialogue the creative insights and perspectives of different cultures, disciplines, and forms of environmental and spiritual practice. They are scholars and activists representing nine countries and ten nations, working for universities, nongovernmental organizations, research institutes, religious organizations, and grassroots political groups.

This gathering will focus our collective insight toward a dialogue of re-imagining. Even as we

Ecological Conversations

critique current environmental discourses for their limitations and exclusionary practices, we will imagine paradigms and power structures that are inclusive of all life forms; that take diverse spiritual beliefs and traditional ecological practices seriously as ways of knowing; and that aim to nourish more just and sustainable relationships between humans and other forms of life, men and women, those who currently over-consume the earth's resources, and those whose basic needs for food, shelter, health, safety and dignity are unmet. We will pivot the focal point among the triad of terms that have guided our three-year conversation: *gender*, *science*, and the *sacred*—as we work to build a provocative vision connecting ecological sustainability and social justice.

Please join us for three public lectures and panel discussions with our invited guests. All lectures begin at 7:00 P.M. in the Erb Memorial Union Ballroom, University of Oregon, and are free and open to the public.



Monday, May 6
Who Hears Their Cry? African-American Women and Environmental Justice

Andrea Simpson
Associate professor of political science, University of Washington, award-winning teacher and author,

researcher on race, class, and gender in African-American political life.

Panelists:

- Kamala Platt, visiting fellow in women's studies, University of New Mexico
- Sandra Morgen, director of the Center for the Study of Women in Society, UO
- Robin Collin, professor, UO School of Law



What:

Public lectures and panel discussions

When:

May 6, 8, 9; 7:00 P.M.

Where:

EMU Ballroom

Free and open to the public

l for Uncommon Dialogue

sations Colloquium

Wednesday, May 8

A Crisis of Imagination: Spirituality and Community

Pramila Jayapal

Writer, activist, and consultant to nongovernmental organizations on international and domestic social justice issues. Author of



Pilgrimage: One Woman's Return to a Changing India.

Panelists:

- Nimachia Hernandez, assistant professor of ethnic studies, University of California, Berkeley
- Brinda Rao, feminist scholar and community activist working with people living on the margins of Indian society
- Veronica Brady, Roman Catholic nun and senior research fellow in literature, University of Western Australia

Thursday, May 9

The Sacred Depths of Nature

Ursula Goodenough

Professor of biology at Washington University in St. Louis and a leading cell biologist whose recent book, The Sacred Depths of Nature, explores religious responses to our



scientific understanding of nature that have the potential to serve as an underpinning for a planetary consensus on global ecology.

Panelists:

- Evan Eisenberg, writer, musician, philosopher, author of *The Ecology of Eden*
- Sarah Taylor, assistant professor of religion, Northwestern University
- Michelle Wood, associate professor of biology, UO

Some thoughts from past fellows:

Cate Sandilands:

"In general, I understand 'queer ecology' as a series of sites, perspectives, practices, and traditions in which the social relations of sexuality and ecology intersect, in which sexuality and nature are raised together as public, political issues, and in which the theoretical, literary, aesthetic, and other practices developed within queer communities can add significantly to our understanding of nature and other ecological relations."

Ohad Ezrahi:

"The work I have to do now is much more complicated, but I am thankful that I had the opportunity to share thoughts with the people who were gathered together in the program, and that I had enough free time to rethink the meaning of the connection between gender, ecology, and the sacred in the realm of Neo-Kabalistic philosophy."

Saskia van Oosterhout:

"As Zimbabwe is experiencing many problems around the 'land-use question' with a ruling party that is misusing traditional concepts of land use and ownership for the enrichment of its top party officials, it was particularly interesting to see similar issues being articulated in the U.S.A., with peoples' current relationship to the land being questioned in many different ways."

Anna Carr:

"While the products of my fellowship are notable and testify as to the importance of freeing up academic time for writing and creative research, the more important outcomes of this fellowship are less tangible. I have made many friends and have had many more conversations of both an academic and personal nature which have influenced me deeply."

Sanja Saftic:

"I believe that all sides benefit from this exposure and the realization that even when we are willing to communicate and find new common approaches to problems, we are often hindered by our language and frame of thought. Although determined to shed prejudice and make a fresh start, it is amazing how much we are influenced by our training and different philosophical approaches."

For more information, call (541) 346-5399 or visit <http://ecocon.uoregon.edu>.



Ecological Conversation Fellows, 1999–2002

Dada Bacudo, Philippines
 Veronica Brady, Australia
 Anna Carr, Australia
 Giovanna Di Chiro, U.S.
 Ohad Ezrahi, Israel
 Teresa Flores, Bolivia
 Nimachia Hernandez, Blackfoot, U.S.
 Kamala Platt, U.S.
 Brinda Rao, India
 Sanja Saftic, Croatia
 Cate Sandilands, Canada
 Joni Seager, U.S.
 Edrie Sobstyl, Canada
 Sarah Taylor, U.S.
 Saskia van Oosterhout, Zimbabwe



Linda Fuller to Stay Course During CSWS Director Morgen's Sabbatical

CSWS director Sandra Morgen will take a much-needed sabbatical during the fall and winter of 2002–3. During her absence, Linda Fuller will serve as acting director of the center.

Fuller is a professor in the UO Department of Sociology and currently is director of the International Studies Program. She has served on the CSWS executive committee, as well as on various grant committees over the years. She received a CSWS fellowship to study the production, distribution, and consumption of Colombian emeralds, and how those processes interface with inequalities around the world. That work contributed to a book she is writing on global inequalities and luxury.

Fuller says she looks forward to helping to maintain the center's high level of productivity and excellent work environment. She is impressed by the high quality and dedication of the staff of CSWS and expects her tenure as acting director to be smooth. She also feels that her particular area of interest—how various forms of inequality interface globally—



Linda Fuller



Sandra Morgen

may spur scrutiny at CSWS of the connections between gender inequalities and other inequalities. "My intent is not to dilute the importance of gender, but to try to connect with other kinds of things," Fuller says.

Sandra Morgen will spend her sabbatical writing a series of articles based on research she did as part of the CSWS Welfare Research Team. Some of those articles will be for academic publications, but she hopes to prepare at least one article for a national magazine that will reach a broader public. She will return in spring of 2003, in time to help CSWS celebrate its thirtieth anniversary.

New \$275,000 Grant from NIH to Fund Conspiracy Beliefs Study

The National Institutes of Health (NIH) has awarded Sheryl Thorburn Bird, research scientist with the CSWS Research Program on Women's Health, a major grant to study whether conspiracy beliefs and perceived discrimination are associated with high-risk sexual behaviors among African Americans of reproductive age.

African Americans are disproportionately affected by HIV, other sexually transmitted infections (STIs), and unintended pregnancy. Prior research suggests that conspiracy beliefs held by some African Americans regarding HIV/AIDS and birth control may be barriers to HIV, STIs, and pregnancy prevention. Studies also have shown that many blacks have experiences when getting health care that they perceive as discriminatory.

Bird, who is principal investigator on the grant, will be working with Laura Bogart at Kent State (co-investigator). They will conduct a cross-sectional, anonymous telephone survey with a national sample of 500 African Americans, aged fifteen to forty-four. The study will examine conspiracy beliefs regarding HIV/AIDS (e.g., "HIV is a manmade virus") and birth control (e.g., "The government is trying to limit the black population by encouraging the use of condoms").

Bird says it's important to remember that these perceptions make sense within the context of past instances of racism and discrimination by public health and medical institutions (e.g., Tuskegee Syphilis Study) and historic patterns of racism. "It's understandable that people believe in conspiracies regarding HIV/AIDS and birth control. What we need to find out is the role such beliefs play in sexual risk behavior."

Findings from this two-year study will inform efforts to prevent HIV and other STIs, as well as unintended pregnancy, among African Americans nationally.

Researching Green Nuns

By Lynne Fessenden, Ecological Conversations program director

Sarah McFarland Taylor, an assistant professor of religion at Northwestern University, will be the fifteenth and final visiting scholar in the Rockefeller Foundation-sponsored resident fellowship program, Ecological Conversations: Gender, Science, and the Sacred.

Taylor teaches courses in religion and ecology, feminist studies in religion, and religion and ethnicity in America. She is co-chair of the American Academy of Religions' (AAR) religion and ecology group and founder and chair of the religion, ecology, and culture section of the Midwestern Regional AAR. In addition, she serves as the North American religions editor for the *Encyclopedia of Religion and Nature*, published by Continuum Press.

With an M.A. in religious studies from Dartmouth College, Taylor undertook her doctoral work at the University of California, Santa Barbara, specializing in religion and ecology, with an emphasis in women's studies. Her dissertation, completed in 1999, was a four-year case study in the greening of American Catholicism by activist nuns running an "earth literacy" center and community-supported farm.

While in residence at CSWS, Taylor will be working on her current book project, "Green Nuns: Re-inhabiting Religion, Culture, and Creation," an expansion of her dissertation research, which examines the religious language, narratives, symbols, and rituals that permeate Catholic nuns' activism on behalf of women, the earth, and the sacred. "Green Nuns" discusses specific points of conflict and negotiation engaged in by activist nuns, as well as their radical resistance to biotechnology.

Taylor writes, "These sisters have been deeply inspired by the work of Thomas Berry, who sees redemption for a much beleaguered earth through the evangelization of a 'functional cosmology,' as told through scientific narrative. For Berry and green nuns, science is touted as the 'new mysticism' of our day. At the same time, these sisters are sharply critical of the scars left both on the earth and on women's bodies as a result of technologies made possible by scientific developments."

Taylor will be in residence at CSWS during the months of April and May. Her free public lecture, "The Genetic Monastery:

Green Nuns, Seed Sanctuaries, and the Crusade against Biotech Colonization," takes place at 7:00 P.M., April 18, 2002, Knight Library Browsing Room. For more information call (541) 346-5399, e-mail lfessend@oregon.uoregon.edu, or visit the website <http://ecocon.uoregon.edu>.



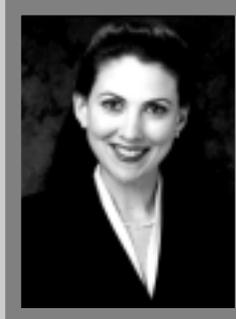
Mary Spilde, president of Lane Community College and keynote speaker, with CSWS guest Fanchon Blake (right) and participating students.

Women's History Day Inspires Young People

Women's History Day, sponsored by the CSWS Feminist Humanities Project and held on March 8, 2002, was a resounding success. One hundred and fifty high school students from eleven area schools and Lane Community College gathered to participate in ten workshops, ranging from teens in horror film to legendary medieval women to women in political movements in Latin American and Muslim countries.

The following are just some of the responses students gave to the question: "Will today's experience change the way you think or act? How?"

- "Yes, a renewed aspiration to address women's issues in my classroom" (from a teacher).
- "Yes, I think I might consider going into a field of work concerning feminism/women's movements, etc."
- "I am definitely going to do some more research. I really like learning about women in power. It makes you think."
- "I will remember that anyone has the power to change the world in some way for the better."



Sarah McFarland Taylor, visiting scholar, Ecological Conversations program, will give a free public lecture, "The Genetic Monastery: Green Nuns, Seed Sanctuaries, and the Crusade against Biotech Colonization," at 7:00 P.M., April 18, 2002, in the Knight Library Browsing Room.

Research Support Grants

By Marie Harvey, associate director for research, and Shirley Marc, office coordinator

CSWS awarded seven research support grants during the fall 2001 funding cycle. We extend our congratulations to the awardees and thank the members of the review committee.

Dianne Dugaw, professor of English and folklore: \$6,000—"The Hidden Baroque in Britain and the Gendering of Literary History." Dugaw investigates the gendered dimensions of seventeenth-century court culture associated with Catholicism, asking how it worked to include rather than exclude women. She focuses on a neglected tradition of British women writers, considering eight in a cultural tradition that, for the first time, makes sense of their work within a shared aesthetic, political, and spiritual ideology.

Mark Joseph Carrato, graduate student in international studies: \$2,500—"Economic Justice, Empowerment, and Microfinance: An analysis of the relationship between microfinance and women's empowerment in the Guatemalan Altiplano." Carrato plans to study the relationship between microfinance and women's empowerment within a specific cultural, social, geographical, and gender context.

Leontina Hormel, graduate student in sociology: \$2,500—"Women and Work: How the growth of informal employment changed economic life in the Ukrainian city of Komsomolsk." Studies indicate that women in post-Soviet societies have exited the formal economy in greater proportion than men. Ukraine, however, appears to be an exception to this trend. Hormel seeks to explain this puzzling pattern of employment.

Elizabeth Larson, graduate student in international studies: \$2,500—"Nepal's Everyday Ecologists: Women stewards of the Himalayas." The goal of Larson's project is to investigate women's roles as conservationists in the ever-changing context of Nepal. She will combine traditional field research and documentary photography to record women's interaction with the natural world, and how this relationship is changing.

Lynn Stephen, professor of anthropology: \$6,000—"Zapotec Women in the Global Economy: Work, identity, and politics." Stephen's project explores what happens to women as a result of their participation in textile cooperatives as the Mexican economy has shifted to a neo-liberal model. The work contributes to conversations on the globalization of capital and culture in relation to gender relations, ethnicity, and how people see their place in the world.

Kristina Tiedje, graduate student in anthropology: \$2,500—"Ethnic Identity, Gender, and the Politics of Ritual." Tiedje examines how gender shapes processes of ethnic politics in local and regional contexts and in the struggle for indigenous territory. She explores these links within an indigenous rights movement of Najua and Teneek ritual specialists in the Huasteca region of Mexico.

Jennifer Wildes, graduate student in psychology: \$2,498—"Depressive Symptoms Associated with Comorbid and 'Pure' Forms of Major Depression (MD) and Bulimia Nervosa (BN)." The purpose of Wildes's study is to build upon previous research by comparing individuals with comorbid MD and BN to those with "pure" MD and "pure" BN using state-of-the-art measures of depressive and bulimic symptomatology.

CSWS GRANT DEADLINES

CSWS provides support for research, travel, or scholarship within a wide range of disciplines and a variety of topics that focus on some aspect of gender, feminist theory, or women's experience. See specific applications for details and eligibility requirements.

Speakers Grants

Open deadline (last request by May 1)
Limited supplemental financial support (\$100–\$300) for speakers addressing scholarly or creative work relating to gender

Travel Grants

April 15
Awards up to \$500 for UO graduate students, faculty members, and staff members

RIG Development Grants

May 6
Awards up to \$6,000 for CSWS-sponsored RIGs

CSWS Laurel Awards

May 6
Awards of \$2,500 for UO graduate students
Applications must be received by 5:00 P.M. on dates stated. For grant applications stop by CSWS at 340 Hendricks Hall; request a copy by campus mail (e-mail csws@oregon.uoregon.edu or call 346-5015); or download and print a copy from our website, <http://csws.uoregon.edu>.



From the Garden: Notes on Development

By Judith Musick, associate director for programs and operations

I know. Most people use their free time to read a good book or go to the movies or the coast or the mountains or the mall. Not me. I like to clean and fix things.

Think of me as you will, but I find pleasure in that which most people eschew. I love spring-cleaning! Last month, I cleaned, trimmed, power-washed, and painted for four solid days. I became intimately connected to the surfaces of cupboard doors and drawers, the contours of the rock walls that escort visitors to our front door, and the disorder of my home office. I sorted out what needs to happen in order to have our garden and house ready for my son's wedding next summer.

A bit of planning and hard work today will create the setting I want to enjoy next summer. Can you anticipate where I'm going with this metaphor? Yes, there is a message: Plant your dollars here and they will grow into that which will support future crops of scholarship and research.

CSWS began with the gift of a single donor, William Harris, in memory of his wife Jane Grant. Practically everything we have accomplished since—fellowships, research grants, publications, internationally acclaimed conferences—has been the result of that single gift. A second large gift, from the late Maize Giustina, endowed part of our work in the Women in the Northwest initiative. The center receives no funding from the state of Oregon.

However, if CSWS is to continue to generate and support research of importance to women and to draw upon that research to educate and inform our communities, we must attract additional gifts, large and small.

Think of it like biodiversity in the garden. Reliance on a single crop is not only boring, it is unwise. A single virus (or economic downturn) could wipe us out. We need to grow multiple species and varieties to ensure our future wellbeing.

Large gifts from single donors make certain things immediately possible, such as annual lectureships, multiyear research projects, and dissertation fellowships. They provide base funding for our initiatives and conferences and allow us to make more significant impacts on the condition of women within and outside of the university. We hope to secure commitments on this scale from generous donors over the next couple of years.

We also want to encourage smaller gifts, because they contribute to the diversity of our support base and ensure variety in our work. Small gifts (\$100–\$1,000) help underwrite the cost of sending graduate assistants to a professional meetings, fund Women's History Day, support the activities of a RIG, and countless other worthy projects.

As you might know, CSWS is getting ready to celebrate its thirtieth anniversary in 2003. With that milestone, we are focusing on reaching all of you and asking that you participate in funding our future. Stay tuned for announcements of specific donor programs in which you can participate. In the meantime, please consider CSWS as you plan your annual giving.

Yes, I want to help CSWS grow!

Enclosed is my donation of \$_____.

Make your check payable to the "University of Oregon Foundation/CSWS."

Please send me information about future development efforts at CSWS.

Please send me a copy of *Welfare Restructuring, Work & Poverty: Policy Implications from Oregon*.

Enclosed in my check for \$10 per copy made payable to "UO/CSWS."

Please note my change of address below.

Please take me off the CSWS mailing list.

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Return to CSWS, 1201 University of Oregon, Eugene OR 97403-1201.



Publications and information on CSWS programs: Check out our new and expanding website: <http://csws.uoregon.edu>



A Gardener's Journal

By Richard Bear. Stony Run Press, 2002

Oregon poet and gardener Richard Bear presents a year in the life of his one-acre Pleasant Hill, Oregon, homestead, with one chapter for each of the twelve months of the year. The adventures of his lilacs, ducks, geese, and tomatoes are told in rich and thoughtful prose, with humor and a philosophical, contemplative touch. The book reprints a popular website by the same title, which was selected by *thegoodwebguide.co.uk* gardening editors as a featured site.

Bear, who is documents and microforms supervisor at University of Oregon Libraries, also maintains the website "Renaissance Editions" (<http://darkwing.uoregon.edu/~rbear/ren.htm>) an online repository of works printed in English between 1477 and 1799. He is a member of the CSWS Wired RIG.

You can order *A Gardener's Journal* from Stony Run Press, 36690 Wheeler Road, Pleasant Hill OR 97455 (\$12 includes shipping and handling).

Uncontained: Urban Fiction in Postwar America

By Elizabeth A. Wheeler. Rutgers University Press, 2001

Uncontained revisits postwar American fiction of the '40s, '50s, and '60s with the conviction that diversity—racial, ethnic, gender, and sexual—is fundamental to American life and literature. The book critiques the masculinist vision of the postwar city as occupied solely by lone, alienated, often violent men.

To stories of dread and containment, Wheeler opposes the counter-stories of urban housewives and the exhilarating open city of the new Beat, lesbian, and gay subcultures. Bringing the fictions of Ann Bannon, Hisaye Yamamoto, Paule Marshall, and Jo Sinclair to bear on more canonical texts, she revives the idea of city space as a place of interconnection and openness.

Wheeler received a CSWS research grant to help her complete the book, which was selected by *Choice* magazine as one of the outstanding academic titles of 2001.

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