

CSWS

CENTER FOR THE STUDY
OF WOMEN IN SOCIETY

Annual Review 2012



UNIVERSITY
OF OREGON

Agents of Change

Women's Stories, Women's Lives



Founding members, circa 1973.

CONVERSATION

CELEBRATION 40th
Anniversary

INSPIRATION

*The Center for the Study of Women in Society,
the Department of Women's and Gender Studies,
and the ASUO Women's Center invite you to join
us as we celebrate the 40th anniversary of feminist
research and teaching on the UO campus.*

November 8–9, 2013

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- A major feminist keynote speaker
- Roundtable: “Worlds Beyond World: Feminist Utopian Thought”
- Special 40th anniversary edition of the CSWS Annual Review
- Premiere of oral history documentaries featuring founding feminist faculty
Joan Acker, Barbara Corrado Pope, and Marilyn Farwell
- Food and entertainment

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Cover photo: See article by Susie Grimes, page 12.

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CSWS

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OUR MISSION

Generating, supporting, and disseminating research on the complexity of women's lives and the intersecting nature of gender identities and inequalities.

Faculty and students affiliated with CSWS generate and share research with other scholars and educators, the public, policymakers, and activists. CSWS researchers come from a broad range of fields in arts and humanities, law and policy, social sciences, physical and life sciences, and the professional schools.

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FROM THE CENTER

During this campaign year, I find myself quietly thanking William Harris, whose generous bequest in his late wife Jane Grant's name made the Center for the Study of Women in Society possible. Unlike other women's centers around the country, we don't have to rely on the shifting winds of political fortune to fund the incredible research our scholars do—research that insists on the dignity and agency and importance of women, regardless of their race, religion, sexual orientation, or class. More than thirty years ago, William Harris gave us a gift that continues to help us generate and share research on women and gender.

We need this research now more than ever. The past year has not been a good one for women's rights in the United States. The Komen Foundation pulled funding from Planned Parenthood, an organization that continues to be a flashpoint for anti-women organizing. Virginia proposed a law requiring transvaginal ultrasounds. Rush Limbaugh attacked Sandra Fluke's testimony about the Affordable Care Act, calling her a slut and a prostitute. Michigan Representative Lisa Brown was silenced for using the word vagina. And then there was Representative Todd Akin's ignorant comment about "legitimate rape" in a televised interview. As a media scholar and a feminist, I've been constantly aware of how very few women participate in these debates and how often men get to speak over, and for, them.

Even in universities, women remain underrepresented in what are known as the STEM (science, technology, engineering, and math) fields, which has ripple effects across related industries that remain male-dominated. There are disciplines in the social sciences where the situation is just as bad, if not worse. And although more than 50 percent of undergraduates are women, the percentage of women hired in the tenure stream at places like UO is substantially less than half. We have a lot of work to do!

On a brighter note, we are delighted to welcome new staff members to CSWS this year. Associate professor Gabriela Martínez joins us as associate director—see Alice Evans's interview with her on p. 4. Jenee Wilde, a graduate student in the Department of English, will be working with us on plans for our 40th Anniversary Celebration in 2013. We are also welcoming Pamela Sutton, our new office manager and events coordinator. We hope you'll drop by and welcome our new colleagues in person!

—Carol Stabile, Director

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The Rise and Fall of The Goldbergs

Despite widespread support as evidenced through fan mail, this popular show by Jewish writer Gertrude Berg was ultimately squelched by anti-communist activists.

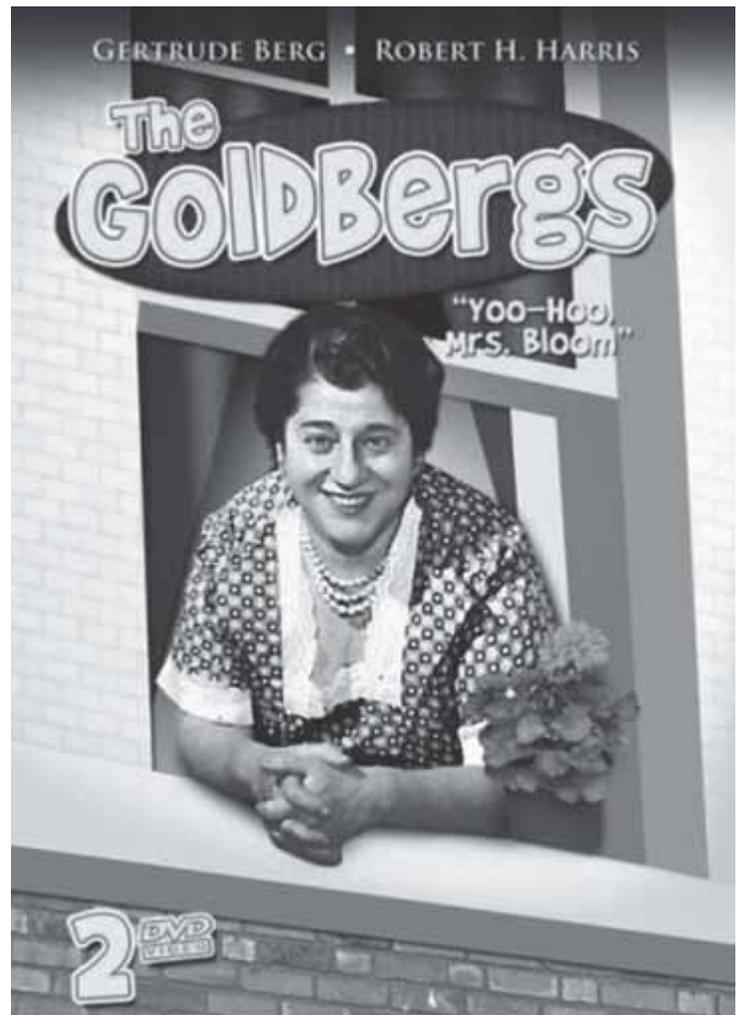
by Carol Stabile, Director,
Center for the Study of Women in Society
Professor, School of Journalism and Communication and
the Department of Women's and Gender Studies

IN 1950, GERTRUDE BERG HAD IT ALL. Married to Lewis Berg for twenty-two years, mother of two grown children, owner of a luxurious ten-room duplex on Central Park West and an estate in upstate New York, Berg was a highly successful producer, director, writer, and actor in broadcasting, who had parlayed the popularity of her signature production, *The Goldbergs*, into a multimedia success story that included books, Broadway plays, comic strips, a clothing line, and a Hollywood film.

As it turned out, the only thing that could defeat *The Goldbergs* was the broadcast blacklist. Over the past decade, I've been researching a book on women writers who were blacklisted in broadcasting in 1950 because of their political views. In the main, the blacklist succeeded because anti-communists were able to argue that audiences despised these dangerously un-American ideas about fighting Jim Crow, advocating for world peace, and respecting religious and political viewpoints that diverged from those of white, conservative Christians. But anti-communists' representations of American audiences were rooted largely in conjecture and the kinds of metrics, surveys, and other devices invented by the industry itself to represent and sell these audiences to sponsors and advertisers. The industry and anti-communist representations of audiences didn't always match up with what audiences themselves were saying, as documented in the letters fans wrote to stars, networks, advertisers, and sponsors either endorsing or excoriating particular programs. There's a great deal of interest in the field of media studies right now about fans and new media that's understood to be more interactive than "old" or "traditional" media. But archival evidence of fan activity reveals an American audience at once more progressive, diverse, and engaged than the anti-communist view of the audience has led us to believe. Gertrude Berg is a case in point.

Berg's story begins well before 1950. *The Rise of the Goldbergs* first aired in 1929. The series revolved around the everyday lives of the Goldbergs, an immigrant family who lived in a tenement in the Bronx, where Molly and husband Jake struggled to make ends meet. Like Berg's own grandmother, Molly was an immigrant who tried to balance assimilation with the Jewish culture and traditions she brought with her from Eastern Europe. In crafting the series, and like many "minority" producers, Berg was acutely aware that she was fighting a tradition of representations she understood to be "demeaning and exploitative." In opposition to these images, Berg wanted to show what the "aspirations of Jewish immigrants were."

Neighbors who lived in the Goldbergs' tenement struggled with real-world problems and not manufactured crises about consumer choices. The Mrs. Bloom to whom Molly continually yoo-hoos through her trademark window and dumbwaiter never seems to have enough food for herself and her children. Molly shares food with the Blooms and eventually cajoles Jake into hiring the unemployed Mr. Bloom. Molly even takes on the Protestant work ethic. In one episode, Jake lectures Molly on the



importance of ambition, telling her in exasperation, "I can see you're only a woman. And don't understand life. Vat wud you know about a man's ambitions?" But Molly still doesn't understand men's ambitions and in frustration, Jake tells her:

Look, I'll give you a far instance . . . Ef a man is got five dollars, he wants ten dollars! Get de point? Mr. Finkelstein started with ten machines in his factory, and he didn't stop embitioning until he got fifty.

Thoughtfully, Molly looked at him. "And dat's vat you call membition? Oy, Jake, by me dot looks like a sickness."

Molly's commitment to family and community drives her resistance to Jake's attempts to move the family to a larger and more lavish apartment in a more desirable neighborhood. Until the blacklist jeopardized the future of the series, Molly resolutely found ingenious excuses for staying in their tenement in the Bronx.

Berg's radio family resembled her real family in its commitment to diversity. Berg, her daughter later recalled, lived in "a very bohemian, eclectic atmosphere. Jews, non-Jews, Blacks, Whites, gays, non-gays—all kinds of people were in and out of our home." Later, Berg reflected that, "I didn't set out to make a contribution to interracial understanding. I only tried to depict the life of a family in a background that I knew best." In so doing, for a generation of radio listeners, Molly Goldberg came to symbolize a form of American motherhood that embraced pluralism, tolerance, and respect—all those characteristics that anti-communist mothers like "super-patriot" and Mother's Movement leader Elizabeth Dilling identified as evidence of un-American activity.

Berg's most important contribution to broadcasting thus may have been the way in which she celebrated Jewish life and culture, in the context of a working-class, immigrant family who loved and celebrated

America and who staked a claim to being a specifically American family. To do this at a time when support and sympathy for anti-immigration and Nazism were peaking in the United States, when the language of Americanism was being successfully deployed by white supremacists like the Ku Klux Klan and anti-communists like Elizabeth Dilling and J. Edgar Hoover, when the radio waves were dominated by the fascist provocations of Father Charles Coughlin, attests to the power Berg had in the industry. And, contrary to the logic of anti-communists, listeners recognized and appreciated *The Goldbergs* because of its commitment to progressive values and ideas.

Judging from its multiple cancellations, near constant search for sponsors, and rotating time slots, *The Goldbergs* was never a hit among networks, advertisers, and sponsors. Like other programming of the time, *The Goldbergs* was at the mercy of the thirteen-week or cancellation clause written into contracts, which stipulated that at the end of every thirteen-week period, a program could be cancelled, no matter what other provisions the contract contained. In addition to the thirteen-week clause, sponsors seemed to be constantly on the lookout for reasons to cancel the series. *The Goldbergs* was cancelled for the first time by NBC in 1934. This first cancellation was caused, Berg said, because sponsor Pepsodent had offered premiums to listeners who wrote in, and the company was

Berg's most important contribution to broadcasting may have been the way in which she celebrated Jewish life and culture, in the context of a working-class, immigrant family who loved and celebrated America and who staked a claim to being a specifically American family.

unable to meet the demand. Berg biographer Glenn D. Smith argues that the cancellation was more political and owed to Berg's demands for better compensation for herself and her cast and greater executive and creative control. Despite the series' evident popularity among listeners, when it finally returned to the air in 1936, it switched network affiliations five times before being cancelled again in 1945.

In contrast to industry attitudes toward *The Goldbergs*, fans of the show told a very different story about what they wanted, writing thousands of letters expressing their enthusiasm for it. In 1929, for example, Berg "came down with laryngitis and the show was taken off the air for a week." As an unsponsored program, *The Goldbergs* had been moved around time slots to fill in dead spaces. "With that kind of schedule," Berg observed, "it's hard to build an audience." Both Berg and NBC were surprised when the network received some 18,000 letters from fans asking what had happened to Molly Goldberg. For a local program, that kind of "mail response was considered phenomenal." During the 1930s, the program had close to five million listeners, according to Berg, and the network received thousands of fan letters a week.

Mary E. Kelly of Cleveland, Ohio wrote:

We love Mollie!—For her tolerance, which she preaches so beautifully—without preaching; for her understanding heart; for her love of her little family; for the many worries she hides so valiantly behind her happy ways; for her patience in achieving the desired end in view, without hurt or unkind speech;—for her sympathy with the views of the younger generation in her family, without relinquishing her gentle authority—in fact, for just being Mollie.

Fans also praised *The Goldbergs'* messages of acceptance. Other listeners volunteered information about their own ethnicity and religion. One letter from Mrs. John A. Russell, addressed to "Dear Goldberg People," stated: "Tho we are Gentiles, we have in New York some very, very dear Jewish friends, and, in fact, had the little girl of the family in our home for five years, while her mother was ill. So I can appreciate 'Molly's' maternal feelings, so wonderfully expressed." The editor of the *Catholic Standard* wrote Berg to say that her program made him a better Christian, while the nuns of one Catholic sisterhood, who had given up *The Goldbergs* for Lent, famously requested copies of the scripts to read later so they would be able to follow subsequent episodes.

Letters from non-Jewish listeners and viewers repeatedly direct attention to the series' role in fighting domestic anti-Semitism. As late as 1949, a television viewer wrote:

You are doing a masterly job toward fighting anti-Semitism. I am not Jewish, but I have many cherished Jewish friends, and really the whole problem is getting acquainted, isn't it? That is one reason why your program is so important. I especially enjoyed tonight's program about the Seder. The humorous part was delightful, but I am so glad that you finished the program with the very beautiful ceremony that belongs with the spirit of the Seder.

For Jewish listeners and viewers, *The Goldbergs'* presence on radio and television had a deeply personal and urgent meaning. Commenting on a 1933 Seder broadcast, a listener from Queens wrote:

I believe the Jews throughout the world owe to you and your sponsors a great debt because I feel your broadcasts have done a great deal to counteract the anti-Semitic propaganda such as put forth by the Nazis and which would have the non-Jew believe that we are a tricky, conniving selfish race.

Jewish organizations, like the National Council of Jewish Women and the Anti-Defamation League, added their own testimonials in fan letters.

Those motivated to write to Goldberg invariably approved of the ethnic content of *The Goldbergs*, as well as its commitment to combining entertainment and education in "the big new field" of television." People wrote as ambassadors and representatives of their faiths, civic organizations, and political parties. Defying the gospel of audience segregation preached by networks and sponsors, these listeners did not object to the politics of *The Goldbergs*. Instead, they celebrated what they saw as shared American values of curiosity, pluralism, and acceptance.

Although later criticized as being un-American by anti-communists, Berg was a fervent believer in the American Dream—the belief that anyone could succeed in the United States. But the series referenced an American dream grounded in New Deal-era beliefs in public institutions, particularly education. "The greatest opportunity" that immigrant families found in the United States, according to Berg, "was the chance to give their children an education. America was full of good and wonderful things and the schools were the best." This American dream, moreover, was tempered by a working-class sense of community, one that insisted on mutual support and sharing. When Jake complains about helping to subsidize Molly's relatives' emigration to America to escape Nazism, Molly chides him: "No matter what anybody is got, dey got tough de help of somebody else. By ourselves ve couldn't make notting. You know dat, Jake." As Berg put it in an interview, "when you live in a nice home and ride in nice cars, you forget that thousands of families live huddled up in two-room tenements." Berg vowed to never forget the economic disparities around her or the fact that "By ourselves ve couldn't make notting."

The thousands of letters variously addressed to Gertrude Berg, Molly Goldberg, the Goldberg Family, the networks, and sponsors highlight the attachment listeners felt to the series, undermining anti-communists' conjuring of an angry conservative audience committed to boycotting products. But anti-communists' threats worked seamlessly, since few individuals, groups, or organizations were in a position to publicly challenge what quickly became an industry-wide form of common sense. However distasteful networks, advertisers, and anti-communists may have found the content of *The Goldbergs*, the thousands of fan letters Berg received suggest that listeners and later viewers didn't necessarily agree with them. Rather than being a reflection of audience desires, the show's cancellation—and the blacklist as a whole—was a projection of producers' own prejudices onto an audience that they were in large part imagining. ■

—Carol Stabile is in the process of completing *Black and White and Red All Over*, a book manuscript about the blacklisting of women writers in 1950.



WITNESSING IN THE AMERICAS

A Conversation with Gabriela Martínez

Whether she is documenting the deadly effects of open-fire cooking and heating on children and women in Mayan homes in highland Guatemala, recording the history of indigenous women in Mexico, or writing about the geographical expansion and institutional growth of the Spanish telecommunications company Telefónica, UO associate professor and documentary filmmaker Gabriela Martínez (SOJC) carries out her work with a mixture of heart, intelligence, and skill that brings life and gravitas to the product. Co-creator with Lynn Stephen (Anthropology) in 2010-11 of the Latino Roots class, which culminated in the making of eighteen oral history documentaries by UO students, Martínez spent her 2011-12 sabbatical year in part by documenting historical atrocities from Guatemala's civil war and conducting research for a book about the political economy of collective memory. She is the newly appointed associate director of CSWS.

Q: You grew up in Peru. What brought you to this country?

GM: The first time I came to the United States was for a year in 1986, and after that time for a few years I was in between Peru and the United States. However, I immigrated for good in 1994. My main goal for coming to the U.S. was to study filmmaking or another media-related career, which I did in Broadcast Electronic and Communication Arts at San Francisco State University.

In 1987 I formed a small film company in Cuzco, Peru, with a friend from New York. We produced several documentaries for the Peruvian market and for academic distribution in the United States. Once I moved for good to the U.S. we dissolved our business partnership, and I went back to school to earn my degree in media.

Q: Had you earned a degree in Peru previous to that?

GM: I went to the local public university in my hometown of Cuzco. Because there were no media or filmmaking careers at this university, I opted for cultural anthropology, which is something that has always interested me as well. This was in the mid- to late 1980s, however, when Peru was waging an internal war between the state and the Maoist group known as Shining Path. As a consequence of this political upheaval, my university, like most public universities in Peru at that time, was in constant turmoil, with ongoing strikes, internal power struggles between students' political parties, and so on. We didn't have normal classes or regular

semesters due to the sociopolitical turmoil. So, I decided to focus on my work as a filmmaker instead of trying to earn a degree in anthropology. However, my exposure to and studies in anthropology have influenced much of my documentary film work. Furthermore, my initial body of work is fairly anthropological, what some may consider to be visual ethnography.

Q: You come from a middle-class family in a culture with rich traditions, disparate economic situations, and great political turmoil. What are some of the ways in which your upbringing and cultural background have influenced your work and choices of projects?

GM: Because I grew up surrounded by culturally rich indigenous and *mestizo* populations, which at the same time were oppressed and marginalized, I have always gravitated toward topics dealing with these populations, particularly the indigenous. I went to high school where most students were peasants, or the children of indigenous people, in a small town outside the city of Cuzco. Most of my classmates were the first in their families to reach high school level. I made strong friendships with many of them, and my experience at that high school has affected much of what I have done with my career.

The internal war suffered by Peru is another factor that has influenced my work as a documentary maker. The war began when I was fifteen years old, and it lasted close to twenty years. My interest in human rights, social justice, and historical memory—among other related topics—comes in part from having experienced such social conflict.

My background is that of the Peruvian middle class, which until the late 1970s or early 1980s enjoyed certain stability. As the country entered into a big recession, economic hyperinflation, and political turmoil, the middle class sort of shrank. In order to hold on to a certain quality of life, most middle class professionals needed to have two, or sometimes three, jobs. There were professional people, especially in Lima, the capital of the country, who earned extra money using their cars as taxis while driving from home to work or on their way back to home. Those were difficult years for most of the population.

If a country is either internally or externally at war for a long period of time, and the economic situation reaches a deep recession, inevitably the gap between the rich and the poor may widen; and the middle class suffers, usually falling down the ladder.

Q: Many of your projects have involved collaborations and partnerships. Who have been some of your mentors?

GM: I have various mentors who have been present at different moments in my life. My Peruvian mentor is the anthropologist Jorge Flores Ochoa who was my professor when I attended the university in Cuzco. Later we became good friends, and sometimes we worked together.

At San Francisco State University my mentor was professor Betsy Blosser, with whom I developed an international community media service program. This program takes students to serve grassroots organizations and non-governmental organizations (NGOs) in developing countries. The students produce with and for these

organizations public service announcements, documentaries, and other audio-visual materials that the organizations deem necessary for their work. After I left, the program continued. Professor Blosser enlisted other graduate students who came after me, and the program was able to continue working with a wide variety of organizations in about ten countries, including Peru, India, Thailand, Guatemala, Brazil, and El Salvador, among others. It is wonderful to see that the little seed I planted with Professor Blosser at San Francisco State has grown.

Here at UO, my two main mentors are my great colleagues Leslie Steeves and Janet Wasko, both in the School of Journalism and Communication. I also have worked closely with Lynn Stephen (anthropology), and to some extent I see her as a mentor as well. I have learned a great deal from all of them. Outside my school (SOJC), the work with Lynn Stephen has been a great collaboration. We have taught each other about our areas of expertise and our fields. I am generally enthusiastic about collaborating with colleagues in other disciplines. I think doing so helps me stay current and engaged in what goes on in various parts of the academic world and the world at large as many colleagues in the different disciplines work internationally.

Q: You have developed long-term projects that you keep working at, that have a big scope to them and can be replicated in some way by somebody else—or used as a model. Does this emerge out of your teaching philosophy?

GM: I find it important to work on ideas and projects that can be useful to others and help to encourage positive transformation of our societies. I tend to see how one little thing I do here, on this corner, may have an impact on the macro level, or on another corner. But I may not even imagine this at the moment of my doing.

I like engaging in projects that at an individual level will inform people, and may help transform ways of thinking or certain attitudes. Ultimately, at the macro level, I would like to influence policy for improving our societies. Of course none of these are doable overnight, or in one academic year, or with one project. One must think in the long term, and see how different projects may help accomplish these goals, if not at once, then over time. The important thing is to persevere. Even if I'm no longer involved with a particular project, my hope is that others will continue the work or replicate the model to benefit their own communities.

Many times one may develop something that is not 100 percent replicable under a particular context but perhaps can be adapted, and it may work just fine for the goals of those wanting to use what you originally developed. One needs to be aware that not all models are, or should be, exactly replicable; and that's fine too.

Q: Would you highlight some of your projects—the stove project in Guatemala, the Latino Roots Project?

GM: I began producing documentaries in the late 1980s. My early work was focused primar-



Gabriela Martínez and Lynn Stephen (right) celebrate with Latino Roots students at the historic transfer of papers from PCUN, the acronym for Pinosos y Campesinos Unidos del Noroeste (Northwest Treeplanters and Farmworkers United), to UO Libraries Special Collections and Archives, June 6, 2011 / photo by Jack Liu.

ily in the southern Andes, specifically in Peru. I produced several ethnographic documentaries addressing the daily life, rituals, and worldview of Andean peoples. Later on, I started working in other areas of the Americas such as Guatemala, Mexico, and the United States.

In 2006, I produced and directed *Respire Guatemala (Breathe Guatemala)*, which is based on a study about indoor air pollution in the highlands of Guatemala. The documentary was done in collaboration with a team of scientists led by Dr. Kirk Smith from the Environmental Studies Program in the School of Public Health at the University of California, Berkeley.

Currently I'm producing another documentary about Guatemala. This work focuses on the story of the Archivo Histórico de la Policía Nacional de Guatemala or AHPN (Historical Archive of the National Police of Guatemala). This is an important archive because it holds a wealth of information spanning the late nineteenth century up to 1997, including millions of documents from the internal war that took place between 1960 and 1996. My documentary work is part of a broader project in which scholars from various disciplines are interested in shedding light over contemporary efforts to bring justice, and hopefully, national reconciliation, to a nation that has suffered for so long.

Other colleagues at our university working on this topic are Dr. Carlos Aguirre from the Department of History and Dr. Stephanie Wood from the Wired Humanities Projects at Knight Library. The Network Startup Resource Center (NSRC) and UO Libraries have generously sponsored a couple of trips for the production of this documentary. Other support has come from the Wired Humanities Projects, Office of International Affairs, The Americas in a Globalized World Initiative, School of

Journalism and Communication, and Latin American Studies Program.

The Latino Roots Project started in 2009 when Dr. Lynn Stephen and I were invited to develop a section on Latinos for a museum exhibit. This exhibit was to commemorate the 150th anniversary of the State of Oregon at the Lane County Historical Society and Museum. As part of the exhibit I produced *Latino Roots in Lane County*, a documentary based on oral histories. We also produced a booklet with some of the oral histories and pictures from the participant families who shared their life histories with us. Because the exhibit, the documentary, and the booklet generated a great deal of interest in the community and at the university, Lynn and I created a sequence course, "Latino Roots I and II," which was offered winter and spring terms of 2011. The course sequence will be offered again this coming academic year, in winter and spring terms 2013. In this course students collect oral histories by partnering up with people from the Latino community, and then they produce short documentaries of eight to ten minutes based on the oral histories. So far we have a digital repository with eighteen stories, which are streaming on the Web <<http://latinoroots.uoregon.edu/>> and are also available through the UO Libraries Special Collections and University Archives.

Q: Do you have something of a personal mission you want to accomplish?

GM: I don't have a personal mission in the strict sense of the word, but I'm fully aware of the power of media. I'm invested in using my media skills first and foremost to fulfill the right that citizens have to be well informed. I believe that in this time and age we all should be exposed to a wide variety of voices, images, and information. This is what drives my work.

Witnessing in the Americas, continued on p. 7

We Are the Face of Oaxaca: Testimony and Social Movements

CSWS–Funded Research Culminates in Innovative Book

by Lynn Stephen, Distinguished Professor of Arts and Sciences Director, Center for Latino/a and Latin American Studies, (CLLAS)

I am a woman born in Oaxaca of Zapotec and Mixtec blood. We Oaxacan women ask that a woman be treated with the same rights as a man. Our mission as women is to create, educate, communicate, and participate. That is why we are here occupying the state radio and T.V. station.... We are women who don't usually have a voice because we are brown, we are short, we are fat, and they think that we don't represent the people, but we do. We are the face of Oaxaca. ...It is too bad that the government doesn't recognize the greatness, the heart, and the valor of the women who are here. We are here because we want a free Mexico, a democratic Mexico, and we have had enough. ...They will have to take us out of here dead, but we are going to defend the TV station and radio. —Fidelia Vázquez, testifying inside the Corporación Oaxaqueña de Radio y Televisión (COR-TV), Oaxaca's public TV and radio station after women took it over on August 1, 2006.

The quote above comes from an interview I recorded in August 2006 as a result of a CSWS-funded research trip with the Américas RIG to forge links with women's organizations in Oaxaca, Mexico. Little did we know when we set out that we would arrive in the midst of one of the most significant social movements in recent memory in contemporary Mexico. Six years later while on sabbatical partially funded by a fellowship at the Center for U.S.–Mexican Studies at the University of California, San Diego, I completed a book titled *We are the Face of Oaxaca: Testimony and Social Movements*, forthcoming with Duke University Press (2013). It is Duke's first book with integral digital video and photographic



Women in San Agustín Atenango, Oaxaca working together to prepare a communal meal for a political rally.

content and will be published in paper and as an e-book with a website of accompanying digital materials directly accessible through links in the e-book. I am grateful to CSWS for funding the research and earlier website construction phases of this project and to the University of Oregon for partially funding my sabbatical year in 2011-2012.

The book centers on a social movement in Oaxaca, Mexico and the emergence in June 2006 of the Asamblea Popular de los Pueblos de Oaxaca (Popular Assembly of the Peoples of Oaxaca, APPO). APPO, a coalition of over 300 organizations, disrupted the usual functions of the Oaxaca state government for six months. It took over state radio and TV stations and began to construct a more inclusive and participatory political vision for the state, until the Mexican federal police force intervened. A complex mixture of movements—including those of teachers, indigenous peoples, women, students, peasants, and urban neighborhoods—had coexisted in Oaxaca for several decades and were the political soup out of which the Oaxacan social movement of 2006 emerged. The book is preceded by a digital ethnography website that was launched in 2009 with support from CSWS and the Center for Latino/a and Latin American Studies (CLLAS), titled *Making Rights a Reality*, located at <http://www.mraroaxaca.uoregon.edu/>.

I worked intensely with a team of students—including website designer Alina Padilla Miller, a graduate student in the UO School of Journalism and Communication (SOJC); Jesse Nichols, former UO undergraduate; translator Magali Morales, who produced the Spanish text on the website; Josué Gómez, a former graduate in anthropology at UO who helped with transla-

tion and subtitling; and my colleague Professor Gabriela Martínez (SOJC), who provided technical expertise, to put together the website.

After the website was launched, I continued to discuss it with the people who had participated in it and others who had reviewed it in Oaxaca. I received many ideas for how to improve and broaden the project. Since most of the participants were also interested in seeing a book produced as well, I concentrated on that project. The conversations and connections I made through the process of working with people on the website resulted in further suggestions for interviews and the video and audio recording of more testimonials I have used in the book.

During the summers of 2009, 2010, and 2011, I continued to interview and record testimonials. Most of these are not included in the website, but became important sources of insights and information for the book. I interviewed local business owners, people involved with the Catholic Church, teachers, artisans, participants in subsequent radio-station takeovers in Oaxaca and others active in creating new community radio stations. I also spoke with participants in barricades, youth activists, and academics. I ended up with a corpus of more than 80 audio/visual interviews with testimonials embedded in them.

As I moved into the third year of interviewing and recording testimonies, I realized that the form of providing testimony—of witnessing, of retelling events and experiences of 2006—was a visceral and emotional experience for everyone I talked with. The urgency with which everyone talked about the social movement and conflict of 2006 almost always resulted in long stretches of reflective narration and the recall of events, feelings, and emotions, which included

a strong identification with being “Oaxaqueño,” (Oaxacan—interpreted, of course, from many different perspectives and with multiple meanings. One of the most interesting results of the 2006 social movement was the unification of many different sectors of Oaxacan society under the political identity of “el pueblo de Oaxaca” (the Oaxacan people). The hybrid ethnic, class, and generational differences that came together in APPO and related movements created a new sense of who is Oaxaca, as reflected in the testimony of Fidelia which begins this chapter and became a kind of mini-mantra and analysis for the processes and experiences represented here.

As I immersed myself time and time again in the narratives, I was struck by the fundamental importance of testifying—not only for individuals but also for the social movement. This importance was evident in video-recordings of public events and radio broadcasts as well. The power of oral testimony was amplified not only emotionally for those who did the telling and listening, but also through its reproduction in multiple forms as it was recorded, broadcast, textualized, and then disseminated along multiple transmission channels. I was observing a form of knowledge production that drew from oral archives of knowledge and then reproduced them in conjunction with written and visual forms.

The chapter focused on women’s takeover of public media in Oaxaca and its subsequent impact is one of the most important ones in the book. “The Rights to Speak and Be Heard: Women’s Interpretations of Rights Discourses in Media Take-Overs,” documents the process by which several hundred women took over state and then commercial media (radio and television), opening up key cultural, political, and communication channels—literally and symbolically—that permitted new voices to be heard,



Lynn Stephen presenting research results in Oaxaca City.

new faces to be seen, and alternative models of governance and political participation to move temporarily into the mainstream. Through their experience running radio and television stations these women came to a gendered local vernacular of rights talk that became accessible to many other women and men in the city. The chapter also highlights the crucial security and information role played strategically by movement controlled radio as repression of the movement increased and terminated with occupation by federal police forces after six months.

Every Oaxacan was profoundly affected by the events of 2006. The social conflict revealed in stark terms the lack of rights (in practice) and political participation that the majority of Oaxacans had. It also revealed the potential power and strategic effectiveness of testimony and of the political identity forged around “el pueblo de Oaxaca.” The lasting legacy of the 2006 social movement can be found in the words of Fidelia: “We are brown, we are short, we are fat, and they don’t think that we represent the

The Center for Latino/a and Latin American Studies: A UO Knowledge Center

<http://cllas.uoregon.edu/>

Latin American and Latino/a communities are connected by global economic and cultural processes. The Center for Latino/a and Latin American Studies (CLLAS) at the University of Oregon puts Latino/a and Latin American Studies in conversation with one another. CLLAS is a knowledge center dedicated to public access and excellence through the integration of teaching, research, community engagement, and dissemination. CLLAS is an integral part of the University of Oregon’s strategy to recruit, retain, and build alumni relations with a diverse and energized group of students, faculty, staff, parents, and families and to connect the university locally, nationally, and globally.

people, but we do. WE are the face of Oaxaca.” The Oaxacan social movement gave birth to a new set of political subjects—not only those who identify with the words of Fidelia, but others as well. These new political subjects, for example, include the middle-class entrepreneurs and business people who felt that they had to step up and participate in new ways in politics in Oaxaca. Probably the most significant transformations at the personal level happened to women and youth, who were central players during the most powerful periods of the 2006 movement and continue to be the motors of change in Oaxaca and in larger Mexico. ■

—Other books by Dr. Lynn Stephen include *The Story of PCUN and the Farmworker Movement in Oregon* (revised 2012); *Transborder Lives: Indigenous Oaxacans in Mexico, California, and Oregon* (Duke University Press, 2007); *Dissident Women: Gender and Cultural Politics in Chiapas* (coedited with Shannon Speed and Aída Hernández Castillo) (University of Texas Press, 2006), and *Zapotec Women: Gender, Class, and Ethnicity in Globalized Oaxaca* (Duke University Press, 2005).

Witnessing in the Americas, cont. from p. 5

I’m interested in bringing to the forefront untold stories, that is, stories that are not so well known in mainstream society. I seek out stories that may be marginalized due to their lack of commercial appeal, or because the topic may be too controversial or hard to sell due to the nature of the story. It is important that people get exposed to other realities even if they are harsh, different, or controversial.

Q: What are some of the key factors in your decision to take the associate director position at CSWS?

GM: I am honored to take the associate directorship at CSWS. I have been involved with CSWS since I was an assistant professor, first as a member of the Américas Research Interest Group, and later as a member of the CSWS Executive Committee, on which I served for two consecutive terms. CSWS is a unique center where faculty from a wide variety of disciplines come together to share research interests concerning women and gender.

One of the most attractive things about this center for me is the way it serves as a stimulating space where one can learn from colleagues. I have been in various meetings where I learned different aspects about women and gender issues related to literature, philosophy, geography and other fields. I appreciate interdisciplinary work, and I find CSWS to be an ideal place for engaging in interdisciplinary research.

I believe that in an academic setting, media should be at the service of different disciplines. Media should bring to the core the various voices and diverse ways of seeing and interpreting the world that we study. CSWS is a place that will give me the opportunity to share more with colleagues from across campus as well as the chance to deepen my understanding of how research centers work internally and externally. I hope that my contribution during my time as associate director will further the already excellent work CSWS has been doing for nearly forty years. ■

—Annual Review editor Alice Evans spoke with Gabriela Martínez in June 2012.



Gabriela Martínez, documenting the DNA Lab of the Guatemalan Forensic Anthropology Foundation (FAFG), which is dedicated to the exhumation of bodies and DNA testing to locate the remains of victims during the war (<http://www.fafg.org/Ingles/paginas/DNA.html> and <http://www.fafg.org/Ingles/paginas/FAFG.html>) / photo courtesy of Greg Krupa.

RURAL GENTRIFICATION AND THE PRODUCTION OF IMMIGRANT-CENTERED PRECARIOUS LABOR REGIMES

by Lise Nelson, Associate Professor, Department of Geography

The 2010 real estate ad in a Steamboat Springs (Colorado) magazine sought to entice readers into purchasing a condominium in “Ski Town USA.” Set against an otherwise empty, sepia-toned photo of a mountain prairie, the text of the ad begins: “*In this place like no other, there’s a genuine feeling of the rich western heritage, of small town charm, of friendliness and neighborliness everywhere you roam. It’s a feeling as real as the people of the town themselves. It’s something you can sense in an instant here. This place is different.*” Invoking idyllic narratives of rural life and a reconnection with nature, the condo developers were trying to convince wealthy and overwhelmingly white urbanites to buy their piece of mountain paradise (starting price: \$1.3 million).

Would-be buyers, whether purchasing a second home or relocating permanently to Steamboat, would be joining the flow of wealthy, white urbanites (numbering in the millions) who have moved into amenity-rich rural communities across the United States over the past several decades—think of Sun Valley, Idaho, Cooperstown, New York or our own Bend, Oregon. Many scholars characterize this phenomenon as rural gentrification and some as large-scale white flight. Like its urban counterpart, rural gentrification transforms the built

As wealthy white urbanites move to an amenity-rich rural “paradise,” their presence generates new demand for goods and services that draw immigrant workers, primarily of Latin American origin.... From construction workers to landscapers, from dishwashers to house cleaners, Latino/a immigrant workers are fundamental to the production and maintenance of these landscapes.

environment, particularly through the rapid rise of property values and new housing developments, and it often displaces (materially and/or symbolically) working class residents and spaces. Although the 2008 housing crisis slowed the pace of construction in places like Steamboat, the aging of the baby boom generation suggests that in the coming decades millions more will join this urban to rural flow.

My current research, which I am conducting with co-principal investigator Peter Nelson of Middlebury College and two graduate assistants, examines the immigrant-centered precarious labor regimes that undergird the production of gentrified landscapes in the rural USA, exploring in particular how these labor regimes are crosscut by class, race, and legality/illegality. As wealthy white urbanites move to an amenity-rich rural “paradise,” their presence generates new demand for goods and services that draw immigrant workers, primarily of Latin American origin, to these same areas. From

construction workers to landscapers, from dishwashers to house cleaners, Latino/a immigrant workers are fundamental to the production and maintenance of these landscapes. And while this story seems all too familiar when we consider recent urban history, these relationships have been obscured in the literature on contemporary rural transformations.

Scholarship on rural gentrification in the United States has generally ignored the presence of low-wage immigrant workers, focusing instead on class polarization (between newcomers and “locals”) as well as the environmental or cultural conflicts that often emerge between these same groups. At the same time, research on “new destinations” for Latino/a immigrants in rural places has treated meatpacking plants or other rural industries as the paradigmatic (new) “pull factor” for immigrant workers in rural places. The largely service-based, and dispersed employment of immigrant workers in rural amenity destinations challenges assumptions by both groups of scholars.

The two areas where we have completed qualitative fieldwork for this project are Routt County, Colorado (home to Steamboat Springs) and Rabun County, Georgia. Like many amenity destinations, these areas in 1990 were

overwhelmingly white (98 percent and 99 percent respectively). By 2010 both counties were approximately 15 percent Latino. Our three-year research project has sought to capture labor market dynamics in these areas since the early 1990s, and to empirically explore the existence of structural linkages between rural gentrifiers and Latino/a immigrant workers. In particular, we are investigating how employers recruited immigrant workers to these more remote locales, and examining how race and legality/ illegality have reshaped local divisions of labor.

The production of precarious labor regimes is only the beginning of the story, however, as we are equally interested in the production of precarious lives and spaces of social reproduction and identity formation. For working class residents, immigrant and non-immigrant alike, affordable housing became critical as the cost of housing escalated in the late 1990s and beyond. Yet immigrant families face deeper hurdles tied to race and legality / illegality. Some of these



hurdles are very concrete, as in the denial of driver’s licenses to undocumented immigrants engaged in dispersed rural employment usually located far from their residence. Life in this context is enveloped by stress and fear on a daily basis.

Other hurdles are less concrete and immediate but no less important.

Implicitly and explicitly, narratives framing the “sense of place” in these areas are predicated on assumptions of whiteness and homogeneity. The ad quoted above invokes a sense of nostalgia for small town life, for friendliness and knowing your neighbors—for a sense of “security.” This trope is common not only in real estate ads and local media articles, but in conversations with a range of white newcomers who often describe their desire to relocate in terms of escaping the city. Descriptions of the city frequently invoke racialized codes of “dirt” and “danger.” These profoundly packaged places are wrapped in narratives of whiteness, making life for racialized immigrant residents all the more difficult. Immigrant workers are often treated as if they are there to serve but not to live, and assumptions about (presumed) illegality legitimize that treatment.

As we continue our research, we are examining not only processes of marginalization and exclusion in sites of rural gentrification, but also the ongoing contestation of place and identity by immigrants, some advocacy groups, and other actors. ■

As we continue our research, we are examining not only processes of marginalization and exclusion in sites of rural gentrification, but also the ongoing contestation of place and identity by immigrants, some advocacy groups, and other actors. ■

—Lise Nelson is an associate professor of geography and coeditor of *A Companion to Feminist Geography* (2006). The project described here is the result of a collaborative project that includes co-PI Peter Nelson of Middlebury College and Laurie Trautman and Meche Lu, both graduate research assistants in geography at UO.

RESISTANCE AND THE EVERYDAY

The role of income earning in Zapatista-aligned autonomous communities

by Lindsay Naylor, PhD Candidate, Department of Geography

As I approach the gates to the administrative center of Oventik in Chiapas, Mexico, I see two guards keeping vigil. Immediately an image of camouflaged or khaki-suited, gun-toting men comes to mind. However, the guards waiting to greet visitors and take their identification and information for entry are two women. One is a young woman wearing the skirt and brocaded blouse characteristic of Mayan women in the highlands. The other is a grandmother wearing a jean skirt and long sweatshirt. They carry no arms; by insistence of the community guns are forbidden here. They both wear balaclavas that expose only their eyes and mouths. They are Zapatistas. These women are not exceptional in their role as Zapatista guards; they are illustrative of the nature of the Zapatista movement, which has, since its inception in the late 1970s, had women as leaders, organizers, and supporters.

My research in Chiapas is with fair trade coffee farmers and is focused on examining how people supportive of the Zapatista movement, who reside in self-declared autonomous “communities in resistance,” are using a combination of subsistence food production practices and other income earning activities to maintain autonomy from the state. The Zapatista movement has been heralded as one of the most important social movements of the latter half of the twentieth century, yet every day, the supporters of the movement must negotiate the vicissitudes of life in resistance. One piece of my work is concentrated on providing an analysis of everyday life in Zapatista-aligned communities to understand how men and women farmers link into transnational movements (e.g. fair trade) and how the dynamics of fair trade production and subsistence production are managed and weighed against other activities, both within the movement and as part of community and household roles.

Zapatista-aligned communities are a unique place in which to carry out such research because of the challenge that the movement has presented to traditional gender roles in Mayan communities in the high-



Lindsay Naylor, at a communal milpa where native corn is intercropped with climbing beans and sunflowers.



A mural adorns a meeting space in Zapatista territory.

lands. The Zapatistas made their movement publicly known through an armed uprising timed to coincide with the commencement of the North American Free Trade Agreement on January 1, 1994. Although the armed rebellion lasted twelve days, the resistance remains, and the Zapatista demands for indigenous rights and autonomy are still ongoing. Within this, there is a strong movement for women’s rights, and women have, through their weaving, their protest, their leadership, and their “Revolutionary Women’s Law,” created a strong and lasting voice for the liberation of women in Chiapas and elsewhere.

An important piece in the ongoing struggle for rights and autonomy has been the creation and maintenance of cooperatives for income-earning activities. Fair trade coffee production represents one such activity, yet this is largely the purview of male farmers (although 15 percent of the members of the fair trade coffee cooperative that I work with are women). This imbalance has been recognized by men and women alike, and other cooperatives, including baking, honey harvesting, and weaving have been important places of leadership and gathering for women in the communities. Due to the land-space and labor-time allotted to coffee production, it appears to be the most important activity, and indeed, the linking up with transnational networks of coffee roasters and sellers has increased the visibility of the movement and has been a critical component of maintaining the resistance. Yet my research demonstrates that fair trade is viewed by coffee producing households as “*comercio mas justo*” (more fair trade) and as simply a “window to better money.” The women’s cooperatives, especially the weaving one, have been significantly more successful at earning income for the communities, and men and women were both quick to point this out to me. The sale of community-produced goods to tourists that travel to Oventik and through shops in the nearby destination of San Cristóbal de las Casas has created important cash revenue for the communities. Subsistence communities are largely self-reliant in food production; however, cash is necessary for times of food insecurity, for the purchase of goods that cannot be produced at home (soap and salt, for example) and for medical care in times of illness. This income creates an important space for cooperative work by women and men, which is vital to maintaining the core values of the social movement as part of everyday practice.

—Lindsay Naylor is a doctoral candidate in the Department of Geography and coordinator of Women and Political Resistance, a new CSWS research interest group. Her preliminary dissertation research was funded through grants from the Center for Latino/a and Latin American Studies and the Center on Diversity and Community at the UO. She will return to the field in January 2013 to join the farmers in the coffee harvest.

MAKING THE INVISIBLE VISIBLE

Gendered Work in Havana, Cuba's Urban Agriculture

by Christina Ergas, PhD candidate, Department of Sociology



As a strategy to increase international food security, the U.S. Department of State Diplomacy Global Food Security Coalition (2009) calls on harnessing “the power of women to drive economic growth.” This framing fails to recognize the work that many women already do every day to ensure food security for their families. Worldwide, women make up the majority of urban agricultural workers. Many of them do this work as a subsistence strategy to supplement household income; thus, a large proportion of this work is unremunerated and economically unacknowledged (United Nations Development Programme 1996).

While Cuban women are not the majority of urban agricultural workers, Cuban cultural traditions position women in supportive roles that subsidize urban agricultural practices. In particular, women take their children to and from school and prepare meals before and after work. Harnessing “the power of women” in any of these cases may prove to cause undue burden on women worldwide and, specifically, on Cuban women who already experience long hours from paid labor and their “second shifts.” The “second shift” is a term that Hochschild and Machung (1990) used to denote reproductive household work done before and after women’s work in the paid labor force. Rather

than focusing on extending women’s workload, policy on food security should work toward acknowledging and facilitating women’s urban agricultural labor by partnering with them to assess their needs. Such needs may include access to resources, property rights, continuing education, and pay.

In my dissertation research I focus on examining the relationship between gender and the environment, exploring specifically the gendered nature of the development of urban agriculture in Havana, Cuba, and its ecological implications. For this research I draw on the work of feminist theorists of environmental sociology, who argue that women’s concern for the environment is *not* based on essential or “natural” female characteristics, but is likely based on social conditions that influence gender roles and work. Prior research has demonstrated that women generally have different concerns regarding environmental degradation and are more active with regards to struggling for better environmental protections than men. This research also suggests that cultural norms designate gendered work, potentially positioning women as unpaid or underpaid domestic laborers or subsistence food producers and men as paid laborers, which in turn shapes gendered perspectives on the environment. For example,

in regions where women work as gatherers of fuel wood, they may notice the effects of deforestation more readily. Similarly, in regions where men work in mines and rely on pay from a mining company, they may choose to ignore the company’s environmental negligence. Hence, my research aims to investigate the gendered differences in urban agricultural work in Cuba, so as to explore the particularities of these differences that emerge in a specific context.

Literature that focuses on urban agriculture in Cuba neglects the role of women in these spaces, further entrenching the invisibility of their labor. Thus, my contribution is to center women’s work in my analysis of urban agriculture in Havana. The questions I seek to answer include: What cultural constraints or expectations around gendered work keep women from working in urban agriculture in Havana? What work do women do that goes unacknowledged? How do women understand their natural environment? In these spaces, where women continue to be marginalized, we can learn more about the specific mechanisms that keep women from participating in paid work. Moreover, we can reveal the ways in which women’s work and contributions to urban agriculture are continuously made invisible.

My research involved interviewing, working with, and observing women scientists and farm workers at one urban farm site in Havana. Also, I interviewed and observed women from a governmental organization, Organic Farming Group of the Cuban Association of Agriculture and Forestry Technicians, and one nongovernmental organization, the Antonio Núñez Jiménez Foundation for Nature and Humanity. These organizations work specifically to further sustainable development projects, particularly in agriculture.

I received a research license through the U.S. Treasury’s Office of Foreign Assets Control and was sponsored by my Cuban contacts who helped me set up interviews. On my first trip to Cuba in June 2010 I conducted several initial interviews. I completed my fieldwork in winter 2011 when I returned to Cuba to conduct additional interviews and record observations. ■

—Christina Ergas received a 2010 CSWS Graduate Student Research Award to support this work. She recently published a coauthored manuscript titled “Women’s Status and Carbon Dioxide Emissions” in *Social Science Research* that was also featured as a research highlight in *Nature Climate Change*. The research looked at cross-national data and found a relationship suggesting that nations with higher women’s status tend to have lower CO₂ emissions. She is currently completing her dissertation, which she expects to defend in 2013.



Kitchen staff at the “organopónico,” or urban farm / photograph by Christina Ergas.

OUR CARIBBEAN KIN: RACE AND GENDER IN THE NEOLIBERAL ANTILLES

by Irmay Reyes-Santos, Assistant Professor, Department of Ethnic Studies

Our *Caribbean Kin* examines the Pan-Antillean and nationalist traditions underwriting contemporary processes of globalization in the Dominican Republic and Puerto Rico. The book asks: How have nationalist and Pan-Antilleanist political paradigms been mobilized in the Dominican Republic and Puerto Rico to address colonial legacies? How have those paradigms both supported and challenged racial and gender subjection? How have transnational decolonial projects been co-opted and re-articulated by neoliberal agendas? Advocates of free trade policies suggest that the Antilles have moved to a new era of transnational kinship by representing Caribbean territories, and at times the United States and Europe, as neighbors that share intimate bonds in the global village. Globalization narratives suggest that there are mutual economic and social benefits for all nations involved in transnational neoliberal projects. However, restructuring programs characteristic of neoliberal development have required nations such as the Dominican Republic and Puerto Rico to enact cuts in welfare, a deregulation of markets, subsidies for corporations, and the privatization of public services and natural resources. I demonstrate that neoliberal narratives of kinship among nations of the Caribbean, the United States, and Europe elide exploitative international socioeconomic dynamics. I argue that the lived realities of neoliberalism in the Caribbean are co-constituted by memories of decolonial Pan-Antillean projects, nationalist discourses on racial, ethnic, and gender difference, and the prescriptions of international financing institutions.

Through an interdisciplinary approach centered on literary and discursive analyses, *Our Caribbean Kin* engages in close readings of a variety of written and oral narratives, placing literature in dialogue with newspaper articles, cybernetic media, jokes, political writings, and sociological and ethnographic research. I examine the racial and gendered premises of political, economic, and cultural narratives of kinship within and between Antillean nations. The narratives examined illustrate how the racial and gendered assumptions of nineteenth and twentieth centuries Pan-Antillean and nationalist projects get re-articulated in the era of globalization.

“On Pan-Antilleanism,” the first chapter of the book, questions how twentieth and twenty-first century development agencies, state officials, and scholars represent the Caribbean as a site that has experienced the liberatory potential of neoliberal globalization. Anoop Singh, director of the Western Hemisphere Department of the International Monetary Fund, has stated that: “In many respects, [the Caribbean] has been among the pioneers of globalization, with an intermingling of peoples from different parts of the world that began many centuries ago.” Shalini Puri has questioned how such celebrations of Caribbean’s racial and ethnic hybridities negate demands of social equality in the region. I expand on her research through the examination of Dominican Gregorio Luperón’s and Puerto

Rican Ramón Emeterio Betances’s advocacy for an Antillean Confederation in the nineteenth century. I argue that a political memory of anti-racist and Pan-Antillean projects naturalizes neoliberal calls to integrate the Caribbean; as a consequence, contemporary racial inequities are denied. Chapter 1 also suggests that advocates of regional integration must engage the heteropatriarchal conventions of regionalist projects that have sought to contain the political agency of women and discipline gender performance in order to sustain a Euro-Christian gender binary. I argue that Pan-Antilleanism in itself has never been an easy solution to the exclusionary mechanisms that tend to be associated with the nation-state.

The second chapter, “Nation-Building Literatures,” engages the constitution of nationalist literary canons in the Dominican Republic and Puerto Rico that imagined national families constituted through cultural whitening and heteronormative marriage in the mid-twentieth century. These literary traditions speak to the prevalence of nationalist paradigms in the Caribbean, instead of Pan-Antillean ones. I examine how intimacies between national subjects emerge as tropes in representations of decolonial alternatives. I explore how Caribbean writers Enrique Laguerre (*La Llamada*) and Ramón Marrero Arísty (*Over*) produced nationalist aesthetic traditions informed by patriarchal understandings of family and reproduction. The anti-imperialist component of Caribbean nationalisms articulated in the novels provides a possible political framework for the present and the future of the region. Nonetheless, uncritically relying on nationalism to configure an anti-globalization stance is a limited and dangerous approach. The chapter suggests that employing nationalist tropes to oppose neoliberalism may entail assuming its paternalistic attitudes toward those not representing progress due to their gender and racial minority status. Therefore, to critique globalization as imperialism from a nationalist framework is not sufficient. If the nation is to be at the center of anti-neoliberal projects, a questioning of its historical complicity with capital must be undertaken. For this reason, an examination of the inner contradictions within the novels explores how they themselves undo some of the racial-gender premises of nationalist politics in their representation of family units under siege by U.S. capitalist interests. Chapters 1 and 2 introduce the premises of Dominican and Puerto Rican nationalist and Pan-Antillean thought that permeate the neoliberal narratives discussed in chapters 3 and 4.

“Haitian-Dominican Relations,” chapter 3, examines how Haitian-Dominican relations get represented in Dominican media, social science research, and literature after the implementation of neoliberal economic policies in the Dominican Republic from the 1980s through the early twenty-first century. I analyze newspaper articles found in *Listín Diario*, *Ahora*, and *AlterPresse*, publications by political figures and social scientists such as Ruben Silié, Carlos Segura, and Colette Lespinasse,



and the novels *Solo Falta que Lueva* by Santiago Estrella Veloz and *Let It Rain Coffee* by Angie Cruz. I trace tensions between state-sponsored narratives of Haitian-Dominican collaboration under the aegis of neoliberalism, anti-Haitian nationalist policies and media coverage, and transnational social movements critical of neoliberalism. I argue that racial-gender difference continues to inform representations of Haitian-Dominican relations in spite of an official multicultural discourse regarding ethnic difference; however, narratives of Haitian-Dominican relations are not always predetermined by anti-black racism, as Dominican responses to the 2009 earthquake in Haiti attest. Both nationalist and Pan-Antilleanist sentiments are at play in these narratives. Nationalist discourses on race, gender, and migration naturalize the marginalization of Haitian-descended people—as invaders, criminals, exploiting Dominican public services—while narratives of cross-border collaboration inform affirmations of solidarity between both countries.

The book’s final chapter, “Dominican-Puerto Rican Relations,” examines humoristic representations of Dominican migrants in Puerto Rico. Analyzing media, popular jokes, and fiction, I note that humor allows Puerto Ricans to manifest solidarity toward their Dominican neighbors and affirm their shared cultural heritage, while racializing them as blacker, less educated, and consequently less “developed” than Puerto Ricans. This chapter contends that notions of economic development are a proxy for racial and gender difference. Analyzing media, popular jokes, and the short stories “Retrato de un dominicano que pasó por puertorriqueño” by Magali García Ramis and “Encancaranublado” by Ana Lydia Vega, I complicate representations of an integrated Caribbean that has overcome its racial legacies. The case studies discussed in chapters 3 and 4 illustrate that in the Dominican Republic and Puerto Rico, whiteness is constructed as a phenotypical and cultural attribute associated with North-Atlantic notions of civilization and progress. References to educational standards, language use, gender and sexual practices, access to U.S. commodities, and citizenship status explain how Dominicans are at times imagined to be whiter than Haitians and other times represented as darker than Puerto Ricans.

I have to thank CSWS, the Oregon Humanities Center, and the Department of Ethnic Studies for their invaluable support of this project. My hope is to ignite a broad conversation about how *antillanos* constantly engage nationalist and Pan-Antilleanist political paradigms and their articulation of racial and gender politics. Culture becomes a crucial site of study for those of us who seek decolonial possibilities for the region by revisiting its nationalist and Pan-Antillean imagination. ■



HIV/AIDS

and Women with Disabilities in Zimbabwe

A lack of outreach and accommodation for disabled people follows a global trend where people with disabilities are marginalized.

by Susie Grimes, Graduate Student, Department of International Studies

In 2002 I was in Lusaka, Zambia, making a video documentary on a microcredit program for women with disabilities. We were at the marketplace to meet members of a sewing group that had received a small loan from the program. One of its members came forward and told us some startling news: out of the original twelve women with disabilities who had formed the collective a year earlier, only four were left. The others had died of Acquired Immune Deficiency Syndrome (AIDS).

Until that moment, the profound global impact of AIDS had not registered with me. I was shocked that such a high percentage of this group had perished from AIDS and was unaware that disabled women were so vulnerable to the epidemic. Within a few years of that trip, the remaining four sewing group members would all die from AIDS.

As I began to digest the devastating loss of the Lusaka sewing group, I started to develop questions about the particular vulnerability disabled women in Africa face when it comes to HIV and AIDS. Nine years later I returned to further explore my questions through graduate research in the Department of International Studies.

My study focuses on HIV risk factors and AIDS service programming at the intersection of gender, disability, and HIV in Zimbabwe. My findings examine the unique challenges that a woman with a disability faces in Zimbabwe and how they are amplified when she is HIV positive. It also investigates specific barriers to HIV information and services and suggests how they can be minimized.

Many questions remain about how to understand, interpret, and improve conditions for disabled women in Zimbabwe. Throughout my thesis I use cultural narratives that depict typical views about disability in Zimbabwe: sometimes the result of a curse or a punishment, but a vessel for good fortune for others. These beliefs stigmatize and subjugate disabled women. They are also used as explanations for disability in the absence of medical information. When combined with gendered cultural narratives of subservience and disempowerment, these cultural narratives about disability perpetuate the violence and silencing of disabled women in this context.

According to the World Health Organization, people with disabilities total roughly a billion people—more than 15 percent of the world's population—the majority living in low-income countries. Research has shown that women are



Irene Moyo, pictured here with her children, received a loan for her street vending business from research collaborating organization Zimbabwe Women with Disabilities in Development (ZWIDE).

disproportionately impacted by HIV in sub-Saharan Africa, though few studies have investigated how women with disabilities are affected.

Zimbabwe has the world's fifth highest HIV prevalence rate, but political and economic circumstances have significantly affected the country's response to the epidemic. In 2010, Zimbabwe was ranked last—169th out of 169 on the United Nation's Human Development Index and Gender Inequality Index. The rankings indicate the severity of recent political and economic events on the people of Zimbabwe and their impacts on women.

In January 2011 I went to Bulawayo, Zimbabwe, where I had arranged to collaborate with three colleagues, all women with disabilities from the area, whom I had met in my work with international disability groups. With the assistance of these women, I completed 106 interviews in three provinces of Zimbabwe, Midlands, and Matabeleland North and Matabeleland South and in the two provincial cities of Bulawayo and Harare. Fifty interviewees were women with disabilities, and almost half disclosed their positive HIV status. Interviewees' disabilities included physical, sensory (hearing and sight), albinism, stroke, polio, asthma, and diabetes. Forty-four interviewees were staff from a cross-section of non-governmental and grassroots organizations that provide direct services to people living with HIV, programs for people with disabilities and for women.

Two issues that disabled interviewees identified as major HIV-risk factors were stigmatization of women with disabilities and sexual abuse. Stigmatization, an ingrained cultural attitude towards disabled people in Zimbabwe and much of African society, is a factor that cannot be underestimated. Stigmatization affects disabled women's interaction with society on all levels—from family dynamics and interpersonal relationships, to sexuality, motherhood, employment, and participation in HIV services and programs.

Disabled women in Zimbabwe are frequently subjected to sexual abuse. Widespread “virgin cleansing” and “albino cure” myths hold that having sex with disabled women, who are thought to be non-sexual, will cure an HIV-infected man. The belief makes disabled women in Zimbabwe vulnerable to rape and HIV transmission. Because of their low social status, disabled women are also subject to rape by spouses and family members and to sexual coercion.

Interviews with staff from thirty-two organizations confirmed a lack of disability inclusion in AIDS programming and service provision in the geographic areas of my study. The lack of outreach and accommodation for disabled people follows a global trend in other parts of the world where people with disabilities are marginalized.

My findings substantiate a void in HIV information dissemination among disabled women in Zimbabwe. Approximately 30 percent said they had never received any HIV prevention or treatment information. In the four rural areas of my study nearly half of the disabled women I interviewed said they received informal information about HIV from other people.

AIDS service providers and professionals in Zimbabwe readily admit that women with disabilities are at increased risk for HIV due to physical and communication barriers and reproduced social stigma in clinical settings. They also referred to a lack of access to prevention information, especially in rural settings.

The future requires new approaches and creative solutions. Disability issues must become part of every international development organization's mission and integrated into their strategic plans, much like gender is now mainstreamed in development interventions.

International development organizations need to find ways to create and support enabling environments for people with disabilities so that they may also benefit from development inter-

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When Hard Work Doesn't Pay Off

Exploring Self-Perceptions to Understand the Underrepresentation of Women in STEM



by Karyn L. Lewis, Ph.D. candidate, Department of Psychology

Despite moving beyond old prejudices that closed the doors to women interested in pursuing science and technology, recent statistics from the National Science Foundation show that men still outnumber women in the “STEM” (science, technology, engineering, and math) fields, sometimes by ratios of 3.5 to 1. Unfortunately, there are no simple answers as to how to understand the causes of this disparity and successfully intervene. As social psychologists, we can use our training to understand how the social context of these traditionally male-dominated fields might affect the participation and persistence of women. Past work by other social psychologists has primarily examined contextual factors that affect women’s objectively measured performance. For instance, the seminal research by Claude Steele and his colleagues on *stereotype threat* has shown that even seemingly small things, like marking one’s gender on a standardized test prior to taking the test or being the only female present in a classroom are enough to cause a cascade of internal events, such as worrying about confirming negative stereotypes, that in turn can eat up precious cognitive capacity and in the end undermine women’s performance.

This past work greatly enhanced our understanding about influences on women’s performance in STEM. However, we know that it isn’t performance alone that predicts persistence in STEM fields. In fact, the subjective perception of how one is doing in a field (which doesn’t necessarily correlate with actual performance), over and above objective performance, can also predict motivation and persistence in that field. My work, done in collaboration with my graduate advisor, Dr. Sara Hodges, has been focused on understanding what situational factors affect women’s self-perceptions and how these self-perceptions in turn affect decisions to persist in STEM.

Specifically, we have been examining how women think about effort and hard work in the context of math and science fields. Unfortunately, math and science skills are often perceived to come “naturally”—something you’ve either got or you don’t. What’s more, women are often stereotyped as lacking the quantitative skills necessary to suc-

ceed in math and science. In reality, plenty of effort is required of anyone hoping to succeed in these fields, but stereotypes about who should be good, and how success is achieved, may lead women to interpret their efforts differently than their male peers. We predicted that women would perceive that the work in their field is uniquely hard and requires more effort for them compared to their peers, and that these perceptions would lead to further negative outcomes such as decreased sense of fit with the field and decreased motivation.

To study this we contacted first year graduate students enrolled in STEM fields of study at the University of Oregon, along with first year graduate students at Montana State University, where our collaborator Dr. Jessi L. Smith helped us to recruit a sample that broadened our range of STEM fields. We asked both male and female graduate students to compare themselves to the average student in their field in terms of how much effort they have to expend in their graduate programs. We also asked them to report how much they felt like they “fit in” or belong academically and how motivated they felt to pursue their studies. As predicted, even though women’s objective performance did not differ from their male peers, the women perceived themselves to be struggling more than average, whereas men did not. Furthermore, feeling this way led women to experience less of a sense of academic fit, which in turn led to less motivation to pursue their studies. This cascading series of events was not present in data for the men.

Something about STEM fields seems to make women feel that they have to work harder than others to succeed which leads to decreased sense of belonging and motivation. These results may seem depressing (and indeed, because of the negative implications for women’s presence in STEM when our predictions are confirmed, researching these topics puts us in a conflicted role of wanting to root against our own hypotheses). So, we went a step further to ask if anything could be done to intervene and bolster women’s motivation.

To do this, we told advanced female undergraduates (who presumably had graduation plans on

their mind) about a new science program (the fictional field of “Eco-psychology,” fabricated for this study) that the university was considering adding to the curriculum. To mimic the conditions women encounter when considering STEM programs, participants were presented with an informational brochure that included a list of faculty with primarily male names and displayed photographs that were predominantly of men. After participants gave some information about themselves (e.g., GPA and answers to a “career inventory”), they were given feedback on their viability as a candidate for the Eco-psychology program. All women were told that based on their GPA and responses, “you are a good candidate and would likely succeed in the program.” However, the critical message that came next differed. Some women were told that to achieve this success “you would have to put in more effort than others,” whereas other women were told that “like everyone else, you would have to put in a lot of effort.” We then compared the two groups in terms of their sense of academic belonging in the field and their motivation to pursue the field. We found that the simple intervention of *normalizing* effort led women to show elevated feelings of belonging and increased motivation to pursue the field.

We think that these results are striking—and heartening. Yes, it is concerning that women seem to be either misperceiving their peers’ level of effort and/or the meaning of their own level of effort. However, our results are also encouraging because they suggest a possible intervention that may be relatively easy and inexpensive to implement. By making it clear to women that effort is typical and expected, we may be able to override the default assumptions that success in a science field requires “natural” scientific ability (which women are stereotypically understood to lack). Similar positive effects may emerge when STEM practitioners talk candidly to one another (and maybe most importantly to their students) about the struggles and effort it takes to make it in these fields. ■

—Karyn Lewis, a fifth-year doctoral student in the Department of Psychology, received a 2010 CSWS graduate student research grant.

Women in Zimbabwe, *continued from p. 12*

ventions and achieve their full human potential. Governments, policy makers and donors must summon the will to support AIDS service organizations to incorporate disability programming in order to reduce HIV infection for all people at risk. My hope is that the findings and analysis from this study of HIV/AIDS and women with disabilities in Zimbabwe will help to encourage discourse and policy, funding and programming efforts toward improving health, well-being and access to HIV

prevention and treatment services for people with disabilities worldwide. ■

Susie Grimes received a 2010 CSWS Graduate Research Grant Award in support of her research on this topic. She is completing her master’s degree in international studies while working as an international development consultant, focusing on disability inclusion. In addition to the CSWS research grant, she received a SYLFF fellowship (OUS system) and a Slape research award from the Department of International Studies.



Research Team (l-r) Lizzie Longshaw, Constance Sibanda, Susie Grimes, Dorothy Musakanya, Annie Malinga.

LIFE AMONG THE PEUL IN THE PARIS SUBURBS

CSWS research grant supports graduate student's research on gendered identities and associational life in this ethnic community.

Laura Massengale, MA, Department of International Studies

It is mid-morning on a Tuesday in July 2011. Today I am visiting Genaba, a first generation French woman of Mauritanian origin. She is on maternity leave from her job as an accountant, enjoying the break from her 40-minute commute from her home in the suburbs of Paris to her office in downtown Paris, and she has invited me to her house for an interview. Her apartment is small, yet elegant, with white sofas and armchairs, red-and-orange flower arrangements, and candles that match a red-and-orange African print on the glass-topped table. Dark wooden statues of reclining, long-limbed African women in red-and-orange wraps flank a small TV. Gold butterfly decals surround a framed photo of Genaba on the wall, bringing out the subtle gold of a square plaque with Arabic calligraphy on the adjacent wall. Genaba wears a delicate red-and-white skirt and matching top, discretely falling in soft folds over her pregnant stomach. Only she knows the gender of her child, which she is keeping as a secret from her husband, and she carries with her a poised, knowing excitement and happiness.

After a few hours of chatting, I asked her if she experienced discrimination when looking for a job and she told me: "Discrimination is hidden, but it's there.¹ Where I am working, I am one of five blacks among one hundred whites. But I can't feel discouraged: one needs to do everything one can to integrate, to succeed. Muñ, muñ, "be patient" in our language, is what our mothers always tell us. And thus, I am comfortable in both worlds. I wear pants to work, but back at home, I put on my pagne, my African wrap skirt. That is what is good about us, the Haalpulaar² (from Mauritania, West Africa) in France, we know how to behave in both milieus: among the Haalpulaar and among the French. And I want to pass these skills on to my children, too."

The French model for its national identity is called Secular Republicanism. It claims that race does not exist in France and that all its citizens are equal before the colorblind French state. It is forbidden to discuss race, ethnicity, or religion in public schools or in government offices. Statistics on race are forbidden by law. At the same time that government officials claim that race does not exist in France, conservative and liberal politicians worry that France is unable to "integrate" the French-born children of immigrants, as immigrants and their children



A young girl watches the performance of musicians at a meeting of an association of immigrants from Mauritania, West Africa, in Paris, France.

are highly concentrated in the outskirts of the city and face higher rates of unemployment than French in Paris proper. During the 1970s, the French government invited African immigrants to France to work in factories scattered around the city's suburbs. During this time, mostly men came; now, increasingly, they bring their wives to France and establish families.

Right-wing politicians, such as former president Sarkozy, often make inflammatory comments about how these immigrants and their children cling to their cultural practices and cannot "assimilate." Yet activists argue that immigrants and their children are not failing to assimilate, as many politicians say, but rather that they face discrimination. They point out that schools in the suburbs where many immigrants live do not receive the same resources as Paris proper schools. Students are more likely to be channeled to technical tracks rather than prepared for college and are therefore socially less mobile.

I was a Peace Corps volunteer in West Africa, and my ability to speak Pulaar, a language of

many West Africans in France, enabled me to carry out ethnographic research that sheds new light on both right-wing politicians' and activists' ideas of discrimination. I found, by working with Mauritanian immigrants and their French-born children during the summer of 2011, that neither the myopic viewpoint of the right-wing politicians nor the reactions of activists capture the complexities of discrimination in the context of France. Gender and generation influence differing experiences of discrimination: politicians mistrust immigrant women, blaming them for the supposed failure of the children of immigrants to assimilate. Yet, politicians see young French-born women as easily integrated, helping to "control" their unassimilated brothers. Indeed, first generation French women have fewer problems obtaining professional employment than French-born men.

Gender also impacts the relationships between immigrant parents and their children and the values that parents pass on to their

Life Among the Peul, continued on p. 16

¹ La discrimination est cachée, mais c'est là.

² In France, an alternate name is "Peul."

STRATEGIES OF SILENCE IN AMERICAN WOMEN'S POETRY

Fellowship winner studies the use of innovative forms in the work of Louise Neddecker and other twentieth-century women poets

by Maggie Evans, PhD candidate, Department of English

The final lines of Marge Piercy's "The Woman in the Ordinary" exemplify a familiar strain of contemporary American women's poetry:

In her bottled up is a woman peppery as curry,
a yam of a woman of butter and brass,
compounded of acid and sweet like a pineapple,
like a handgrenade set to explode,
like goldenrod ready to bloom.

The poem celebrates the potential uncorking of a "bottled up" womanhood and laments the self-effacement of women who suppress their brassiness. It values the expression of repressed or devalued aspects of femininity, and the final similes of the poem depict this eventual expression as an explosive blossoming—both destructive and vital. The violent flowering of female expression is an image that resonates with the mainstream of feminist poetry. Indeed, feminist literary effort has largely focused on the recuperation and encouragement of writers whose voices have been systematically silenced. This has been an important goal, and it has helped readers to discover (or to remember) the work of many women writers. However, despite its usefulness, the conception of the creative work of women as a means of speaking out against oppressive silences has now become limiting: this concept cannot apprehend the silences that are endemic to poetic language, making it difficult to appreciate the strategic uses of silence that are central to many women's poetic practice. As a result, women poets who favor leaving out rather than speaking out are sometimes relegated to the margins of literature. This is due to a masculinist literary history that makes them a footnote but also to a feminist narrative of finding voice that does not accommodate poems steeped in silence. My research seeks to complicate prevailing notions about speech and silence in women's poetry to account for poems by women writers who resist language as well as those who triumphantly claim it.

Lorine Neddecker's poetry is not widely known, in part because her work has been considered ancillary to the male-dominated Objectivist movement but also because her short poems, her refusal of narrative cohesion, and her obliquity make her an unlikely candidate for mainstream feminist reclamation. Neddecker (1903-1970) spent most of her life in rural Wisconsin, where she worked as a laborer while writing and publishing her poems. She was a reticent person who avoided publicity and kept her social and professional circles small. Perhaps it was this personal restraint that led Neddecker away from the confessional, talkative style of many of her contemporaries and toward terse poems like this:

Something in the water
like a flower
will devour
water
flower

The poem is cryptic, briefly describing an unnamed "something" that "will devour." The information the poem provides about its purported subject, "something in the water," is strictly circumscribed. While the simile, "like a flower," evokes an aquatic blossom, the only certain thing is that the "something" is not a flower; it is only like one. Further, because of the grammatical ambiguity of the first three lines, the phrase "like a flower" could apply to the noun "something," the prepositional phrase



"in the water," or the verb "devour." Thus, the something could simply be like a flower, it could be located in the water like a flower, or it could devour like a flower does. In this final instance, the isolated nouns of the last two lines, "water" and "flower," may be the things that a flower, and by analogy the "something," devours. But they may also simply be ambient description, setting the scene for the action of the first three lines. Ultimately, the poem undermines its own sparse imagery, characterizing the relationship among its objects as

devouring but refusing to articulate exactly what devours what.

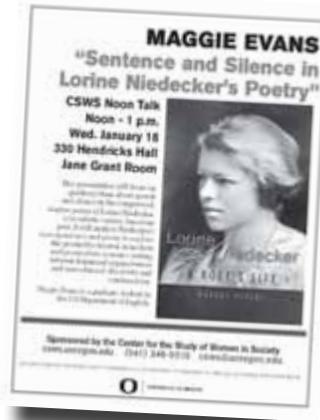
The poem's formal silences—particularly brevity and omission—intensify the undecidability of its meaning. Its extreme brevity is representative of Neddecker's aesthetic of silence. In particular, the shortness of the individual lines works to separate the objects of the poem, interrupting the connections the syntax suggests. The phrase "Something in the water like a flower will devour" establishes grammatical relationships, however uncertain, but the curtness of the lines suppresses those interactions in favor of self-contained phrases. This brevity also creates more white space around the lines—further emphasized by the extra spaces surrounding the final single-word lines—which visually isolates the individual lines of the poem, pulling against the relationships implied by the sense of the words. In addition to brevity, Neddecker uses strategic omissions to resist language. The poem refuses to provide narrative context that might clarify the significance of its images, and it erases the conjunctions and punctuation that would integrate its short lines into a sentence with determinate grammar and meaning. Any punctuation would inevitably limit the possible readings of the poem, resolving at least some of the ambiguity. For instance, even the simple addition of a final period would convert the poem into a single sentence, requiring the integration of "water" and "flower" into the grammar of the previous phrase, foreclosing the possibility that they exist independently. And certainly the inclusion of conjunctions or prepositions, especially in the final two lines, would more strictly delineate the proliferating meanings. The poem omits these elements, silencing important relational functions of language like subordination and coordination and leaving the interactions between its objects indeterminate. The poem refuses to say what its mysterious "something" is, leaving it to float beside "flower" and "water" in a wash of uncertain connections.

The use of formal silences to destabilize linguistic relationships among objects is central to Neddecker's poetics because she wanted to acknowledge the separate identity of objects. The silences in a poem like "Something in the water" allow its objects to escape both poet and reader and remain unfixed by language, slippery and resistant. Further, since

Strategies of Silence, continued on p. 16

women have been the poetic object par excellence, explored by male subjectivity, Niedecker's silences have feminist implications: they are the tools of a protective poetics that seeks to represent without appropriating, refusing to transgress the boundaries of objects and insisting on the limits of the poet's power to dictate an object's meaning. Her quiet aesthetic of omission and its recognition of the otherness of its objects is a form of feminist resistance entirely distinct from a poetry of explosive blossoming.

My work on silence in Niedecker's poetry is part of a more wide-ranging project exploring how 20th-century American women use innova-



tive forms to manage conflicting desires for speech and silence. I argue that women poets often seek both to extend and to limit language, and I investigate how their poetic experiments allow them simultaneously to achieve these contradictory goals. My hope is that the finished work will be useful to literary scholars studying the complexities of form in American women's poetry. Further, I hope it will contribute to the growing conversation in women's studies seeking critical methods responsive to the variability and complexity of women's experiences and their ways of representing, or refusing to represent, those experiences. ■

—Maggie Evans was awarded the 2011 Jane Grant Dissertation Fellowship from CSWS.

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children. I observed that some first generation women see their heritage as a resource, a skill set for navigating "both worlds" of the ethnic community and mainstream France. Others, such as young women who resent the pressures of their parents' community and use marriage to escape it, mistrust their heritage.

The immigrant Mauritanian Pulaar-speaking (aka Haalpulaar) community has strict societal pressures for young French women of Haalpulaar origin. Immigrants have a mocking nickname, "mad cows," for girls and women of Haalpulaar origin who are born or raised in France, which makes reference to the mad cow epidemic that occurred in Europe when meat was improperly butchered and consumed and to the fact that Haalpulaar Mauritians were traditionally herders of cattle. The community uses this term in partial jest, but also as indirect communication and admonishment to young French women to behave in ways culturally appropriate to the Haalpulaar community. For example, one young woman told me that her mother calls her a *mad cow* when she says that she doesn't want to cook for her husband.

Gendered socialization and discrimination has profound effects on identity. Discrimination for these women comes from both mainstream French society, when searching for a job or while pursuing higher education, and from within the migrant community. Young women may feel frustrated with parents who hold them to standards and cultural values they don't feel that they share.

And yet, on the other hand, many first generation women expressed that when they grew older, they appreciated the cultural values their parents passed on to them through indirect communication. They found that these values were resources for them, enabling success in professional life, scholarship, or in overcoming discrimination with patience and grace. I



Large community gatherings such as this provide a support network for ethnic Peul in Paris.

witnessed many examples of first generation women embracing their bicultural and transnational identities in professional and personal life. Ameena, for example, is studying international diplomacy; Maimouna is studying hospitality, and is excited to develop tourism to Mauritania. French women of migrant descent in their mid- and late twenties often strongly embrace the immigrant community when they marry and have children; Genaba is one example of this evolving relationship to heritage and community. Community events, with free childcare, provide a support network and social network for women negotiating the delicate balance of working outside the home and childrearing.

The idea that heritage can be a resource gives voice to a new definition of women's empowerment grounded in their personal experiences. Mainstream France views immigrant women who cannot speak French to their children as dangerous to their children's possibilities for integration, and unable to empower them to succeed in mainstream French society. Yet successful first generation women revealed in their discussions with me that the cultural values and skills from their nonliterate mothers, who could only speak to them in Pulaar, empowered them to succeed in their professional pursuits.

Their insights also illustrate a more nuanced understanding of "assimilation" than that posed by Right-wing politicians or activists. Discrimination comes from both mainstream French society and from within migrant communities. Rather than conceptualizing "assimilation" as a certain type of identity formation and way of life, it is important for policymakers and politicians to understand the many ways that first generation women and men may make successful lives for themselves, using combinations of cultural identifications and knowledge from both migrant traditions and mainstream France. Indeed, the term "assimilation" may be entirely meaningless, as many women find success in this difficult context through bicultural identification and community building. ■

—Laura Gerard Massengale graduated in spring 2012 with an MA in international studies and a certificate in nonprofit management. Her research was supported by CSWS, the Center on Diversity and Community, and a Sloop Fellowship from the Department of International Studies. She is on a nine- to twelve month assignment documenting localized community strategies for combating malnutrition for the U.S. Peace Corps in Burkina Faso, West Africa.

Gladiators

Pain, Injury, and Masculinity in the NFL

by Katie Rodgers, Graduate Student, Sociology



In February 2011, fifty-year-old National Football League (NFL) alumnus Dave Duerson was found dead with a self-inflicted gunshot wound to the chest. He left a note asking his family to donate his brain to research on football-related head trauma. Duerson knew something was not right with his brain and was proven correct in May 2011 when researchers at Boston University confirmed his suspicions, diagnosing him with chronic traumatic encephalopathy (CTE), a disease that has been found in the brains of over twenty deceased NFL retirees. In April and May of this year, two more NFL retirees took their own lives. For some, these tragic deaths served as a wake-up call to the dangers of playing football. For others, it was merely confirmation that there is, indeed, a serious problem in the NFL.

My research documents the experiences of NFL retirees in transitioning out of football and back into the “real world,” examining the variety of obstacles they face in creating new identities separate from football. In particular, I am interested in the roles that race, class, and gender play in shaping a retiree’s experience of life in and after sport. Thanks in part to a generous grant from CSWS, I have been able to conduct in-depth, life history interviews with almost thirty NFL retirees. While their stories have been quite varied, there has been one constant theme: pain and injury.

Despite the numerous changes made in NFL rules, equipment, and healthcare programs, there continues to be inherent danger in the sport of professional football. As long as football is seen as the quintessential man’s sport and as long as masculinity is defined by the ability to be aggressively physical, injury and pain will continue to be major facets of the game. In the words of one former player, “It’s just part of the job.” Players learn to use their bodies as instruments, play through pain, and suppress any emotions that may be construed as weak, creating a disconnect between their physical and emotional selves. This alienation can have devastating physical and emotional consequences for players, but is simultaneously necessary for maintaining a masculine identity in the face of crippling injury. Football players’ relationship to pain not only shapes their lives on the field, but also their embodied experiences of life after football.

Every retiree I interviewed, ages thirty-seven to sixty-nine years old, admitted that they experience nagging physical pain in their everyday lives after football. Most also described how this pain affects their leisure activities, their overall physical health, and their family lives. Many were limited in the types of athletic activities they could pursue on their own or with their children. However, this admission of pain was often quite indirect. Many retirees responded to my direct questions about pain by saying that they did *not* currently experience any. However, as we continued to discuss their various injuries, they would go on to tell me about the various parts of their body that hurt. Often in the span of mere minutes, retirees would first deny, then acknowledge, and finally minimize the pain they experience in their lives after football, demonstrating the complicated relationship between masculinity and embodiment. As one

former player said, “Pain is a very difficult thing to talk about to football players.”

Retirees used a variety of strategies to minimize the pain they’ve experienced and the effect it had in their lives. One such strategy was to discuss the inevitability of pain and injury in the NFL (“it’s a part of the game, man”), thus normalizing their own experiences. Some also tended to depersonalize the pain referring to “the legs” or “the shoulder,” rather than connecting it to themselves by saying “*my* legs” or “*my* shoulder.” Another way in which many retirees minimized the pain they experienced was to compare themselves to others—other NFL retirees or other men of their age—arguing that all older men experience physical constraints and that compared to some of their retiree peers, they have it much better. While some retirees are, indeed, fortunate in comparison to retirees with more extensive injuries, this strategy of imagining that there is someone worse off allows them to minimize their own feelings of pain.

The experience of lingering, football-related pain was nearly universal among the retirees I interviewed. A corresponding attitude of having no regrets was almost as common. As much as these retirees go through in terms of surgeries, pain management, and making adaptations in everyday life, the majority say they’d do it all again. One retiree said that the burgeoning research on the dangers of concussions wouldn’t even slow him down: “If someone had said, ‘If you get one more concussion, you’re gonna die in ten years...’ would I have played? Yes. That’s what I loved to do. So, no, I wouldn’t have done anything different.” This professed lack of fear toward pain, or even death, was an important strategy for maintaining a masculine identity even when the body isn’t as physically powerful as it once was.

There is no doubt that football is a brutal sport, and it’s no surprise there are many injuries. While updated rules, equipment, and benefits are likely to make some difference in the lives of players and retirees, there is more that must change in order to cure the pain of football. Hegemonic masculinity, represented in its most ideal form through football, is the real source of pain for the thousands of men who dedicate years of their life to the sport. The neglect of the body, and its use as a weapon against both opponents and one’s own emotions, creates an alienation from the self, a divided identity that leaves many players and retirees suffering the painful consequences for years. Men who make it to the top of the masculine heap, those who best embody what it means to be a man, the ones that dutifully ignore pain, repress emotion, and continue to physically dominate and control on the playing field, they are the ones who suffer. The cruel paradox is that those who do it best actually lose the most. Retirees like Duerson and others end up in bodies that are broken and weak, unable to appropriately demonstrate masculinity according to our society’s expectations. If we truly want to solve the problem of injury in football, we must look beyond the sport itself and work on changing the masculine ideals it represents. ■

—Katie Rodgers is a graduate student in the Department of Sociology.

Introductions

A Warm Welcome to Three New Women Faculty

LA DONNA FORSGREN, THEATRE ARTS

What a delight it has been to get to know my new colleague in the Department of Theatre Arts, Dr. La Donna Forsgren! When I saw her production of Robert Alexander's *I Ain't Yo' Uncle* in the Hope Theatre in spring 2012 I knew: this woman is a force to be reckoned with! Her production was a hard-hitting yet hilarious example of theory-in-practice that brought us face to face with the deeply engrained stereotypes of race and gender. The play used contemporary hip hop methodology to "flip" the canonical *Uncle Tom's Cabin* on its head, and in the process audience meet and greet their own unexamined constructions of race and gender as a cast of "new jacks" put author Harriet Beecher Stowe on trial for perpetrating and perpetuating racial stereotypes that have caused the characters to have "image problems." "New Jack," Forsgren explains in the production notes, "is a gangsta-minded street style associated with hip-hop. Watch Mario Van Peebles's 1991 urban film *New Jack City* with Wesley Snipes and Ice-T if you want to know more. 'New Jack Swing' is a genre of music that originated in African-American clubs in New York and became a part of pop culture during the late 1980s." Dr. Forsgren's production is a wonderful example of how our research as scholars informs our practice as artists. The production was a sophisticated enactment of race and gender theory that educated as it entertained, and delivered a satirical blow to the habits of mind evidenced in events like the fatal shooting of seventeen-year-old Trayvon Martin on February 26, 2012.

La Donna came to us from Northwestern University where she completed her PhD in interdisciplinary theatre and drama in 2012. La Donna's research will be vital to the ongoing mission of CSWS and will enrich many of us as her concerns intersect with those of women across campus and across the academy. Looking deeply and critically at black female subjectivity, La Donna's dissertation focused on the lives and work of three African-American theatre artists (Martie Evans-Charles, Sonia Sanchez, and Barbara Ann Teer) who came of age during the Black Arts Movement (1965-76). She examines how the Black Arts Movement "endorsed a black aesthetic as an artistic tool used to not only valorize black culture, but also incite political activism against racist social practices and governmental policies in the United States and abroad. [It] altered the critical reception of black history and culture within academic discourse." Her work went back into this celebrated period of arts history to recuperate dramas written by black women playwrights, many of which still remain unpublished, to articulate the unique site and sight of black feminism as it was expressed in drama. The work of these women, she argues, "laid the groundwork for a wave of black feminist drama frequently attributed to the 1976 premiere of Ntozake Shange's *for colored girls who have considered suicide/when the rainbow is enuf*." As Professor La Donna Forsgren continues to explore black women's struggle for liberation from white hegemony through her research, I hope that those of us in the CSWS community welcome her and collaborate with her, for if my first year with her is any measure, she will be a bright force for change and an advocate for women on campus.
— by Theresa May Assistant Professor, Department of Theatre Arts



APRIL R. HAYNES, HISTORY

If you're curious about the radical, nineteenth-century origins of Graham Crackers, which reformers hoped would help suppress the "carnal urges" of American women and men, ask April Haynes. Professor Haynes joined the history faculty at the University of Oregon in fall 2011 and is quickly transforming the history curriculum, particularly by introducing an ambitious set

of courses on women, gender, and sexuality in the United States and the world (from ancient times to the present).

Haynes is an innovative scholar of women, gender, the body, sexuality, medicine, and reform in antebellum America. Her work traces the medicalization of sexuality in nineteenth century, arguing that "women popularized the sciences of anatomy and physiology" during 1830s and '40s, engaging in physiology as a means to challenge forms of racial and gender oppression grounded in sexual exploitation.

April Haynes came to Oregon from a visiting post at Case Western Reserve University in Cleveland, Ohio. Previously, she earned a BA in history and another in women's studies from San Francisco State University, and she holds an MA and PhD in history, with a concentration in feminist studies, from the University of California at Santa Barbara. At UCSB, Haynes wrote an award-winning dissertation entitled "Riotous Flesh: Sex, Race, and Popular Physiology in the Early American Republic," a version of which is now under review for publication at the University of Chicago Press.

Professor Haynes has published essays in the *Journal of the History of Sexuality* and in Elizabeth Reis's *American Sexual Histories* (2d ed.), has a number of pieces under consideration at other journals, and has presented her work in an impressive array of venues, including meetings of the Organization of American Historians, the Boston Seminar in the History of Women and Gender, and the Berkshire Conference in the History of Women. And she has been the recipient of a number of distinguished fellowships, including a yearlong Post-Dissertation Fellowship at the American Antiquarian Society, as well as other grants from the Social Science Research Council, the National Endowment for the Humanities, the Massachusetts Historical Society, and the Library Company of Philadelphia.

The nineteenth-century reformer Sylvester Graham figures prominently in Professor Haynes's work, and readers of her book-in-progress will learn that his lectures sometimes provoked riots—like the one in Portland (Maine) on June 29, 1834, which produced a "prodigious outcry." This tumult was followed up by similar mayhem in Boston in 1837. We've come a long way since the introduction of "Dr. Graham's [Original] Honey Biskets" and his prescriptions about the "Solitary Vice." We anticipate no rioting here—only a rush of students to take Professor Haynes's courses, once the word gets out.
— by Matthew Dennis, Professor, Departments of History and Environmental Studies

KATHARINA LOEW, GERMAN AND CINEMA STUDIES

In fall term 2011-12 the faculty in the Department of German and Scandinavian and in the Cinema Studies Program welcomed Katharina Loew, who joined them as a specialist in early German cinema. Dr. Loew received a joint PhD in cinema and media studies and Germanic studies from the University of Chicago in 2011, after having completed a master's degree in theater studies, art history, and psychology at the Ludwig Maximilian University in Munich, Germany. She also collaborated on the Women Film Pioneers Project, sponsored by Columbia University's Center for Digital Research and Scholarship. In her first year at the UO she has distinguished herself as a productive and effective scholar, teacher, and colleague.



Dr. Loew's work focuses in particular on silent film technology, fantastic literature and film, international film relations, German modernist theater, and theories of modernity and mass culture. She received a research fellowship for spring 2013 at the Oregon Humanities Center, where she will complete a chapter of her book project on special effects in German

ABIGAIL SCOTT DUNIWAY: A STUDY IN PERSEVERANCE

It takes women like Abigail Scott Duniway to make things happen, spirited, stubborn, tireless, passionate women who swim against the tide and manage not to drown, who foster the connections that count, who maintain their integrity, who care and then keep caring, who refuse to take no for an answer. Smart, articulate, occasionally cranky, annoyingly tenacious women. Women you want both by your side and right behind you.

Many things have changed since Duniway began agitating for women's right to vote in 1884, but this has not. Political change, social change—and most difficult of all, cultural change—is not for the faint of heart or the weekend warrior. Duniway traveled, organized, wrote, spoke and rabble-raised for women's enfranchisement in Oregon prior to six state votes on the amendment, the first five of which ended in failure. A pioneer diarist (she came across the Oregon Trail at age seventeen in 1852), farmer's wife, milliner, short story writer (truthfully, not her *métier*), autobiographer, novelist, journalist, editor, political organizer, and public speaker (in the days when women were routinely egged at the podium), she is the reason Oregon women were able to cast votes in elections eight years before national passage of the nineteenth amendment.

She may also have been one of the reasons Oregon voters defeated woman suffrage more times than any other states. Tenacity and stubbornness get things done. But they can also get in the way of getting things done. Especially when you are a nineteenth-century woman expected to speak softly, if at all. And especially when your brother is editor of the state's most powerful newspaper—in the days when



Abigail Scott Duniway signing first Equal Suffrage Proclamation ever made by a woman. Governor Oswald West, who had signed the Proclamation, is shown looking on, and acting President Dr. Viola M. Coe is standing near. Created/Published [1912 Portland, OR] *Women of Protest: Photographs from the Records of the National Woman's Party*, Manuscript Division, Library of Congress, Washington, D.C.

newspapers called the shots—and if there was anything he wanted more than keeping women from voting it was keeping his sister from winning.

—Author Lauren Kessler, professor and director of the UO Multimedia Journalism Master's Program, wrote her PhD thesis on Abigail Scott Duniway and went on to write biographies of other stubborn and spirited women, like pioneering aviatrix Pancho Barnes and spy-turned-informer Elizabeth Bentley.

Oregon Suffrage Centennial—UO Libraries to Hold Symposium

- An exhibit in Knight Library, based on primary sources in Special Collections and University Archives (SCUA), will feature the Abigail Scott Duniway Papers and the various papers of individuals and organizations collectively known in SCUA as the "Oregon Women's Political History Collections."
- **Panel Discussion 3** - 4 p.m. "How have women changed politics?" with a look in this election year at women who couldn't vote, even after 1912, such as Native American women, and other women of color. Browsing Room, Knight Library. Panelists: April Haynes, UO History Department; Sandi Morgen, Graduate School/Anthropology; Margaret Hallock, Wayne Morse Center; Gretchen Kafoury, co-founder in 1970 of the Oregon Women's Political Caucus, Oregon politician, and currently Coordinator of Internship Programs, College of Urban and Public Affairs, Portland State University
- **Keynote Address 4** - 5 p.m. Browsing Room, Knight Library: Lauren Kessler, Professor, SOJC will talk about the perseverance of Abigail Scott Duniway
- **Reception, 5** - 6 p.m. Special Collections and University Archives' reading room, 2nd floor, Knight Library north wing.

Sponsored by the UO Libraries; Center for the Study of Women in Society; Oregon Humanities Center; the Departments of Women's and Gender Studies, History, Political Science, and Sociology; the Schools of Journalism and Communication and Architecture and Allied Arts; and the ASUO Women's Center.

Introductions, *cont. from previous page*

fantastic films of the silent era. She argues that German film culture of the 1910s and 1920s emerged from the tension between a modernist faith in technology and a continued commitment to Romantic ideas. Her work reveals the correlations between the outstanding technical achievements evident in German silent cinema and the dominant aesthetic philosophy among filmmakers and theorists at the time. In addition, she is currently engaged in two other projects. The first one is an article on Fritz Lang's 1929 film *Frau im Mond* (*Woman in the Moon*), a film that emerged in the context of a rocket craze in 1920s Germany and is often considered the first "scientific" science fiction film. Thea von Harbou, one of Weimar Germany's most popular female authors and a mouthpiece of the political right, wrote the script. The second project is on 3D cinema in the 1910s. These performances with fantastical names like *Alabastra* or *Kinoplastkon* achieved stereoscopic effects by combining filmed performances with a separate background live on stage. While this type of 3D technology was not well suited for narrative feature films, it has been recently revived and caused much stir, as in the case of the spectacular "resurrection" of rapper Tupac Shakur at the Coachella Valley Music and Arts Festival or the live performances of the Japanese anime pop star Hatsune Miku.

Dr. Loew offered courses this year on film director Billy Wilder, the total work of art, "dangerous dames," early German cinema, and exiled filmmakers in Hollywood. This last course, "From Hitler to Hollywood," addressed the hundreds of mainly Jewish filmmakers, artists, writers, and intellectuals who had to flee Nazi-occupied Europe and who ended up in Hollywood. The course showcased Dr. Loew's interdisciplinary expertise by introducing students to selected works of art, music, film, literature, theater, and architecture in a broad social, political, and cultural context.

Both cinema studies and German have benefited from Dr. Loew's active involvement on campus. She collaborated on a new film series, "Film on Film," which brings classic films in 16 mm format to the Bijou. She and another faculty member designed and led a workshop for doctoral students of German on preparing for the academic job market. She also organized a wonderfully successful celebration of student and faculty achievements in German and Scandinavian towards the end of the spring term.

Katharina Loew is an innovative thinker and a dynamic teacher. She is an exciting addition to the campus community and looks forward to participating in CSWS activities. — by Susan C. Anderson, Professor, Department of German and Scandinavian ■

Highlights from the Academic Year

CSWS Awards over \$65,000 in 2012 Research Grants to UO Scholars

In March, CSWS awarded more than \$65,000 in graduate student and faculty research grants to support research on women and gender. Ten UO graduate students received awards ranging from \$1,250 to \$13,500. Six faculty scholars received awards ranging from \$5,792 to \$6,000.

The prestigious Jane Grant Dissertation Award went to Easther Chigumira, a PhD candidate in the Department of Geography, whose field-based research will look at land reform issues pertaining to women in Zimbabwe. Two graduate students in the Department of Psychology—Rosemary Bernstein and Brianna Hailey—are doing research on preventing depression and enhancing confidence in pregnant women in recovery from substance dependence. Jessica Cavas, a graduate student in the Department of International Studies and Planning, Public Policy and Management is studying how an NGO's literacy program in Delhi, India, is working as an intervention program to transition women out of sex work and help prevent sex trafficking of girls and women.

Other graduate research awards went to Miriam Abelson, sociology; Elizabeth Beard, political science; Amanda Van Soyoc, psychology; Brian Guy, political science; Kali Lantrip, counseling psychology; and Shehram Mokhtar, journalism and communication.

Faculty research grant awardees were: Deborah Green, associate professor, religious studies; Jason M. Lindo, assistant professor, economics; Phaedra Livingstone, assistant professor, arts and administration (AAA); Eileen M. Otis, assistant professor, sociology; Jenifer Presto, associate professor, comparative literature; and Courtney Thorsson, assistant professor, English.

Honors for Bryna Goodman

"Economics and the New Chinese Republic: Sovereignty, Capitalism, and Freedom in the Shanghai Bubble of 1921-22" is the topic of Bryna Goodman's project for the Institute for Advanced Study (Princeton), to which she was granted membership. Goodman, professor in the Department of History, director of Asian Studies, and executive director of the UO Confucius Institute, also received a Radcliffe Institute for Advanced Study Fellowship.

ACLS Fellowship: Michelle McKinley

Associate professor Michelle McKinley, School of Law, received an American Council of Learned Societies (ACLS) Fellowship. McKinley's fellowship will support her continued work on the book manuscript "Fractional Freedoms: Slavery, Legal Activism and Ecclesiastical Courts, 1589-1700."

CSWS awarded faculty research grants in 2009 and 2011 in support of McKinley's archival research for this project, which "uses the lens of legal history, and legal anthropology to examine litigation undertaken by Peruvian slaves in seventeenth century ecclesiastical courts." McKinley also credits the CSWS 2010 Writing and Promotion Workshop with benefiting her work on this manuscript.

Charise Cheney Wins Historian Prize

"Blacks on Brown: Intra-community Debates over School Desegregation in Topeka, KS, 1941-1955" published in the Winter 2012 *Western Historical Quarterly* won the Western Association of Women Historians' Judith Lee Ridge Prize. Cheney is associate professor, UO Department of Ethnic Studies, and the coordinator of the CSWS Women of Color Project. She worked on this paper in the CSWS 2010 Writing and Promotion Workshop.

Melissa Stuckey Awarded a Career Enhancement Fellowship

Melissa Stuckey, assistant professor, Department of History, received a Career Enhancement Fellowship for Junior Faculty funded by the Andrew W. Mellon Foundation and administered by the Woodrow Wilson National Fellowship Foundation.



Easther Chigumira



Ernesto Martínez (l) & Michael Hames-García at the Lambda awards ceremony.

Best LGBT Anthology

Michael Hames-García, professor, Department of Ethnic Studies, and Ernesto Javier Martínez, newly promoted to associate professor in the Departments of Ethnic Studies and Women's and Gender Studies, were awarded the prestigious national Lambda Literary Award in the category of "best LGBT anthology" for their coedited book, *Gay Latino Studies: A Critical Reader* (Duke University Press, 2011).

Elizabeth Reis: On Leave at Harvard

Elizabeth Reis, newly promoted to full professor in the Department of Women's and Gender Studies, team-taught a new WGS course in Fall 2011 with Professor Mary Wood (English) called *Medical Narratives in the Humanities*. Supported by a Robert F. and Evelyn Nelson Wulf fellowship, the class investigated the meanings of illness and medical care in the United States, examining literary and artistic representations of disease, suffering, disability, diagnosis, and treatment.



"Filling Out Application," or, "My Life on the Internet" (copyright by Mara Williams).

In addition to her teaching and research, Reis continues to serve on the Ethics Committee and the Ethics Consult Team at Peacehealth Riverbend Hospital in Lane County, where she regularly confronts difficult and sometimes grave medical and moral questions. Reis said, "I like bringing my academic background into this setting and, in turn, our discussions give me a more balanced perspective in the classroom."

In 2012-13, Reis will be on leave from UO as a visiting scholar in the History of Science Department at Harvard University.

David Li Receives a Fulbright Award

Recipient of a Fulbright Distinguished Chair Award, Professor David Leiwei Li, UO Department of English, will lecture and do research at Chelsea School of Art and Design, the University of Arts, London, from January through June 2013.

Mara Williams Accepted to Adventure School for Ladies

One of only two artists accepted at the Mistress level, UO graduate student Mara Williams attended the Adventure School for Ladies: Comics Intensive, a residential program focused on increasing diversity in the comics industry, which ran in Chicago during June 2012.

Williams is an illustrator, zinester, and third-year PhD student in Communication and Society, through the UO School of Journalism and Communication. Recent academic projects include studies of post-feminist and post-racist logics in online fandom, open source online archives, and queer religious blogs. She is also active in the CSWS Fembot Project.

Jenée Wilde Selected for Fellowship and Research Grant

CSWS's newest GTF, Jenée Wilde, received the 2012-2013 Norman Brown Graduate Fellowship, established by alumnus Norman Brown ('68)



From left: Professors Carol Stabile (UO), Alisa Freedman (UO), and Kim Sawchuk (Concordia University) all participated in Fembot's Gender, New Media, and Technology symposium in October 2011 / photo by Chelsea Bullock.

to support graduate student excellence. A PhD candidate in the UO Department of English (Folklore Program), Wilde also was awarded a 2012 Folklore Summer Research Grant to conduct archival research, oral history interviews, and related fieldwork within the bisexuality/science fiction communities in the Minneapolis/St. Paul area.

Her dissertation research examines representations of bisexuality in science fiction literature

and television, and how bisexually-identified people use those images to negotiate cultural assumptions and stereotypes. With help from a CSWS travel grant, she presented a paper on her work, "Undoing Binary Representation: (Re) Reading Bisexuality in Media Images," at the July 2012 Console-ing Passions conference in Boston.

Wilde is co-coordinator of the CSWS Queering Academic Studies research interest group and a participant in the Fembot project.

Moving Forward with the Legal Empowerment of Women in Pakistan

May 2012—The U.S. Institute of Peace issued "Moving Forward with the Legal Empowerment of Women in Pakistan," Special Report 305, by Anita M. Weiss, professor and head of the UO Department of International Studies and vice president of the American Institute of Pakistan Studies.



About the Report

"After situating women's legal rights in Pakistan, this Special Report reviews key features of recent legislation affecting women's rights, explores the controversies surrounding this legislation, and elaborates on ongoing challenges to develop further legislation, particularly in light of opposition from Islamist groups. While the legal empowerment of women in Pakistan has seen progress, far more must be done to enable the laws passed to be implemented, bring Pakistan into conformity with the goals and ideals of the UN Committee on the Elimination of Discrimination Against Women (CEDAW), and secure an environment where women in Pakistan have viable choices in their own lives."—from the abstract

Website info:
www.usip.org



UNITED STATES
INSTITUTE OF PEACE

Brian Guy Awarded a Fulbright

Brian Guy is one of seven University of Oregon students selected in August 2012 for a Fulbright scholarship for study abroad. A recipient of a 2012 CSWS Graduate Student Research Grant, Guy is a PhD candidate in the Department of Political Science. His research focuses on "Code Violations: Men, Gender Inequality, and the Contentious Politics of Senegal's Family Code."

Shirley Marc Retires

Shirley Marc, office and events coordinator, retired in June 2012 after working at CSWS for fifteen years. "What I enjoyed the most over the years was all the people I met and helped in one way or another, including the wonderful work study students whom I supervised," Shirley said.



Shirley Marc / photo by Jack Liu.

Shirley juggled innumerable duties, among them helping plan eighteen conferences, helping make arrangements for hundreds of speakers and catering events, and providing support for graduate students and faculty members alike. One of her favorite programs was the Wednesday at Noon talk, which became "her program" to manage for ten years. She also served as co-coordinator for two Research Interest Groups (RIGs): the Midlife and Menopause RIG (a reading group) for two years, and the Healing Arts RIG, handling events and serving as their webmaster.

Professor emerita Joan Acker (Sociology) noted that Shirley "made things happen, organized, kept track, knew what was going on.... If I wanted information, I would ask Shirley. And she was always there, seeming to be in very good humor."

Special Projects at CSWS

Fembot—The Fembot Project emphasizes CSWS's commitment to sharing feminist research. Devoted to feminist research on gender, new media, and technology, the Fembot Project is creating a multimodal, international platform for feminist collaboration and publishing. Fembot offers a feminist model for open access, multimodal publishing and dissemination that provides a prototype for review, research, and mentoring. Grounded in feminist politics and scholarship, Fembot participants are committed to the project of democratizing scholarly communication and opening our research up not only to scholars throughout the world but to broader publics as well. Fembot is taking full advantage of an array of digital tools and open source software to re-define feminist scholarly production and facilitate participation in this dialogue.

Last fall, Fembot held a symposium on "Feminism and Digital Publishing" supported by a RIG Development Grant that brought advisory board members from Montreal and Ohio to Eugene for a series of conversations about the shape the project should take. This year saw the launch of the website and face-to-face meetings with Fembot members in Arizona, Boston, Eugene, and Paris. In addition, Fembot is working with a group called FemTechNet, a network of hundreds of international feminist scholars, students and artists who work on or with technology in a variety of fields including STS, Media and Visual Studies, Art, Women's, Queer and Ethnic Studies and whose goal is to build an online course called "Dialogues in Feminist and Technology" to be held at institutions of higher education around the globe from September-December, 2013.

The Fembot website <fembotcollective.org> is made up of several overlapping projects:

1. *Ada: A Journal of Gender, New Media, and Technology*, will produce issues on specific topics, edited by members of the Fembot community. The first issue, scheduled to go live in November 2012, is a collection of essays about the state of the field of gender and digital media studies by prominent scholars in gender and digital media, including Anne Balsamo (the New School), Alex Juhasz (Pitzer), Mia Consalvo (Concordia), and Sarah Kember (Goldsmiths). The second issue will be edited by Nina Huntemann, coeditor of the anthology *Joystick Soldiers: The Politics of Play in*



First issue of *Ada*, with cover by Mara Williams.

Military Video Games (Routledge, 2010) and producer and director of the educational video, *Game Over: Gender, Race and Violence in Video Games* (2000). Future *Ada* issues will address topics such as social networking, web design, and the role of science fiction in generating critical thought about gender and technology.

2. *Laundry Day*: a short multimodal that crowdsources feminist scholars' responses to contemporary media debates and issues through a series of curated media artifacts. Past *Laundry Day* articles have covered such topics as feminist media production and art, online aggression, and the reproductive politics of the *Twilight* films.

3. *Feminist Works*: a column where feminist scholars can share descriptions of their works-in-progress.

4. *Books Aren't Dead*: a series of podcasts featuring interviews with scholars of new feminist books, conducted by graduate students.

Women of Color Project—This year, the energies of the Women of Color Project focused on the professional development of junior faculty by hosting two works-in-progress events. In the fall, historian Melissa Stuckey presented a chapter of her manuscript on the racial politics of Boley, an all-black town in Oklahoma. In winter, faculty from across campus provided feedback for Rocio Zambrana, an assistant professor of philosophy, who wrote an essay on "Critical Theory in a Neo-Liberal Age."

During the winter quarter, members of the WOC Project began to develop a collaborative project that will result in a published volume about the experiences of women of color in the academy. Tentatively titled "Women of Color in the Academy: Critical Perspectives and Interventions," this research project furthers the objectives of the CSWS Women of Color Project. The volume will explore the issues that women of color encounter in the academy and the ingenuity and collective effort it takes to stay and succeed at predominantly white universities like the University of Oregon.

Women Writers Project

- *Memoir is not about answering a question, but deepening it.*
- *It is only about the person called the "I."*
- *Conflict in a memoir is between the two parts of yourself; the conflict is within.*
- *Poetry is the most perfect language for telling the truth of something.*
- *Let the story tell you what it's about.*
- *It's so much better to slow down and see the tiny thing.*

These are some of the comments made by morning panelists at MemoirFest, the first CSWS Northwest Women Writers Symposium. Held May 12, 2012, the event drew more than one hundred participants. Memoir may have been the topic of this one-day event, but panelists were selected for their strengths in varied genres, showing a broad spectrum of ways to tell stories about one's life. The panels featured poet Crystal Williams, the dean of Institutional Diversity at Reed College; Debra Gwartney, a member of the nonfiction fac-



From left: Crystal Williams, Debra Gwartney, and Lidia Yuknavitch spoke as morning panelists at the inaugural CSWS Northwest Women Writers Symposium: MemoirFest / photo by Robert Long.

ulty for Pacific University's MFA in Writing program; UO graduate Lidia Yuknavitch, who teaches English at Mount Hood Community College and won both a 2012 PNBA award and the Reader's Choice Award of the 2012 Oregon Book Awards; UO professor Lauren Kessler, author of twelve books and director of UO's new Multimedia Journalism Master's Program; Elizabeth Reis, professor in the UO Department of Women's and Gender Studies; Margarita Donnelly, one of the founders of Calyx Press; and Dominick Vetri, UO professor emeritus of law. The event also was supported by the Oregon Humanities Center, School of Journalism and Communication, UO Libraries, and the Department of Women's and Gender Studies.

Research Interest Groups at CSWS

Food in the Field RIG—This interdisciplinary group on food studies was inaugurated and organized by Jennifer Burns Levin, Clark Honors College, in 2011. Its mission is to investigate ideas related to gender in the field of food studies, the operations of cultural fields related to food consumption, and the gendered labor that takes place in the farm fields of food production. FITF promotes discussion about the institutional structures that support and replicate gender disparities and prevent equal access to resources in the food system by examining foodways and analyzing cultural expressions of food practices.



On a dry winter's day, students from the food and literature class of FITF coordinator Jennifer Burns Levin learn about the Urban Farm from director Harper Keeler of the UO Landscape Architecture Department.

The work done by the RIG, which served as the only centralized venue for food studies programming on campus, was an important component in the successful application for a College of Arts and Sciences grant to explore a UO food studies program in AY 2012-13.

In 2011-12, nine works-in-progress talks and two receptions for visiting food scholars took place on topics that traversed the globe and spanned prehistory to the present. The works-in-progress talks were the foundation of the year's activities, and served an important role in fostering community building across the disciplines for faculty and graduate students.

FITF welcomes faculty and graduate students working in social science and humanities fields, and encourages cross-pollination between the two. In its first year, FITF brought together over forty faculty and grad members from almost thirty departments and programs on campus.

Queering Academic Studies RIG—RIG members deepened their exploration of queer theory by reading one book per term: Lee Edelman, *No Future: Queer Theory and the Death Drive*; Michael Hames-García, *Identity Complex: Making the Case for Multiplicity*; and David Valentine, *Imagining Transgender: An Ethnography of a Category*. CSWS special projects funding allowed the Queer RIG to provide copies of these books for graduate students. By shifting the focus to longer, more contemporary works and offering free copies to graduate students, the RIG was able to increase its membership and attendance of meetings.

The Social Sciences Feminist Network RIG—The SSFN-RIG enjoyed another busy year with film screenings, professional workshops, works-in-progress presentations, and other activities that fulfilled the goals of offering professional development opportunities for RIG members and of building the RIG. SSFN planned and executed events through biweekly meetings that also served as a forum for support and RIG development. Overall, the activities were successful in attracting new members and engaging the group.

SSFN started the fall 2011 term with a screening of *The Line*, a film that deals with issues of sexuality and consent. The film attracted an audience of nearly 200 people (mostly undergraduates) to the screening and a panel discussion with members of SWAT, the Sexual Violence Coordinator from the Women's Center, and a graduate student from psychology doing research in this field. SSFN also held a grant writing workshop for graduate students mostly from the social sciences.

In Winter term, SSFN held two reading groups for the book *Feminism for Real: Deconstructing the Academic Industrial Complex of Feminism*. These lively discussions centered on the relationship between feminist activism and academia. Each meeting brought in graduate students and faculty from sociology, journalism and communication, and women's and gender studies. SSFN also screened the film, *Not Just a Game: Power, Politics, and American Sports*.

Visiting Criminologist Examines Femicide and Gender Violence along the U.S.-Mexico Border

Speaking “first and foremost as a social activist,” criminologist and university professor Cynthia Bejarano examined the unsolved murders of girls and women in the region of Ciudad Juárez-El Paso before a gathering of more than eighty students and faculty at the UO Knight Library in late February. Bejarano showed images of some of the activist mothers who seek justice for their missing and/or murdered daughters as she presented her research on “Terrorizing Women: Femicide and Gender Violence at the U.S.-Mexico Borderlands.”

Noting that there are more than thirty-two different theories put forth about the murders and disappearance of hundreds of girls and women since 1993, Bejarano explored the complexity of efforts to understand and resolve a nightmarish story. She cited drug cartels, gangs, sexual slavery, the preying on poor and vulnerable migrants, a militarized, failed state, recreational drug use by Americans, a patriarchal system that devalues the feminine—and more. Numerous people have been scapegoated and brutalized for these murders, and there is tremendous cover-up. Activist mothers are themselves being targeted and murdered. Not long before her



Dr. Cynthia Bejarano

talk, four teenage girls from a middle school went missing in downtown Ciudad Juárez in an area known as a hotbed for abductions, she said, and recently fifteen girls' bodies were found in a region frequented by drug cartels. “The systematized and sexualized violence that these girls endured can be found across the world,” Bejarano emphasized. She quoted one teenaged girl who grew up in Ciudad Juárez who told her, “I have been terrified my entire life thinking that I would be the next girl to go missing.” “We underestimate the PTSD [post-traumatic

stress syndrome] that young people are suffering,” Bejarano said.

Bejarano also highlighted the sociological implications for the 10,000 to 15,000 orphaned children in Ciudad Juárez. Gangs or drug cartels solicit some children as lookouts or assassins, she said, roles for which they are paid and drugged. “We need to provide outlets for these kids not to gravitate toward the violence. There needs to be new infrastructure for people left behind, the abject poor who have no choice.”

Bejarano is an associate professor of Criminal Justice at New Mexico State University. Her publications and research interests focus on border violence, immigration issues, and gender violence at the U.S.-Mexico border. She co-founded Amigos de las Mujeres de Juárez, which works for justice for missing and murdered women on both sides of the border, and is coeditor of an interdisciplinary anthology with Rosa-Linda Fregoso entitled *Terrorizing Women: A Cartography of Femicide in the Américas* (Duke University Press, June 2010).

The lecture was cosponsored by CSWS and the Center for Latino/a and Latin American Studies. ■



Panelists for symposium on African American literature included, from left: Emily Lordi, Courtney Thorsson, Salamishah Tillet, Jennifer Williams, Eve Dunbar / photo by Chelsea Bullock.

Collaborative RIG Projects

A symposium and roundtable grew from a 2011-2012 collaboration between the Américas RIG and the Law, Culture, and Society RIG—on the theme of “Service and Servitude.”

SYMPOSIUM: “PLACE AND DISPLACEMENT IN AFRICAN AMERICAN LITERATURE”

More than a hundred students, faculty and community members attended this symposium, which took place in the Browsing Room of the UO Knight Library on March 2. Courtney Thorsson, UO assistant professor of English, organized the group of scholars, who gave talks about their research.

Professor Eve Dunbar of Vassar College spoke about famed Harlem Renaissance writer Zora Neale Hurston’s ethnographic works *Mules and Men* and *Tell My Horse*. Professor Thorsson talked about the revolutionary recipes of culinary anthropologist Vertamae Grosvenor, who wrote the 1970 Black Power cookbook *Vibration Cooking or The Travel Notes of a Geechee Girl*. Professor Emily Lordi, University of Massachusetts, considered the position of poet Lucille Clifton in the Black Arts Movement through close examination of Clifton’s poem “move.” Salamishah Tillet, University of

Pennsylvania, discussed Nina Simone’s travels to Africa as crucial for a “sonic black radicalism” in Simone’s early and late recordings. Jennifer Williams of Goucher College invited attendees to consider the erotic dimensions of women’s travel in three novels: Shay Youngblood’s *Black Girl in Paris*, Andrea Lee’s *Sarah Phillips*, and Jamaica Kincaid’s *Lucy*.

Sponsors included CSWS, the Departments of English and Ethnic Studies, the Oregon Humanities Center, and the School of Law.

“DANGEROUS DEPENDENCIES: DOMESTIC SLAVERY AND SERVITUDE IN THE AMERICAS”

Dozens of faculty members, administrators, visiting scholars, and students participated in a roundtable organized by law professor Michelle McKinley and held at the UO Knight Library on May 4. “Dangerous Dependencies: Domestic Slavery and Servitude in the Americas” featured the research of scholars who specialize in Latin American studies across disciplines.

Scholars came from New York City, New Orleans, southern California, Kansas, Corvallis and Eugene to present papers and discuss research ranging from historical legal research on cooperative sorcery and conflict to modern day domestic service of children and women in Latin America.

Presenters included: Michelle McKinley (UO Law) “Dangerous Dependencies: Domestic Servitude and Degrees of Freedom in Seventeenth-Century Lima;” Rachel O’Toole (UC-Irvine, History) “Manumitted but not Free: Women Working to Freedom in Colonial Peru;” Nicole von Germeten, (Oregon State University, History) “Love Magic in the Kitchen: Slave Women, Spanish Sorceress, Cooperation and Conflict in Cartagena de Indias;” Nara Milanich, Barnard College, (History and Latin American Studies)

“Children, Service, and Household Dependency in Modern Latin America;” Elizabeth Kuznesof (University of Kansas, History & Latin American Studies) (Commentator); and Kris Lane (Tulane University, History) (Commentator).

The roundtable was sponsored by CSWS, the Departments of English and of Ethnic Studies, the Oregon Humanities Center, the Americas in a Globalized World Initiative, and the School of Law.

New Research Interest Group

Women and Political Resistance RIG—Founding members included students Ingrid Nelson, Lindsay Naylor, and Alejandra Garcia. Naylor will return as coordinator in 2012, with a planning meeting to be held in early October.

Research Matters

CSWS published three issues of *Research Matters* during the 2011-2012 academic year. Copies can be accessed through the CSWS website or requested by phone or e-mail. **Fall 2011:** “Why Oklahoma? All-Black Towns and the Struggle for Civil Rights in Indian Territory,” Melissa Stuckey, Assistant Professor, Department of History. **Winter 2012:** “Partner Violence and Girls’ Educational and Vocational Development,” by Krista M. Chronister, Associate Professor, College of Education, Counseling Psychology Program. **Spring 2012:** “Thinking Through a Research Trajectory, From Hollywood Latinas to Hair/Style,” by Priscilla Peña Ovalle, Associate Professor, Department of English and Associate Director, Cinema Studies.

A Thank You to Outgoing Members of the CSWS Executive Committee

Joan Acker, Miriam Abelson, Sarah Cheesman, Alisa Freedman, Lisa Gilman, Gina Herrmann, Lamia Karim, Rupa Pillai, and Cynthia Tolentino. ■

Looking at Books

FOR MORE BOOKS BY CURRENT AND FORMER AFFILIATES, GO TO CSWS.UOREGON.EDU/?PAGE_ID=8191

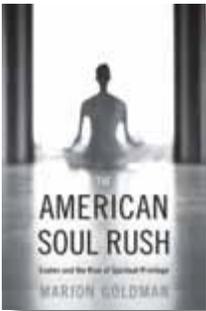
Conjugations: Marriage and Form in New Bollywood Cinema, by Sangita Gopal, Associate Professor, English (University of Chicago Press, 2012).

When India entered the global marketplace in the early 1990s, its film industry transformed radically. Production and distribution of films became regulated, advertising and marketing created a largely middle-class audience, and films began to fit into genres like science fiction and horror. In this bold study of what she names New Bollywood, Sangita Gopal contends that the key to understanding these changes is to analyze films' evolving treatment of romantic relationships.—from the publisher. Gopal's research for this book was supported in part by a CSWS Faculty Research Grant.



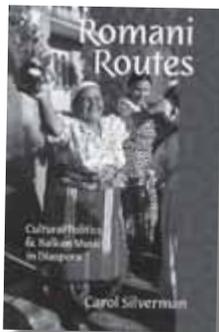
The American Soul Rush: Esalen and the Rise of Spiritual Privilege, by Marion Goldman, Professor, English (NYU Press, 2012)

With a central focus on gender and masculinities, *The American Soul Rush* explores the concept of spiritual privilege and Esalen's foundational influence on the growth and spread of diverse spiritual practice. It explores the ways that men construct personal spirituality and share it with others, while most work on gender and alternative religion examines women's roles. The book describes the people, narratives, and relationships at the Institute that produced persistent, almost accidental inequalities in order to illuminate the ways that gender is always central to religion and spirituality.



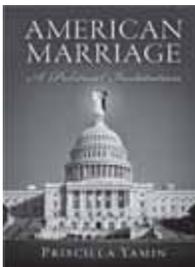
Romani Routes: Cultural Politics and Balkan Music in Diaspora, by Carol Silverman, Professor, Anthropology (Oxford University Press, 2012)

Over the past two decades, a steady stream of recordings, videos, feature films, festivals, and concerts has presented the music of Balkan Roma to Western audiences, who have greeted them with exceptional enthusiasm. Yet, as the author notes, "Roma are revered as musicians and reviled as people." In this book, Silverman introduces readers to the people and cultures who produce this music, offering a sensitive and incisive analysis of how Romani musicians address the challenges of discrimination. Focusing on southeastern Europe then moving to the diaspora, her book examines the music within Roma communities, the lives and careers of outstanding musicians, and the marketing of music in the electronic media and "world music" concert circuit.—from the publisher



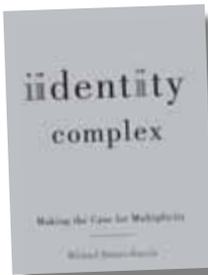
American Marriage: A Political Institution, by Priscilla Yamin, Assistant Professor, Political Science (University of Pennsylvania Press, 2012)

Yamin argues that marriage is a political institution to which actors turn either to stave off or to promote change over issues of race, gender, class, or sexuality. In the political struggle over these issues, certain marriages are pushed as necessary for the good of society, while others are contested or prevented. Yamin's research for this book was supported in part by a CSWS Faculty Research Grant.



Identity Complex: Making the Case for Multiplicity, by Michael Hames-Garcia, Professor, Ethnic Studies (University of Minnesota Press, 2011)

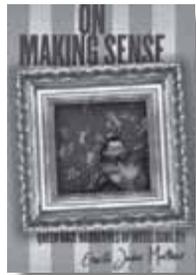
Grounded in both theoretical and political practices—in the lived realities of people's experience—*Identity Complex* reinvigorates identity as a key concept and as a tool for the pursuit of social justice. Hames-García draws on a wide range of examples to show that social identities are central to how exploitation works, such as debates about the desirability of sexual minority identities in postcolonial contexts, questions about the reality of race, and the nature of the



U.S. prison crisis. Unless we understand precisely how identities take shape in relation to each other and within contexts of oppression, he contends, we will never be able to eradicate discrimination and social inequality.

On Making Sense: Queer Race Narratives of Intelligibility, by Ernesto Javier Martinez, Associate Professor, WGS; Ethnic Studies (Stanford University Press, 2012)

This book juxtaposes texts produced by black, Latino, and Asian queer writers and artists to understand how knowledge is acquired and produced in contexts of racial and gender oppression. In their efforts to "make sense," these writers and artists argue against merely being accepted by society on society's terms, but articulate a desire to confront epistemic injustice—an injustice that affects people in their capacity as knowers and as community members worthy of being known.—from the publisher



Dreaming of Sheep in Navajo Country, by Martha Weisiger, Associate Professor, History (University of Washington Press, 2009; 2011 paper release)

Martha Weisiger received the 2011 Hal Rothman Award for the best environmental history from the Western History Association for this history about environmental change, conservation, environmental justice, and gender on the Navajo Reservation during the New Deal era.



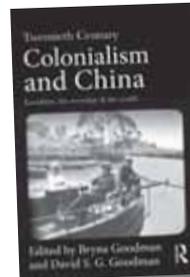
Markets and Bodies: Women, Service Work, and the Making of Inequality in China, by Eileen M. Otis, Assistant Professor, Sociology (Stanford University Press, 2011)

Examining how gender enables the globalization of markets and how emerging forms of service labor are changing women's social status in China, this book reveals the forms of social inequality produced by shifts in the economy. No longer working for the common good as defined by the socialist state, service workers are catering to the individual desires of consumers. This economic transition ultimately affords a unique opportunity to investigate the possibilities and current limits for better working conditions for the young women who are enabling the development of capitalism in China.—from the publisher



Twentieth Century Colonialism and China, edited by Bryna Goodman Professor, History; and David SG Goodman (Routledge, 2012)

This book investigates the complexities and subtleties of colonialism in China during the first half of the twentieth century. The chapters deal in separate sections with colonial institutions of hybridity, colonialism in specific settings, the social biopolitics of colonialism, colonial governance, and Chinese networks in colonial environments.—from the publisher



Asian American Literature (4-volume set), edited by David Leiwei Li, Professor, English (co-published by Routledge and Edition Synapse, 2012)



The collection is organized into four volumes. The first ("Literary History: Criticism and Theory") brings together the best work to define, explicitly or implicitly, the parameters of Asian American literature. It addresses its political and aesthetic significance and major issues of contention. Volume II ("Prose: Fiction and Non-Fiction") brings together the best interpretive work and practical criticism on key works of Asian American literature, both fictive and factual. Volume III ("Poetry") assembles the essential scholarship on Asian American poetry, while the final volume in the collection ("Drama and Performance") collects the vital research on theatrical texts and performance pieces.—from the publisher

Will you join us? We can think of more than 40 reasons you might want to!

CSWS HISTORY

A group of visionary scholars founded the Center for the Sociological Study of Women at the University of Oregon in 1973, on the heels of Title IX. In 1983, CSSW became the Center for the Study of Women in Society, beneficiaries of a generous bequest in honor of feminist editor and writer Jane Grant.

GOALS

- Initiate research that addresses gender-related issues facing society
- Stimulate and increase knowledge about how gender, race, ethnicity, class, sexual identity, age, ability and culture shape women's lives
- Improve the dissemination and use of new scholarship on women and gender
- Create alliances with other universities and outside organizations sharing interests in women and gender-related issues
- Create bridges between research, teaching, public understanding, and discussion about women's lives.

GRANTS & AWARDS

Since 1984 CSWS has awarded more than

- \$1.16 million in faculty research grants
- \$403,000 in Jane Grant dissertation fellowships
- \$371,000 in graduate student research grants
- \$230,000 for faculty and graduate student travel grants for research-related projects
- \$159,500 in support of collaborative research interest groups.

WEBSITE CSWS.UOREGON.EDU

HIGHLIGHTS INCLUDE:

- Our ever-changing blog, with news about our faculty affiliates, field reports, highlights, announcements, and the most up-to-date stories on life at CSWS
- A calendar of lectures, symposia, noon talks, film showings, research interest group presentations and other special events
- Information on how to apply for funding
- PDFs of our Annual Review, Research Matters and other publications
- A history of CSWS
- Road Scholars offerings

ROAD SCHOLARS

Now in its eleventh year, this CSWS public lecture program offers audiences throughout Oregon the opportunity to engage in conversations with UO faculty and graduate students from many disciplines about issues critical to women in our region and beyond.

RIGS

CSWS supports the formation and continuing activities of collaborating scholars. Members of our Research Interest Groups (RIGs) include UO faculty, graduate students and community members. Current RIGs: Américas; Feminist Philosophy; First Peoples of the Northwest; Food in the Field; Gender in Africa and the African Diaspora; Gender, New Media and Technology; Global Asia; Healing Arts; Indigenous Women of the Northwest; Law, Culture and Society; Queering Academic Studies; Social Sciences Feminist Network; The Diversity Initiative; Women and Political Resistance.

SPECIAL PROJECTS

- Fembot
- Women in the Northwest
- Women of Color
- Women Writers

How to become a member of CSWS

The basic annual CSWS membership is only \$35. Supporting memberships are \$100 or more, and sustaining memberships are \$1,000 or more. If you are a University of Oregon employee, monthly payroll deductions can be set up at csws.uoregon.edu. Call (541)346-5015 or email csws@uoregon.edu for more information.

A YEAR OF CSWS EVENTS

Noon Talks, Symposia, Research Interest Group Lectures and Seminars, Workshops, and the Inaugural Northwest Women Writers Symposium: MemoirFest

The Northwest Women Writers Symposium at the Center for the Study of Women in Society presents:

MemoirFest

Saturday May 12, 2012 9 a.m. – 4 p.m.
Gerlinger Hall Alumni Lounge • 1468 University St. • UO campus

MORNING PANELISTS

Debra Gwartney (*Live Through This: A Mother's Memoir*) teaches for Pacific University's MFA in Writing program. Her memoir was a finalist in 2009 for an Oregon Book Award, PUSA Award, and National Book Critics Circle Award.

Crystal Williams, (*Lunatic*, *Troubled Tongues*, *Kiss*), is dean for Institutional Diversity & associate professor of creative writing at Reed College. *Troubled Tongues* won the 2009 Hassel Lusk Madgett Poetry Prize and was a finalist for the 2009 Oregon Book Award.

Lillian Yukavich (*The Chronology of Water*) teaches at Mount Hood Community College. Her memoir won a 2012 PNBA Award and is a finalist for a 2012 Oregon Book Award.

AFTERNOON PANELISTS

Margaretta Donnelly is a founding editor of *Calyx*, an independent, nonprofit publisher of contemporary writing and art by women.

Lauren Kessler, professor & director of the multimedia journalism master's program, UO School of Journalism and Communication, is the author of 12 books, including 7 works of narrative nonfiction.

Elizabeth Metz, associate professor, UO Department of Woman's and Gender Studies, is the author of *Bodies in Doubt* and the editor of *Dear Lizzy: Memoir of a Jewish Immigrant Woman*.

Dominick Vetrì, professor emeritus, UO School of Law, specializes in torts, product liability, rights of privacy, gay and lesbian civil rights, and art law.

RSVP to secure your place: Peggy McCann, CSWS (peggy@csws.uoregon.edu). Lunch venue & short walk, or bring lunch from home. For up-to-date info on event: <http://csws.uoregon.edu/12-11-2011>

Sponsored by the UO Center for the Study of Women in Society, Women Writers SIG, the Oregon Humanities Center, School of Journalism and Communication, UO Libraries, and the Department of Woman's and Gender Studies.

csws.uoregon.edu (541) 346-9015 csws@uoregon.edu

Administrative for event and registration will be provided if requested in advance by calling (541) 346-9015.

CSWS CENTER FOR THE STUDY OF WOMEN IN SOCIETY

Graduate Student COFFEE HOUR

**October 26, 2011
2 - 3 p.m.**
Jane Grant Room
330 Hendricks Hall
University of Oregon

Please join CSWS staff and graduate students for our fall CSWS Graduate Student Coffee Hour.

The coffee hour is an opportunity for us to get to know our grad student members better and for grad students affiliated with CSWS to get to know each other better.

Please RSVP to csws@uoregon.edu to help us know how much food and coffee to order.

Sponsored by the Center for the Study of Women in Society
csws.uoregon.edu (541) 346-9015 csws@uoregon.edu

CSWS SEMINAR SERIES

FEMINIST THEORY IN THE 21ST CENTURY

The CSWS seminar series will explore key concepts in feminist theory as a way of developing and testing our understanding of the role of feminist theory in the current climate of the 21st century. The series is intended to give CSWS affiliated faculty exposure to new ideas by allowing us to engage in discussions with invited speakers and seminar participants.

Participation in the seminar will include reading a journal length article selected by the invited speaker for each seminar and attending a two-hour meeting to discuss the reading.

All seminars are by invitation only and will be held on a first-come-first-served basis, so as to fit in with a manageable size. Invitations for spring seminars will be sent to all affiliates.

Spring Seminars

Thursday, 8 April 2012, 10-11 p.m. (Wednesday, Thurs and Friday Noon Meeting) 104
Speaker: Jean Williams, Distinguished Professor of Law, UO Portland

Monday, 14 April 2012, 10-11 p.m. (Thu Seminar and Lecture in the evening) 104
Speaker: N. Katherine Hayles, "The Invention of the Novel" in *Journal of American Studies* (Fall 2010) and *Journal of American Studies* (Fall 2010) and *Journal of American Studies* (Fall 2010) and *Journal of American Studies* (Fall 2010)

Monday, 22 May 2012, 10-11 p.m. (Friday Seminar and Lecture) 104
Speaker: N. Katherine Hayles, "The Invention of the Novel" in *Journal of American Studies* (Fall 2010) and *Journal of American Studies* (Fall 2010) and *Journal of American Studies* (Fall 2010) and *Journal of American Studies* (Fall 2010)

PLEASE CONTACT GAIL STANLEY FOR ADDITIONAL INFORMATION ABOUT SEMINARS.

Sponsored by the Center for the Study of Women in Society
csws.uoregon.edu (541) 346-9015 csws@uoregon.edu

ANIA LOOMBA

Maritime Modernity and the Early Modern State

Public Lecture: 4 - 6 p.m. Monday, May 21
Gerlinger Hall, Alumni Lounge

Professor Ania Loomba, University of Pennsylvania, holds the Catherine Bryson Chair in the English department. She is the author of *Columbian Postcolonialism and Shakespeare, Race, and Colonialism*. She co-edited *Postcolonial Studies and Beyond, Race in Early Modern England: A Documentary Companion*, and *South Asian Feminisms*. She is series editor (with David Johnson) of *Postcolonial Literary Studies*.

Sponsored by the UO Center for the Study of Women in Society, Women of Color Roundtable, Department of English and Comparative Literature, and the Oregon Humanities Center.
csws.uoregon.edu (541) 346-9015 csws@uoregon.edu

ROUNDTABLE

Domestic Slavery and Servitude in the Americas

DANGEROUS DEPENDENCIES

May 4, 2012 10 a.m. - 4 p.m.
UO Knight Library Browsing Room

Guest presenters include:

- Michelle Ballentine (University of Oregon), *Unsettled: Domestic Slavery and the Making of the American West*
- Debra Gwartney (University of Oregon), *Live Through This: A Mother's Memoir*
- Elizabeth Metz (University of Oregon), *Bodies in Doubt*
- Elizabeth Metz (University of Oregon), *Bodies in Doubt*
- Elizabeth Metz (University of Oregon), *Bodies in Doubt*

Sponsored by the Center for the Study of Women in Society, Department of English, Department of History, and the Oregon Humanities Center. The event is part of the 2012 CSWS Seminar Series. For more information, please contact Gail Stanley at gstanley@csws.uoregon.edu or call (541) 346-9015.

Whatever Happened to Zulay?

An O'Connell's Journey

Thursday, April 12, 2012 7 p.m.
112 Lawrence Hall 1190 Franklin Blvd. UO Campus

A Documentary Film by Sharon Stramen, Professor, Public Program and Department of English

Sponsored by the UO Center for the Study of Women in Society, Department of English, and the Oregon Humanities Center.

IRB ROUNDTABLE

"Negotiating Human Subject Protocols: From the Practical to the Philosophical"

12 p.m. - 1:30 p.m. Friday, April 6, 2012
Alix & Coquelle Rooms 6th Memorial Union (6302)

A SHORT PRESENTATION AND Q & A FOR GRADUATE STUDENTS

Presented by graduate students in collaboration with the IRB committee. The event will explore the practical and philosophical challenges of negotiating human subject protocols. The event will include a short presentation by a graduate student and a Q & A session with the IRB committee members.

Sponsored by the Center for the Study of Women in Society
csws.uoregon.edu (541) 346-9015 csws@uoregon.edu

CSWS NOON TALK

LESLIE STEEVES

Technology, Gender and Education for Development: The One Laptop Per Child Project in Ghana

Notes - 1:00 p.m.
Wednesday
May 23, 2012
Jane Grant Room
230 Hendricks Hall
1468 University St.
UO campus

Professor Leslie Steeves, UO School of Journalism and Communication, will talk about her research and share a life story her relationship to progress.

Sponsored by the Center for the Study of Women in Society
csws.uoregon.edu (541) 346-9015 csws@uoregon.edu

Narratives of Place and Displacement in African American Literature

A SYMPOSIUM

March 2, 2012 10 a.m. - 4:30 p.m.
UO Knight Library, Browsing Room - 1501 Kincaid Street

Guest presenters include:

- Debra Gwartney (University of Oregon), *Live Through This: A Mother's Memoir*
- Elizabeth Metz (University of Oregon), *Bodies in Doubt*
- Elizabeth Metz (University of Oregon), *Bodies in Doubt*

Sponsored by the Center for the Study of Women in Society, Department of English, Department of History, and the Oregon Humanities Center. The event is part of the 2012 CSWS Seminar Series. For more information, please contact Gail Stanley at gstanley@csws.uoregon.edu or call (541) 346-9015.

FEMBOT

GENDER, MEDIA, TECHNOLOGY.

FEMINIST PUBLISHING IN THE DIGITAL AGE: A SYMPOSIUM

October 14-15, 2011
Knight Law Center, Room 184
University of Oregon campus

The primary session, "Our Review as Feminist Practice," will feature feminist communication scholars Carol Stabile (University of Oregon), Director, Center for the Study of Women in Society; SOJC, English; Kim Sawchuk (Concordia University - Communication Studies); and Raifika Gupta (Bowling Green State University - Communication Studies and Cultural Studies).

Events include sessions on:

- multi-modal publishing
- transforming digital publications for feminist pedagogy
- developing an online presence and portfolio

Blog: <http://aaablogs.uoregon.edu/newmediasymposium/>
Please RSVP to gnmt.symposium@gmail.com

Sponsored by the College of Arts and Sciences, the Knight Law Center, the Center for the Study of Women in Society, the Department of English, and the School of Architecture and Urban Planning.

CYNTHIA BEJARANO

"Terrorizing Women: Feminicide and Gender Violence at the U.S.-Mexico Borderlands"

Public Lecture
3 p.m. - 4:30 p.m.
Tuesday, February 22, 2012
Knight Library Browsing Room
1501 Kincaid St.

Dr. Cynthia Bejarano is the first female featured speaker at the Center for the Study of Women in Society. She is a professor of English and Comparative Literature at the University of Oregon. She is also a professor of English and Comparative Literature at the University of Oregon. She is also a professor of English and Comparative Literature at the University of Oregon.

Sponsored by the Center for the Study of Women in Society and the Center for Latin American Studies
csws.uoregon.edu (541) 346-9015 csws@uoregon.edu