

FEMINISMS *Unbound*

AN INTERDISCIPLINARY GRADUATE SYMPOSIUM

FRIDAY, MAY 11

8:30 A.M.-9:00 P.M., Alumni Lounge, Gerlinger Hall

REGISTRATION (No fee)

8:45-9:00 A.M., Alumni Lounge, Gerlinger Hall

WELCOME

9:00-10:40 A.M. Alumni Lounge, Gerlinger Hall 1.

WOMEN IN THE VISUAL ARTS

a) *Joy of Niki: The Magic Power of Art*

Lola McDowell, Art History

Niki de Saint Phalle has been an innovator in modern sculpture during her long career. She started acting as an independent artist and as member of groups like Les Nouveaux Realistes in the 1960s. Her first works, Tirs, opened possibilities for exploring sculptural media. Hon, the most significant of her Nanas, was a landmark for the feminist movement. Niki has remained an active artist through the "three waves of feminism." In this lecture works from her complete trajectory exemplify her ideas and the place those have had within the feminist movement. Lecture with slides.

b) *Korean Film Noir: Green Fish and Us Poisonous Father "Homme Fatale"* Mina Shin, Critical Studies (School of Cinema)

Green Fish (Lee, Chang-Dong, 1997) has been acclaimed as a Korean film noir and a new alternative to Korean realist film, winning many awards. However, even though film noir frees itself from patriarchal or male-centered discourses through one of its conventions—femme fatale, the dangerous and intimidating woman—*Green Fish* makes noir a more masculine film form by presenting homme fatale—the two-faced and duplicitous father. This reflects a phase of the patriarchal system, still extant, but oscillating with the process of rapid modernization in Korea. Lecture with video clips.

c) *Gustav Klimt's Betrayal of Women*

Kimberley Hereford, Art History

Gustav Klimt's images of "femme fatales" depict women from both upper and lower social classes. They are firmly linked to fin-de-siecle in Vienna and combine the classic elements of terror and beauty. At this pivotal time Vienna witnessed political turmoil and a modern cultural crisis that replaced rational man with the formation of a psychological man. The depiction of women became perverse and hostile, especially in Klimt's work. What was occurring in this society to awaken such animosity toward women? How does this find its way into the work of Gustav Klimt? Lecture with slides.

d) *Two Images of Kichijidten and Their Relation to Political and Religious Symbolism in Eighth-Century Japan* Amanda Wright, Art History

The popularity of the plump and sumptuously adorned Buddhist goddess, Kichijoten, has long been attributed to the efforts of eighth-century Japan's Empress Koken. Yet a detailed investigation of contemporary politics and religion reveals an earlier interest in this sensuous female deity. Imperial actions taken during the reign of Koken's father, Shomu, strongly suggest he was the key promoter of Kichijoten. Highlighting the goddess' propagandistic potential and examining Emperor Shomu's personal motivations brings into question the provenance traditionally ascribed to two Kichijoten images. Lecture with slides.

11:00 A.M.-noon, Alumni Lounge, Gerlinger Hall

2. FEMINIST THEORY AND METHOD IN ECOLOGICAL PERSPECTIVE

a) *Feminist Research Linking Natural Resources, Health, and Conservation: An Ethnobotanical Study in a Rural Forest-Dwelling Community in Western Oregon*

Carol Jeffers, Anthropology

Using feminist methods that combine ethnography, activism, and quantitative methods, I explore the various ways that a locally situated community in the coast range of Oregon utilizes and manages local resources for health care and economic well-being. Framed within global, national, and regional issues of the conservation of biodiversity and sustainable community, I focus on the use of locally collected and cultivated medicinal plants and argue that these plant resources are an important aspect of the health care system. I suggest that this system of healing, largely consisting of female knowledge and sharing, is dependent upon preservation of an intact forest ecosystem and sustainable rural community life. I collected data on the gendered use of natural resources: For instance, is it women or men who are more likely to clearcut or log their land? Are women and men who utilize and collect local medicinal plants more likely to be involved in conservation efforts? If so, in what ways? Anthropologists can contribute valuable insight into these issues by designing interdisciplinary research that integrates ecologically-based quantitative methods with qualitative methods that explore how knowledge, behavior, values, and beliefs translate into action in human-environmental interactions. Presentation with slides.

b) *Ecofeminism, Essentialism, and Radical Subjectivity: Political Identity and the Activism of Discursivity*

Chaone Mallory, Environmental Studies and Philosophy

Feminism is in a tough quandary when it comes to notions of identity, subjectivity, essences, and the relations of these to political action. Although contemporary feminisms reject the belief that there are any ahistorical or universal characteristics inherent in "the feminine," there nonetheless seems to be a persistent assertion by liberatory activists and theorists that "woman" represents a sufficiently stable identity that calls to end sexist oppression make both practical and linguistic sense. Environmentalists face a similar dilemma when they try to account for nature's identity as a political subject without appealing to an essentialist notion of nature as static or outside of historically located human discursive practices. As a way of negotiating this problematic, my paper proposes that the "essentialism/constructivism" debate and the so-called "theory/activism" split share conceptual similarities and can be examined together. By drawing on ecofeminist theorist Noel Sturgeon's notion of "strategic essentialism" along with bell hooks' discussion of the development of radical black subjectivity through group struggle, I argue that these supposed disjuncts can be viewed as inclusive and complementary.

c) Cultural Connections Between Gender, Cattle, and Environment in Two Kansas Ranching Communities

Kathryn (Katy) Fulton, Anthropology

Kansas women experience social pressures that discourage their participation in ranching, but women are more involved in ranching and aspects of ranching are becoming "feminized." Regional rethinking of gender roles and the influence of women on ranching has contributed to the invention of ranching methods that are based less on "brute force," and more on "working with" animals and the environment. Some male ranchers say that the new cattle-friendly methods have created "softer" cowboys.

12:15-1:30 P.M., Ben Under, Erb Memorial Union (EMU) 3.

GENDER AND WELFARE

a) Gender and Poverty in Poland: A Review of the Literature

Gwen McEvoy, Sociology

What is the relationship between gender and poverty in Poland? In attempting to answer this question in this "work-in-progress," I review the empirical and theoretical literature available in the U.S., both in English and Polish, on poverty in Poland since 1989. Issues addressed in the literature—primarily authored by Polish sociologists—include the origins of poverty (whether it is a product of the country's post-Communist transition to a market economy or in fact existed prior to 1989); the "feminization of poverty;" the relationship between poverty and both the rise in unemployment in the country and changes in the social welfare system; whether an "underclass" exists in Poland; and importantly, the question of whether analytic frameworks developed to examine poverty in Western countries "fit" the situation in post-communist societies. For purposes of comparison, I additionally review research on poverty in Poland conducted by institutions such as the World Bank. Finally, in further attempting to discern the relationship between poverty and gender in Poland, I present and discuss selected demographic and regional data from the *General Population Survey on Social Stratification in Eastern Europe after 1989* (1994).

b) The Work of Mothering after Welfare Reform

Jill Weigt, Sociology

Welfare reform, enacted in 1996, mandates work or work activities as a condition of welfare receipt, complicating the already arduous task of mothering in poverty. Scholars have only minimally focused on the process of mothering in poverty—that is, how mothers accomplish the acts of caring for their children in difficult circumstances—let alone under the extra layer of hardship that welfare reform adds. This paper seeks to accomplish this task as well as adding to theoretical understandings of caring work, the reproduction of the intersecting systems of race, class, and gender, and emerging definitions of gender.

c) Welfare Reform and the Invisibility of Women's Caretaking Work

Lisa Gonzales, Sociology

In assessing welfare reform policy and its harsh effects on poor women and children, recent feminist scholarship invokes us to consider where the burden of dependency lies. How does policy take into account the necessity of caretaking work inside the family? Why are the conditions faced by women, especially those caring for dependents, not highlighted? The assumption in current policy that dependency needs in families can and should be met by women is submerged in reform's narrowed focus on work enforcement. Welfare reform

presumes a social structure based in gender equality, a presumption that obscures gendered division of labor in the family along with joblessness, occupational segregation, and wage inequities among women. This assumption should be opened to empirical investigation, critical examination, and debate. What role does the state have in providing support for childcare? How can the state address caretaking work as necessary labor? How does class and race play in the devaluing of poor women's positions in their families and in the workplace? Reasserting that caring for children is important economic work, which should be an entitlement and not a privilege, presents a challenge to policy debates framed in rhetoric that blames and punishes poor women for their poverty. I want to explore these issues with critical attention to my recent participation in an Oregon-wide welfare research project by drawing on data collected for a study entitled "Welfare Reform, Self-Sufficiency, and Family Well-Being in Oregon."

1:45-3:00 P.M., Ben Linder, Erb Memorial Union (EMU) 4.

GENDER AND ACTIVISM Chair: Lora Vess, Sociology

a) Case Study in Health Care Access Activism

Carol Ann Gundlach, Planning, Public Policy and Management

This presentation will center around the case of an ongoing gender-based conflict—that of preserving women's rights to access reproductive care when a Catholic health system becomes an entire community's sole provider of health care and when alternatives to that care are not readily or easily accessible. The focus will be a retrospective of the actual activism process that has occurred around the conflict for the past two years: from the conflict's genesis to its current standing in the courts. Interactive discussion, following the brief overview, will center on what can be gleaned about the activism process from the experience: What were the challenges? What didn't work? And what has worked.

b) The Value of a Women's College Education: Lessons from the 1990 Mills College Strike

Becky Steckler, Planning, Public Policy and Management

I have been active in environmental and feminist issues since college. As a 1992 graduate from Mills College, I attended the school during the 1990 co-ed strike. Students throughout the campus shut the school down two weeks before finals to protest the decision by trustees to go co-ed. By the end of the protest, the trustees reversed their decision. I will talk about my experiences during the protest, and how those experiences have influenced my activism while working for environmental and land-use organizations.

c) Women Taking Direct Action

Lisa Igoe, Community and Regional Planning

My goal is to critically evaluate the position of women in the social justice movement. Specifically, I plan to analyze the balance of race and gender in the direct actions surrounding the World Trade Organization ministerial in Seattle and the IMF/World Bank meeting in Washington D.C., as well as the mobilizations surrounding the Democratic National Convention in Los Angeles and the FTAA border rally in San Diego/Tijuana. By doing so, I hope to create a vision for how and where women can work to empower ourselves and the movement in productive and unconventional ways. Presentation with slides.

3:15-4:45 P.M., Alumni Lounge, Gerlinger Hall

5. FOOD FOR FEMINIST THOUGHT: CONVERSATIONS ON THE SOCIOPOLITICS OF FOOD

a) Eating Janny Cakes at El Encanto: Cuisine as a Malleable Ethnic Commodity in Afro-Antillean Panama Carla Guerron-Montero, Anthropology

Tourism is both visual and physical. Tourists engage in visual encounters but also in bodily experiences. Two fundamental pleasures in tourism consumption for locals and tourists are experiencing identity and experiencing the body. In my conversation, I will analyze the process by which Afro-Antilleans in the Archipelago of Bocas del Toro (Panama) select particular experiences and cultural "traditions" to maintain, reject, replace, or marginalize within the context of emergent tourism. Utilizing a feminist perspective, I will analyze how cuisine is defined and constructed by Afro-Antilleans in the archipelago for tourist consumption. Cuisine is an "ethnic" commodity or cultural product that is intimately linked to everyday life but also to the entertainment industry and that is used throughout the world to assert group identity. I will conclude discussing whether Afro-Antillean cuisine becomes a commodity for tourist consumption or a site for the recasting of former cultural traits and the invention of new traditions.

b) Changing the Myth of Ideal Body Image: A Cultural and Gender Sensitive Study among Thai Teenagers and Working Adults. Chulanee Thianthai, Anthropology

From the common daily greeting Thais use in the old days, "Have you eaten rice yet?" to a sentence modern-day teenagers often use to greet their longtime friends, "You look thinner/ fatter than before!" it shows that the body, food, and eating have always been an essential part of the Thai way of life. Using the data gained from in-depth and focus group interviews, these conversations with Thai females and males will present, reflect, and reveal 1) how they view their own and the opposite sex ideal body image, 2) how they choose to go about reducing their problematic parts of their bodies, and above all 3) how the bodies of Thai women are being objectified and pressured at a different level than men's bodies. This talk aims to show the audience that while the issues concerning "ideal body image" can be similar cross-culturally, they also possess a sense of culture uniqueness. Presentation with digital photographs.

c) Lifestyle Factors and Food Consumption Behaviors in the Factory Setting in Thailand.

Pissamai Homchampa, Anthropology

The shift from a subsistence economy to a market-oriented and industrializing economy within Thai society has led to lifestyle changes and issues of differential resource allocation have arisen. This conversation addresses current social conditions in Thailand and focuses specifically on the factory setting. Because they are employed in a factory, the industrial workers experience and manifest specific biophysical and socio-cultural environments in their working sphere outside the home. Using a biocultural approach, data from fieldwork suggest that behavioral patterns in food consumption of the industrial workers are related to their socio-economic and cultural backgrounds along with social circumstances as they participate in a work force in a factory setting.

5:00-6:30 P.M., Alumni Lounge, Gerlinger Hall 6.

GENDER AND RELIGION

a) Narratives of Gendered and Religious Identity

Beth Currans, Religious Studies

People (re)produce themselves through narrative. The act of telling a story is an act of creation. Every time an episode or a linked group of episodes from a person's life is told, the story is (re)lived as it is told. The teller creates the tale and the tale creates the teller in the mind of both the teller and the audience. In this presentation I plan to tell a story about my explorations of the ways in which gendered, sexual, and religious identities are negotiated and created in verbal narratives. These observations began with my master's thesis where I examined identity and belief in the spiritual narratives of three queer women. For this project I conducted indepth interviews with women who made different religious decisions based on the intersections between gender, sexuality, and ethnicity in their lives. I am seeking to revisit this research by examining the possibilities for expanding my understanding of narrative to include performance art, specifically spoken world poetry and other performances that include a verbal address to the audience. This is a preliminary discussion in which I hope to examine the efficacy of such an approach through an exploration of the following questions: Can such practiced and self-consciously performed expressions be examined in the same way that narratives from interviews can? What differences need to be addressed? What can be learned from this comparison, especially in terms of audience and performer interaction? How might identity negotiation and performance be similar and different?

b) How Can Psychoanalytic Sociology Provide a Conceptual Basis for Understanding Religious Experience?: A Critical Review of Classical Drive, Object Relations, and Poststructuralist Theories Andrea Coukos, Sociology

In the first section of the paper I conduct a selective review of the literature related to psychoanalytic theory and the study of religion in a general sense. In the second section, I will use this comparative review of the literature to situate a more focused inquiry into the relationship between psychoanalytic theory and experiential dimensions of religion. I explore ways in which comparative psychoanalytic theories provide conceptual tools that can inform our understanding of the experiential dimensions of religion. Included under the rubric of experienced religion are concepts of ritual, narrative, performance, and play. The concept of religious experience allows me to examine both individual and collective aspects of religious practice.

c) Blasphemy and Masculine Performativity in Colonial Mexico Javier Villa-Flores, History

Blasphemy, a verbal assault against the divinity and the holy Christian pantheon, was a common offense among Spanish men in colonial Mexico. Basing my analysis on Inquisitorial records in New Spain, my paper will discuss the use of blasphemy not only as verbal resource for the expression of emotions such as despair, anger, or frustration, but also as a cultural tool for projecting an image of strength and bravery in situations of deep distress. In discussing blasphemy as a performative anchor of male identity, I will build upon recent feminist analysis of masculinity as the dramaturgical effect of cultural practices performed in front of an audience. In this sense, I will treat blasphemy as a kind of deprecatory speech that

was not only aimed to the deities of the Christian pantheon, but also staged for an audience with self-asserting purposes.

6:45-8:00 P.M., Alumni Lounge, Gerlinger Hall 7.

FEMINIST SUBJECTIVITIES

a) Saving Subjectivity: Moving Beyond the Mind and the Masculine

Lisa Yount, Philosophy

In "Volatile Bodies" Elizabeth Grosz claims that feminists and philosophers understand the human subject in terms of dualisms. These dualistic categories of "mind and body, thought and extension, reason and passion, psychology and biology" are formulated in a dichotomous and hierarchical relation of privilege and subordination, where one term overpowers and defines the other. Grosz instead wants to think subjectivity apart from the damaging structure of dualisms. Primarily, she wants to dislodge the mind as paramount in the constitution of the subject. Her strategy for this shift is a "reconfiguration of the body" so that the body may be understood as that which composes subjectivity. Grosz thus aligns herself with feminists of sexual difference in the way that they resist binary oppositions by using the body as a site of resistance. In tension with Grosz's claims about dualisms, Marilyn Frye in "Necessity of Differences," draws a distinction between dichotomy and dualism. While she agrees that categories like mind/body and man/woman are divided and dichotomous, she maintains that they actually exhibit a monistic relation and not a dualistic one. Like Grosz, Frye is interested in displacing the dichotomy of such categories. But instead, she wants to put in its place a dualism that displays "a genuine plurality." This paper examines Grosz's claim about the presence and power dynamics of dualistic thinking in philosophy and feminism. It also considers the ways in which Frye's conceptualization of liberatory dualism calls into question the underpinning of Grosz's critique. In conclusion, it realizes that both philosophers provide us with important ways of opening human subjectivity beyond the traditional model that reduces the agent to merely the mind or the masculine.

b) Under Western Ts

Dana Berthold, Philosophy

Many western feminists seek to deconstruct the "universal liberal subject," a supposedly neutral subject-position that turns out to be implicitly white, privileged, and male. They argue that instead of conceiving of a universal subjectivity, we should recognize and respect different subjectivities. But is it possible to deconstruct the privileged subject-position without cutting off access to the political agency and voice that once came along with that position? What about women of color and women in colonized nations who have never enjoyed that measure of agency and voice in dominant discourse? Does the tendency to focus upon the deconstruction of standard subjectivity derive from a place of relative (white western women's) privilege? Against these issues, bell hooks speaks of the need for black women to cultivate "radical subjectivity." This essay considers that claim and other attempts to theorize subjectivities in light of all these concerns.

c) Essential Performance

Rochelle Green, Philosophy

In this paper I discuss and interrogate ways of understanding and theorizing feminine subjectivity. As a framework for the problematic, I juxtapose Luce Irigaray's theory of feminine

subjectivity with that of Judith Butler. I explore the ways in which Irigaray responds to the questions of feminine subjectivity raised in the psychoanalytic tradition of Freud and Lacan. In such works as "Speculum of the Other Woman," she recognizes and responds to the institutionalization of the binary categorization of masculinity and femininity. These binary oppositions then can be seen as a site of reproduction and preservation of oppressive conceptions of what it means to be woman. Interestingly, Irigaray has been criticized for espousing an essentialist perspective on feminine subjectivity that some might argue maintains oppressions present in the earlier male-dominated psychoanalytic discourse. Judith Butler in "Gender Trouble" maintains a slightly different perspective on the topic of feminine subjectivity. Butler implicates the psychoanalytic tradition, and Irigaray, in the creation and maintenance of grand narratives and sweeping universal regarding feminine subjectivity. Butler advocates a more multiple and discontinuous conceptualization of "woman" while arguing for the performative nature of gender. This paper will examine and evaluate both sides of the argument and seek to uncover the similar starting points and aims, showing how both theorists are directed by an interest in creating a liberatory notion of female subjectivity.

8:00-9:00 P.M., Alumni Lounge, Gerlinger Hall

RECEPTION

9:00-9:30 P.M., Alumni Lounge, Gerlinger Hall

8. A WALLA WALLA PERSPECTIVE ON BASKETRY

Bernard Navarro, Sociology

Each morning Joseph Lavadour, master basket weaver and tribal member of the Walla Walla people, rises, weaving a few rounds of what he calls his visions or dreams. "I was told by my mentor, Walla Walla tribal elder, Carrie Samson, to weave from my dreams, my visions, to allow my dreams to guide me, if I saw a blue horse in my dream this is what I was supposed to weave, this was my vision," says Joey. In this short film, Joey Lavadour, a Walla Walla born and raised on the Umatilla Reservation, describes the art of basketry, the various material changes in the tradition, and the role weaving plays in maintaining a relationship to his ancestors. Although Joey has been weaving since he was fifteen, there were no male weavers on his reservation at the time and his mentor was reluctant to teach him. Today, however, with the continual reemergence of Native life-ways, weaving has become a tradition practiced by both men and women. The film documents shifting gender roles in an effort to revive ancient traditions and create new ones. Video production.

SATURDAY, MAY 12

8:30 A.M.-9:00 P.M., Alumni Lounge, Gerlinger Hall

REGISTRATION (No fee)

9:00-9:50 A.M., Alumni Lounge, Gerlinger Hall

9.GENDER AND PSYCHOLOGY

a) *Melancholy Gender and 'Postcolonial' Narratives of Loss: A Study of Three Francophone Women's Novels Across Cultures*

Karin Almquist, Romance Languages

This paper will explore the theme of loss in three women authors' fiction (from Cameroon, Gadeloupe, and Quebec) in view of the idea, borrowed from Julia Schiesari's *The Gendering of Melancholia*, of "a feminine symbolic." Unlike the traditional and culturally-legitimated male rhetoric of loss that comprises the canon of melancholy literature, this "other symbolic"—instead of capitalizing on a displayed loss that nevertheless remains disavowed (in psychoanalytical terms, loss of the primary object/mother and in broader cultural terms, loss of a connection to nature as well)—operates according to a "different economy" which allows for the disclosure of tabooed topics such as childhood sexual abuse and wife battering. Grief itself, another cultural taboo, is allowed expression in these works and therefore offers an alternative to continued and pervasive denial of the deep roots of violence that plague western societies. Rather than participate in a tradition that both profits from the disavowal of true loss (especially the historical one of women in patriarchal culture) and flaunts its culturally privileged "lack," this feminine symbolic brings to light those forlorn foundations of the ideally masculine Symbolic—those taboos on which western civilization is based, if we are to believe Freud. I will posit this process of avowal and mourning as a way out of a historical cycle of violence, based on the premise that personal and collective histories are dialectically related.

b) *Individuation and Gender in Late Adolescence*

Katesy Townsend, Counseling Psychology

Humans have a fundamental need for regular, positive interactions within an ongoing relational connection. While we may be born with the need both to be alone and to be connected with others, some of the individual consequences of disconnectedness may include self-alienation, social isolation, loneliness, and a lack of meaning or purpose. While connectedness is important throughout the lifecycle, during late adolescence many people approach connectedness differently than in the past. Late adolescents may be concerned with individuating (moving away from) and gaining autonomy (moving towards). During this time period of individuation-separation, late adolescents may also conform to and adopt certain socially constructed beliefs and behaviors about gender. They may think and act in the ways that they do because of concepts about femininity and masculinity that they adopt from their culture. I believe that there may be some interesting relationships between college students' individuation status (e.g., how "connected" or "separate" one is in relationships) and gender identity (e.g., the defining of one's self as gendered). I am also curious about the relationship of these variables to certain psychological and health-related variables. In this paper I discuss these relationships, suggest a direction for future research, and conclude with some comments about the implications of this proposed research for intervention and prevention work.

10:00-11:30 A.M., Alumni Lounge, Gerlinger Hall

10. WOMEN AND HIGHER EDUCATION: TRANSNATIONAL PERSPECTIVES

a) *Native American Women: Challenges to Identity and Cultural Survival in Higher Education*

Leece Lee, International Studies, Center for Indigenous Cultural Survival

In my graduate studies, my focus has been to look at those issues that challenge Indigenous female students' success in higher education. In that study it is apparent that embedded as well as unexamined racism, in the form of historical and cultural dominance, systematically erases and silences the voices, contemporarily and historically, of Indigenous peoples. Because I am a woman I feel most comfortable assessing the issues that women face but have found that these issues are larger than gender categories permit. However, it is still most appropriate that men speak also on this subject. To bring depth and focus to this study, I am examining higher education as one particularly powerful institution that systematically silences Native/Indigenous voices and experiences. This occurs blatantly as well as results from unexamined cultural biases and inherent racism present within the ideological structures of higher education programs. Currently, I have begun the initial relationships and comparative discussions with Aboriginal/Indigenous peoples in Australia, namely Arrende and Warumungu peoples.

b) *Women and Higher Education*

Amy Miller, Education; Presented by Shalom Robinett, Spanish

This presentation will explore the terrain of higher education and the role globalization plays in changing the character of higher education. Specific focus will be on women's higher educational experiences. Another topic that will be addressed is the reproduction of gender in the institution of higher education. I briefly examine female academic labor in the context of global capitalism. Finally I explore the Women and Development Program, which is housed in the University of the West Indies based in the Barbados campus. The Wand Program appears to be striving to transcend existing systems of oppression, which is lingering in Caribbean society as evidenced by the inequities accompanying structural adjustment programs.

c) *Women and Educational Access: A Case Study of a Community College in a Rural and Coastal Community* Lynda Jasso-Thomas, Education

Women are in the workplace to stay; however, education plays a significant role in determining which jobs they will hold. Community colleges can provide opportunities to further their education and their ability to have a better life. Based on Paulo Freire's theoretical principles of oppression, feminist collaborative principles, and Clayton P. Aderfer's intergroup theory, this study investigates the issue of educational access for minority women and white women at Lane Community College at the Florence rural and coastal campus. The main research questions are the following: 1) What are some of the perceptions of the women attending Lane Community College at the Florence campus with regard to class offerings and student services? 2) How does this college meet the educational needs of minority women and white women in this community? 3) How do collaborative arrangements between the community college and its constituents promote educational access for these women through partner organizations committed to such relationships?

d) *Women's Empowerment, New Experiments, Old Dilemmas: Experiences from the International Women's University*

Barbara Sutton, Sociology

Imagine nine hundred women from every corner of the world: Women dreaming in Spanish, debating in English, demanding in Greek, thinking in Arabic, reflecting in Chinese. Wise women. Smart women. Strong women. Women artists, activists, teachers, social workers, doctors, philosophers, lawyers, and scientists. Imagine a wind of energy with the bright colors of Indian and African fabrics, with the movement of belly dance and salsa, with the sound of young and ancient voices animating the space. Imagine the richness of knowledge and the wealth of cultural traditions that each of these women treasure. Imagine that these women come together to share their visions and to examine controversial social issues. Now, imagine the power, creativity, and beauty that could emerge from such an encounter. This was one aspect of my experience at the International Women's University (Internationale Frauenuniversitat, ifu), a research program on gender issues that took place in Germany during the summer 2000. Participating in the ifu was an extremely exciting educational opportunity. My life during those three months was intense and extraordinary. However, not everything was perfect about this program, as old dilemmas, entrenched power dynamics and inequalities, and the challenges of breaking new ground in academia managed to sneak in and shape our debates, interactions, and curriculum. This presentation will explore the difficulties and rewarding aspects of an international program of higher education for and by women. Presentation with digital photographs.

11:45 A.M.-12:35 P.M., Alumni Lounge, Gerlinger Hall 11.

GENDER, NATION, AND FEMINISM

a) *Twenty-five Years after Franco: The Course of Feminism in Contemporary Spain*

Amy L. Tibbitts, Romance Languages

Spain, initiated into the democratic process after the death of Franco in 1975, holds a unique position as having been "under observation" by other westernized nations while its feminist movement took root and was developed according to specific cultural and political paradigms. In other words, other nations watched as Spanish feminism emerged, often judging its progress based on their own culturally biased notions of feminism, resulting in confusion concerning the position of feminism in Spain. This paper aims to summarize the evolution of the Spanish feminist movement during the past twenty-five years since the transition to democracy and to provide a vision of how feminism is understood and presented within Spain at the beginning of the second millennium. A portion of this study is dedicated to the question concerning why there still exists a tendency for prominent Spanish women writers to shy away from identifying themselves as feminists. Other questions considered are how the movement for women's equality incorporates young Spanish women; how current organizations protect the rights of Spanish women; how the media disseminates feminism to the masses; and what is the prospective future of Spanish feminism.

b) *Gendered Nationalism and the Single Mother in the '90s Japanese Television Drama*

Masako Asahara, East Asian Languages and Literatures This paper is an attempt to understand the significance of recent change in the representa-

tions of the mother on television dramas, the image which influences the ways national as well as gendered subjectivities are constructed. The 1990s are known as the time that witnessed the return of interest in family television dramas, the genre known as the "home drama" in Japan. Some of the popular home dramas of the 1990s exhibit an interesting thematic focus on an unconventional mother figure: "mikon no haha," the single mother. The concept of nation as the "ideal mother" was purported to provide the ground for collective Japanese subjectivity. Given her notable absence in the earlier home dramas, the recent attention to the single mother symbolizing the breaking of taboos marks a critical epistemo-logical shift in the idea of motherhood. How does the single mother in the contemporary home dramas deviate from the preexisting image of the "ideal mother"? How is it subversive to the idea of gendered nationalism? In considering these questions, I analyze audience reception as well as the econopolitical context of the time, which gave rise to the popularity of the single mother on home dramas of the 1990s. For this study, such popular dramas as "For You" (1995), "Virgin Road" (1997), and "Kita no kunikara '98: Jidai" (1998) will be considered. Presentation with video clips.

1:00-2:30 P.M. Ben Under, Erb Memorial Union (EMU) 12.

SEXUALITIES

a) Transgressing the Heteronormative: Embodiment and Activism

Elizabeth Currans, Religious Studies

In this presentation I will explore the possibilities for applying discussions of sacrality to lesbian, gay, bisexual, transgendered, and queer politics through a consideration of transgression and embodiment. If religion is defined as a set of beliefs a person or a group of people adhere to that provides tools to interact with the sacred, and if Michel Foucault's assertion that homosexual acts are viewed as heretical is correct, then reproductive hetero-sexuality can be understood as one of these tools. Since the tools themselves are often accorded sacred status within a religious system, heterosexuality can be understood as being sacred in the eyes of many people in contemporary American society. Evidence of this is the rhetoric of "family values" associated with many anti-queer rights campaigns. When the question of homosexuality is addressed in terms of the supposed harm it will do to the "family," it becomes clear that the family, which is viewed as a heterosexual couple and their children, has been accorded a sacred status in need of maintenance and protection from other forms of sexual interaction and emotional attachment. Thus, heterosexuality and its maintenance have become a sacred duty for many people and groups within our society. Queer sexualities are themselves acts of transgression against the sacred. But what does transgression entail? Can it be utilized as a political strategy? How can we examine the role of bodies as vehicles for transgression? Can the dialectical nature of transgression be used to further the cause of gay, lesbian, bisexual, and transgendered rights, or will claims to political viability be subsumed within the existing rhetoric of sacrality? It is these questions that I hope to answer in this paper.

b) Equality in BDSM relationships

Dean A. Le Bret, Sociology

While many Americans tend to view bondage and discipline/sadomasochistic (BDSM) relationships as relationships requiring one partner controlling another, those inside BDSM relationships say that there is a great deal of equity between participants and resent the

invocation of imagery that bastardizes their lifestyle to illustrate unrelated victimizations. Some psychoanalytic theories suggest that everyone develops a degree to which they control or are controlled early in childhood development. This development recognizes no gender, race, or class; much like the BDSM lifestyle. By illustrating the origins of our expression of dominance or submission, and the balanced power dynamic within BDSM relationships, the subculture can become better understood and less vilified.

c) *Sacred Embodiment* Roxanne

Gerbrandt, Sociology

The struggle for control of women's bodies has historically concentrated on reproductive rights, leaving discussion of sexualities in the margins. It is my intent, however, to present a theoretical grounding to the assertion that hegemonic sexuality is a principal of component gender inequality. Sexual practice is an ongoing conditioning of the body that has multidimensional and consequential effects for individual and group power dynamics in society. However, the understanding of the centrality of sexualities for the cultivation of women's domination brings liberating knowledge to those who wish to renegotiate sexual norms. Therefore, I will also present information based on five years of interaction with the Dianic Wiccan community, who puts into praxis the radical feminist tenet that women should and can have control over their own sexual well-being.

d) *"RIP Series"* Hanna

Dillon, Art History

This piece involves a performance and presentation of a group of photos and slides, entitled "RIP Series," for "rest In peace," in memory of Matthew Sheppard—the University of Wyoming student who was tortured and murdered for being queer. It is a memorial, too, in honor of all who have suffered at the hands of others because of their difference. The photos and slides portray a human being who has been ripped out of the very fabric of her community, taken to an isolated place in a winter landscape, strung up and left. Her public presentation as androgynous and costumed in culturally signified male dress has challenged her perpetrators' perception of the gender normative to such a degree that they have taken it upon themselves to rip her transgressions from their social, political, psychological, sexual, and religious world, which they believe, is mirrored in the larger and thus legitimate culture surrounding them. The photos and slides are artfully done; the music is hauntingly contemplative. The whole piece is quietly provocative. Performance and slides.

2:45-4:15 P.M., Alumni Lounge, Gerlinger Hall

13. MUSIC AND GENDER

a) *Neglected Instruments, Neglected Musicians: Ginger Smock, Margie Hyams, and Mary Osborne*

Sonya Lawson, Music

In the world of jazz certain instruments are the norm [saxophones, trombones, trumpets, piano, bass, drums]. Those people who play instruments that are outside of that paradigm tend to be overlooked in jazz history no matter how competent and interesting the player was. Add to that the inherent problems of being a woman jazz instrumentalist, and the likelihood of being forgotten is common. In my paper I am going to examine three women who defied the boundaries of categorization commonly associated with jazz—Ginger Smock, jazz violin; Margie Hyams, jazz vibraphone; and Mary Osborne, jazz guitar. I will examine perceptions of

these women and reception of their music during the time they were actively playing and draw conclusions about reasons for their fade into obscurity.

b) Is it a Choice a Man Has to Make? The Institution of Marriage and Contemporary Female Composers

Andea Lowgren, Music

When examining the reasons behind the dearth of women in the canon of composers of twentieth-century Western art music, many music historians look to the sexism in the institutions of music for an explanation. It is the purpose of this paper to show that in addition to the institutions of music itself, it is imperative to consider the effects of the institutions of society on women composers because it is no coincidence that the canon is set up in conjunction with the way that society is structured in a culture whose default conception of artists is male. Thus, what continues to keep women separate is not inherent biological difference, but rather the societal structures that, despite the supposed "equal opportunities," make it difficult for women to use educational and political gains. The heterosexual institution of marriage and motherhood is one which has rarely been examined in conjunction with music, yet this institution has played an important role in the lives of musical women. Married or single, most women have had to juxtapose this institution with their musical careers in a way that most men have not. Time and money, two of a composer's most essential assets, are intimately intertwined with marriage and motherhood, thus making this institution crucial to the understanding of women composers in history. To illustrate the centrality of this institution, I will analyze the obstacles to composition that today's women composers face, facilitated through their own words, as well as providing recommendations for addressing this issue for the future.

c) The Body Satiric: Hay wood, Gender, and Government

William Hamilton, English

Eliza Haywood's participation in the vibrant 1730s London theatrical community and its satiric attacks upon the corruption of Robert Walpole's administration have been consistently undervalued if not outright rejected in analyses up to and including recent critical works. Analyzing Haywood's revisions of Henry Fielding's "The Tragedy of Tragedies" to create her musical dramatic work "The Opera of Operas" reveals the dangers of underestimating both her presence and talent in this community. Her version of this story of the farcical hero Tom Thumb works to simultaneously sharpen Fielding's satire even as Haywood's alterations of the source text challenge his misogynist depictions of women and gender relations. In so doing, Haywood harnesses the subversive potential of the 1730s London Theater to interrogate assumptions about women's identity, potential, and position within British society.

d) Creating Their Own Space: Women Composers of Ragtime

Laura Pilkington, Music

A resurgence in interest in the music of ragtime occurred in the 1970s. Many books, articles and recordings document ragtime as an important and influential American music. While scholarship has brought to light the lives and music of many male ragtime composers who were writing ragtime at the turn of the twentieth century, not much attention has been paid to the over 200 women who also composed ragtime. A handful of articles and recordings provide biographical and musical information about the lives of these women, however, research examining the issue of gender and how it might have affected the compositional

careers of these women is lacking. This paper brings together theories from gender scholarship and theories from musicological scholarship to argue that women who composed ragtime occupy their own space in the discourse about women in music history.

4:30-5:45 Alumni Lounge, Gerlinger Hall

14. RESEARCHING 'GENDER AND DEVELOPMENT'

All three of the panel participants will present specific research interests related to the area of gender and development. Once all of the participants have presented their work, the discussion will shift toward exploring methodological concerns. These concerns will touch upon issues of researcher bias, ethics, population sampling, access to resources, and so on. The participants want this to be a forum for open discussion and engaged learning with all of those who choose to attend this panel.

a) Slaves and Vamps: Media Coverage of Filipino Domestic Helpers in Hong Kong

Micky Lee, Journalism and Communication

Through the studying of media coverage of Filipino domestic helpers in Hong Kong, I will examine the question of positioning and critique the convenient notion "Asian women." By examining media discourses obtained from Hong Kong newspapers and magazines, I aim to suggest (1) how Filipino domestic helpers are portrayed in hard news stories dealing with domestic violence; (2) how classified advertisements objectify Filipinos as commodities. While Filipino maids are seen as "vamps" in the former discourse and "slaves" in the latter one, the Hong Kong Chinese women represent the "good women" in relation to their Asian "sisters." Here, I critique the western notion of "Asian women." I argue that in this case, economic power, social class, and race are the foreground, while gender is pushed to the background. Filipino women are portrayed as the "other" in the Hong Kong media.

b) Examining Cross-cultural Issues: Researching the Social Costs of Microfinance Programs within a Gender Framework

Mark Carrato,

International Studies

In recent years microfinance programs have flourished in the "development community" as a favorite tool aimed at ameliorating the conditions and structures of poverty. Specifically, microfinance programs often target women with the assumption that limited or no access to credit is a considerable obstacle for entrance to the cash economy, which in turn constrains them to cycles of poverty. Within this context programs often focus on the 'empowerment' of women as well as more central economic objectives. My research aims to explore issues concerning microfinance and women's empowerment within a specific cultural, social, geographical and gender context. I argue that microfinance programs often rely on assumptive causalities of "credit = economic empowerment = empowerment" and therefore essential contextual dimensions remain unexamined.

c) Practical Dilemmas of Researching Gender in Provincial Russia

Leontina Hormel, Sociology

I am interested in raising basic methodological issues regarding research abroad. While my specific research interests are tied to exploring agrarian practices in provincial Russia, I believe many of my methodological concerns are shared by most social researchers who wish to incorporate international investigation to their own work. This is a particularly relevant topic since we are learning from groups indigenous to so-called "developing"

countries that our western research is a form of intellectual colonization. We may have the greatest intentions of pursuing social justice in order to improve everyone's lives, but notions of "social justice" and "improve" themselves can be (and often are) defined differently according to our particular social background. My concerns, as I prepare to research provincial Russia, revolve around confronting my western, urban bias before I embark for the provincial East of Russia.

6:00-8:00 P.M. Alumni Lounge, Gerlinger Hall

7) REPRESENTATIONS OF GENDERED PRAXIS: ISSUES OF GENDER, POWER, AND POLITICS IN QUALITATIVE RESEARCH

a) A Cry in Silence: the Rise and Fall of Rigoberta Menchu

Kumi Silva, Journalism and Communication

My research attempts to deconstruct the articulations surrounding Rigoberta Menchu and the accusations made against her by David Stoll. My methodological approach to this is the textual analysis of several interviews and radio transcripts. I chose these texts because they are the most accessible forms of mainstream discourse surrounding this controversy. Issues of power, gender, and communication patterns between "developed" and "developing" nations inform the methodology.

b) Doing Research about Japanese Male Identity as a Female Japanese

Akiko Takeyama, Asian Studies

This research looks at the placement of males within modern Japanese culture. This presentation will elaborate as to why I chose to approach this topic through the ethnographic method of interviews and discuss the effects of my status as a female Japanese on this research method. It will also address ethical issues of reciprocity, questioning who benefits from the research.

c) The Politics of Ethnography: Power and Reciprocity in the Field

Kristina Tiedje, Anthropology

In my research I seek to understand ethnic and gendered identity dynamics in indigenous Nahua society negotiated on local and regional levels within the realm of ritual healing. In this paper, I will analyze my field experiences with respect to the political implications for the research subjects and myself. Based on ethnographic field research and interviews during a phase of exploratory research, I will look at praxis in terms of the politics of ethnography. Presentation with slides.

d) Entering the Field: A Reflexive Account of Gender and Ethnicity in Exploratory Research

Maria Eugenia de la Torre, Sociology

My exploratory research covered the areas of immigration, work, and gender. I approached these topics by doing initial ethnographic work and interviews of Mexican agricultural and cannery workers of both sexes. I discuss some of the troubling aspects of being close and distant to the people being studied and issues concerning group interviewing.

e) Archaeological Theory, Practice, and Cultural Constructions: A Feminist Perspective

Heather McInnis, Anthropology

In this paper, I argue that theory and practice in archaeological research are implicitly

connected through shared social and historical frameworks and contemporary experiences. My research assesses the way in which such frameworks structure archaeological research, and I use a case study to demonstrate that gendered aspects of "doing" archaeology perpetuate gender stereotypes, sexism, and gender imbalance within the discipline. Ultimately I hope to demonstrate that a feminist approach can drastically restructure archaeological theory, methods, and practice.

Presentation with slides. **f) *Traitorous Identities: Making Connections among Academia, Anthropology, and Activism*** Tami Hill, Anthropology

In this paper, I will use my experience in classrooms at the University of Oregon and working with indigenous people in Guatemala to bridge three topics: who we are as cultural beings, how we are trained as academics, and the work we do in "the field." I will argue that although there has been much discussion about acknowledging issues of power in our research and writing, the way we are trained in university classrooms encourages nothing more than a superficial understanding of these issues. I believe that there is much more to addressing positionality than stating race, class, and gender. Through a discussion of my experience, I illustrate how our cultural identities can and should be integrated more fully in academic settings and argue that this can enrich our work on many levels. Presentation with slides.

8:00-9:00 P.M. Alumni Lounge, Gerlinger Hall

RECEPTION

9:00-9:30 P.M. Alumni Lounge, Gerlinger Hall 16.

"THOSE MOMENTS OF OUR LIVES"

Multimedia Project by Leicia Lixia Petersen and Melanie Kohnen, International Women's University; Presented by Barbara Sutton, Sociology

This multimedia presentation was created by two participants of the International Women's University with the contribution of other women from around the world who generously shared memorable moments and experiences. I saw this presentation during my participation in the International Women's University, and I am now delighted to bring it to you. Beautiful photography, music, and stories combine in this project to create a powerful narrative about women's lives. These stories, coming from the hearts of women from different countries, will probably make you reflect on your own experiences and on their historical and social meaning. Co-producer Leicia L. Petersen explains the meaning of this project as follows: "The unforgettable moments of our lives... have significance to us, but they have never been considered as historical, and hence, have never been categorized as a part of history. These moments simply do not have voice and language in official discourse and history writing. The writing of history has always been a privilege of certain people and groups. How history is constructed, for whom and by whom it is written has been questioned and must still be questioned . . . I'm moving towards a new history writing. As women we have been put at a disadvantage in the discourse of history writing. . . We are still looking for the language to tell our stories in history. History has been a book in which many narrated *his* successes and *his* experiences and explicated things that *he* values as important to *himself*. Many of the stories of our lives are either forgotten or ignored for lack of meaning ... Women's history is being recovered and reconstructed and I wish this project to be a part of

this ongoing process... [Also] as ordinary individuals we do not appear in any history writing... I as an ordinary person demand the respect and memories of my life experiences. And I demand the right to writing myself into human history... I believe that any moments, if they have significance for us, for our existence in the world are valuable and worthwhile to be recorded, documented, and remembered."

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