

# CSWS

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OF WOMEN IN SOCIETY

## Annual Review 2015



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—Winner of the 2013 CSWS Jane Grant Dissertation Fellowship and two earlier CSWS Graduate Student Research Awards, Miriam Abelson is now an assistant professor of Women, Gender, and Sexuality Studies at Portland State University. She received her PhD in sociology and a certificate in women's and gender studies from the University of Oregon in 2014.

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Cover: María making tortillas duras / photo courtesy of Iván Sandoval-Cervantes (see article p. 14).

**CSWS ANNUAL REVIEW**

**OCTOBER 2015**

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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**

*I bid farewell to CSWS with mixed emotions. It has been a challenging year for me personally as well as professionally, and it ultimately became clear that the center would be best headed by a director able to dedicate themselves more fully and energetically to the task than I currently can. We are therefore fortunate that the former director, Carol Stabile, is able and willing to step in as an interim director while CSWS pursues a search for a new permanent director.*

*The mission of CSWS remains a vital one at the University of Oregon, but it is critical that we all remember that a strong individual leader is not enough to ensure the success of the center and its vision. That success depends on a broad community of diverse scholars to donate their time to serve on award committees and the CSWS Advisory Board, to contribute articles for the Annual Review and Research Matters, to present their scholarship at or to attend noon talks, and to dedicate time and energy to sustaining a robust community of research interest groups.*

*CSWS exists to support innovative feminist graduate and faculty research, but that research will only ever be as innovative or feminist as the scholars willing to contribute. Thank you to those of you who have dedicated yourselves to our success.*

— Michael Hames-García, 2014-15 Director

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# facing up to

# INSTITUTIONAL BETRAYAL



Students, faculty, and staff jammed the lobby of Johnson Hall and spilled onto the front steps to protest reporting on sexual assault allegations / May 2014.

**If the marketing tool of branding constructs the official face a university presents to the world, how can it face up to the reality of its own shadow? The outgoing director of CSWS contends that each of us in the university community may need to do some facing up if we are to achieve “anything resembling compassionate human engagement.”**

by Michael Hames-García, CSWS Director 2014-15, Professor, Department of Ethnic Studies

I am sitting in my therapist’s office. Long after my first women’s studies course, after learning the basic tenets of feminist critique, I hear myself say the words, “I mean, I really shouldn’t have had so much to drink. I should have known better than to get into his car. It was partly my fault for being so stupid.” She interrupts me: “It wasn’t your fault, Michael.” The exchange is so clichéd. Bad dialogue from an episode of *Law and Order: Special Victims Unit*.

Fast forward to the spring of 2014. As I was preparing to take over the directorship of CSWS, an undergraduate woman accused three members of the UO basketball team of rape. She reported the incident to the police and sought counseling at the university counseling center. Over the course of the next few months, the university apparently delayed its investigation until after the basketball season ended; then-President Michael Gottfredson characterized this delay as necessary while the police completed their investigation. Ultimately, the district attorney determined that there was insufficient evidence to pursue criminal charges. When the university did complete its own investigation, it suspended all three of the young men. By this time, the story had also broken publicly, and the administration was facing outrage for its inaction and apparent cover up.

In the midst of this outrage, I found myself frozen. Again and again, I felt compelled to speak out on the issue. I was the incoming director of CSWS. I felt I should speak. Meanwhile at least two colleagues spoke out as survivors of rape. When one told me of her experience as a graduate student, I found myself wanting to tell her of my own experience, but the words wouldn’t travel from my brain to my vocal cords. I broke out in a sweat, I felt myself begin to shake, but I could not speak. In public

forum after public forum, my feet felt glued to the ground, my lips sewn excruciatingly shut. Eventually, I felt that this was the true brutalization of rape. The ultimate price of sexual violence is not to be found in the physical pain of the act, but in the silence it could command years later from an outspoken, feminist, radical, tenured queer man of color. I continued to be incapable of making myself speak publicly on this issue for months, while debate raged about the university’s inadequate sexual assault and harassment policies. A president resigned, committees were formed, climate surveys were conducted. I could not speak.

By December 2014, both a University Senate Task Force to Address Sexual Violence and Survivor Support (cochaired by former CSWS director Carol Stabile) and a President’s Review Panel had issued their recommendations. (I take some pride in noting that both committees included former students of mine.) The title of the senate task force’s report includes the only number I feel I need to include in the present article: “Twenty Students Per Week.” Rather than focus on the statistics, I’d like to single out a recommendation common to both reports: the call for a central office or senior executive with sufficient authority to address what both committees describe as the University of Oregon’s insufficient and unsatisfactory programs of prevention and response for rape, sexual assault, and sexual harassment. This is arguably the most important recommendation to issue from either committee, so it is telling that the reports are in broad agreement about it. The university’s response has been equally telling: in March 2015, it announced an assistant vice president position (not very senior, for those of you unfamiliar with the administrative flow chart) in charge of sexual assault prevention and

response who would report to the vice president for student life, with “joint accountability” to the president. This decision treats sexual harassment and assault as a student life issue rather than as one affecting faculty, staff, and administrators as well. It also reflects a real inability on the part of the university administration to grasp what needs to happen to adequately respond to sexual assault and rape culture. A brief comparison of the “Sexual Violence Gap Analysis Recommendations” released by the Division of Student Life in December 2014 with the recommendations of the two review panels makes clear the mistake of asking a sexual assault prevention and response assistant vice president to report to the vice president for student life. The division’s four anemic pages of recommendations (the senate committee’s report is over thirty pages and the president’s review panel’s report is over sixty) are replete with meaningless jargon (“charge a cross-functional team of experts to advise the campus and executive leadership team on best practices and planning . . .”) and vacuous double-speak (“develop higher visibility and branding of sexual violence prevention efforts . . .”). As if the answer to the rape of students by students or to the sexual harassment of students by professors might be an issue of inadequate branding!

As a rape survivor, I have found this article to be among the most difficult things I have ever written. Not because it’s out of my area of professional expertise. Not because of the post-traumatic stress I mentioned in my opening paragraphs. It has been difficult to write because I feel a deep rage at the response of University of Oregon administrators to these issues. These administrators include people I had come to think of as friends over the years. I was on the search committee years ago that recommended

**“I’d like to argue here for the necessity of a survivor perspective that is most assuredly *not* objective in any traditional sense that would compel disinterest and detachment. From such a perspective, two things that remain wholly unaddressed by the university administration are its complicity in fostering a culture where sexual assault occurs and its enactment of ‘institutional betrayal.’”**

Scott Coltrane for the position of dean of the College of Arts and Sciences. I served with Frances Bronet on the search committee that recommended Michael Gottfredson for university president. I have thus had a personal desire to see these people do the right thing, and it has hurt me to see something else happen entirely.

There is a rhetorical maneuver on page 11 of the President’s Review Panel report that is worth noting. Buried in the middle of a paragraph is the following sentence: “There is clearly significant resolve by the entire University community to create a campus culture and infrastructure that prevent sexual misconduct and deal with it appropriately when it does occur.” This rhetoric positions perpetrators of sexual harassment, assault, and rape outside of a communal “we.” It can thereby define the “we” as *innocent*. That definition is wrong on at least two counts: the perpetrators are part of the community, and the community is not innocent.

I’d like to argue here for the necessity of a survivor perspective that is most assuredly *not* objective in any traditional sense that would compel disinterest and detachment. From such a perspective, two things that remain wholly unaddressed by the university administration are its complicity in fostering a culture where sexual assault occurs and its enactment of “institutional betrayal” (Smith & Freyd 2013 & 2014).

Too much of the University of Oregon’s recent communications reflect a primary interest in image management, rather than a genuine concern for survivors of rape, assault, and harassment. Indeed, the numerous e-mails and campus messages distributed under the names of the acting provost and the interim president—whether they were avoiding answering why striking graduate student teachers should not have adequate family leave, sidestepping a direct answer as to why a fired library archivist’s release of records was “illegal,” or dodging the question of who authorized the accessing of a raped student’s counseling records and why—read like the prepared statements of risk-averse attorneys rather than anything resembling compassionate human engagement. Indeed, on February 9, 2015, two months after having received both review panels’ recommendations, the University of Oregon administration, under then-Interim President Scott Coltrane and then-Acting Provost Frances Bronet, made the decision to file a counter suit against the rape survivor whose counseling records they had earlier accessed. Among other things, administrators claimed in the court filing that if the university did not countersue, “survivors of sexual misconduct will be chilled from coming forward.” Apparently, the top

university administrators and their lawyers believed that suing a rape survivor and rummaging through her therapy records would encourage more survivors to come forward.

**The therapy records.** In one of my own therapy sessions, I explained to my therapist how my rape sometimes entered my sexual fantasies. The moment when she told me that this was common for rape survivors, I felt a leaden cloak lift from my shoulders. I hadn’t realized until that moment just how heavily the guilt had weighed on me. When I had found myself thinking about the rape during sex, it was hard not to think to myself that I must have wanted it at some level. I must have been responsible. That therapy session, nearly a year after the incident, brought me much needed healing, but what would a university attorney have made of my therapist’s notes from the session? How would they have played in court?

It is noteworthy that the administration’s actions came parallel to the firing of James Fox, former head of the University of Oregon’s Special Collections and University Archives in connection with the release of unvetted archival records from the president’s office. As *The Oregonian* has reported, university publicists have mostly refused to give any specifics about the records, but they apparently included a memo from former university general counsel Randy Geller advocating dissolution of the University Senate and emails showing that a *Register Guard* opinion piece by Vice President for Student Affairs Robin Holmes defending the university’s response to rape allegations was largely written by members of the university’s strategic communications team. It is also noteworthy that assurances of the benevolence of the university administration came at the same time it was launching what was perhaps its fiercest assault ever on its employees, seeking to defeat the Graduate Teaching Fellows Federation in a prolonged and devastating labor strike. In the course of that strike, messages from the senior administrators to faculty were unambiguous: we were to choose the administration over the graduate student teachers. Some department heads who did not act accordingly faced discipline from deans. In the treatment of graduate teaching fellows, the firing of Fox, and the suing of rape survivors, a common thread can be seen not just of institutional betrayal, but of retribution. Rather than encourage survivors to come forward, the university administration’s actions over the past two years send an apparently coordinated message: do not criticize us and do not hurt the brand, or you will pay.

So much is lacking in the administration’s responses to sexual assault. There has been no

admission of guilt or responsibility, for example. As a survivor, I wonder if those in power at the University of Oregon have ever paused to consider their complicity, their role in betraying trust, or their role as perpetrators. By labeling them perpetrators, I am, of course, being deliberately contentious. However, if we are to learn from abolitionist perspectives on sexual assault, then we must reject the monster vs. angel dichotomy. If we only understand perpetrators as monsters, then we won’t see them among our loved ones, friends, classmates, or teammates. We won’t see them among our favorite students. We won’t see them among our most brilliant researchers. We won’t see them among our best teachers. We won’t see them in our family. Most tragically, we won’t see them among ourselves. ■

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- Michael Hames-García is the author of *Fugitive Thought: Prison Movements, Race, and the Meaning of Justice (2004)* and *Identity Complex: Making the Case for Multiplicity (2011)*. A professor in the Department of Ethnic Studies, where he previously served as director for five years, Hames-García also directed UO’s Center for Race, Ethnicity, and Sexuality Studies for six years.



*Sangita Gopal talks to other faculty members at a 2010 CSWS reception / photo by Jack Liu.*

## Sangita Gopal Joins CSWS Staff

The new CSWS associate director is a brilliant feminist intellectual, a gifted speaker, and a person of principled character with roots in the Global South.

by Alice Evans, CSWS Research Dissemination Specialist

**W**hen I first interviewed Sangita Gopal for CSWS in the summer of 2011 (“Studying Bollywood,” pp. 4-5, *2011 CSWS Annual Review*), we met in the Marché Cafe inside the Jordan Schnitzer Museum of Art and had to pitch our voices rather loudly to under-

stand one another amongst the cacophony of other patrons. But as a former theater person, Dr. Gopal had no trouble projecting her voice to be heard. And I had no trouble following the flow of her answers. If anything distracted me it was simply that I felt mesmerized by her marvelous mobile facial expressions, her graceful hand movements, and the cadences of her voice. She is a storyteller of scholarship. And she was talking about Bollywood movies—so much fun to be had in academia!

Sangita Gopal grew up in Kolkata, India, and moved to the United States to attend graduate school at the University of Rochester in upstate New York, where she studied literary theory and film studies. Attracted to theater, she was active as an actress and director in college, and in between finishing up coursework for her PhD and writing her dissertation, took three years off to manage an off-off Broadway troupe in New York.

She describes her research as being “located at the intersection of feminist media studies, postcolonial studies and globalization.” An associate professor in the UO Department of English with faculty appointments in the Cinema Studies Program and the Department of Comparative Literature, Dr. Gopal has been teaching at UO since 2004. Effective September 2015, she is the new associate director of the Center for the Study of Women in Society and will be serving a two-year term. Former CSWS director and now incoming interim director Carol Stabile, commenting on Dr. Gopal’s appointment, said: “Sangita’s expertise in comparative media studies, postcolonial theory, and feminist studies will continue to strengthen CSWS’s commitment to understanding gender intersectionally and internationally.”

Lamia Karim, UO associate professor of anthropology, called Dr. Gopal a “brilliant feminist scholar whose research engages with critical debates shaping feminist scholarship, especially in film studies and visual culture.” Pointing out her service as trustee of the American Institute of Indian Studies (AIIS), Dr. Karim

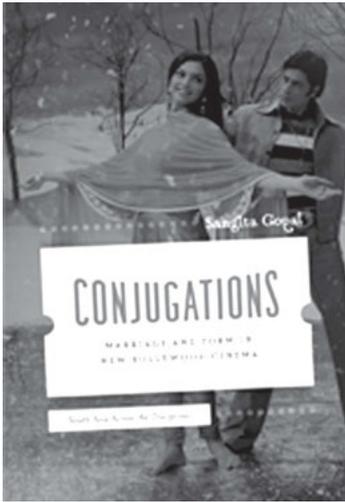
underscored Gopal’s experience in overseeing grants given to both faculty and graduate students for research on India, experience that will serve her well in overseeing the grant selection process at CSWS, which will be one of her main duties. She has also been an active member of the CSWS Women of Color Project, whose purpose has been to support through mentorship and other means the UO faculty who are women of color as they navigate the academic hierarchy and the world of academic publishing. Noting Gopal’s deep commitment to diverse issues, Dr. Karim related this story:

Many of us remember her public challenge to a faculty member who had opposed the Diversity Plan in the full [University] Senate meeting in 2005/06. For an untenured faculty to have spoken out publicly, and to have taken on a senior faculty showed her principled character. She is a strong ally of gender and diversity issues on campus, and will help to make these issues more central to the university’s mission.

In making her application for the position of associate director, Dr. Gopal mentioned that during her first month as a UO faculty member in 2004, she attended an event that took place at the CSWS Jane Grant Conference Room, and that CSWS has since been an integral part of her scholarly and intellectual life. “Of the different positions that one might apply for at the university,” she wrote, “nothing seems more desirable to me than working for a center that fosters and supports research on issues of gender and diversity and that prioritizes intersectionality as the theoretical basis for this endeavor.”

Mentioning a critical moment in the international fight for women’s rights, and the influence on her own direction as an intellectual and critical thinker, Dr. Gopal wrote:

The same year—1974—that the Combahee River Collective issued their “Black Feminist Statement” stressing that the intersections of gender, race, class and sexuality must motivate all struggles against oppression, the Indian feminists who authored the “Towards Equality” report to assess the condition of the nation’s women since independence in 1947 were “shattered” to realize how completely blind the upper-caste, middle-class women’s movement in India had been to the plight of gendered minorities. The same decade that saw the formation of what became CSWS also witnessed the establishment of the women’s studies department at the University in Kolkata where I was introduced to gender studies. This global history of the feminist movement and of institutional research into gender activates all my research and thinking, and it is this global and intersectional perspective that I hope I can bring into CSWS as its associate director.



Dr. Gopal is the author of *Conjugations: Marriage and Form in New Bollywood Cinema* (Chicago: University of Chicago Press, 2012), which “explored how cinema reimagined its representations of marriage in order to register shifts in gender identity and social relations activated by the socioeconomic processes of globalization.”

Her current book project grew out of her ongoing collaboration with a scholarly collective that researches transnational women’s cinema in conferences and workshops at various global locations. Entitled *Between State and Capital: Women Make Movies*, this book “examines the constellation of forces that enabled the rise of woman filmmakers in India. Based on archival research and extensive interviews with these media pioneers, the project suggests that the emergence of a state-owned new media—television—on the one hand and a new emphasis on part of the feminist movement on questions of identity and representation created the horizon of possibility for women’s media work.”

Both book projects have been supported by CSWS faculty research grants. But more importantly, says Dr. Gopal, CSWS through its research interest groups, Women of Color Project, and various events has allowed her over the years to enter into and learn from conversations with a broader community of feminist scholars working in various fields both within the university and outside it. CSWS has provided networking opportunities as well as intellectual camaraderie, feedback and mentoring. “My work but also my life here would not have been possible without this support,” she says.

Dr. Gopal also coedited the books *Global Bollywood: Travels of Hindi Song and Dance* (with Sujata Moorti; University of Minnesota Press, 2008), and *Intermedia in South Asia: The Fourth Screen* (with Rajinder Dudrah, Anustup Basu and Amit Rai; Routledge, 2012).

Dr. Gopal says that she looks forward to continuing the work done in the Women of Color Project by colleagues Lynn Fujiwara, Charise Cheney, Lamia Karim, Gabriela Martínez, and others to foster research and leadership development for women of color on cam-

pus. In particular, she states that she is interested in strengthening the Global Feminist Connections (GFC) initiative in the Women of Color Project that has extended the theoretical agenda of “intersectionality” to bring the complex lived realities of global women’s lives into CSWS.

“I look forward,” she says, “to building on the very significant inroads made in this regard by the two preceding associate directors of CSWS—professors Lamia Karim and Gabriela Martínez. Their own research and creative projects in Bangladesh and Latin America respectively, as well as their efforts to build links between U.S.-based scholars and feminist scholars of the global developing South, is an inspiration to me, and I hope to continue this work.”

Dr. Gopal wants to explore a framework whereby CSWS can provide an academic community and research support for visiting scholars from the global South, including junior and more advanced scholars.

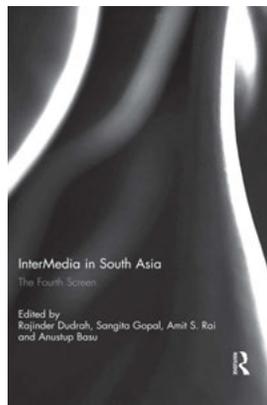
“While funding such a visiting fellowship poses a substantial fiscal challenge,” she says, “I believe we can partner with other units within the university that have such visitor programs, including the Center for Asian and Pacific Studies and Global Oregon to put together a ‘package’ that may make such visits feasible.”

Dr. Gopal has explored this possibility with CAPS administrators, discussing with them their long experience working with Fulbright and other international research programs that sponsor visiting scholars. “I feel optimistic,” she says, “that in cooperation with other centers across UO, we might be able to make such visits possible. In addition, I would like to participate in CSWS funding and development efforts that emphasize internationalizing CSWS.”

Dr. Gopal went on to talk about a transformative experience she had during her time as a new assistant professor, when she was involved in the Future of Minority Studies summer institute at Stanford University in 2006. From learning about interdisciplinary research on issues of race and ethnicity to participating in workshops that helped participants figure out how to balance research goals with service and program building commitments, to forming intentional networks, she says she found the summer institute a really productive and immersive format for acquiring professional knowledge and skills.

“I am keen to explore the possibility of such topic-focused summer institutes at CSWS,” she says. “This might be a very effective way for research-centered outreach and collaboration both within and outside the UO, allowing us to connect with scholars focused on gender studies nationally and internationally. I realize this is a substantial undertaking, but it is one that I would love to explore.” ■

—Alice Evans has been on the CSWS staff as research dissemination specialist since January 2009. She is the coordinator of the CSWS Northwest Women Writers Symposium.





Gabriela Martínez talks about the making of the documentary *Agents of Change* at the opening ceremony of the CSWS 40th Anniversary Celebration in November 2013 / photo by Jack Liu.

I am honored to have served as the associate director of the Center for the Study of Women in Society for the past three years (2012-2015). CSWS has been, for me, one of the most intellectually nurturing places on campus, a place where I was allowed to explore and learn about the significance and complexities of running a research center at a university.

I encourage and invite new colleagues and graduate students at UO to visit CSWS both physically, at its offices on the third floor of Hendricks Hall, and online, by going to <http://csws.uoregon.edu>. You also can attend events at CSWS, such as Noon Hour Talks and Graduate Student Coffee Hours, to become familiar with opportunities for intellectual growth and academic advancement offered by the center. CSWS welcomes faculty and graduate students from across disciplines pursuing research on topics supported by CSWS's mission: Generating, supporting, and disseminating research on the complexity of women's lives and the intersecting nature of gender identities and inequalities.

My own research and creative work has benefited from the intellectual space that CSWS provides, which gave me the opportunity to meet colleagues from across disciplines through the research interests groups, or RIGs. I've been active for many years in the Americas RIG, and the experience of collaborating with this group of outstanding scholars has enriched my life as a faculty member at the university and contributed to my research and creative work.

Long before I took on the associate director position, I became involved with CSWS as an affiliated faculty member. I then served on the advisory board, and in fall 2012 was chosen as the CSWS associate director.

My experience as associate director has been enriching at various levels. The position required me to organize and oversee the committees that select awardees for the CSWS Jane Grant Dissertation Fellowship, the CSWS Graduate Student Research Grants, and the CSWS Faculty Research Grants. I have been exposed to and have learned about the wide variety of important research our graduate students and colleagues are conducting on diverse topics that center around women and gender issues.

Throughout the academic year 2012-2013 I had the special privilege to help organize a milestone event, the CSWS 40th Anniversary Celebration, which took place in November 2013. Additionally, during the academic year 2013-2014, CSWS offered a variety of activities to acknowledge the faculty founders of this research center, the work produced for the last forty years with the support of CSWS, and the dynamic spirit of all current and formerly affiliated faculty engaged in research that influences various disciplinary fields.

In addition, the job as associate director gave me the chance to see the important role a research center plays in the life of the university, its relationship with the university's administration, and how it engages with the broader

community. The experience I gained provided me with insight that I otherwise may not have experienced solely as an affiliated faculty member; thus, I am grateful for the opportunity.

I am also thankful to the staff with whom I worked at CSWS—particularly to Alice Evans and Peggy McConnell. Without their constant support much of my work and that of others at CSWS wouldn't be possible. And last, but not least, major thanks to Carol Stabile and Michael Hames-García under whom I served as associate director during their directorship of the center.

I look forward to continuing my involvement with CSWS as an affiliated faculty and RIG member, and I hope to continue seeing major productivity coming out of this invaluable place. I make a strong call to colleagues across campus and disciplines to take on the various opportunities CSWS offers, including that of becoming associate director or director, as these positions rotate over time. I believe such service offers a great chance to learn and to enrich one's career. It also offers an opportunity to contribute to the ongoing production and growth of excellent research on women and gender domestically and internationally.

As I sign off, I am happy to welcome colleague Sangita Gopal, associate professor of English, as the new associate director for the center. ■

—*Gabriela Martínez, associate professor in the UO School of Journalism and Communication, is an internationally award-winning documentary filmmaker who has produced, directed, or edited more than twelve ethnographic and social documentaries. Her early documentary work includes Nakaj, Textiles in the Southern Andes, Mamacoca, and Qoyllur Rit'i: A Woman's Journey; her most recent work includes Media, Women, and Rebellion in Oaxaca; and Keep Your Eyes On Guatemala, among others. In addition to her expertise in documentary production, Martínez is a scholar who specializes in international communication and the political economy of communication. Her research focuses broadly on the study of telecom and media. The intersections between telecom and media ownership, culture, policy, transnationalism and global circulation of content are some of the topics at the core of Martínez's research. Furthermore, she focuses on the study of human rights and social movements, and the relationship of these to media content production and distribution.*

*While Martínez's primary geographical area of expertise is Latin America, she looks at and weaves historical, political, cultural, and economic connections highlighting the long-standing connection of this region to other countries and continents around the globe, and in doing so, she analyzes the implications of such connections. She is the co-creator of the Latino Roots in Oregon Project, a faculty/student- and grassroots-led historical digital repository.*

# A FRUITFUL COLLABORATION

**On the eve of her retirement as director of the Wayne Morse Center for Law and Politics, Margaret Hallock reflects on her four decades of involvement with CSWS.**

by Margaret Hallock, Director, Wayne Morse Center

The Center for the Study of Women in Society has been a big part of my career at the University of Oregon. I had the honor and pleasure of working with nearly all of the center's directors—Joan Acker, Cheri Kramarae, Sandra Morgen, and Carol Stabile in particular.

Feminist sociologists greeted me when I joined the economics department faculty in 1974. Although not every economics faculty member appreciated the collaboration, I worked closely with sociologists on classes like “Women in the Economy” and “Women and Unions.” And we all worked on establishing the Center for the Sociological Study of Women, which was the forerunner to CSWS in the sociology department.

These feminists were my staunch supporters when the economics department failed to renew my contract after three years. Students banded together to successfully pressure the department, arguing that they should retain the only woman tenure-track faculty person in the department and one of the better teachers. I accepted a short-term renewal but left the UO in 1978-79 to work at the state level and with the Service Employees International Union. During this time I led the Oregon Task Force on Classification and Compensation Equity, more popularly known as the Comparable Worth Task Force, on a pay equity study and collective bargaining for raises for female-dominated jobs. My friendship with Joan Acker deepened, as she was a participant observer on the task force and wrote about it in her book *Doing Comparable Worth*.

I returned to the UO in 1988 to direct the Labor Education and Research Center and again renewed the collaboration with CSWS. We conducted research about working women, convened conferences, and taught students on campus and in the community about women in labor unions and the power of collective bargaining and labor solidarity.

But by far the most fruitful collaboration has been between the Wayne Morse Center for Law and Politics and CSWS. Formally established in 2000, we built on the tradition of the endowed Wayne Morse Chair by enriching visits of Morse Chair occupants with conferences, sponsored research, and grants to faculty and community groups on biennial themes of inquiry.

The first major theme that we undertook was “The Rich, The Poor and American Politics,” anchored by Wayne Morse Chairholder Frances Fox Piven. The centerpiece was a major conference in early 2000 on “Welfare, Work and Politics,” cohosted by CSWS. Joan Acker, Sandra Morgen, and I later published an edited book on the same topic. This collaboration helped launch the Women in the Northwest Initiative at CSWS and the fruitful ongoing research by Sandra Morgen, Joan Acker, and others.

In addition to the conference on welfare and work, the Morse Center that same year awarded grants to CSWS affiliates for work on inequality and American politics, including:

- Lynn Stephen and students for work on the history of PCUN, Oregon's farmworkers union and an associated class.
- Julie Novkov for a series of classes on “Power, Control and Resistance.”



Margaret Hallock spoke from the audience at the opening ceremony of the CSWS 40th Anniversary Celebration in November 2013 / photo by Jack Liu.

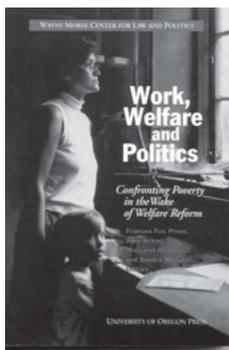
- KLCC reporter Nancy Solomon to supervise student interns to develop radio stories on class and politics and for working with KLCC reporters on a documentary on poverty in Lane County.
- *Eugene Weekly* and Bijou Cinema for a film series on economic justice.
- Sandra Morgen for a capstone class for students on “Regulating the Poor.”
- Julie Novkov and Gordon Lafer for a series of classes on “Law, Class and Regulation.”

These are the types of fruitful activities that have marked the collaboration between CSWS and the Wayne Morse Center for Law and Politics. Similar lists could be developed for later themes such as “The Ethics of Climate Change,” when we hosted Vandana Shiva; “Indigenous Peoples” theme when we hosted Wilma Mankiller, the first woman Chief of the Cherokee Nation; and “Democracy and Citizenship in the 21st Century” when we supported research and teaching by Michelle McKinley, Lamia Karim, Ellen Herman, Daniel HoSang, and Lynn Stephen.

We capped a recent theme on “Capitalism and the Common Good” with a major conference on “Gender Equity and Capitalism” in 2012. Many CSWS affiliates presented and participated, and we hosted a celebration of Joan Acker and her remarkable career on that exact topic.

It has been a privilege to run a center that has enjoyed the participation of so many scholars and activists concerned about gender and economic and social justice. The University of Oregon should be proud of these centers and their contributions to research, education and community outreach. ■

—Margaret Hallock has been active in economic and labor policy in Oregon since 1974. She is the founding director of the Wayne Morse Center for Law and Politics and has been coordinating the Wayne Morse Chair since 1988 when she was director of the UO's Labor Education and Research Center. She also was a member of the faculty in the UO Department of Economics. Dr. Hallock has extensive experience in labor relations and state policy matters. She was the chief economist for the Oregon Public Employees Union, Service Employees International Union 503. She was appointed to chair the state's Pay Equity Task Force and led the successful pay equity campaign for state employees in the 1980s. Hallock served as senior policy adviser to Oregon Governor Ted Kulongoski for 2003-04 and has been a member of numerous boards and commissions. She has published papers on tax reform, labor unions, women and the economy, and workforce education and training.



## RE-THINKING RESEARCH TIME

Forced to switch gears after discovering that another scholar was already pursuing a similar research project, Dr. Ovalle rediscovered the value of simply finding time to think, a surprisingly rare commodity in a busy academic life.

by Priscilla Peña Ovalle, Associate Professor, UO Department of English

At the 2014 American Studies Association conference, I met with the publisher of my first book to pitch my new project, *Media/Hair/Style*. The project would fill a gap in media scholarship about the historical, industrial, and cultural study of hair in mainstream media. I conceived the two-part project as a traditional monograph documenting the history of hair styling in the U.S. film and television industries and an interactive database narrative showing users the visual, racial, sexual, and gendered conventions of hair in film and TV scenes. I excitedly shared the idea with my editor...only to find that a scholar I admire was already writing a book and editing a collection about hair in Hollywood film. In a matter of seconds, the time and energy I had spent researching and thinking about the project seemed null and void.

After the panic wore off, I found the silver lining: my project no longer needed to “say it all.” My preliminary formal and informal research confirmed that nearly everyone cares about hair: disciplines from art to sociology address it, and nearly every colleague or friend with whom I discussed my work shared countless personal thoughts about hair. There was so much to say! Now that more media studies scholars were turning their attention to hair as a distinct area of study, I could be more focused—but no less dynamic—in my approach. Fortunately, I soon discovered that publishers like to see a series of projects emerging about a topic, as it shows there’s a community of scholarship emerging.

With renewed energy, I have focused *Media/Hair/Style* on television. Since my first book, *Dance and the Hollywood Latina: Race, Sex, and Stardom*, focused on film, it made sense to shift my attention to television to highlight my personal and scholarly connection to both media. By limiting my case studies to the very popular medium of television, a compelling cast of characters raised new questions about agency and the visual construction of race, gender, and sexuality. For example, what is so funny about comedic redheads like Lucille Ball or Carol Burnett? And what can we make of RuPaul and her blondeness—or his baldness—in music videos or on *RuPaul’s Drag Race*?

I still plan on developing a hybrid research project, but I am now more realistic about the pre-production required to sustain both written and visual scholarship—as well as how such projects count towards promotion or are publicly distributed. To be strategic, the first article of *Media/Hair/Style* focuses on Rita Moreno and her work with the PBS television show *The Electric Company* (1971-77). This essay bridges my first book, where I talk at length about Moreno’s Hollywood dance career, and my new research by focusing on racial representation, the use of wigs on television “variety” shows, and the politics of educational programming on public television. The essay is a model for the methodology of *Media/Hair/Style*; the research gleaned serves as a prototype of the interactive project’s database contents and structure.

*Media/Hair/Style* marks my return to media production since I focused on a single-authored, monograph-style research project to gain tenure. Post-tenure, I real-

ize that I yearn for a humanities research model that works more like a film or television set: I want to write and produce visual scholarship that highlights the collaborative nature of research and dynamic thinking and is accessible to a general audience. Henceforth, my goal is to make the research and writing process as collaborative and transparent as a media production by bringing my methods to the foreground.

For these reasons and more, I am coauthoring the Rita Moreno essay with Elizabeth Peterson, UO humanities librarian and curator of moving images. By sharing the credit on this project, I can better honor the level of collaboration often required to produce thoughtful research and new media scholarship while managing administrative duties, teaching, mentorship, and some semblance of a personal life.

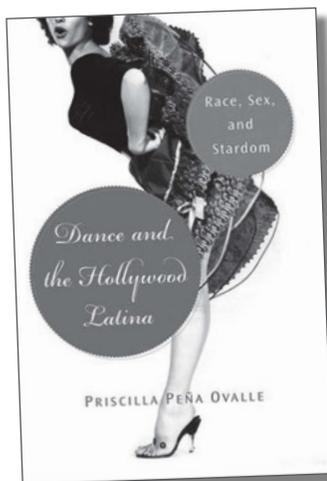
Thanks to the generous support of the Center for the Study of Women in Society (CSWS), the Oregon Humanities Center (OHC), and the College of Arts and Sciences, I have spent the past three years writing proposals, seeking grants, and developing the production skills required to sustain my next phase of scholarship. In the fall of 2013, I kicked off my sabbatical year with a term as an Oregon Humanities Center Research Fellow. The fellowship allowed me to strategize my research plan effectively, develop a bibliography, and explore early methodological goals for the project—all of which helped me better communicate my project to potential publishers and draft local and national grant proposals. In 2014, I was awarded a CSWS Faculty Research Grant, which enabled me to participate in a workshop at the Humanities Intensive Learning and Teaching (HILT) Institute at the University of Maryland. The course, entitled “Project Development,” helped me explore solid research and production models for the project—from how to formulate the “appropriate disciplinary questions for digital humanities research” to determining the best digital humanities tools and resources to structure the project. The CSWS grant has also supported the collection of materials for a visual database. Each of these steps has contributed to the framework of *Media/Hair/Style*.

The time to think is surprisingly rare for faculty, many of whom are often trying to balance writing with teaching, service, and myriad other obligations. When my original research plan was forced to switch gears, I gained a new appreciation of thinking—or re-thinking!—time. Without the time and community support of CSWS, the OHC, and sabbatical, I would not have had the strong research framework that enabled me to roll with the punches and explore new research questions. Time and community are incredibly valuable to nurturing the research and writing process. Thank you, CSWS, for the chance to reflect upon and share the shape-shifting process of my scholarship. ■

—Priscilla Peña Ovalle is an associate professor in the Department of English and the associate director of the Cinema Studies Program at the University of Oregon. Her first book, *Dance and the Hollywood Latina: Race, Sex, and Stardom*, was published by Rutgers University Press in 2011. She publishes and teaches about race, sex, and mainstream popular culture in the United States.



Priscilla Peña Ovalle



# PARENTING WITHOUT PROTECTION

## How Legal Instability Influences LGBT-Headed Households

by Judith Raiskin, Associate Professor, Department of Women's and Gender Studies  
and Alison Gash, Assistant Professor, Department of Political Science

That gays and lesbians are increasingly raising children is hardly news. Images of same-sex couples navigating the complexities of family planning and parenthood are now a mainstay of popular media in sit-coms and films such as *The Fosters*, *Modern Family*, and *The Kids Are All Right*. The parenting capabilities of gay and lesbian parents have also played a starring role in a range of gay rights policy arenas—most recently and notably the polarizing debate on same-sex marriage. Opponents to same-sex marriage argue that states have an interest in preserving the optimal environment for child-rearing and, therefore, have a valid reason for limiting marriage to heterosexual couples. In response, marriage equality advocates have marshaled evidence demonstrating the capacity for same-sex couples to parent. Experts have cited a multitude of studies showing that the children of gay and lesbian parents do not fare any differently than those who are raised in heterosexual households. These studies have figured prominently in federal same-sex marriage cases and will likely soon influence the outcome of any U.S. Supreme Court decisions about the constitutionality of state-level bans on marriage for gay and lesbian couples.\*



Alison Gash

Despite heightened public interest in their parenting, however, gay and lesbian parents contend with an ambivalent or uncertain legal and social environment for raising their children. While some states permit same-sex couples to marry and, therefore, receive the same parenting benefits granted to heterosexual married couples, many lesbian and gay parents reside in states where the marriage question is still contested and where they remain legal strangers to their children. Even in states that acknowledge marriage equality, progress has been slow. In some, the parenting laws have yet to catch up with the marriage laws. In others, implementation or compliance lag far behind.

Public attitudes are equally tenuous. Although, according to most public opinion polls, over 50 percent of the public now supports same-sex marriage (and slightly more approve of same-sex adoption), this support varies considerably among individuals and com-

**“Despite heightened public interest in their parenting, gay and lesbian parents contend with an ambivalent or uncertain legal and social environment for raising their children.”**

munities. Aggregate measures of public support do not predict how gay and lesbian parents will be treated when accessing institutions that are fundamental to their parenting.

During this time of both rapid transition and heightened public scrutiny, we have conducted over 100 in-depth interviews with same-sex parents across the country to assess how the combination of legal and social ambiguity and public scrutiny shapes their parenting decisions and experience. Our parent participants represent the first two generations of lesbians and gay men to openly and intentionally have or raise children together during what we refer to as the “transition to tolerance”—the period from 1985 through 2013 when gays and lesbians increasingly received support and recognition from legal institutions to parent their children while being open about their sexuality. Our research asks how people exercise their rights and responsibilities within an environment marked by significant legal confusion and social apprehension. In an unstable or uncertain policy environment, how do people understand their options and make decisions?

The parents we interviewed are not passive observers of legal change. Instead, through the act of parenting, they are visibly demanding that institutions and administrators accommodate, or at least acknowledge, an alternative to the heterosexual-married-two-parent ideal. The mere fact of same-sex parenting forces those who work directly with children and families to determine whether they will accept lesbians and gay men as parents and how they will respond to their children. Our research shows that when they attempt to fulfill their parental obligations, lesbian and gay parents must first prove their parenthood—often in venues that are the most resistant—and they must do so repeatedly throughout the life of their child.

We heard many stories of parents struggling with state bureaucracies in order to secure vital records such as birth or death certificates or medical records that correctly reflect family ties.



Judith Raiskin

As they engage with teachers, doctors, administrators, and numerous other institutional actors to educate their children and keep them healthy, these parents eloquently describe their assertions to the right of parenthood in the face of misrecognition or denial of their family formations. In both the public social sphere of the state and community and the private space of their extended families, lesbian and gay parents must be accepted *as parents* in order to perform the activities expected of parents; at the same time, as they perform those activities in their own terms the mothers and fathers we interviewed claim the space and identities of parenthood. Because they are denied the presumptive parenthood accorded to heterosexual couples, lesbian and gay parents' parenting activities are at once unremarkable and generative of new definitions of family and parenthood. ■

—Judith Raiskin, associate professor, UO Department of Women's and Gender Studies, received a 2014 CSWS Faculty Research Grant for “Parenting without Protection: How Legal Instability Influences LGBT-Headed Households.” Her research partner, Alison Gash, is an assistant professor in the UO Department of Political Science.

**\* Editor's Note: A landmark U.S. Supreme Court ruling that made same-sex marriage legal in all fifty states was handed down on June 26, 2015, soon after this article was submitted for publication.**

# DEVELOPING A SCREENING TOOL TO IDENTIFY YOUNG WOMEN WITH AUTISM SPECTRUM DISORDER

After years working with individuals with ASDs and their families, the authors realized that young women required a gender-specific screening tool to get the early help they need.

by Debra Eisert, Associate Professor, College of Education and Haidee Copeland, PhD

Consensus is growing among research scientists and clinicians that there is a pronounced gender difference in Autism Spectrum Disorders (see Rivet & Matson, 2011 for a review), and extrapolating diagnostic criteria and assessment instruments to females may be problematic (Rutter, Caspi, & Moffitt, 2003). Autism Spectrum Disorders (ASDs) may exist at a higher frequency than previously expected among young women with average or above intelligence (i.e., high-functioning). The standard reported ratio of males to females is about four to one for all individuals with ASDs, but young women with this disorder may not be recognized until middle school or later, when their limited social communication skills make it difficult to understand the social life of their peers, and to cope with daily life. Researchers and clinicians agree that there are potential problems with how high functioning Autism Spectrum Disorder (HFASD) is recognized among girls and young women (Kopp & Gillberg, 1992). Young women with diagnostic symptoms that overlap with autism may be screened out or identified for a different disorder because their symptoms are milder than boys (Dworzynski, Ronald, Bolton & Happe, 2012; Kopp & Gillberg, 1992). Young girls with ASD might be more easily identified if they also have developmental delays and their symptoms are similar to those of boys.



Debra Eisert

After years of experience working with individuals with ASDs and their families, the authors became aware of a growing number of young women who, despite years of struggling, are neither diagnosed with, nor receiving necessary services for, HFASD until middle school or beyond. We wondered if the fault might lie with the tools used to screen for HFASD in young women (ages thirteen to twenty-six), as well as the education and training of teachers, parents, and other providers who address the needs of these young women on a regular basis.

The authors decided to develop a short and simple autism-screening tool that could identify females with an increased risk of HFASD, and which might alert professionals to the need for formal evaluation. Parents, teachers, support providers, or young women complete the screen. With the support of the Center for the Study of Women in Society, we reviewed the literature, developed screening items, consulted experts and beta-tested the screen.

The authors used an iterative development process to create and test the tool. We reviewed a variety of autism tools and created a list of sixty common characteristics of HFASD in young women ages thirteen to twenty-six that did not have histories of intellectual delays. Teachers and parents who have experience with young women on the spectrum rated the utility of the sixty items. Based on their input, the original sixty-question screen was refined and reduced to twenty-two questions. A few new items were added based on experts' judgment.

Twenty-five parents and twenty-five teachers were recruited to complete an online scale, rating a young woman with ASD whom they taught or parented. Participants completed the rating so that the utility of individual items for both parents and teachers could be examined. Twenty-four items were retained for the final screen. Both teachers and parents reported

“... a growing number of young women ... despite years of struggling, are neither diagnosed with, nor receiving necessary services for, HFASD until middle school or beyond.”

that they felt strongly that the survey would be an effective screening tool for screening young women with potential HFASD.

We have now developed separate versions for parents, teachers, and youth. The screen is being used in a clinical setting, which serves the needs of transition-aged young people with HFASD and other disabilities. The purpose of this phase is to get expert opinion on the clinical utility when used with a sample of males and females with a variety of disabilities, and to compare it to a screen designed for males and females with a wider age range. The results of this work will help us to refine our screening tool and obtain useful information for seeking further funding. We want to contribute to screening and potential identification of young women with HFASD who need support so that they achieve their own unique life goals. We appreciate the funding provided by CSWS for this work. ■

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—Debra Eisert received a 2013 CSWS Faculty Research Grant in support of this research. She is a psychologist with thirty years of experience working with children and adolescents with disabilities. She is a full clinical professor at Oregon Health Sciences University (OHSU) in the Department of Pediatrics and an associate professor at the University of Oregon in the College of Education. Dr. Eisert is involved in research on the early emergence of autism in infants and toddlers and in gender specific characteristics of autism spectrum disorders.

—Haidee Copeland, who holds a PhD in special education from the University of Oregon, is an educator and an autism research scientist with over thirteen years of experience working with individuals with disabilities, their families, their teachers, and other support staff. She also has “the distinct honor of being the parent of an individual with an autism spectrum disorder (ASD).” Her current research activities have been in collaboration with Dr. Debra Eisert and have focused on identifying gender specific characteristics of ASDs.

Editor's Note: For more information, please contact Haidee Copeland, Ph.D., or Debra Eisert, Ph.D.

## CONTINGENT LIBERTY IN THE AMERICAS

With the support of a Fulbright Fellowship, a CSWS Faculty Research Grant, and other funding, Michelle McKinley is working to complete her book, *Bound Biographies: Reconstructing the Lives of African Descent Peoples in the Early Modern Iberoamerican World, 1585-1685*.

by Michelle McKinley, Bernard B. Kliks Associate Professor of Law, School of Law

In 1672, Catalina Conde, a *mulata* slave, asked the ecclesiastical court in Lima, Peru, to issue *censuras*, summoning any witnesses who possessed knowledge or evidence about her paternity. Catalina used the process of *censuras*—akin to spiritual subpoenas—to strengthen her case against her father's widow, who refused to honor her husband's promise to free Catalina after his death.

Catalina was the product of an illicit relationship between the deceased Alonso and his slave, María Bran. Over forty people came to the church court with knowledge of Alonso's lifelong desire to emancipate Catalina. Ten years after don Alonso's death, his widow, doña Violeta, refused to free Catalina. Witnesses attested to strong words and insults between the two women and a lifelong hatred that doña Violeta harbored towards Catalina. Don Alonso's sister chided his bereaved widow for failing to honor her brother's wishes. Yet the pressure was not enough to sway Alonso's widow to grant Catalina her freedom. So Catalina used the power of the pulpit and the bench to marshal evidence of her father's intent to liberate her after his death.

When people think today about the condition of enslavement, we are understandably disheartened by the fact that historically, we bought and sold human beings as property. But what I insist upon in my work is that we don't let the condition of enslavement obscure the lives of the people themselves—their intimate life, their hopes and struggles. Through the past ten years of historical research, I have immersed myself in the documents that enslaved people left behind. I use these documents to carefully reconstruct the constellation of relationships and networks in enslaved communities that are far removed in space and time from my leafy office in Eugene.

In Catalina's case file, there is a statement from don Alonso's sister recalling how her brother glowed with pride when he beheld Catalina's son for the first time, and how he remarked favorably on the resemblance between himself and his grandson. How does this statement fit into Catalina's legal battle for her freedom? How should we construe this testimony and the sentiments it described in the context or dynamics of a slaveholding colonial society? If don Alonso felt as strongly as he did about his illegitimate daughter, why did he not issue her a letter of freedom before he died? Why did he insist in a subsequent codicil to his will that Catalina serve his wife for eight years after his death?

As a humanist and a lawyer, I believe that people's words and actions are what matter most. Over the course of my research, I also have become more inclined to take seriously emotions like the ones don Alonso expressed. Historians of slavery do not like emotions as a general rule. Emotions are too similar to archival fictions, and perilously close to paternalism. The equanimity of the historian's craft is inevitably ruffled when analyzing an owner's will that bequeathed an eiderdown and bedsheets to her slave. Was this bequest "evidence" of an emotional bond? Sheets, bedding, shawls, and earrings were some of the most prized articles in testamentary disposition, especially amongst people with little material wealth. And so in the chapters of my book that chronicle cases of baptism, marriage, and death, I use emotional expressions as a window to view how the gendered and racialized experience of inequality and enslavement affected men and women's intimate relationships.

What to make of Catalina's case? Did she win or lose? We don't know. (There is no final judgment). Five years ago, I wrote briefly about Catalina's case in an article reviewing how enslaved people used the colonial legal system—particularly the ecclesiastical courts. Last year, I went back to my notes on Catalina's case as I was writing a chapter on childhood emancipation and re-enslavement. Whereas I had skimmed over the details of the witness testimonies in my article, I now paid close attention to the way people portrayed the relationship between Catalina and her father, and the vitriolic terms with



Michelle McKinley

which they referred to doña Violeta. People at roadside taverns (*tambos*) reminisced how don Alonso and Catalina ate at the same table as the traveling party rested on the long trip to Lima. Their words were formulaically rendered for the court's consideration, but at their core, people recounted an event at a tavern that stuck out in their memory and resurfaced decades later: a slave child who shared her father's plate and witnessed his tenderness.

As historians we rely heavily on witness testimony to reconstruct social worlds, reaffirm shared memories of events, and to chart the multiple and crisscrossing paths to the events that precede a lawsuit. What we rely on

is gossip. Yet gossip has a bad press. Gossip is denigrated as women's talk—the work of idle wagging tongues, and a sin against God. But gossip was what people heard or whispered about—and more importantly for our purposes of reconstruction—rumors did not stay in this sibilant zone. Gossip moved knowledge that was known by a few people linked by horizontal social bonds into the public zone of admissible evidence in a courtroom.

Don Alonso's relationship with Catalina's mother María Bran occupied the sibilant zone of furtive whispers (what Limeños alliteratively call *susuros*). The immoral nature of Catalina's paternity had to be balanced with people's acceptance of it. The witnesses claimed that don Alonso's sister told his wife and other people in his social circle on many occasions that he meant to free Catalina. This evidence, coupled with the terms of the testament, would be sufficient for the court to compel doña Violeta to grant Catalina and her son their liberty. What moved Catalina's case into the realm of publicly held knowledge with moral (if not legal) consequences was the spiteful disregard of a dead man's testamentary mandate to free his child. Other *censuras* publicized knowledge that never left the private realm of conscience. The lawsuits, or *censuras*, prompted a public recognition of private compacts—especially those that resulted from intimate negotiations of liberty.

Was there "women's" talk, or did men and women talk about events differently? In certain contexts, of course they did. Particularly in commercial disputes, inquisitorial proceedings, and concubinage accusations, men and women demonstrated different kinds of knowledge. Many men denied any knowledge of acts such as lovers' trysts or sexual couplings that they deemed beneath their dignity or interest. However, even the "important men" of Catalina's community testified in her favor. As one seemingly aloof alderman put it, "They say the said Catalina is don Alonso's child and this witness does not know if that is true but from what this witness has seen, the said Catalina bears a strong resemblance to the late don Alonso Conde."

Catalina's case underscored the importance of public opinion—and gossip—in the legal arena. Moving these private compacts, unscrupulous dealings, and changes of heart into the public sphere exposed an owner's undesirable traits: his callousness, caprice, and by extension his untrustworthiness and diminished honor. Legal action forced people to reconcile their private acts with the honor and beneficence attendant to their office and their public persona, and the memory of their lineage. And it left a record that those of us from later times can use to reconstruct a fuller picture of what happened. ■

—Michelle McKinley teaches immigration law and policy, public international law, international criminal law, and refugee and asylum law. She is a member of the CSWS Advisory Board.



Jenée Wilde

**M**y graduate work was shaped in part by a noticeable absence. In my gender and queer studies courses, I read theoretical and sociological studies of lesbian, gay, transgender, and queer people, often shorthanded as LGBTQ. Wait a minute . . . something is missing. What happened to the “B” in all this theory and research?

The erasure of bisexuality and bisexuals is subtle but pervasive in academic discourses. I’ve seen it happen in several forms, such as the “lip service” device where bisexuality is only nominally included in critical analysis or methodological structures. Or the “footnote” technique where in tiny print it explains that the term “gay” is used for all same-sex desires, regardless of a person’s bisexual identity. Or the “umbrella” method where bisexual desires are lumped under the category of “queer.” Or the “revisionist” approach where bisexuality is dismissed altogether as an outmoded term in favor of “post-modern” identities and sensibilities.

What is bisexuality? Who counts as bisexual? Does bisexuality reinforce gender and sexual binaries? Is bisexuality queer? These are complex questions affected by a long history of social and scientific discourses as well as persistent myths and misunderstandings disguised as “common knowledge.” A clear discussion of these issues in a classroom requires laying some groundwork—not easy if you don’t know where to begin.

Below is my own “best of” annotated list of popular and academic materials for class. These blogs, articles, chapters, and books illuminate the challenges of talking about

## BISEXUALITY: MATERIALS FOR CLASS

To help make up for a notable absence, the 2014 CSWS Jane Grant Fellow offers an annotated bibliography.

by Jenée Wilde, PhD, Department of English (Folklore)

bisexual identity, behavior, representation, and knowledge. The list cuts across academic disciplines and points toward where to go for more information. If you don’t find what you need here, search for key words (e.g. politics, media, race, class, queer) in *The Journal of Bisexuality* or email me at [jenee@uoregon.edu](mailto:jenee@uoregon.edu) for some ideas.

### Non-Academic Resources

**“A Brief History of the Bisexual Movement.”** *BiNet USA*, n.d. **Web.** This timeline illustrates how bisexual activists have been part of the modern lesbian and gay rights and civil liberties movement since the 1960s.

**Beredjick, Camille.** “Why Some Bisexual People Don’t Feel Welcome in the Queer Community.” *Everyday Feminism*, 13 Oct. 2014. **Web.** In this video, a bisexual activist shares her experiences of not feeling queer enough for the queer community.

**“BiNet USA Bisexual Media Guide, Marriage Edition.”** *BiNet USA’s Blog*, 18 June 2015. **Web.** This glossary provides non-biased terminology for talking about bisexuality and bisexuals, as well as pointing out biased terms.

**Burleson, William E.** *Bi America: Myths, Truths, and Struggles of an Invisible Community*. New York: Harrington Park Press, 2005. **Print.** Written for a popular audience, this book provides an ethnographic look into bisexual behavior, identity, and community in the United States. Chapters 2 and 3 offer useful introductions for how bisexuality is defined and how it relates to the world.

**North, Anna.** “Bisexual Women Almost Twice As Likely To Be Abused As Straight Women.” *BuzzFeed*, 25 Jan. 2013. **Web.** A CDC study of more than 9,000 women showed that 61.1 percent of bisexual women had experienced rape, physical violence, or stalking by a partner at some point in their

lives—the highest rate among all sexual identity groups.

**Ochs, Robyn.** “Bisexuality: A Few Quotes from Robyn Ochs.” *RobynOchs*, n.d. **Web.** National speaker and educator Robyn Ochs shares her widely quoted definition of bisexuality. The page also has links to bi organizations and community resources online.

**RichardsFink, Patrick.** “The Monogamous Bisexual.” *Eponymous Fliponymous*, 14 Sept. 2012. **Web.** This article busts the myth that bisexuals, and specifically male bisexuals, are incapable of monogamy. Many of the postings on this blog are useful for understanding bi myths and erasure, particularly “Bisexual Erasure in Academic Research 1” and “Happy New Year! or, Spare Me The ‘No Labels’ Biphobia.”

**Understanding Issues Facing Bi Americans.** *The Movement Advancement Project, BiNet USA, and Bisexual Resource Center*, Sept. 2014. **PDF.** Within bi communities, bisexuality is understood as describing “people who have the capacity for emotional, romantic and/or physical attraction to more than one sex or gender.” This guide introduces the bisexual community and offers an overview of the economic and health disparities facing the community.

**“Way Beyond the Binary.”** *Bisexual Resource Center*, n.d. **Web.** This article explains the fallacious and biphobic reasoning behind the “bi is binary” argument used to dismiss bisexuality.

### Academic Resources

**Angelides, Stephen.** *A History of Bisexuality*. Chicago: University of Chicago Press, 2001. **Print.** This book offers a genealogical history of bisexuality as a category of knowledge, tracing the construction of (bi)sexuality in early scientific and psychoanalytic discourses to its deconstruction in sexual identity movements and queer theory.

**Barker, Meg, et al.** *The Bisexuality Report: Bisexual Inclusion in LGBT Equality and Diversity*. Buckinghamshire, U.K.: Open University, 2012. **PDF.** The report offers definitions of non-binary sexualities, summarizes studies on the high rates of depression, suicide, and other health disparities for bisexual people, discusses social factors that may contribute to these health disparities, and offers policy advice to healthcare professionals.

***Bisexual Invisibility: Impacts and Recommendations.*** San Francisco, CA: San Francisco Human Rights Commission LGBT Advisory Committee, 2011. **PDF.** This report describes bisexual invisibility and erasure, biphobia, and the social factors surrounding these issues.

**Erickson-Schroth, L. and J. Mitchell.** “Queering Queer Theory, Or Why Bisexuality Matters.” *Journal of Bisexuality* 9 (2009): 297-315. The article illustrates how some literary criticism by mainstream and queer scholars have contributed to bisexual erasure and how bisexual theory has a role to play in queering queer theory.

**Hall, Donald E. and Maria Pramaggiore, eds.** *RePresenting Bisexualities: Subjects and Cultures of Fluid Desire*. New York: New York University Press, 1996. The two “Epistemologies of the Fence” introductions help to frame bisexuality in the theoretical and critical contexts of literary and film studies. Also, Pramaggiore’s essay “Straddling the Screen: Bisexual Spectatorship and Contemporary Narrative Film” illustrates how certain films construct a bisexual spectator and invite bisexual reading practices.

**Rodrigues Rust, Paula C.** “Bisexuality: The State of the Union.” *Annual Review of Sex Research* 13 (2002): 180-240. This long article reviews the historical and cultural processes that produced the paradoxical construction

*Bisexuality, cont. on next page*



Megan Burke

## GENDER, TIME, AND SEXUAL VIOLENCE

### Sexual violence haunts our lives and our potential to do gender differently. How do we undo it?

by Megan M. Burke, PhD, Department of Philosophy

**M**y research is a reflection on how sexual violence is encrusted into bodily life and norms of gender.

For a long time, feminist philosophers have accounted for the constitutive relationship between sexual violence and objectification and gender by thinking through how women and girls live space. They argue that the way girls and women are socialized to move in space, how they inhabit and take up space, and how they move their bodies reveals that experiences of space are not only deeply gendered, but also that sexual violence produces the gendered experience of space. For instance, the expedient and prepared way a young woman walks at night while leaving the library to get to her dorm room or car entails movement and an experience of space that is clouded by the threat of sexual violence and, importantly,

is an experience of space that produces gender. Or, more traditionally, we can see this in the way girls are taught to and then often do sit in a compact manner with their legs crossed and arms close by their side. It is argued that this constricted experience of space goes hand in hand with girls' and women's sexual violability.

My work expands on these points by suggesting that experiences of time are also gendered and confined by sexual violence. I suggest that there is a material past of sexual violence that structures and is generative of the reality of gender today, and that being a woman or girl is not just about an experience of space, but is about a particular, constrained experience of time. More specifically, I claim that sexual violence produces the temporal structure of femininity, which displaces a woman from her own future and confines her to a redundant present. This displacement serves to constrain women's freedom by restricting what is possible and in turn reifies heteronormative genders.

But time is also what ordinarily makes the relationship between gender and sexual violence disappear. Although feminists are aware of the prevalence of sexual violence as an effect of gender, because gender is

**"I claim that sexual violence produces the temporal structure of femininity, which displaces a woman from her own future and confines her to a redundant present."**

such a thick past in our individual lives, to the ordinary eye the reality of gender and sexual violence is most often a forgotten past. It is not an event or series of events that we remember, but instead, it is anchored deeply into the experiences we have of ourselves and the world. This is to say that gender is the sedimentation of a particular past, a forgotten past laden with sexual violence, which minimizes one's freedom. As a forgotten past, we have lost sight of what we have learned to become in the present. We forget that we have become gendered beings and it is this forgetting that makes gender and sexual violence so tightly woven into the fabric of our lives. The present and future of gender is thus restricted by a forgotten past that is unfortunately rich with sexual violence.

If sexual violence is encrusted into normative genders, and, as I argue, our relationship to gender is a bodily forgetting, then the prevalence of sexual violence is not necessarily a presence. From my view, this means that sexual violence haunts our lives and our potential to do gender differently. My point is not that all bodies are haunted by sexual violence in the same way, but rather it is that when sexual violence makes gendered bodies the freedom that can be realized through gender is contradictory and limited. Ultimately, the motivation behind this analysis of gender and sexual violence is to think through how to undo their hold on individual and collective existence. ■

—Megan Burke was awarded a 2013 CSWS Graduate Student Research Grant for her dissertation-related project "Gender as Time: A Phenomenology of the Violence of Gender Normativity." In 2009, Megan was selected as a CSWS Graduate Road Scholar through a competitive process and invited to speak to students in the Eugene 4J system about women's contributions to agriculture. Megan also served as a coordinator for the CSWS Feminist Philosophy Research Interest Group. She completed her PhD in spring 2015. Her next adventure is a tenure track job at Oklahoma State University in the Departments of Philosophy and Women's and Gender Studies, a joint appointment in research with the majority of her teaching responsibilities in WGS.

### Bisexuality, continued

of bisexuality as a combination of two mutually exclusive binaries, discusses the cultural attitudes that result from this paradox, and shows how scientific research on bisexuality has been guided by these popular conceptions of bisexuality. The literature review includes "research on the prevalence of bisexuality, prejudice against bisexuals, patterns of bisexual behavior, and the meaning of bisexual self identity" (180).

**San Filippo, Maria.** *The B-Word: Bisexuality in Contemporary Film*

**and Television.** Bloomington: Indiana University Press, 2013. The book's Prologue, "Chasing Amy and Bisexual (In)Visibility," and the Introduction, "Binary Trouble and Compulsory Monosexuality" provide a helpful framework for understanding the critical and theoretical problems of bisexual representation in cinematic media.

**Wilde, Jenée.** "Dimensional Sexuality: Exploring New Frameworks for Bisexual Desires." *Sexual and Relationship Therapy* 29.3 (2014): 320-338. Print. The

article discusses how our Western epistemological frameworks shape knowledge about sexuality and proposes that the domain of sexuality as a whole may be reorganized within a non-binary, multidimensional framework.

**Yoshino, Kenji.** "The Epistemic Contract of Bisexual Erasure." *Stanford Law Review*, 52 (2000): 353-461. Print. A key document in bisexuality studies, this long article rigorously explains the social and political stakes of bisexual erasure by monosexuals in both

majority and minority identity groups. ■

—Jenée Wilde received her PhD in English (Folklore emphasis) from the University of Oregon in 2015. Her interdisciplinary doctoral research examines bisexuality in science fiction literature and media and the overlaps among bisexual communities and science fiction fans. She was awarded the 2014-15 CSWS Jane Grant Dissertation Fellowship for her project, "Speculative Fictions, Bisexual Lives: Changing Frameworks of Sexual Desire."

## Gendered Internal Migration in Oaxaca, Mexico

By taking into account how gender roles inform different gendered migrations while, at the same time, redefining gender roles, this research shows how women's internal migration often allows men's transnational movements.

by Iván Sandoval-Cervantes, PhD candidate,  
Department of Anthropology

In the summer of 2011, during my first research trip to the Zapotec town of Zegache in Oaxaca, Mexico, I engaged in multiple conversations with Zegacheños and Zegacheñas who narrated their experiences living in Oaxaca, in Mexico City, and in Oregon. These conversations revealed how femininity, masculinity, and gender roles define who is considered a “migrant.” As I prepared to interview Tomasa, a woman in her late thirties, she warned me: “You should know that I’m not a migrant.” Five minutes into our interview she told me that she had lived in Mexico City for ten years and had recently returned to Zegache as a single mother. Tomasa’s history was not an isolated case; in fact, it was part of a pattern of gendered migration that emphasized men’s transnational movements while underplaying the experiences of some women who had migrated within Mexico. My dissertation project—“The Intersections of Transnational and Internal Indigenous Migration: Gender, Kinship, and Care”—seeks to analyze the dynamics that construct, reproduce, and challenge these gendered migration patterns. I am especially interested in understanding the ways in which femininity, masculinity, and gender roles influence migration patterns through kinship and care relations. Here I want to emphasize the importance of looking at internal migration.



Zegache is located in the central valleys of Oaxaca, in southern Mexico. The state of Oaxaca, which is home to at least sixteen indigenous ethnolinguistic groups, is the Mexican state with the highest ethnic diversity, and it is also one of the poorest states in Mexico, along with Guerrero and Chiapas. The economy of Zegache could be described as “mixed” because it combines subsistence agriculture and remittances sent from other parts

of Mexico and from the United States, especially Oregon and California. Numerous scholars have analyzed the change in migration movements that followed the North American Free Trade Agreement (NAFTA), and that significantly increased transnational migration from agricultural communities like Zegache; however, the histories of male and female migrants from Zegache is not exhausted by looking at transnational migration. Transnational migration, at least in the case of Zegache, has to be studied in relation to internal migratory movements that are not often analyzed in connection to transnational migration. Exploring this connection between transnational and internal migrations forefronts gender roles and how they influence migratory movements.



Above: Paula working on a restoration project at the Talleres Comunitarios of Zegache. Below: Iván Sandoval-Cervantes (foreground) doing fieldwork in Santa Ana Zegache, Oaxaca. Standing next to him is his host in the community, Nicolás.

My research consisted of ethnographic participant-observation and interviews with people from Zegache in Oaxaca, Mexico City, and in Oregon. In Zegache, it was not uncommon to find families who simultaneously had male relatives living in Oregon and female relatives living in Mexico City. This divergence in migration trajectories has to be understood in relation to kinship and care roles that see women’s main responsibilities as care providers, while men are seen as “breadwinners.” Therefore, women’s migration to Mexico City is thought of as a temporal solution, because women are expected to return to take care of their parents, or to marry. It is also thought of as a spatial solution to the economic pressures faced by families in Zegache, because moving back and forth to Mexico City is less time consuming, less risky, and less dangerous than moving to the United States. Women’s migration to Mexico City started since the 1950s, during the so-called “Mexican Miracle” that saw industrialization and urbanization as a solution to Mexico’s economic problems. Women who migrated to Mexico City were employed as domestic employees, often serving middle-class mestizo families in the city.

Women’s migration to Mexico City had unintended consequences, however, as women often relied on women’s social networks to find jobs and to get around the city. This created spaces where women could challenge gender roles, while at the same time obtain experiences that changed the ways in which they saw themselves and their community. Even if internal migration was seen as a temporal and spatial solution for families in Zegache, women who migrated to Mexico City often created relationships of care that defied what was expected of them, and many of them refused to occupy “traditional” gender roles in their community. This is reflected in my own research experience, as it was often women, like Tomasa, who were more willing to speak with me about their experiences while women who had not migrated were reluctant to do so.

In my dissertation I will analyze the experiences of women who migrated to Mexico City and contrast their experiences with those of women who migrated to the United States or who have remained in the community. By doing this, I hope to show that internal migration is not only simultaneous to transnational migration, but also an integral part of the ways in which rural indigenous communities are continually negotiating gendered kinship and care roles through notions of femininity and masculinity in the multiple locations they inhabit. ■

—Iván Sandoval-Cervantes, a PhD candidate in the UO Department of Anthropology, is the 2015-16 CSWS Jane Grant Fellowship Award recipient.

# Immigration and Gendered Violence

Firsthand interviews with immigration lawyers and nonprofit workers shed light on the way that immigration laws contribute to the suffering of women caught in violent relationships.

by Kathryn Miller, PhD candidate, Department of Political Science

Just as in the broader U.S. population, immigrant women are subject to gendered violence in their own homes. Unlike in the general population, however, these women's experiences of intimate partner violence (IPV) are layered with the complex vulnerabilities of immigration status. Many come to this country on conditional visas that require them to stay in their relationships in order to maintain their authorization status. This becomes a particularly troubling characteristic of conditional visas when the relationship is abusive.

I traveled to New York City to talk to immigration lawyers and nonprofit workers about the relationship between government policies—or the absence thereof—and the plague of IPV committed against immigrant women in this country. These are the people on the front lines, facilitating interactions between immigrant women seeking to sever the conditional visa status that tethers them to their abusers and the government institutions tasked with delegat-



Kathryn Miller

particular were created to facilitate police investigations and the prosecutions of those committing these crimes—women are granted the visa so that they are free to testify against their abusers without fear of retaliatory deportation or detention.

number of U visas when it last reauthorized VAWA. Alex asked, rhetorically, “[i]f the whole point of the [U] visa is to help law enforcement, why would you limit the number?” Her question suggests an answer having less to do with the policy’s stated logic,

**“The reauthorization of VAWA stalled in part because of Republican fears that to increase the number of U visas would open the door to immigration fraud. The focus of the debate shifted away from stopping gendered violence, and toward the trustworthiness of those survivors courageous enough to seek immigration relief.”**

ing the very limited immigration relief.

The existing relief visas were established by the Violence Against Women Act (VAWA). One type, commonly called the U visa, has an annual cap of just 10,000. The first U visas were issued in 2009, and the cap has been easily reached every year since 2010. According to U.S. Citizenship and Immigration Services, the backlog of U visa applicants has reached almost 40,000. U visas in

Alex’s office is in an unassuming building in lower Manhattan, just blocks from Wall Street and the heart of the financial district. Her desk looks like mine, piled high with papers and books. She is an immigration lawyer for a prominent nonprofit organization. Her job is to help women get independent visas so that they can escape their violent relationships.

Despite the considerable need, Congress refused to increase the

and more to do with the narrative surrounding the immigrant women it purports to help.

The reauthorization of VAWA stalled in part because of Republican fears that to increase the number of U visas would open the door to immigration fraud. The focus of the debate shifted away from stopping gendered violence, and toward the trustworthiness of those survivors courageous enough to seek immigration relief.

Alex lamented this: “It’s frustrating for me.... There are these women who are breaking free of abusive relationships, getting their children into safer situations, ...reporting family members for terrible things that they’ve done, and it just bothers me that they get brushed with this whole illegal alien paintbrush.” With a sigh of frustration, she added: “This person put a rapist in jail. That’s an amazing thing that they’ve done, and it’s good for society.... The fact that the VAWA reauthorization process was so contentious was really upsetting. I mean, who’s against this?”

For Alex, the effects of these debates and the resulting policy limits are clear—many women who ought to have access to immigration relief so that they can excise themselves from violent relationships are instead forced to stay. This research seeks to explain the political and institutional dimensions of why and how these women are forced to stay. Through a better understanding of the role of government policies in this context, we can move closer to ending this form of gendered violence. ■

—Kathryn Miller is a PhD candidate in the Department of Political Science. Her dissertation, “Violence on the Periphery: Gender, Migration, and Gendered Violence against Immigrant Women in the U.S. Context,” examines the role of U.S. governmental institutions in intimate partner violence against immigrant women and women seeking asylum. Her research interests focus on gender and migration, gendered violence, and language politics. Miller received 2014-15 graduate student research grants in support of this research from both the Center for the Study of Women in Society and the Center for Latino/a and Latin American Studies.

Kristine Riley



## California's Prison Realignment and Its Effects on Female Probationers

### CSWS-funded research looks at criminal justice reform in Santa Cruz.

by Kristine Riley, master's graduate, Conflict and Dispute Resolution Program

Turn on the TV, scroll through your Facebook feed, or pick up the morning's paper and you are likely to see a feature about America's criminal justice system. The shift from a fringe movement of radicals to mainstream American political and popular culture is significant, and speaks to the decades of arduous work by the people I consider social and intellectual role models: Angela Davis, Mumia Abu-Jamal, Sister Helen Prejean, Bryan Stevenson, Philip Zimbardo, Beth Richie, and Rosemary Goodnough. Reforming the criminal justice system is now seen as a non-partisan issue that brings Democrats, Republicans, Libertarians, Independents, radicals, and everyone in between to the table to discuss reform. Though the movement still faces hefty hurdles and staunch prejudices left over from the tough-on-crime era, the smart-on-crime movement has gained noticeable momentum, and substantive change is happening now.

My CSWS research, "California's Prison Realignment and Its Effects on Female Probationers," was made possible not only by the center's desire to fund graduate research, but by the progressive initiative of the county where I completed my undergraduate degree: Santa Cruz, California. Besides hosting one of the most beautiful campuses in the U.S.—the University of California, Santa Cruz—the city is also home to law enforcement agencies dedicated to progressive reforms through evidence-based solutions and strategic partnerships with community organizations.

The relationships I developed working on criminal justice reform in Santa Cruz presented a unique opportunity to expand on my graduate education in restorative justice. I wanted to examine how the implementation of California's Prison Realignment Act had affected the services women in Santa Cruz received while in custody and during their reentry. Though much of criminology's attention focuses on incarcerated men, whose population has grown over 300 percent since the 1970s, the incarcerated women's population has exploded by over 800 percent, as women continue to receive harsher sentences for their crimes. In addition, women are likely to be the sole providers for young children upon their incarceration.<sup>1</sup>

**"Criminal justice reform is notorious for quick burnout, and I believe passion, compassion, and commitment are the most important components of my research. I argue that these qualities, not objectivity, drive my fidelity to best practices, and I firmly believe no one comes into this work because they feel *neutral* about the criminal justice system."**

The Gemma Program has been a long-time partner of law enforcement and provides in-reach services, a Day Program, Aftercare, and transitional housing to women with co-occurring mental health needs and substance-use disorders. The majority of my work analyzed Gemma's service delivery model (mindfulness) and involved developing a data collection system that was easy to use, dynamic, and able to accurately assess the program's effectiveness and client progress. I am grateful for the unlimited access the Gemma Program, Santa Cruz Probation, and the Santa Cruz Jails provided to the population and their data. This type of access and trust speaks to law enforcement's commitment to social justice reform, with the understanding that community safety includes those incarcerated as part of the community.

The intersection of feminist research methodologies and criminology is still a fringe form of analysis, but one whose mainstreaming is very much needed. I do not believe in neutrality, and I feel a strong connection to holistic feminist research methodologies, which encourage a deep relationship not only to the people and communities one works with, but the actual work itself. Criminal justice reform is notorious for quick burnout, and I believe passion, compassion, and commitment are the most important components of my research. I argue that these qualities, not objectivity, drive my fidelity to best practices, and I firmly believe no one comes into this work because they feel *neutral* about the criminal justice system.

All the evidence points to strong relationships—with one's families, community, and self—to create safe communities and reduce community costs on incarceration. Communities are able to focus on breaking the intergenerational cycle of incarceration, create access

to education and employment, address mental health and substance use disorder issues, and ultimately restore dignity through strong relationships by offering second—and sometimes third and fourth—chances.

The women report improved problem solving skills; feeling safer and more in control; and developing compassion, faith, respect, awareness, and a belief in themselves. Here are some of their comments:

I didn't want to come at first. I had done so many programs. I was skeptical, cynical and closed-minded. I am leaving the Day Program impressed and open-minded... [T]he most important coping skill I use is to remember to take a space, a moment to pause, breathe through my heart and remind myself what I am fighting for. I am able to ground myself... I feel responsible for my own recovery—no judgment. I can honestly express myself... [T]oday I believe that I can achieve the dreams and goals I once thought were impossible. ■

#### FOOTNOTE

1. Belknap, J. (1996). *The Invisible Woman: Gender, Crime, and Justice*.

—Kristine Riley holds undergraduate degrees in community studies (with an emphasis in the incarcerated community) and psychology from the University of California, Santa Cruz, where she graduated with social justice distinction. She holds a master's degree from the University of Oregon's Conflict and Dispute Resolution Program, where she focused on restorative justice and wrote a thesis titled: "A Reinterpretation of Restorative Justice through Black and Native Feminisms." She currently works for the Vera Institute of Justice in New York.

# CAME TO SERVE, LEFT BETRAYED

## Violence Against Women in the Military

by Kristen M. Reinhardt, M.S., PhD candidate, Department of Psychology (Clinical Psychology)

Experiences of military sexual trauma (MST) are associated with a significant burden of mental and physical health symptoms among female veterans (Kimerling et al., 2008) and occur at alarmingly high rates (Street et al., 2013). These findings suggest that there are aspects of the military setting that may facilitate the occurrence of and/or impede recovery from these experiences. This report focuses on a subset of participants (nine in total) from the larger qualitative study funded by CSWS. Here, the focus is on female veteran MST survivors' perceptions of military culture and how it impacted their military service experience. We addressed this research topic with the following two questions asked to participants: 1) What was it like to be a woman in the military? 2) Do you think anything about the military (e.g. culture, environment, or policies) contributed to your experiences of MST?

### METHOD

Twenty-one female veterans who reported unwanted sexual experiences during military service were eligible for this study. Results from nine participants are presented here. Female study staff interviewed participants with a semi-structured interview.

### ANALYSES

We conducted preliminary rapid content analyses using a method rooted in Grounded Theory (Creswell, 2007; Glaser & Strauss, 1967; Tashakkori & Teddlie, 1998; Auerbach & Silverstein, 2003), involving coding written transcripts for themes.

### RESULTS

#### **Being a woman in the military:**

Many women noted that there were unique challenges associated with being a woman in the military. Here, we focus on the two most common themes: women defined as sexual objects and the belief that women cannot be competent service members.

#### **Women defined as sexual objects:**

Five participants indicated that, in the military, women were defined,

almost exclusively, as sexual objects. Participants recalled frequent unwanted sexual attention, being labeled with sexually derogative terms (e.g., fresh meat), and being forced into limited roles based on their sexual behavior (e.g., You're either a bitch, a dyke, or a slut.).

My chief said, "You know what your problem is?" He says, "You're female. They're only meant for two things. Whores and home-making. And you haven't figured out which one. Until you settle on that you're really going to have a hard time around here." (P4)

#### **Impact of military culture on MST:**

Participants provided thoughtful responses to questions regarding aspects of the military culture, environment, or policies that contributed to experiences of MST. Here we focus on the three most common themes: issues related to the military power structure, a need for training related to sexual trauma prevention, and insensitive treatment following sexual trauma.

**Issues related to military power structure:** Four participants noted that the military power structure, including the rank system, contributed to an environment that facilitated the occurrence of sexual trauma.

[In reference to rank.] I think that's the main thing. ... Oh yeah, if you get the rank, you've got the power. (P7)

**A need for training related to sexual trauma prevention:** Four participants indicated the importance of more and/or better training related to sexual assault prevention.

I realized when you do these trainings a lot of it's just a joke. They do it because they have to do it. But do they really believe it? No. Do they really sell it? No. (P5)

**Insensitive treatment following sexual trauma:** Six participants shared examples of insensitive interactions with military mem-

bers or the military system that contributed to their difficulties in coping with experiences of sexual trauma. Specific subthemes included difficulties with the formal reporting process (e.g., I didn't have anyone or any place to go to) including threats of retaliation following reporting, difficulty escaping the perpetrator (e.g., I didn't have the freedom to go to another duty assignment), and a lack of understanding of the psychological consequences of sexual assault.

I wouldn't say it was his chain of command, but I would say it was his associates who were the ones that intimidated me and threatened to put me in the brig if I said anything. (P2)

### DISCUSSION

Although these findings are preliminary, this investigation is one of the first to explore MST survivors' beliefs about aspects of the military setting that may have contributed to their unwanted sexual experiences or their distress following these experiences. The use of a qualitative data methodology allowed for the examination of women veterans' perceptions of how the military context impacted their experiences of sexual trauma in a way that is difficult to address using quantitative methodologies. Many of the issues raised by MST survivors are also confronted by some civilian sexual trauma survivors (e.g., women defined as sexual objects, insensitive treatment following sexual trauma) although the scope and intensity of these issues may be more prominent in military settings.

### CONCLUSIONS AND FUTURE DIRECTIONS

This information has direct applications for behavioral health providers working with MST survivors and may be particularly relevant for addressing patients' assumptions about why the MST occurred. A subgroup of participants denied that the military system played any role in their MST experiences. Future analyses will investigate differences



across the experiences of these participants. We will also focus more extensively on experiences of interpersonal and institutional betrayal, including a disconnect between expectations of military service and actual military service. ■

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- Kristen M. Reinhardt received a 2014 CSWS Graduate Student Research Award to support this research. She works remotely as a research assistant at the National Center for PTSD in Boston and locally as a student therapist at the Eugene Veterans Affairs Behavioral Health Clinic.
- Editor's Note: This article is adapted from a poster by: Street, A. E., Reinhardt, K. M., Foyne, M. M., Luciano, M. T., Matza, A. R., & Freyd, J. J. (2014, November).

## VISUALIZING WOMEN'S ROLES IN AGRICULTURE

### Gender and the local food economy in the Commonwealth of Dominica

by Samantha King, PhD candidate, Department of Anthropology, University of North Carolina at Chapel Hill

The Commonwealth of Dominica is a rural island nation in the Eastern Caribbean in which most households depend upon agriculture, both for subsistence and exchange. Production is dominated by small family farms that supply global export markets as well as the intra- and inter-island trading networks that comprise a robust yet poorly-understood local food economy.

As in many Afro-Caribbean societies, women in Dominica have vital social and economic roles in agriculture. However, it is common for their contributions to go unacknowledged in policy discussions and development interventions related to the agricultural economy. During my initial fieldwork on gender and sustainable development in 2012, I commonly received statements from government and international aid officials—as well as some U.S. academics—attesting to the lack of female participation in agriculture. “Women aren’t farmers in Dominica,” “there aren’t many women in agriculture here,” and “they [women] do other things” were among a few of the comments I received. I was perplexed by this apparent contradiction, not to mention unconvinced that it could actually represent reality. How, in a society in which the majority of households are involved in agriculture and where nearly 40 percent of households are headed by women, is it possible that women do not farm?

Through my research with farming families in Dominica, I have begun to answer this question and to document women’s substantial contributions in agriculture. What I have found is that women’s roles and labor are frequently obscured and devalued because they are not associated with formal activities and measures used to quantify economic productivity such as occupation, market sales, income, GDP, and so on. In other words, economic statistics present a partial yet dominant view of agriculture that obscures both gender and economic difference. This funnels support and recognition towards specific types of farming, which tend to be dominated by men.

Importantly, these circumstances are not unique to Dominica. In many ways, they are the result of agricultural development initiatives that have historically targeted men for export-based commodity production while relegating women to traditional forms of production for subsistence and local exchange. In Dominica,



Samantha King (left) with Dominican farmer / photo by Justin King.

the division of agriculture along gender lines has had major impacts for women and the local food economy, rendering both largely invisible and unsupported.

However, in recent years shifting global economic dynamics have made participation in commercial export production increasingly burdensome and risky. These circumstances have led many farmers and communities around the world to seek out alternatives that promote self-sufficiency and independence from the global economy. In Dominica, farmers have responded to these pressures with innovative strategies and grassroots partnerships that are building new and expanding existing networks of local production and trade. Many of these networks are maintained by women who grow, process, and market food for family and community consumption and for local and regional trade.

Today, Dominica’s local networks safeguard the ecological sustainability of agricultural production, ensure high levels of food security and health throughout the country, and provide economic stability and autonomy for many families and communities. For women especially, engaging in food production for household subsistence needs and local exchange has long

been understood as a flexible and effective strategy through which to assert independence and navigate social barriers that limit their access to, and potential in, other sectors of the economy.

My ongoing work seeks to advance knowledge on the impacts of these contemporary agricultural transitions as well as the issues that local food systems face in relation to recognition, support, and gender equity. In focusing on the “hidden” spheres of production and exchange that comprise the local food economy in Dominica, this project advocates for a more nuanced and inclusive understanding that challenges dominant assumptions of what agriculture is, how it works, and who participates in it. In so doing, it also challenges women’s invisibility by describing their key social and economic contributions as food producers, traders, and family providers with critical roles in regional food security, sustainability, and economic resiliency. ■

—Samantha King is a PhD candidate in cultural anthropology at the University of North Carolina at Chapel Hill effective fall 2015. As a PhD student in the UO Department of Anthropology, she was awarded a 2014 CSWS Graduate Student Research Grant to support her research. More information on her research can be found at <http://samanthaking.info>

# Highlights from the Academic Year



Peggy McConnell / photo by Alice Evans.

## Accounting Tech Retires

After more than 12 years managing the budget, paying bills, rounding up receipts, and administering the Road Scholars Program, CSWS accounting technician Peggy McConnell retired on February 1, 2015, and then flew to Georgia to fulfill one of the top items on her bucket list, a through-hike of the Appalachian Trail, which she was well on her way to completing at the time of publication. In the photo, she is feeding a mouse to a great horned owl at the Cascades Raptor Center, where she volunteered for many years.

## 2015 CSWS Jane Grant Fellowship and Graduate and Faculty Grant Awardees

CSWS awarded about \$111,000 in graduate student and faculty research grants to support research on women and gender during the 2015-16 academic year. The funded scholars come from across the university, representing a number of departments in the College of Arts and Sciences as well as the School of Journalism and Communication and the School of Law. Research projects to be funded include a study of Burmese women in Chinese border cities; a study of gender and narrative among weight loss surgery patients; and a book project that in part explores a history of communication in mass incarceration systems between women of color and their families. CSWS will also fund research on gender in the hen house; recruiting and gender in the U.S. Armed Forces; Spanish women in the French Resistance; gender, race, and religion in the early Venezuelan Republic, and much more. In all, twelve UO graduate students will receive awards ranging from \$1,900 to \$2,500. Eight faculty scholars will receive awards ranging up to \$8,000 each. The Jane Grant Dissertation Fellowship, which goes each year to an outstanding doctoral candidate, includes a stipend, health insurance, and a tuition waiver, and this year totals about \$33,000.

### Jane Grant Dissertation Fellowship

Iván Sandoval Cervantes, a PhD candidate in the Department of Anthropology, was awarded the prestigious Jane Grant Dissertation Fellowship. His dissertation topic is “The Intersections of Transnational and Internal Indigenous Migration: Gender, Kinship, and Care.” Sandoval’s project is based on more than twenty months of multi-sited ethnographic fieldwork with the community of Zegache in Zegache, Oaxaca; Mexico City; and Salem, Oregon. Read more about Sandoval’s research on page 14.

### Graduate Student Research Awards

- Lisa Beard, Political Science, “If We Were Kin: Identification and Intimacy in Queer of Color and Feminist Antiracist Politics.”
- Kelsey Cummings, Journalism and Communication, “Gameplay Mechanics, Identity, and Ideology in Girl Games.”
- Jeremiah Favara, Journalism and Communication, “An Army of Some:

Recruiting, Diversity, and Difference in the US Armed Forces.”

- Erin Gallo, Romance Languages, “The Dark Side of the ‘Mexican Miracle’: Transnational Feminist Engagements in Mexican Women-Authored Literature (1950-1980).”
- Tobin Hansen, Anthropology, “Masculine Self-Identities and Gendered Living in a Northern Mexico Deportee Community.”
- Elizabeth Miller, Sociology, “Gender in the Hen House: The Social Worlds of Industrial Poultry Farming.”
- Thomas Schmidt, Journalism and Communication, “From Women’s Pages to Style Pages: How the *Washington Post* Discovered Diversity.”
- Nagore Sedano, Romance Languages, “Co-edition of Basque American Terese Laxalt’s Unpublished Manuscript (Provisional title of introduction: ‘Mama Laxalt’ brings poetry to the Nevada sheep camps: the silenced Basque female voice).”
- Danielle Seid, English, “This Body Could Be Mine: Gendered and Sex(ual) Labor in Asian American Literature and Film.”
- Anna Sloan, Anthropology, “Yup’ik Gender Ontologies through Time: Contemporary Voices Speak to Archaeological Questions.”
- Lauren Stewart, Sociology, “Embodied Masculinity and Sexual Pleasure.”
- Alexis Yalon, Anthropology, “Embodied Transformations: Gender and Narrative Among Weight Loss Surgery Patients.”

### Faculty Grant Awardees

- Alisa Freedman, East Asian Languages and Literatures, “Learning Lives: Forgotten Stories of Japanese Women at American Universities in the 1950s and 1960s.”
- Gina Herrmann, Department of Romance Languages, “Spanish Women in the French Resistance and Ravensbruck.”
- Sharon Luk, Department of English, “The Life of Paper: Imprisoned.”
- Michelle McKinley, Law, “Bound Biographies: Reconstructing the Lives of African Descent Peoples in the Early Modern Iberoamerican World, 1585-1685.”
- Xiaobo Su, Geography, “Gender, Ethnicity, and Citizenship: Female Burmese Workers

in Chinese Border Cities.”

- Analisa Taylor, Romance Languages, “Between Longing and Memory in the Lacandon Rain Forest: Mayan Women Speak.”
- Elizabeth Wheeler, English, “Disservice Animals: Hyperbole and a Half and the Bad Subjects of Disability and Animal Studies.”
- Reuben Zahler, History, “Gender, Race, and Religion in the Early Venezuelan Republic, 1800-1850.”

### Research on Women in the Northwest

Funds for two of the award winners come from the Mazie Giustina Endowment for Research on Women in the Northwest. Both are listed among the faculty awardees but are singled out here to emphasize the significance of the Giustina Endowment, which has funded research projects through CSWS since 1995. These include: 1) Alisa Freedman, who is launching research for a book on Japanese women who traveled to the United States for study in the 1950s and 1960s with the support of GARIOA and Fulbright fellowships—many of whom were students at UO—and became professors, translators, authors, and even university chancellors; and 2) Elizabeth Wheeler, whose research project constitutes the final chapter of a book and focuses on a Pacific Northwest woman writer-artist whose work challenges dominant paradigms of disability and environmental studies.

### Outstanding Career Award: Sandra Morgen

Former CSWS director Sandra Morgen, a professor in the Department of Anthropology, received the Outstanding Career Award at a ceremony in May co-hosted by the Office of Academic Affairs and the Office of the Vice President for Research and Innovation. The award is given to tenured faculty members at the associate or full professor rank with a history of distinguished scholarship. Morgen has conducted more than 40 years of distinguished research focused on the intersections of gender, race and class in U.S. public policy.



Sandra Morgen

### Outstanding Contributions in Psychology

Linda Forrest, professor emerita, Family and Human Services (College of Education), was selected as the 2015 recipient of the Oregon Psychological Association’s most prestigious award—the Labby Award for Outstanding Contributions to the Advancement of Psychology.



Linda Forrest

### Anne Laskaya Researches Mirror of the World

Anne Laskaya, associate professor, Department of English, received a UO College of Arts and Sciences Summer Faculty Research Grant to conduct research at the Huntington Library in San

# Highlights from the Academic Year

Marino, California, and write an article. The article focuses on images found in William Caxton's *Mirror of the Worlde*, one of the first books with woodblock illustrations printed in England.

## Fulbright Fellowship and more

Michelle McKinley, the Bernard K. Kliks Associate Professor of Law at UO School of Law and CSWS Advisory Board member, was selected as a 2015 Fulbright Fellow. The fellowship will support the expansion of her work on Hispanic urban slavery to Cartagena, Colombia and the viceroyalty of Nuevo Granada (now Bogotá).



Michelle McKinley

McKinley also won the 2014 Ligia Parra Jahn Award, given for the best publication (book or article) on women's history or publication written by a woman and published in 2014 that began as a Rocky Mountain Council for Latin American Studies presentation. She was chosen for her *Journal of Family History* article: "Illicit Intimacies: Virtuous Concubinage in Colonial Lima."

## Multiple Honors: Lynn Stephen

A book authored by Lynn Stephen, Distinguished Professor of the College of Arts & Sciences and professor, Department of Anthropology, won the 2015 Delmos Jones and Jagna Scharff Memorial Book Award from the Society for the Anthropology of North America. *We are the Face of Oaxaca: Testimony and Social Movements* (Duke University Press, October 2013) tells the story of a massive uprising against the Mexican state of Oaxaca, which began with the emergence of the Popular Assembly of the Peoples of Oaxaca (APPO) in June 2006.

In March 2015 Dr. Stephen delivered the Michael Kearney Memorial Lecture at the meetings of the Society for Applied Anthropology in Pittsburgh, awarded to an outstanding scholar whose presentation explores the intersection of three themes—migration, human rights, and transnationalism—and with a specific focus on a contemporary issue/problem. In May, she delivered the LASA/Oxfam America Martin Diskin Memorial Lecture at the annual meeting of the Latin American Studies Association in San Juan, Puerto Rico. That lectureship is offered at each LASA International Congress to an outstanding individual who combines commitments to activism and rigorous scholarship.

## Salmon Is Everything Chosen Book of the Year

Humboldt State University chose UO theatre professor Theresa May's 2014 book *Salmon Is Everything* (OSU Press) as its 2015 / 2016

Book of the Year. Humboldt State has a National Science Foundation STEM grant for curriculum around the Klamath River, and Dr. May's book will be part of the arts and humanities aspect. In August 2015, she visited the university to do a reading of the play with local actors, students, and tribal members. CSWS has supported Dr. May's research on women and rivers with faculty research grants in 2010 and 2014.



## UO historian Ellen Herman cited as part of Supreme Court ruling on marriage equality

Ellen Herman, professor and head of the UO Department of History, was cited as part of the U.S. Supreme Court ruling on marriage equality handed down in early July. Herman explained to *The Oregonian* in a story following the landmark decision that she and nineteen fellow historians filed a brief that was cited in the ruling that same-sex couples have the right to marry. The historians have also filed briefs in other cases on the topic of historical evolution of marriage and gender roles.



Ellen Herman

"I am just thrilled to have participated in this and think it is a profound and positive statement about the role of scholarship and universities—especially public ones like the University of Oregon—and the roles they can play in the most critical issues of our time," Herman said in an email.

Reporter Jeff Mapes stated, "Clearly, by looking at history, (Justice) Kennedy could build his argument that marriage remains so central and important to society in part because of the way it has changed over the centuries."—reported by UO News in *AroundtheO*

## Distinguished Teaching Awards

Judith Eisen, a professor in the Department of Biology, who played a leading role in establishing and codirecting the Science Literacy Program, received a 2015 Thomas F. Herman Award for Excellence in Pedagogy.

Karen Ford, professor of English and associate dean of humanities in the College of Arts and Sciences, received a 2015 Thomas F. Herman Faculty Achievement Award for Distinguished Teaching.

Alaí Reyes-Santos, recently promoted to associate professor of ethnic studies, was chosen in spring as the winner of UO's 2015 Ersted Award for Distinguished Teaching.



Alaí Reyes-Santos

## Promotions and Leadership Positions

The Office of Academic Affairs appointed Ellen Herman as the new faculty codirector of the Wayne Morse Center for Law and Politics. Professor Herman is currently chair of the Department of History and will begin her five-year appointment in January 2016 following the retirement of Margaret Hallock, the current faculty codirector. She was appointed following an internal search conducted by the Office of Academic Affairs.

Susan C. Anderson, professor in the Department of German and Scandinavian, was chosen as the new senior vice provost for Academic Affairs. The senior vice provost is responsible for program review, curriculum development, and matters related to non-tenure-track faculty, and is a member of the team responsible for implementing the collective bargaining agreement.



Susan Anderson

Sara Hodges, a social psychologist and professor in the Department of Psychology, is the new associate dean of the UO Graduate School. She will work on new program development in the Graduate School, with an emphasis on the natural sciences, and will help strengthen and expand graduate student support programs.



Sara Hodges

Carol Stabile, professor in the School of Journalism and Communication and the Department of Women's and Gender Studies, returns from sabbatical to serve as head of WGS and interim director of CSWS. She was director of CSWS from July 2008 – June 2014.

## Moving on to Other Universities

Three long-time CSWS affiliates left UO at the end of AY 2014-15 for high-level administrative positions at other universities. Frances Bronet, UO's acting provost and senior vice president, accepted the role of provost and senior vice president for academic affairs at the Illinois Institute of Technology. Barbara Altmann, UO's senior vice provost, joined Bucknell University as provost. Mia Tuan accepted the position of dean of the College of Education at the University of Washington.

Elizabeth Reis, professor and head of the UO Department of Women's and Gender Studies, moves on this fall to the Macaulay Honors College at City University of New York, where she'll have a permanent position as a visiting professor. Macaulay has added a new course to the fall lineup, Transgender Studies, to be taught by Reis.

Karen Estlund, head of the UO Libraries Digital Scholar Center, accepted the position of associate dean for technology and digital strategies at Penn State Libraries. She will be a key member of the libraries' administration. Estlund has been a key person in the development of CSWS's Fembot

## Northwest Women Writer's Symposium "Our Daily Bread: Women's Stories of Food & Resilience"



Top photo, from right: Diana Abu-Jaber speaks before a crowd of about 75 people at UO Knight Library Browsing Room during a panel focused on her memoir, *The Language of Baklava*. Panelists included UO faculty members Michael Najjar (Theatre Arts), Michael Fakhri (Law), author Melissa Hart (Journalism and Communication), and Angela Joya (International Studies) / photo by Alice Evans.



Left: Novella Carpenter; Right: Breeze Harper; Below: Saturday morning panel / photos by Robert Hill Long. Far right: Fans seek Diana Abu-Jaber's signature after the keynote reading at Eugene Public Library / photo by Nancy Horner.



Najjar, UO Department of Theatre Arts.

Other highlights of the symposium included:

- "A Conversation with Novella Carpenter," with moderator Jennifer Burns Bright. Carpenter, author of the best-selling memoir, *Farm City: The Education of an Urban Farmer*, and the memoir *Gone Feral: Tracking My Dad Through the Wild*, talked about her experiences as a writer and as an urban farmer near downtown Oakland, Calif.
- Friday evening lecture at Gerlinger Alumni Lounge by Amie "Breeze" Harper, PhD, "Scars of Suffering and Healing: A Black Feminist Vegan Perspective on Writing, Race, and Neoliberal Whiteness." Harper, a food justice scholar, activist, author, and editor is the editor of *Sistah Vegan: Black Female Vegans Speak On Food, Identity, Health, and Society*, a groundbreaking anthology that examines how race and gender shape the vegan experience in the United States. Her work focuses on food and social justice, veganism and vegan health activism (particularly among women of color), alternative health philosophies, feminism, post-colonialism, environmentalism, critical race theory, queerness, gender, sexuality and heterosexism, animal rights, classism and their intersectionality. Dr. Harper is the author of the social justice novel *Scars: A Black Lesbian Experience in Rural White New England* (2014).
- A Saturday morning panel at Eugene Public Library: "Our Daily Bread: Women's Stories of Food & Resilience," featured Diana Abu-Jaber; Novella Carpenter; Breeze Harper; and Donna Henderson, whose most recent collection of poems, *The Eddy Fence*, was a finalist for the 2011 Oregon Book Award in poetry.
- Four afternoon workshops: 1) "Food Beyond Foodie: Strengthening & Diversifying Food Writing for Publishing," Jennifer Burns Bright; 2) Memoir: "Tapping the Apocalypse: Writing About Your Turning Points," Novella Carpenter; 3) Poetry: "Taste & See: Generating Poetry by Way of the Senses," Donna Henderson; 4) "Narrating Racial [In]Justice through Critical Food Writing," A. Breeze Harper. ■



Cultural differences defined by food, the ways in which food links one to personal history, the growing of food in urban environments, the plentitude and scarcity of food, the lushness and sensuality of food, how food serves as metaphor for what feeds us or deprives us—these were some of the ways that food was explored at the fourth annual CSWS Northwest Women Writers Symposium: "Our Daily Bread: Women's Stories of Food & Resilience." About 500 people attended the three-day series of readings, workshops, and panels that took place May 7–9, 2015, on the UO campus and at Eugene Public Library. Organized by CSWS, the symposium was also supported by Eugene Public Library; Oregon Humanities Center; UO Division of Equity and Inclusion; the UO Departments of Women's and Gender Studies, English, and Ethnic Studies; UO School of Journalism and Communication; UO Libraries; Wayne Morse Center for Law and Politics; and the ASUO Women's Center.

American Book Award-winner and bestselling author Diana Abu-Jaber opened the symposium in a packed reading and talk held at the Eugene Public Library. As keynote speaker Abu-Jaber addressed her audience through stories that were warmly personal

and humorous. Abu-Jaber talked about growing up in two cultures—Jordanian and American—and addressed the challenges of writing and creativity with her own stories of resilience.

Winner of the 2012 Arab American Book Award for Fiction for her novel *Birds of Paradise*, Abu-Jaber also wrote the best-selling novels *Origin* and *Crescent*, the latter of which was awarded the 2004 PEN Center USA Award for Literary Fiction and the American Book Award. Her first novel *Arabian Jazz* won the 1994 Oregon Book Award and was a finalist for the PEN/Hemingway Award. Her papers are housed at UO Libraries Special Collections and Archives and were featured in a display in the cases outside the Knight Library Browsing Room.

Her memoir, *The Language of Baklava*, was the focus of a panel discussion held Friday afternoon at the Browsing Room. Raised by a food-obsessed Jordanian father, Abu-Jaber described Lake Ontario cookouts and feasts under Bedouin tents in the desert in her memoir. She addressed passages from this book following readings and commentary by panelists Michael Fakhri, UO School of Law; Melissa Hart, UO School of Journalism and Communication; Angela Joya, UO Department of International Studies; and Michael

# Highlights from the Academic Year

Special Project. According to incoming interim CSWS director Carol Stabile, “It’s no exaggeration to say that without Karen, there probably wouldn’t be a Fembot or *Ada*. She is a truly visionary thinker and a person who knows how to get things done institutionally.”

## Former Fembot GTF Lands Tenure-Track Job

Bryce Peake, whose research focuses on masculinity, science, and sound technologies in the post-World War II British and American empires, accepted a tenure-track assistant professor position in media and communication studies at the University of Maryland, Baltimore County. At UMBC, Bryce will teach courses and supervise student projects focused on diversity, communication theory, and research methods.

## SPECIAL PROJECTS AT CSWS

**Fembot**—In March 2015, Fembot collaborated with *Ms.* magazine to host an edit-a-thon at *Ms.*’s headquarters in Beverly Hills and with University of Southern California’s Annenberg Center to host a hack-a-thon at USC. Combined attendance at these two locations was over 70 people.

**Ms. Fembot Edit-a-Thon + Hack-a-Thon**

Friday, March 6, 2015, 10-5 pm  
Ms. Magazine: 433 S. Beverly Drive Beverly Hills, CA

**Edit-a-Thon**  
Contribute to the digital legacy of women, trans, and/or gender non-conforming scientists, writers, scholars, filmmakers, artists, activists, politicians, and others by writing them into Wikipedia at Ms. Magazine’s office in Beverly Hills.

Saturday, March 7, 2015, 10-5 pm  
USC Annenberg School for Communication & Journalism  
Wallis Annenberg Hall (ANH), 3630 Watt Way, Los Angeles, CA

**Hack-a-Thon**  
Collaborate with coders, software designers, and others at the Annenberg School to build awe-inspiring feminist tools, apps, programs, and interventions.

Event Sponsors:  
CSWS | CENTER FOR THE STUDY OF WOMEN IN SOCIETY  
Ms. | USC Annenberg School for Communication & Journalism

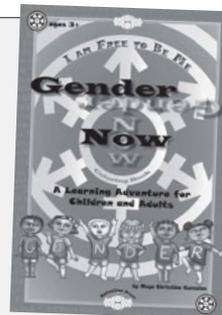
Over the past five years, Fembot’s growth has been impressive, as has its impact on the fields of feminist media studies and digital humanities. Fembot, *Ada*, and Books Aren’t Dead have a combined pageview count of over 250,000. Fembot members have been invited to participate in multiple conferences and panels on the future of publishing at USC, University of Michigan, University of Maryland, the University of Toronto, and Goldsmith’s in London; established presses and associations, such as University of Michigan and the American Anthropological Association, have reached out to Fembot members to evaluate new media publishing initiatives and consult about Fembot’s successes. In 2012, Fembot’s *Ada* was named in an article by *Campus Technology* as a forward looking journal that challenged the nature of peer review. Fembot was recently profiled in *Bitch* magazine, and has also been discussed in *Ms.* magazine, the International Communication Association newsletter, and *Inside Higher Ed*. Fembot has also had the dubious distinction of

## NEW SPECIAL PROJECT: LGBTQ LATINA/O YOUTH STORYTELLING

Led by Ernesto Javier Martínez, associate professor in the UO Department of Ethnic Studies, this project connects award-winning writers, aspiring writers, and LGBTQ Latina/o youth with the aim of producing literature that challenges the erasure and distortion of LGBTQ Latina/o lives and that inspires future artistic collaborations seeking to make a positive impact on queer Latina/o communities.

Building upon a record of collaboration by UO faculty members and the new Association for Joteria Arts, Activism and Scholarship, this project will include the following activities: 1) produce literature that centers the experiences of LGBTQ Latina/o youth; 2) create workshops where award-winning writers alongside aspiring writers discuss the craft and politics of producing this kind of literature; 3) teach community members and youth the craft of writing in different genres; 4) distribute volumes of literature at an affordable price for community groups and nonprofits; and 5) develop partnerships with schools, nonprofits, and queer Latina/o youth groups around literature and culture.

The first pilot writing workshop will be dedicated to producing queer Latina/o children’s literature and will be led by the award-winning artist and writer Maya González, whose latest book, *Call Me Tree*, was recently listed as one of the Kirkus Best Picture Books of 2014 that Celebrate Diversity. The bookcover shown is from her *Gender Now Coloring Book: A Learning Adventure for Children and Adults*, aimed at ages 3+.



being targeted by Men’s Rights Activists during last year’s GamerGate controversy. *Ada: A Journal of Gender, New Media, and Technology* continues to push the envelope of innovation with peer reviewed issues most recently on the black/white binary in feminist scholarship (Issue 6), an open call issue featuring cutting edge scholarship on online harassment (Issue 7), and an issue forthcoming next fall on gender, globalism and digital humanities (Issue 8). *Ada* is now included in the MLA Index of Periodicals and it also appears in Google Scholar searches.

*Ada*, Issue 7: Open Call, which launched in April, showcases some of what *Ada* is most proud of: the issue is multidisciplinary, with contributions from social sciences and humanities; contributions understand identities to be multiple and relational; and the issue features contributions by artists and academics alike.

Fembot and *Ada* were made possible because of the seed money provided by CSWS Special Projects funding, which in turn has been leveraged for further support from a variety of internal sources, particularly the UO Libraries Digital Scholarship Center and the School of Journalism and Communication.

For the coming year, Fembot has received additional CSWS Special Project funding for two inter-related projects: 1) Support for additional graduate student work to build new aspects of the Fembot Project; 2) support for a second joint edit-a-thon and hack-a-thon in March 2016 in partnership with *Ms.* Magazine and USC’s Annenberg Center.

## RESEARCH INTEREST GROUPS AT CSWS

**Américas RIG**—For AY 2014-15 the RIG organized its activities around the theme “The Borders Within,” taking as its core objective the popular feminist slogan “the personal is political” by focusing on topics that are typically relegated to “private” sphere—namely family and sexuality.

RIG members were particularly interested in the ways that borders—between countries and groups, physical and imagined, are reproduced, rearticulated or transformed in women and men’s everyday, “private” lives. Three speakers explored these themes in public talks.

In October, Leisy Abrego, whose current work focuses on the role of gender and legal status in determining the well-being of Salvadoran transnational families separated by migration, spoke on the topic “Sacrificing Families: U.S. Policies and the Displacement of Central Americans.”

Ileana Rodríguez-Silva, an assistant professor of Latin American history at the University



Ileana Rodríguez-Silva

of Washington, gave a public talk in February on “Gender and Class in the Silencing of Race in Puerto Rico” and also participated in a “meet the author” work-in-progress lunch with RIG members, presenting a paper entitled “Making Regions in Area Studies: Puerto Rico, the Caribbean, and the House of Mirrors.”

The RIG also hosted a work-in-progress lunch in which Prof. Reuben Zahler presented his paper “The Orthodoxy of Masculinity: Catholicism, Honor, and Poor Men in Venezuela, 1780-1850.”

The RIG partnered with the UO Center for Latino/a and Latin American Studies and the UO Center on Diversity and Community (CoDaC) in April to host a publishing workshop with Duke University Press’s Gisela Fosado, editor for anthropology, history, Latin American studies, social movements, gender studies, environmental studies, and Latino/a studies. This workshop covered some of the common challenges of turning the dissertation into a first book, and the complicated

state of the publishing industry and trends that are emerging in publishing scholarly books. The workshop also covered books with integral digital content, including discussion on gender and newer publication formats. In addition to this public talk, the RIG helped arrange for one-on-one meetings between Dr. Fosado and seven UO faculty with book projects.

In May, the RIG hosted a public talk with Jessaca Leinawever, associate professor of anthropology at Brown University and the author of books, articles, and other publications exploring the subjects of kinship, child fostering, migration, race/ethnicity, and nation-building in Andean Peru and in the Peruvian diaspora. Her current work examines novel forms of international and domestic adoption that are shaped by labor migration, and argues that the dichotomy between international and domestic adoption is difficult to sustain in current conditions of global migration. Her public talk was entitled “Collaborative Research on Youth, Kinship, and Migration in the Andes.”

Additional work-in-progress events included Kristin Yarris, assistant professor of international studies, with “Nicaraguan Migration, Solidarity, and Grandmothering,” and PhD candidate Feather Crawford, history.

CSWS provided RIG Innovation Funding to the Americas RIG for its 2015-16 proposal, “Thriving in Academe.” Proposed activities include one work-in-progress lunch each term; a winter roundtable titled “The Relationship Between Activism and Research,” which will bring together UO scholars and two scholars from outside institutions to discuss how research can strengthen activism and vice versa, how to address potential criticisms of activist research and navigate disciplinary and professional norms around what “counts” as valid research; and a public talk in spring 2016, “Increasing the Visibility of Research on Gender,” about multiple ways that scholars who conduct research using a gender lens can increase the visibility of their work.

The series of proposed activities are oriented towards engaging local and external scholars of gender in the Americas in conversations about how to thrive in an academic setting that often marginalizes their research and how to successfully combine their research and non-research related goals. As such it will focus on a different kind of knowledge production and dissemination than is often emphasized by research interest groups—one that is too often overlooked but remains critical to the success and retention of diverse, engaged, and enthusiastic faculty.

**Disability Studies RIG**—During its second year, the RIG focused its activities on growing the community of disability studies scholarship at UO and making connections with other disability studies programs in the region. This included regular meetings to discuss shared reading, such as Rosemarie Garland-Thomson’s *Misfits: A Feminist Materialist Disability Concept*, and to hear about and comment on RIG members’ works in progress.

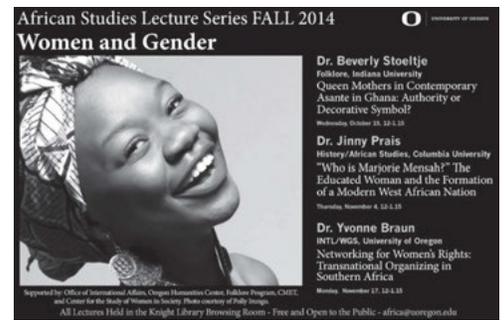
The RIG was also involved in the second annual UO Disability Studies Forum, held October 30, 2014, at which Rosemarie Garland-Thomson, professor of English at Emory University and a nationally respected figure in disability studies, gave a keynote lecture on her most recent work. Following the keynote, the forum brought together UO faculty, community leaders, and disability scholars from other institutions in the Pacific Northwest to discuss their work and their visions for the growth of disability studies at the UO and in the region. To wrap up the year, and in collaboration with the UO AccessABILITY Student Union, the RIG held an informal Disability Studies Coffee Hour to help spread awareness of disability studies at the UO and to help form and maintain connections between researchers, students, and community members on and around campus.

Members of the RIG have also been involved in the UO Disability Studies Initiative and work to create a degree program in disability studies at UO. The flexibility of the RIG structure and its focus on research and praxis has created a rich symbiotic relationship with the Disability Studies Initiative. The RIG remains focused on developing and enriching disability studies scholarship and pedagogy at the UO, activities that a disability studies degree program would benefit from significantly.

**Feminist Philosophy RIG**—In fall term, the RIG held three meetings: 1) to screen and discuss Marleen Gorris’s *A Question of Silence* (1982); 2) to discuss several chapters of Miranda Fricker’s *Epistemic Injustice*; and 3) to discuss Tuana’s and Sullivan’s *Epistemology of Ignorance*. In winter and spring terms, the RIG began hosting interdisciplinary Happy Hour meetings as an opportunity to get to know fellow graduate students from other departments who share an interest in feminism. The RIG also hosted a paper workshop to discuss each other’s works-in-progress. In May, the RIG held its Fifth Annual Celebration of Women and Diversity in Philosophy. Organizers spoke about the importance of their commitments to feminism and diversity. The event was highly attended and united undergrads, graduate students, and faculty, providing a platform for community building.

In collaboration with the philosophy department, RIG members have begun the process of planning an interdisciplinary feminist workshop on campus in the 2015-2016 academic year.

**Gender in Africa and the African Diaspora RIG**—This reactivated RIG hosted a total of fourteen events, which established a strong public presence on campus, contributed to new intellectual partnerships among UO faculty and between UO faculty and national-level scholars, and provided spaces for faculty and students with interests related to gender to come together. The RIG partnered with a number of different units on campus to host events, including the Departments of Folklore, History, Comparative Literature, Religious Studies, English, and Women’s and



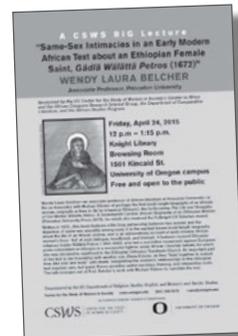
Gender Studies, as well as the Clark Honors College, the Gabon Oregon Center, and the African Studies Program.

The RIG coordinated five meetings, including several work-in-progress talks. The RIG also coordinated one film screening of “The Supreme Price” and two professional development opportunities—a work party during fall 2014 and a two-hour writing seminar by Dr. Wendy Belcher in spring 2015.

The RIG coordinated six public lectures on the topic of “Gender in Africa,” which included Beverly Stoeltje (Indiana University), “Queen Mothers in Contemporary Asante in Ghana: Authority or Decorative Symbol?”; Jinny Prais (Columbia University), “Who is Marjorie Mensah? The Educated Woman and the Formation of a Modern West African Nation;” Yvonne Braun (UO Departments of International Studies and Women’s and Gender Studies), “Networking for Women’s Rights: Transnational Organizing in Southern Africa;” Kemi Balogun (UO Departments of Sociology and Women’s and Gender Studies), “Beauty Diplomacy and Entrepreneurial Masculinity: State and Market in the Nigerian Beauty Pageant Industry;” Wendy Belcher (Princeton University), “Same-Sex Intimacies in an Early Modern African Text about an Ethiopian Female Saint;” and Laura Fair (Michigan State University), “It Takes More Than Profits to Make a Man: Historical Understandings of Success Amongst Tanzanian Entrepreneurs.”

Guests to be invited in 2015-16 will focus on the theme of sexuality.

**Healing Arts RIG**—During AY 2014-15, RIG members met six times to discuss works in progress. Marjorie Woollacott, UO Department of Human Physiology, presented chapters from her book manuscript on consciousness and healing, *Infinite Awareness: The Awakening of a Scientific Mind* (Rowman & Littlefield Publishers, Oct. 2015). The monograph draws on her long-term experiences as a woman neuroscientist and meditator. Dorothee Ostmeier, UO Department of German and Folklore Program, led discussions about her research on postmodern fantasy and femininity in the film *Her* and on 19th-century issues of fantasy, femininity,



## Highlights from the Academic Year

and technology. The group explored at other meetings Jill Bolte Taylor's *My Stroke of Insight* and catalysts for storytelling. RIG members aim to link the concepts of consciousness, imaginary others, and magic / fantastic agencies to bridge the divide between scientific, literary, and gender studies, research that is crucial for fostering their interdisciplinary agenda. Their long-term book project is an anthology of essays on the healing arts.

### **Narrative, Health, and Social Justice RIG—**

During AY 2014-15, the RIG oriented its activities around a shared reading of the book *Scrambling for Africa: AIDS, Expertise, and the Rise of American Global Health Science* corresponding to the visit of author Johanna Crane (University of Washington—Bothell), a medical anthropologist whose work takes global health science as a field of knowledge and a site of critical inquiry, showing how racial, gendered, and political-economic inequalities are reflected in contemporary global health research. Coordinated in conjunction with the Gender in Africa RIG, Dr. Crane's visit April 8-10 brought together faculty and students from across campus for two public talks and a series of individual meetings and mealtime conversations. Her CSWS-sponsored lecture on April 9 included faculty and students from the Departments of Anthropology, African Studies, International Studies, History, Human Physiology, Planning, Policy and Management, Women's and Gender Studies, and Philosophy, as well as community members that included a returned Peace Corps volunteer and a local midwife. During her visit, Dr. Crane also met with six students to talk about their interests in global health as a field for future training and professional careers. At meals with Dr. Crane, faculty members and RIG participants from multiple campus departments engaged in compelling conversation about how to build a global health program at UO that moves beyond inequalities and legacies of colonialism and works to build truly collaborative partnerships across borders and other boundaries of difference/inequality.

The RIG sponsored work-in-progress events with Melissa Graboyes, UO Department of History, who presented a grant proposal for research on medical experimentation in Africa; and Sara Lewis, visiting assistant professor of anthropology, who shared her book proposal.

Several RIG members were actively involved with the Western Regional International Health Conference, a student-organized conference held at UO April 11-12. Elizabeth Reis, UO Department of Women's and Gender Studies, and Kristin Yarris, UO Departments of International Studies and Women's & Gender Studies, collaborated with conference planning, content selection and organization, and gave presentations. Reis spoke on

"Intersex and Human Rights: Is the Tide Turning?" Yarris organized the panel "Politics and Health of Migrants from Mexico, Central America, and the U.S." and presented a paper titled "Transit Migration through Mexico: Encounters of Risk and Care," alongside presentations by two of her student advisees. This conference participation helped put the UO on the map in global health research in the Northwest region, presenting UO as a site where health is studied and taught through critical, historical, and feminist approaches.

For AY 2015-16, the RIG will focus activities around the theme, "Global Bioethics: History, Gender, and Power." The RIG chose this theme both because it corresponds with existing faculty strengths but also because it represents a way for members to further expand the RIG's reach and influence across campus. The main activities will include four research talks during the year, three by UO faculty and one by a visiting scholar. To correspond with these activities, the RIG will engage in common reading of two of these scholars' work.

In fall 2015, the RIG will read the forthcoming book by Melissa Graboyes, *The Experiment Must Continue: Medical Research and Ethics in East Africa, 1940-2014*. Dr. Graboyes' work examines the ways that colonial, racialized, and cultural discourses shaped the logics of medical experimentation in often unethical ways and raises important questions about the ethical implications of contemporary global health research.

In winter 2016, the RIG will sponsor two research talks: 1) a work-in-progress talk by Elizabeth Reis, discussing her new book project, which examines women's bodies and bioethics controversies; 2) a talk by Susan Reverby, the Marion Butler McLean Professor in the History of Ideas and professor of women's and gender studies at Wellesley College.

As a historian of American health care, Dr. Reverby's research has been on women's health, women as health workers/professionals, and the ethics of public health and research. In recent years she completed a long commitment to writing about what is often called the infamous "Tuskegee" syphilis study, the four decades long (1932-72) U.S. Public Health Service research study in which African American men were deceived into believing they were being treated, not monitored, for their disease. She edited a book on this study called *Tuskegee's Truths: Rethinking the Tuskegee Syphilis Study* (2000).

Her own book on the study, *Examining Tuskegee: The Infamous Syphilis Study and Its Legacy*, appeared in 2009, winning three major academic awards. She was

also part of the Legacy Committee that led to President Clinton offering a federal apology for this study in 1997.

As part of the research on the syphilis study, Reverby found unpublished papers about a Public Health Service study (1946-48) in Guatemala that involved infecting men and women in a prison, army barracks and a mental hospital with sexually transmitted diseases. Her work was used as the basis for the U.S. government's apology by the Secretaries of State and Health and Human Services to the people of Guatemala, a focus on the study by the President's Bioethical Issues Commission, and the reassessment of the protections we give to subjects, especially in studies that take place outside the U.S. borders. Reverby's work thus engages with several themes of interest to this RIG: the gender politics of health and medicine, bioethics and race, power and inequality in knowledge production about health, and the tension between sentimental "humanitarian" narratives and the economic exploitation of the Global South.

In addition to a public talk, Dr. Reverby will lead a smaller workshop for RIG members focused on three themes: (1) the ethics of conducting research in sites of medical inequality; (2) making our scholarly work more visible; and (3) the connections between research and social activism to rectify health inequalities. Themes 2 and 3 correspond with the Americas RIG programmatic focus next year, and members of the two RIGs plan to coordinate Dr. Reverby's visit.

The RIG's final research talk will be presented in spring 2016 by Nicolae Morar, UO Department of Philosophy. His work examines bioethics from the perspective of science and technology.

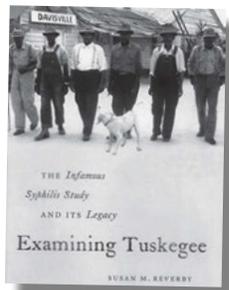
All RIG members are doing research projects that take a feminist perspective and/or focus on issues related to gender and health in various global locations. Activities next year will be focused on supporting a feminist approach to narrative, health, and social justice in their research and teaching through the specific lens of global bioethics, history, gender, and power. The RIG will support members in coordinating individual course syllabi around the annual theme, coordinating weekly themes related to global bioethics, generating ideas for course readings and assignments, and sharing particular perspectives and areas of expertise through guest lectures in each others' classes during the year.

### **Social Science Feminist Network (SSFN) RIG—**

In the 2014-2015 academic year, the SSFN-RIG began a study regarding sexual assault at UO with the guiding question: What themes are present and absent in official university communications regarding sexual violence? Although the project initially began as a pilot project, RIG members decided to undertake a full-scale research project, even if it extended beyond this academic year. They created a research protocol that includes data ownership and interaction protocols, participation-tracking protocols, publication standards,



Johanna Crane



# Women and Rivers: Spiderwoman Theater residency featured Native American storytelling

In May 2015, Theresa May's Women and Rivers Project brought guest artist Muriel Miguel (Kuna/Rappahannock), the founder and director of Spiderwoman Theater Company, to campus for a series of workshops and events around the topic of Native theatre, indigenous women's knowledge, and queer indigenous performance. Using what Spiderwoman Theater calls "story-weaving," a culminating workshop brought over 30 Native and non-Native students and community members together for a day-long Storyweaving Workshop on May 16. The workshop included performance processes, training, and presentations for and with the community.

Spiderwoman Theater Company is one of the oldest and best known contemporary indigenous women's theatre ensembles in North America. They have nurtured and inspired generations of Native women playwrights and performers. Their mission forwards the concerns of indigenous women "to present exceptional theater performance and to offer theater training and education rooted in an urban Indigenous performance practice. [Spiderwoman artists] entertain and challenge our audiences and create an environment where the Indigenous, women's and arts communities can come together to examine and discuss their cultural, social and political concerns."

Theresa May, UO Department of Theatre Arts, combined funds from her 2014-15 CSWS faculty research grant—drawn from the Mazie Giustina Endowment for Research on Women in the Northwest—and funds from a CSWS RIG Development Grant awarded to the CSWS research interest group "Indigenous Women of the Northwest: Culture, Community, and Concerns." The RIG funds made it possible for tribal community members throughout Oregon to attend and participate in the Spiderwoman Theater Residency. In addition, RIG funds cosponsored the week's events and hosted a dinner with the guest artists and scholar.

According to Professor May, "Muriel Miguel's week-long visit to campus brought focus to women's lived experience, women's stories, and women's knowledge through creative process, and theatrical performance. The events of the Spiderwoman Residency opened up conversations about Native theatre and dramaturgy, and queer indigenous performance. Several tribal members who participated in the Storyweaving Workshop expressed interest in future creative and theatrical collaborations with UO."

RIG funding cosponsored the following public events during the Spiderwoman Residency:

- Scholar's Talk & Dialogue: Dr. Jean O'Hara and Muriel Miguel—"Two-Spirit Stories: Reclaiming Native Understandings of Sexuality & Gender," Many Nations Longhouse
- Salmon Dinner—Many Nations Longhouse
- Spiderwoman Theater Retrospective—lecture presentation, UO Hope Theatre, Miller Theatre Complex
- Storyweaving Workshop, Hope Theatre, Miller Theatre Complex
- Storyweaving Sharing event



Spiderwoman Theater artists.

RIG funds were specifically requested and used as honorariums to assist tribal community members in participating in Muriel Miguel's residency and workshop on May 16. RIG funding allowed nine members of Oregon tribal communities to travel to UO and participate in the day-long workshop by helping provide for travel expenses. Tribal participants included two members of Grande Ronde, one member of Karuk, and six members of Warm Springs. Members of the Klamath, Siletz, and Coquille tribes were also invited but were unable to attend.

RIG funding also provided for the design and printing of a poster to advertise the week's events and to list and network promotion of the events to UO community, tribal communities, and other local and regional groups. RIG funding helped provide for video documentation of Muriel Miguel's keynote "Spiderwoman Theater Retrospective" and video and photography of the Storyweaving Workshop. Finally, RIG funding provided for a dinner with Spiderwoman Theater guests, guest scholar Jean O'Hara, RIG members, and other guests.

The main events of the Spiderwoman Residency were well attended and generated excitement at the intersection of Native/queer identities, Native theatre and storytelling, and Native presence on the UO campus.

Dr. O'Hara and Muriel Miguel's scholar's talk on May 12 in the Many Nations Longhouse drew over 45 people, including students from classes in the Departments of Ethnic Studies and Theatre Arts, as well as faculty, staff, and community members. The discussion following the presentation was electric and engaging. The Spiderwoman Retrospective Lecture on Friday evening May 15 likewise included a diverse intersection of community audience, students, faculty, and staff.

The culminating event, the Storyweaving Workshop on May 16, was both intergenerational and represented a remarkable intersection of constituencies. About one third of the group were UO students and staff, about one third were tribal members, and about one third were people from the Eugene/Springfield community. All ages were represented, including tribal elders and young people, older community members, graduate and undergraduate students, and UO staff. Tribal participants came from across the state, including Ashland and Warm Springs. The workshop represented a rich sharing of stories and storytelling methods, and a collaborative learning opportunity and exchange between UO students and staff, community, and tribal members. Participants expressed a desire to have more such forums for creative exchange and appreciated that the university had hosted an inclusive (and free) event of this kind.

Taken together, the events of the Spiderwoman Residency brought focus to the power of Native Theatre and Native storytelling, and increased visibility of Native presence on the UO campus. Muriel Miguel was interviewed as part of an article in the *Daily Emerald* that same week on Native identity on campus. The Residency brought attention to Native and women's issues and concerns, particularly in a KLCC interview with Muriel Miguel, which aired on May 14: <http://klcc.org/post/spiderwoman-theater-bringing-light-native-american-and-womens-issues>. ■

authorship rights, and exit strategies. They then chose to conduct a discursive analysis and narrowed down the scope of data collection. Based on preliminary research they selected university offices to investigate, and then divided labor among group members and began collecting data.

In the coming year, the SSFN-RIG plans to explore feminist theory through a reading group, starting with *Gaga Feminism: Sex, Gender, and the End of Normal*, which will support the intellectual

pathways of many of its members, some of whom are reading feminist theory for their comprehensive exams.

The RIG will continue the collaborative research project on university discourse around sexual violence, spending meetings coding data. By spring, they plan to write up the research with the intention to submit it for publication. They will revisit the Feminist Agenda, their RIG history project, and continue to reach out to former RIG

members to learn more about their current work and with an eye toward strengthening a broad network of feminist intellectuals. Members will also meet to share and workshop their own scholarly work at regular meetings.

## New Research Interest Groups

**Globalization & Alterity RIG**—This RIG brings together cross-disciplinary scholars who seek to critically engage trans- and supranational phenomena and their implications for issues of gender

## Highlights from the Academic Year

and alterity. Using globalization as a nexus for these conversations, the RIG aims at collaborative attempts to understand the ways in which latent and manifest geopolitical transformations act upon women and gender minorities and how these forces are in turn negotiated within local contexts. In supporting scholarly exchange and structured dialogue, RIG members hope to strengthen existing scholarship and promote innovation through the application of feminist methodologies and reflexive, critical analysis of globalization studies.

**Media, Education, and Technology**—This RIG seeks to advance interdisciplinary collaboration on research, teaching, and service related to the intersection of these three areas of study. The RIG will focus on topics that address issues of equity, diversity, and representation of women, gender minorities, and people of color in public education and in the media. Though an intersectional approach to social identities will be addressed in this RIG, the methodological approach to this scholarly dialogue will draw from the influential work of feminist standpoint theory (i.e., Patricia Hill Collins, Sandra Harding, and others). For the purposes of this RIG, standpoint theory will frame the notions that youth from school communities are uniquely situated to produce media representing knowledge of local social and political issues.

**Supporting the Advancement of Diversity in Design [STAnDD] RIG**—This student group was first conceived and developed in May 2014 and established in September 2014. Its goals are mentorship, leadership and collaboration, and to cre-

ate a community for the advancement of women and the promotion of equity and diversity in the fields of architecture and design. The RIG is committed to professional development of students in design professions and strives to provide access for students to attend conferences and workshops that will prepare them for their careers. STAnDD is also committed to creating a culture of inclusion by making current disparities understood and part of a larger conversation about equity in the field.

STAnDD spearheaded several projects in its short time as a RIG, starting the year with a poster project that highlighted women architects and their achievements. In November, STAnDD initiated a “skillshare” series of workshops between the AAA Departments of Architecture and Planning, Public Policy and Management. Winter term was focused on branding STAnDD, designing a poster for the AAA student organization board, as well as numerous meetings, conference calls, and a recruitment strategy related to a lecture and panel for the Holistic Options for Planet Earth Sustainability Conference [HOPES]. STAnDD worked collaboratively with UO faculty, the HOPES leadership team, and other groups to compose the event “Taking Our Temperature: Who’s Missing?” in April 2015. This included a presentation of TM32PP’s Survey of Equity in Architecture and discussion from five women panelists representing the fields of architecture, landscape architecture, and construction.

Upcoming research projects include 1) Survey of Equity in Architecture and Design, Northwest;

2) Survey of Reviewers for AAA. In exchange for participation hours, STAnDD will offer funds for professional development to its members. By incentivizing participation, STAnDD will create a sustainable system of involvement, wherein members contribute to STAnDD projects and attend conferences with funding they earn.

In 2015-16, STAnDD plans to facilitate and organize a AAA Shadow Mentor Day in collaboration with existing AAA student groups. Visiting lecturers to the AAA are predominantly men. STAnDD will allocate funds to recruit a more diverse suite of guest lecturers to offer students and professors a more representative cross-section of innovators in the profession.

The American Institute of Architects (AIA) is hosting a Women’s Leadership Summit (WLS) in Seattle in September 2015. The summit provides an opportunity for UO students to network and learn from professionals interested in the advancement of women. STAnDD plans to fund transportation costs for participants and admission for three additional students. STAnDD plans to translate the WLS experience into a postconference presentation to benefit individuals unable to attend.

Funds from a CSWS 2015-16 RIG Innovation Grant will provide means to further the understanding of equity issues in architecture and design, grow STAnDD’s student base, and award group members for their time, effort, and participation. STAnDD intends to create a constructive conversation about equity and diversity in architecture and design, bridging the academic and professional realms.

## LE GUIN FEMINIST SCIENCE FICTION FELLOWS

When Andrew Ferguson came to campus to explore UO’s superb collection of feminist science fiction, he wasn’t expecting to uncover the original manuscript of Ursula Le Guin’s *Tehanu* hidden away in the archives. Although archival materials for *Tehanu* were what he came looking for, finding and identifying the original manuscript came as a happy surprise.

Ferguson, one of two winners of the 2014-15 Le Guin Feminist Science Fiction Fellowship, was in Eugene for ten days in early April to conduct research in the UO Libraries Special Collections and University Archives for the final chapter of his PhD dissertation. A PhD candidate in English at the University of Virginia, Ferguson works in 20th- and 21st-century literature, media studies, and critical discourses on gender, sexuality, and disability. His biography of R.A. Lafferty is forthcoming from the University of Illinois Press Modern Masters of Science Fiction series.

The fourth novel in Le Guin’s Earthsea series, *Tehanu*, Ferguson says, “represents a surprising departure from the foregoing three books,” transforming “from a largely masculinist quest focusing on heroism and valor, to a largely feminist fantasy reflecting on trauma and disability, in which heroism is notable mostly for its impotence or outright absence.”

Ferguson said that by examining manuscripts and correspondence related to *Tehanu*, he hoped “to track the process of the author during composition and revision, as she opens up her text to uncertainty, and to the unpredictability of transformation—and with it, an alternate mode of heroism, preserving imaginative space to so many so often denied.”

The fellowship is intended to honor literary superstar Ursula K. Le Guin, whose appearance as keynote author at the Center for the Study of Women in Society’s 40th Anniversary Celebration in November 2013 inspired its development.

Sponsored equally by CSWS, Robert D. Clark Honors College, and the UO Libraries Special Collections and University Archives, the award supports travel

for the purpose of research on, and work with, the papers of feminist science fiction authors housed in the Knight Library. Fellows are selected by a three-person committee consisting of representatives from each of the sponsoring bodies.

The UO is home to the most important archive of feminist science fiction authors in the country. The Knight Library houses the papers of authors Ursula K. Le Guin, Joanna Russ, Kate Wilhelm, Suzette Haden Elgin, Sally Miller Gearhart, Kate Elliot, Molly Gloss, Laurie Marks, and Jessica Salmonson along with Damon Knight, and has acquired the papers of James Tiptree, Jr. and other key feminist science fiction authors. For more about these collections, visit <http://library.uoregon.edu/node/3524>.

Jennifer A. Rea was also selected as a 2014-15 Le Guin Fellow. An associate professor of classics at the University of Florida in Gainesville, she plans a research trip to Eugene in October 2015.

Professor Rea’s first book, *Legendary Rome* (2007), explored the Roman poets’ reinvention of Rome’s legendary past for post-civil war Augustan Rome. Her latest project, *Perpetua’s Journey*, for Oxford University Press, presents a graphic history of Vibia Perpetua’s prison diary. She will visit Knight Library to complete work on another current book project, *Empire without End: Science Fiction, Fantasy and Vergil*, which explores why Vergil’s violent foundation story remains relevant in modern science fiction and fantasy, and especially within the novel *Lavinia*, by Ursula K. Le Guin. ■



Andrew Ferguson, LeGuin Fellow / photo by Alice Evans.

## MARIE CURIE FELLOW JOAN HARAN IN RESIDENCE AT CSWS

### Scholar Joan Haran to Spend Two Years at CSWS as the European Union's Marie Skłodowska-Curie Global Fellow

CSWS is about to intersect with Starhawk's *The Fifth Sacred Thing* via the person of scholar Joan Haran. Perhaps you know the book, first published in 1993, and featuring a clash between the best and the worst of our possible futures. Now in the process of becoming a feature film, the story caught the attention of Haran, who aims to study the adaptation of the novel as a transmedia phenomenon.

Using the acronym "Imaginactivism" as a catchy keyword to a hefty idea, Haran submitted her 47-page proposal to the European Commission's Horizon 2020 grant program and came up with a coveted prize—a Marie Skłodowska-Curie Global Fellowship that will fund her two-year stay at the University of Oregon and one return year at Cardiff University and is meant "to support the best, most promising individual researchers from anywhere in the world." At UO, she will work in consultation with Carol Stabile, professor of journalism and communication, head of women's and gender studies, and interim director of CSWS.

An associate research fellow at Cesagene: The Centre for Ethical and Social Aspects of Genomics and Epigenetics at Cardiff University, Wales, UK, Haran is no stranger to CSWS. Haran participated in both the 2013 and 2014 CSWS Northwest Women Writers Symposia. She has also been an active member of



the Fembot Collective, an outgrowth of CSWS's Fembot Project.

The title of Haran's project is "Utopian Imaginaries, Cultural Production and Social and Political Action." Her project will track the people and processes involved in adapting the novel *The Fifth Sacred Thing* as a transmedia phenomenon, the stated goal of which is "to help nurture and support the movements that are already growing to put our world on a path of peace, justice and ecological harmony." Her research will focus on the producers' intentions to "be faithful to the book's artistic vision ... but also ... to the values of earth-care and social justice the book represents." It will explore the ways that they work to "set new standards for environmental accountability in the film industry ... bring resources into the inner city by networking with community organisations ... put up a website with extensive resources and develop many ways that the people who are inspired by the vision can learn the skills they need to create it and connect with others who share it."

Haran is coauthor of the monograph *Human Cloning in the Media: From Science Fiction to Science Practice* (Routledge 2008). ■

Future plans include broadening the dialogue, and developing an outreach program in K12 schools.

#### Research Matters

CSWS published three issues of *Research Matters* during AY 2014–15. Copies can be accessed through our website at: <http://csws.uoregon.edu/publications/research-matters/>

**Fall 2014:** "The Women and Rivers Project," by Theresa May, Associate Professor, UO Department of Theatre Arts.

**Winter 2015:** "Networking for Women's Rights: Transnational Feminist Organizing in Southern Africa," by Yvonne A. Braun, Director of African Studies; Associate Professor, UO Departments of Women's and Gender Studies and International Studies.

**Spring 2015:** "Our Caribbean Kin: Race and Nation in the Neoliberal Antilles," by Alaf Reyes-Santos, Assistant Professor, UO Department of Ethnic Studies.

#### COMING UP

##### *Tiptree Symposium December 4 - 5, 2015*

Scheduled for December 2015 from UO Libraries Special Collections and University Archives (SCUA), with support from CSWS and other university entities, this symposium focuses on the papers of science fiction author Alice B. Sheldon, who wrote under the pen name James Tiptree Jr. The exhibit and symposium will celebrate the acquisition of the Tiptree/Sheldon Papers.

An extraordinary person with an extraordinary background, Tiptree wrote successful and popular science fiction that usually centered on feminist themes. Many of SCUA's other science fiction collections also relate to that theme, such as the Joanna Russ Papers and the Ursula K. Le Guin Papers. Sheldon wrote under the Tiptree pen name from 1967 until her death in 1987, but it was not publicly known until 1977 that Tiptree was a woman.



Alice B. Sheldon, aka James Tiptree, Jr., was an American science fiction writer. UO Libraries celebrates the acquisition of the Tiptree papers in December 2015 / photo courtesy of UO Libraries Special Collections and University Archives.

The symposium will feature a panel discussion with several people who corresponded with Tiptree, including Ursula Le Guin and Suzy McKee Charnas. Their correspondence is part of the collection already held at SCUA: the Le Guin Papers, the Russ Papers, and now the Tiptree Papers. Tiptree's biographer, Julie Phillips, will offer the keynote address.

Tiptree was a popular writer with a large fan base. Her use of the penname "Tiptree" became a sort of mystery, as nobody really knew who Tiptree was, but they really wanted to know. She was outed in the late 1970s. After her death in the late 1980s, a dramatic and tragic story, a few other writers came together to create the James Tiptree, Jr. Literary Award, which is awarded for the best book of the year with a theme on gender.

The Tiptree collection is important because it brings together at least three collections—Le Guin, Russ, and Tiptree—into one powerful group of materials relating to feminist science fiction writing. Researchers come from all over the world to do research on these collections.

#### 2016 Northwest Women Writers Symposium

American Book Award-winning writer Reyna Grande will keynote the fifth annual CSWS Northwest Women Writers Symposium, "Crossing Borders: Women's Stories of Immigration, Migration, and Transition," scheduled for May 6–7, 2016, on the UO campus and at Eugene Public Library. Grande's novels, *Across a Hundred Mountains* and *Dancing with Butterflies*, received critical acclaim and have been read widely in schools across the country. Her memoir, *The Distance Between Us*, was a finalist for a National Book Circle Critics Award and is an inspirational coming-of-age story about the pursuit of a better life. The Los Angeles Times hailed it as "the Angela's Ashes of the modern Mexican immigrant experience."

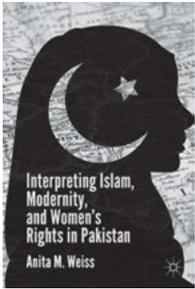


Author Reyna Grande.

"Crossing Borders" is a multi-layered theme that can open the door to fruitful discussions of craft, creativity, making room for others, and challenges of survival. How have our migrations and moves contributed to or instigated our writings? What do we move away from, and what do we go toward? What are the historical, political, and personal currents that influence our transitions—from one country to another, from one state to another, from city to country, from mountains to sea, from one marriage or partnership to another, from one career to another, from one self-view to another? This theme allows conversations about border politics; poverty; racism; xenophobia; climate change; ongoing effects of colonialism; family dynamics; agricultural patterns and enslavement; overpopulation; human migratory patterns; fleeing war and abuse; moving on. Workshops, readings, panel discussions, and book groups are all in the works. ■

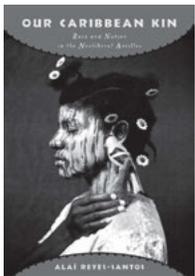
# Looking at Books

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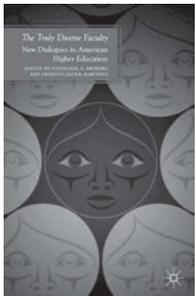
**Interpreting Islam, Modernity, and Women's Rights in Pakistan**, by Anita M. Weiss, Professor and Head, UO Department of International Studies (Palgrave Macmillan, October 2014). "In Pakistan, myriad constituencies are grappling with reinterpreting women's rights. This book analyzes the Government of Pakistan's construction of an understanding of what constitutes women's rights, moves on to address traditional views and contemporary popular opinion on women's rights, and then focuses on three very different groups' perceptions of women's rights... Weiss analyzes the resultant 'culture wars' that are visibly ripping the country apart, as groups

talk past one another—each confident that they are the proprietors of culture and interpreters of religion while others are misrepresenting it."—from the publisher



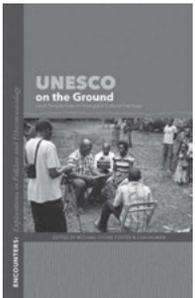
**Our Caribbean Kin: Race and Nation in the Neoliberal Antilles**, by Alai Reyes-Santos, Associate Professor, UO Department of Ethnic Studies (Rutgers University Press, November 2014). "Beset by the forces of European colonialism, US imperialism, and neoliberalism, the people of the Antilles have had good reasons to band together politically and economically, yet not all Dominicans, Haitians, and Puerto Ricans have heeded the calls for collective action. So what has determined whether Antillean solidarity movements fail or succeed? In this comprehensive new study, Alai Reyes-Santos argues that the crucial factor has been the extent to which Dominicans,

Haitians, and Puerto Ricans imagine each other as kin. *Our Caribbean Kin* considers three key moments in the region's history: the nineteenth century, when the antillanismo movement sought to throw off the yoke of colonial occupation; the 1930s, at the height of the region's struggles with US imperialism; and the past thirty years, as neoliberal economic and social policies have encroached upon the islands."—from the publisher



**The Truly Diverse Faculty: New Dialogues in American Higher Education**, coedited by Stephanie Fryberg and Ernesto Javier Martínez, Associate Professor, UO Departments of Women's and Gender Studies, and Ethnic Studies (Palgrave MacMillan, October 2014). Future of Minority Series. "Many universities in the 21st century claim 'diversity' as a core value, but fall short in transforming institutional practices. The disparity between what universities claim as a value and what they accomplish in reality creates a labyrinth of barriers, challenges, and extra burdens that junior faculty of color must negotiate, often at great personal and

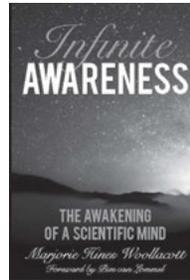
professional risk. This volume addresses these obstacles, first by foregrounding essays written by junior faculty of color and second by pairing each essay with commentary by senior university administrators."—from the publisher



**UNESCO on the Ground: Local Perspectives on Intangible Cultural Heritage**, coedited by Michael Dylan Foster and Lisa Gilman, Department of English (Indiana University Press, 2014). "In recent years, UNESCO and intangible cultural heritage (ICH) have become key terms for the analysis of expressive culture, with folklorists and anthropologists playing increasingly significant roles in the theorization, creation and implementation of global cultural policy. While UNESCO meetings are generally held in cities such as Paris and New York, their decisions affect people in communities around the globe, where they can have unforeseen ramifications for national and regional politics, economics, and ethnic

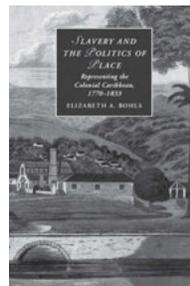
concerns. The objective of this book project is to listen to the voices of these people; by presenting their experiences and ideas, we explore ICH policy from an on-the-ground perspective that provides insight into the local effects of global decisions. The monograph consists of an introduction, case studies from India, South Korea, Malawi,

Japan, Macedonia and China, followed by three critical commentaries that place the cases in comparative and broader theoretical perspectives."—from the publisher. This book grew out of preliminary research Lisa Gilman did during the summer of 2010 partly funded by a CSWS faculty research grant. Though the book is not explicitly about gender, much of her research on this topic is grounded in a feminist perspective and examines gender.



**Infinite Awareness: The Awakening of a Scientific Mind**, by Marjorie Woollacott, UO Department of Human Physiology (Rowman & Littlefield Publishers, October 2015). "As a neuroscientist, Marjorie Woollacott had no doubts that the brain was a purely physical entity controlled by chemicals and electrical pulses. When she experimented with meditation for the first time, however, her entire world changed. Woollacott's journey through years of meditation has made her question the reality she built her career upon and has forced her to ask what human consciousness really is. *Infinite Awareness* pairs Woollacott's research as a neuroscientist with her self-revelations about the mind's

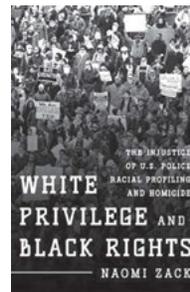
spiritual power. Between the scientific and spiritual worlds, she breaks open the definition of human consciousness to investigate the existence of a non-physical and infinitely powerful mind."—from the publisher



**Slavery and the Politics of Place: Representing the Colonial Caribbean, 1770-1833**, by Elizabeth Bohls, Associate Professor, UO Department of English (Cambridge University Press, 2014). With the help of

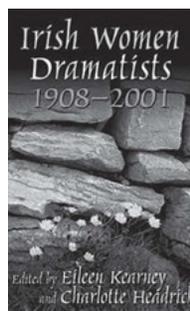
recent theories of space and place, the book examines the writings of planters, enslaved people, soldiers, sailors and travelers whose diverse geographical and social locations inflect their representation of British slavery, analyzing the ways in which these writers use discourses of aesthetics, natural history, cultural geography, and gendered domesticity to intervene in Britain's protracted national debate over slavery. Liz Bohls received a 2005 CSWS Faculty Research

Grant in support of research for this book.



**White Privilege and Black Rights: The Injustice of U.S. Police Racial Profiling and Homicide**, by Naomi Zack, Professor, UO Department of Philosophy (Rowman & Littlefield, April 2015). "Examining racial profiling in American policing, Naomi Zack argues against white privilege discourse while introducing a new theory of applicative justice. Zack draws clear lines between rights and privileges and between justice and existing laws to make sense of the current crisis. This urgent and immediate analysis of the killings of unarmed black men by police officers shows how racial profiling matches statistics of the prison population with

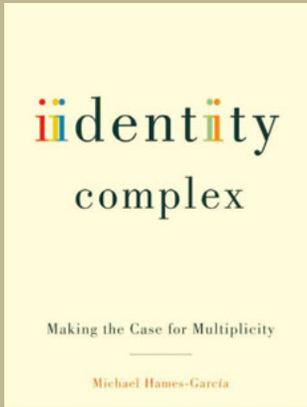
disregard for the constitutional rights of the many innocent people of all races. Moving the discussion from white privilege discourse to the rights of blacks, from ideas of white supremacy to legally protected police impunity, and from ideal and non-ideal justice theory to existing injustice ... Zack shows why it is more important to consider black rights than white privilege as we move forward through today's culture of inequality."—from the publisher



**Irish Women Dramatists: 1908-2001**, coedited by Eileen Kearney, University of Colorado Denver, and Charlotte Headrick, OSU Theatre (Syracuse University Press, 2014). In the mid-1980s, CSWS awarded Eileen Kearney the Jane Grant Dissertation Fellowship to help with her doctoral work and research on 1930s Irish playwright Teresa Deevy. In the acknowledgments section of this anthology, she thanks CSWS for its support. Teresa Deevy is only one of the seven playwrights in the book. The CSWS support that she received, Kearney says, "helped spark my interest in putting as many of these wonderful women dramatists on the map as possible." ■

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Deadline: 5pm, October 1, 2015

The Le Guin Feminist Science Fiction Research Fellowships support travel for the purpose of conducting research using the papers of feminist science fiction authors housed in the UO Libraries Special Collections and University Archives. For more information on these collections, which include the papers of Ursula K. Le Guin, visit: <http://library.uoregon.edu/node/9324>.

Applications for short-term research fellowships will be accepted from undergraduates, master's and doctoral students, postdoctoral scholars, and college and university faculty at every rank, as well as independent scholars working in feminist science fiction.

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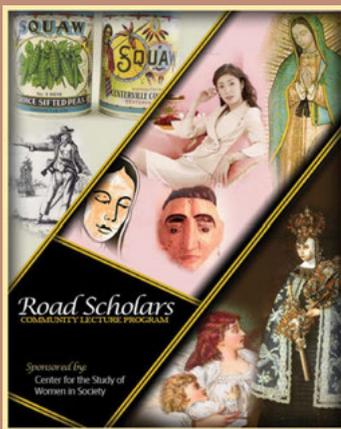
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