

CSWS

CENTER FOR THE STUDY
OF WOMEN IN SOCIETY

Annual Review 2016

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UNIVERSITY OF OREGON



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The Joan Acker Memorial Lectureship will build on Joan's legacy of scholarship and activism for economic justice and gender equity.

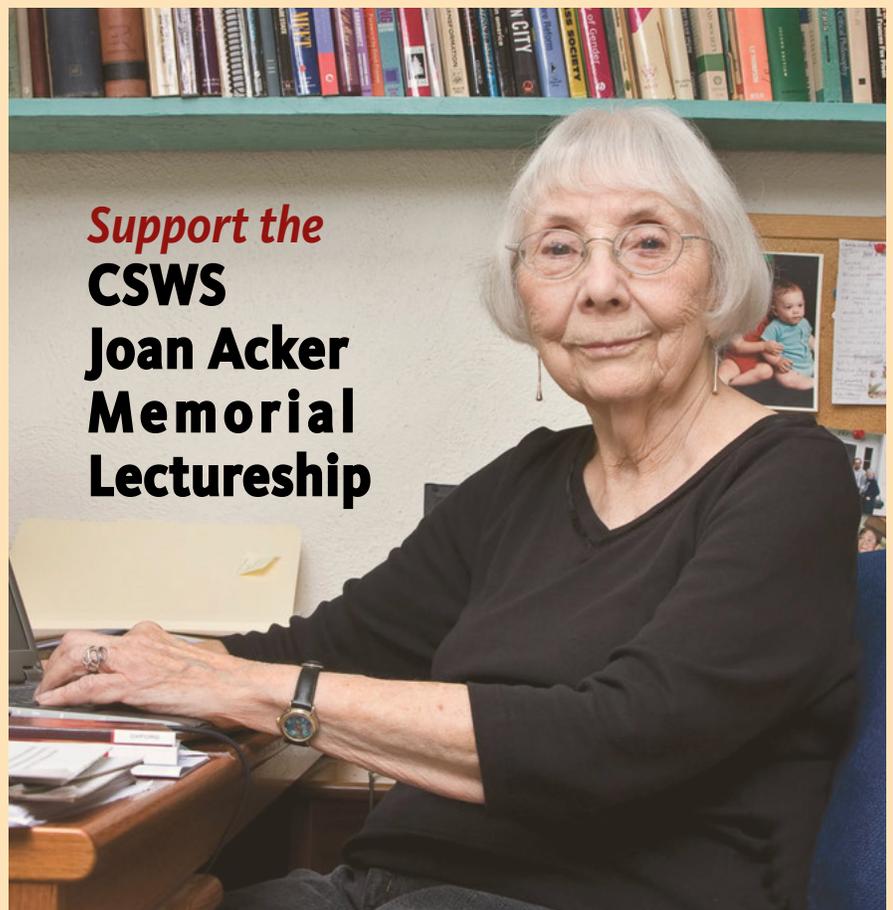
Joan Acker was a trailblazer and a passionate advocate for women's economic rights. She was also the founding director of the Center for the Study of Women in Society.

To honor Joan's legacy, CSWS will host an annual lecture in her name on the theme of gender equity and economic rights. The Acker Memorial Lectureship will feature activist scholars whose work embodies Joan's spirit: the intersections of race, class, nationality, and gender and how these affect the material realities of women and girls today.

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“It is hard to overstate Joan Acker’s impact on feminist scholarship and the University of Oregon. She mentored many of us who followed in her scholar-activist footsteps, and we will always remember her brilliant analyses, her sense of humor and her dedication to a better world.”

— Margaret Hallock, emerita director,
UO Wayne Morse Center for Law and Politics



Cover: *Women in Papua New Guinea* / photo courtesy of Aletta Biersack (see article p. 8).

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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

As the Center for the Study of Women in Society heads into academic year 2016-17 and we take a moment in this *Annual Review* to look back on 2015-16, I am struck by the old adage of “*the more things change, the more things stay the same.*”

Much about CSWS looks and feels different, now—in June we said goodbye to our former director Carol Stabile after her year as interim director; our new director Michelle McKinley took the wheel on July 1st; and I began in CSWS’s newly-created position of operations manager at the same time as Michelle.

All of us at CSWS thank Carol immensely for her steadfast guidance of our ship over the past year, and her years as director prior to last year. We are in a strong and steady position now because of her. As we say goodbye, we also are thrilled with our new leadership in Michelle, who brings a background rich with work and scholarship on gender, race, class, the law, and more—and who also brings an exciting passion and determination to support the women of the University of Oregon campus with programming that reflects and supports our lived realities as working women in a society whose systems were not built to allow for the empowerment and flourishing of women, people of color, or LGBTQ people.

With Michelle, who has been engaged with CSWS since she arrived on the UO campus eight years ago, CSWS has our first-ever annual theme of “Women & Work,” which will weave throughout all that we do this coming year. Centering on an annual theme brings focus to CSWS’s events, programs, and grantmaking, and helps us to engage each year in a campus-wide

conversation on some aspect of the complexity of gender, gender inequalities, and intersectionality.

And of course, my position as “first mate” to Michelle’s “captain” is also brand new, bringing a new kind of stability and continuity to CSWS. Even as CSWS’s faculty directors turn over at the end of their three-year terms, CSWS will continue to be stewarded by its operations manager. I am delighted to have joined such a dedicated and profoundly feminist, anti-racist, and pro-LGBTQ organization, and to help make actual change in the world around us—to fund research that looks at and delves into the complexity of gender, race, class, ability, sexual orientation, and the ways in which multiple and overlapping inequalities still exist and must be addressed. I’m deeply honored to be welcomed into this sacred space founded more than forty years ago by our recently departed Joan Acker, and to carry on her vision of a feminist research center on the UO campus that agitates, inspires, supports, and is always looking forward to the horizon.

In this way, everything at CSWS remains much the same—we are here, as we have ever been, to inspire and create collaboration, community, and support across the UO campus, and to do so with the intersectional nature of gender, race, and class as our north star. To those of you who have long been a part of the CSWS family, thank you for having stayed the course with us. I so look forward to meeting you. And to those of you who are new, I welcome you and invite you to join with us as we navigate the truly exhilarating waters ahead. Onward,

—Dena Zaldúa, CSWS Operations Manager

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CSWS HAS A NEW DIRECTOR



When Michelle McKinley applied for the position of CSWS director earlier this year, an academic colleague exclaimed in ironic surprise: “But you hate administration!” It seems a fair question, then, to ask Dr. McKinley—law school professor, human rights lawyer, cultural anthropologist, mother of four children, caretaker of her own father, and an obviously busy and committed human being—why she took on the administration of an academic research center.

“I don’t regard this job as administration,” McKinley said. “Because I regard CSWS as a community. I want to keep on building and strengthening our community.”

An interview with Michelle McKinley

by Alice Evans, Managing Editor, CSWS Annual Review

Michelle McKinley started out in Jamaica, daughter of a government official and a strong-willed, traditional mother. One of many children growing up in both a political family and a matriarchal household ruled by her mother and a host of aunts, McKinley attended private school and was ready to leave the island and go to college at age sixteen—but first she had to negotiate with her mother. “My mother was hesitant about sending a girl-child away to the U.S.,” she said, adding that several brothers had already gone to college in the States. Finally her mother warmed to the idea but would only allow her to go to a women’s college. “She was taken by the Wellesley profile,” McKinley said, adding that her parents followed her to the States, but not too closely, as they “didn’t like the cold.”

After Wellesley came another year home in Jamaica with her parents. McKinley applied to the London School of Economics, but again, she had to negotiate with her mother. “My mother didn’t want me to go there; she said too many Communists went there. And if I was going to go away again, the only place she would let me go was Oxford. And so I said okay. I went to Oxford to study anthropology.”

McKinley completed a master’s degree in anthropology from Oxford University, during which time she did fieldwork in Jamaica. She also married another anthropology graduate student, and together they started visiting the Amazon region of Latin America and doing fieldwork there. Her husband entered a doctoral program at Harvard, they moved to the United States, and McKinley took on the role of working wife and mother, supporting her husband while he got his PhD. She worked as a secretary, worked on a project on criminal justice reform in Guatemala, and did fieldwork with her husband during summers.

“The way that I got into law school was interesting,” she commented. “I was doing all this anthropology. There was a feeling that people were racing against time to preserve their way of life because the oil companies, and the mining companies, and the logging companies were coming in. We were working in the way that archaeologists do salvage archaeology before a highway comes in. It was kind of like that—to salvage, to document language. At some point one of the elders said to me, ‘Enough of this anthropology stuff. We need lawyers. That’s what we need.’”

McKinley’s mother had also encouraged McKinley to take up the law, “because I was precocious, and always arguing stuff... and somehow, the law, she thought it was something where I would be secure.” Additionally, the work McKinley had done on the criminal justice project in Guatemala, she said, “had showed me there were things that I could do. And so I went to law school.”

McKinley graduated cum laude from Harvard Law School in 1995. During her time there she served as executive editor of the *Harvard Human Rights Journal*. “The human rights program at Harvard Law School was kind of an oasis in what was a large, impersonal law school,” she said. “I still have friends from that program.”

McKinley also took time off during her law school studies to have a child. After law school, she worked for a year as a director at Cultural Survival, a nonprofit started by a small group of Harvard professors that was trying to address issues facing aboriginal peoples worldwide. McKinley was brought in to help the organization negotiate its debt, which had mounted up following rapid expansion and growth created by money brought in through marketing ventures. “It’s every nonprofit’s

“When you are an assistant professor and you are trying really hard to establish yourself as a scholar, find your own voice, and be a presence in the classroom, you really need other people in that journey. You need support.... Without the Women of Color Project, we wouldn’t have been able to articulate our particular predicaments and had each other’s back in the way that we do.”

dream that you have a profit-making part to support the work and research and advocacy,” McKinley explained. But the products being developed and marketed, such as Ben and Jerry’s Rain Forest Crunch, had “little to do with the founding mission as an advocacy group for indigenous and First Nation and aboriginal peoples,” she said. The nonprofit had set up cooperatives but hadn’t made a plan for how to supply and satisfy a growing need for sustainable sources for basic materials such as Brazil nuts. The nonprofit had never planned for the kind of growth it was experiencing. They brought McKinley in to help them negotiate their debt. “I helped them a lot through a transitional year,” she said.

Meanwhile, she was awarded an Echoing Green Fellowship. “They called themselves investors in social change entrepreneurs,” McKinley said. “They funded you 100 percent the first year, 50 percent the second year, and 25 and 25 the last two years. The idea was that you had to get your funding base secured in order both to institutionalize and to make your organization effective.”

McKinley named her start-up nonprofit the Amazonian People’s Resources Initiative (APRI). Headquartered in Peru, she spent nine years there protecting reproductive rights of indigenous women. In the big push to think about poverty reduction through forced sterilization, rural Andean and Amazonian women were undergoing coercive tubal ligations at the hands of the Peruvian Ministry of Health. McKinley helped craft an initiative that cited as a fundamental principle: “the ability to make reasonable reproductive health decisions is dependent on the exercise of all human rights—civil, political, economic, social, and cultural.”

Due to the nature of the Echoing Green Fellowship, McKinley knew from day one that she wanted to “write myself out of a job. I knew that particularly when you’re working overseas and you’re interested in social justice work, and you come from outside, you have to build capacity inside. Early on I founded a local organization with a Peruvian partner who I then worked with in collaboration and partnership. I transferred a lot of skills I had to her, especially when it came to fundraising. So they are now fully funded. Over time, I could get away from the fundraising role and do more program development. What they wanted to do on their end was build capacity among the women in the communities that we were working in so that the programs could be run by the participants. It was exciting and eye-opening for me, and really empowering.”

McKinley’s Peruvian work partner received an Ashoka Fellowship, which funded her for four years. “With that we got funding from the Ford Foundation, the Gates Foundation, from Turner ... those were some of the bigger names.”

By now McKinley had spent almost ten years in Peru. “It was time for me to move on. I had done what I set out to do. I had become more interested in becoming an academic. I had also gotten divorced.”

She moved into the academic world, took a job as a visiting professor at the University of Kansas, and then landed her first tenure-track job at the University of Oregon School of Law.

Mckinley established her connection to the Center for the Study of Women in Society even before her arrival on campus as an assistant professor of law in 2007—and she has nurtured and been nurtured by it ever since. Recruited out of Kansas by a team that

included then-UO law school dean Margie Paris, then-CSWS interim director Linda Fuller, and then-Wayne Morse Center director Margaret Hallock, McKinley described her first visit to the University of Oregon as one that provided a “really soft landing.”

“Dean Paris and Linda Fuller knew that CSWS would be a good community for me,” McKinley recalled. “CSWS had a drop-in for me where I could meet other scholars. I met Peggy Pascoe, whose work I had really enjoyed, and Carlos Aguirre. These were among the people that I was able to draw upon in a community of interdisciplinary scholarship.”

Immediately appointed to the CSWS advisory board after her hire, McKinley served on the team that conducted a national search for a new CSWS director that brought in Carol Stabile. McKinley stayed active with the advisory board, moving on and off the board only when she was away from the campus for the various fellowships she began racking up. But first came a series of CSWS mentoring efforts that have had a lasting impact on her career.

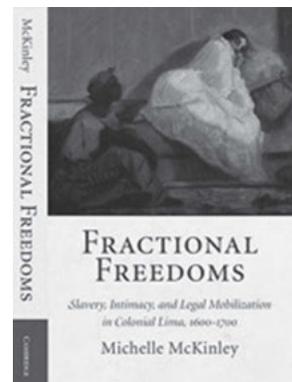
The “community of interdisciplinary scholarship” in which she had landed brought her strong friendships among colleagues, particularly through the research interest group (RIG) model and the Women of Color Project. The RIGs, started in 1994 by Sandra Morgen when she served as CSWS director, gave McKinley an immediate structure within which to visit and explore her direction as a scholar. The long-running Américas RIG, for example, held a direct connection to McKinley’s previous experience as an anthropologist doing research in the Amazon, and later, as a human rights lawyer working first for an international nonprofit and later as director of a nonprofit in Peru.

Within the Women of Color (WOC) Project, housed at CSWS and originally funded in 2008 by a Ford Foundation Grant from the National Council for Research on Women, McKinley found another sort of home. Coordinated by Lynn Fujiwara, then an associate professor in both the Departments of Women’s and Gender Studies and Ethnic Studies, the WOC Project started out with about eight to ten members who were mostly junior professors—and women of color.

“At that point, when you are an assistant professor and you are trying really hard to establish yourself as a scholar, find your own voice, and be a presence in the classroom, you really need other people in that journey. You need support,” McKinley said. “We really didn’t have the support of a lot of other people in our academic units. We wouldn’t have known that each of us was confronting what we were confronting if we didn’t have a forum that brought us all together. Carol Stabile was important for providing a space for assistant professors, but having the Women of Color Project talk about advancement, leadership, and all of that really opened up those forums to us. Without the Women of Color Project, we wouldn’t have been able to articulate our particular predicaments and had each other’s back in the way that we do.”

Additionally, McKinley lauded the writing and promotion workshops that Stabile put together in 2010 and 2011, which yielded national prizes to several of the participants who workshoped their papers, including McKinley. The workshop benefitted her work on a manuscript that also received funding in 2009, 2011, and 2015 from CSWS faculty research grants. *Fractional Freedoms: Slavery, Intimacy, and Legal Mobilization in Colonial Lima, 1600-1700*, is due out in September 2016 from Cambridge University Press. It is a 300-page tome ten years in the making that “uses the lens of legal history and legal anthropology to examine litigation undertaken by Peruvian slaves in seventeenth century ecclesiastical courts.”

“Because I’m not a historian, a lot of people asked me how I did this,” McKinley commented. “I tell people about how I got into the archive.” It was in 2005, when McKinley was doing a research project on human reproductive



rights and at the end of her time working as director of the Amazonian People's Resources Initiative. "What I was looking at was that Peru had enacted a very progressive family violence law. And I wanted to see how women were finding ways to bring claims of domestic abuse and neglect. And rather than using human rights language, they were using a deeply religious discourse, of suffering and deservedness, and all of that. I was curious ... and then I started to look at old petitions. I got captivated by these petitions."

McKinley garnered support from different foundations to visit archives. "I think the reason it got so much support is because I tell a story that people don't expect," McKinley explained. "People expect that the condition of slavery is enough to stand in for the life experiences. That is, it just sort of stops there. I don't tell that story. I tell the story of people who are enslaved, but they're also doing other things and living their lives. The book is called *Fractional Freedoms*, because what I say is that nobody is ever truly autonomous. Everybody is embedded and intertwined in these relationships. And people's worlds are small and contained social environments. Slaves live in the same households, they worship in the same churches, they do a lot of work in monasteries. It's a small world. And when they do move, they move together. That's the approach of the book. It's about intimacy and domestic relations, intimacy and economy. I ask, How did intimacy shape slavery? And how did slavery shape intimacy?"

Among the awards and fellowships this research brought her, in addition to three CSWS research grants and the Surrency Prize she garnered in 2011 for the article vetted at the CSWS writing and promotion workshop, McKinley pulled in fellowships from the Oregon Humanities Center, the Wayne Morse Center for Law and Politics, and a series of national awards, including ones from the American Council of Learned Societies, the National Science Foundation, the National Endowment for the Humanities, the American Philosophical Society, and the Newberry Library. In 2014, she was a fellow in residence at Princeton University's Program in Law and Public Affairs, which allowed her the time and space she needed to complete her book.

Now that she's in between major projects, McKinley has gladly taken on the role of director for the research center to which she has been connected for so long. She cites several leadership areas that she hopes to strengthen, expand, and continue.

For one, she would like to increase funding for faculty research. "I think we're good talent scouts ... and we are true seed funders. We get an idea, and see how it can grow ... that little acorn can be a big oak tree ... that's what I really want to emphasize to the broader community. A lot of research proposals that CSWS funds, people will not find funding for otherwise. Humanists might go and get NEH grants, but the CSWS research grants get young faculty into the mindset of finding support and sponsorship for their research."

"I'm also drawn to themes," she said, "and I'd like to see us work around themes: issues of inequality and economic precarity in a neoliberal environment, for example. Immigration policies. Those things have direct impact on women's lives and on gender relationships, so I'm interested in seeing that in a robust set of research activities. Because I have an international background, I'm also interested in linking up with gender studies centers in other places such as Nigeria, India, and Argentina, and seeing how they're doing and what they're doing. I want to see if we can have a set of collaborations or conversations about the differences and similarities within the ways that we work."

McKinley said she also wants CSWS "to serve as a landing point for people going into feminist scholarship ... a visiting professorship or a post doc. I'd like that to be an open national and international position, so that we can read people's applications and give them time to develop their scholarly agendas before they go into their first teaching job."

She also wants to improve the ability of CSWS "to innovate, respond, and be a strong voice for issues of gender equality and issues that the campus faces." As examples, McKinley cites the recent hiring of the spate of deans throughout the university, and "the appalling number of senior

A New Operations Manager

Dena Zaldúa has a strong background in civil rights work and development for nonprofits.

Dena Zaldúa began managing the day-to-day operations at CSWS in the newly created position of operations manager in late June. A graduate of Williams College with a B.A. in art history and women's studies (1998), she has worked previously in alumni relations and development for nonprofits, as a fundraising consultant and Spanish teacher, and most recently as development director at Parenting Now! in Eugene. She worked in development for twelve years at the National Center for Lesbian Rights, where as assistant director of development, she raised \$4.6 million per year for the nonprofit civil rights law firm.



Zaldúa currently sits on the executive board for the UO Center for Latino/a and Latin American Studies and the board of directors for the Jewish Federation of Lane County. She is also a member of Hispanics in Philanthropy and the Williams College Latina/o and Bisexual, Gay, Lesbian, and Transgender Alumni Associations.

Zaldúa said that she is excited to be working again in a "woman-centered organization that values people of color and LGBTQ people and thinks intersectionally." ■

women of color in the professorate. There are only two full professors at UO who are women of color."

Mentorship also ranks high on her list of priorities for the center. McKinley makes it clear that she has relied on mentorship in her own growth, in all kinds of ways, whether in motherhood, academics, fundraising, or running a center. "You can't do this on your own, and you should be able to rely on a network of people to help you, advise you," she said.

In reference to her own mentors, McKinley said she's had many, but the mentor who stands out most is her mother, who died in 2008 not long after her arrival at UO. "The older I get, the more I appreciate my mom so much. It's funny because we had a contentious relationship while she was alive. But she was formative in a lot of ways ... not as a scholar, but as a parent and as a woman. Her words still come back to me. That would be my constant mentor. I wasn't in academia for a long time. I was a lawyer, and I was an anthropologist, so I've had many mentors. Professional mentors, and even mentors who helped me be a parent because I didn't know how to do that. I think that's why I take mentorship so seriously, because it can make a lot of difference in many ways, especially when you are in a field where you might otherwise be lonely."

Being director of CSWS does not mean giving up her teaching duties. McKinley will teach two classes in the School of Law's undergraduate legal studies program this year, and one JD class.

For all that she already has on her plate—teaching, research, family duties—it is her new assignment with CSWS that has her pumped. "I think it's a great time for CSWS," McKinley said. "We have a new operations manager, and we have a lot of energy. We're ready to get to work." ■

—Alice Evans is managing editor of the CSWS Annual Review and serves as the CSWS research dissemination specialist. She also coordinates the CSWS Northwest Women Writers Symposium.

VOICES OF THE VANQUISHED: Spanish Women on the Left between Franco and Hitler

by Gina Herrmann, Associate Professor of Spanish, Romance Languages

On April 14, 1945, the very day the Allied troops liberated the Ravensbrück Nazi camp for women, inmate 43225, Mercedes Núñez Targa (1911-1986), had been slated for transport to the camp gas chamber. Núñez Targa's route to Ravensbrück had begun in 1931 with the declaration of Spain's progressive Second Republic. Mobilized in youth organizations along with hundreds of thousands of women who supported the Republic, Núñez Targa eventually took up a post as the head of the Spanish Communist Party in her native region of Galicia. After the defeat of the Republic in 1939, she was arrested by the Francoist police. Released from the infamous Ventas prison in Madrid three years later on a clerical error, Targa



fled to France where she joined a Spanish unit of the French Resistance in Carcassonne serving as a clandestine agent providing false papers for the underground. Captured and tortured in 1944 by the Gestapo, Núñez Targa was deported along with her female comrades to Ravensbrück. Like thousands of other Spaniards and Catalans liberated from Nazi camps, she remained in exile in France, unable to return to her Spanish homeland where Franco would remain in power until 1975.

Scholars still know relatively little about the lives of left-wing Spanish women—mainly communist, mainly working class—who followed the dangerous routes of European anti-fascism in the 1930s and '40s. With the support of a faculty grant from the Center for the Study of Women in Society I was able to travel to archives at various locations in Europe in order to discover what more might be known about the thousands of Spanish women who fled Franco's Spain and continued the struggle against Hitler, Mussolini, and Franco by joining the French Resistance.

In addition to exploring the work of Spanish women in Resistance units, I sought further information about the small number of Spanish women deported to the main Nazi concentration camp for women, Ravensbrück, known as the "hell for women," located a short train ride from Berlin. Today the former camp is an official memorial site and archive of the state of Brandenburg. Of the total of approximately 132,000 women and children imprisoned in the camp, some 20 percent were Jewish. The others were political prisoners (some of whom were also Jewish), Jehovah's Witnesses, and the so-called "asocials," as well as Sinti Roma and lesbians. Most deportees entered a slave labor force that included heavy outdoor physical labor, mobile construction units, textile fabrication, munitions production, and even building V-2 rocket parts for the Siemens Electric Company. In addition to incarcerating and punishing female prisoners, Ravensbrück was a training site for Nazi women guards.

Women at Ravensbrück died from myriad causes: exposure, starvation, disease, poisoning, medical experiments, torture, floggings, attacks by dogs, shootings, hangings, and death by gassing. An exact accounting of those murdered is impossible, primarily because the Nazis destroyed the camp records. But the orders of magnitude are apparent: 5,000-6,000



Left: Neus Català in her Ravensbrück prison uniform / Bibliothèque Documentation Internationale Contemporaine, Nanterre, France • Above right: Tití (L) and Neus Català, after their liberation from the Nazi camp at Ravensbrück / BDIC.

died in a gas chamber hastily built in late 1944 when Auschwitz stopped taking new arrivals. Today it is estimated that 30,000 and 50,000 women were murdered at Ravensbrück and its sub-camps.

My research represents an effort to correct the neglect of the Spanish and Catalan survivor group within the literature, historiography, and commemorative practices of Ravensbrück. For example, Sarah Helm's acclaimed and widely-reviewed 2015 book on the camp places the Spanish and Catalan presence at the camp under total erasure. The oversight is inexcusable (or disingenuous), particularly when we consider the Spanish civil war, Interbrigadista, and transnational pedigree of so many political deportees to the Nazi camps.

What I discovered in the archives in Paris, Barcelona, and Ravensbrück proved rather disappointing: there were no un-mined lists or deportation records of Spanish women. I have come to the conclusion that the sixteen existing published testimonies of Spanish women deportees remain the sum total of first-person accounts of the Spanish presence at Ravensbrück. Where the archival work proved quite fruitful, however, was in the materials that helped me contextualize the Spanish deportation within the larger history of the French Resistance and International communist anti-fascism during World War II.

Undoubtedly, Spanish women constituted a tiny group of camp inmates—probably no more than two or three hundred at all Nazi camps—and the Ravensbrück memorial today puts the number at about 170 Spanish women who passed through the camp gates. Arrested with their French women comrades, and thus possessing French papers, many Spanish and Catalan women may well have gone to the gas chamber or were worked to death without having had their Spanish identities ever registered.

My faculty grant from CSWS also allowed me to meet and interview a Spanish Ravensbrück survivor, Neus Català, who turned 100 in October 2015. In the late 1970s and in response to the silence surrounding the history of Spanish women in the French Resistance and in the Nazi camps, Català embarked on a remarkable oral history project, locating and

Voices of the Vanquished, continued on page 7

The Afterlife of Princess Ka'iulani

Acting as a subtle form of resistance to settler colonialism, a film and play about a Hawaiian Kingdom princess who died more than a hundred years ago allows Native Hawaiians to honor Ka'iulani by thinking about her life and that of the Kingdom critically.

by Stephanie Teves, Assistant Professor, Departments of Ethnic Studies and Women's and Gender Studies

Princess Victoria Kawēkiu Ka'iulani Kalaninuiāhihānalo died on March 6, 1899, of pneumonia, the apparent result of horseback riding in the rain. Brought on by her previous condition of inflammatory rheumatism, it is often said that she died of a broken heart. Ka'iulani perished nine months after Hawai'i was annexed by the United States, six years after the U.S. military backed an illegal overthrow of the Hawaiian Kingdom, and eight years after she had been declared heir to the throne of the Hawaiian Kingdom. Since Ka'iulani's death in 1899, she has continued to be memorialized in countless productions, including numerous hula, mele, historical biographies, children's books, plays, and films. Today, there is an elementary school named after her in Honolulu. In 1999 a statue was built of her in Waikīkī. She is honored with an annual keiki hula festival hosted by the Sheraton Princess Ka'iulani Hotel which was named after her and sits on the site of her former lands. My research focuses on how the love of and focus on Ka'iulani by Native Hawaiians as well as the general public is indicative of investments people have in particular kinds of narratives about Hawai'i, settler colonialism, Native sovereignty, and of course, the lives and desires of Native women.

Currently I am analyzing two sites of Ka'iulani's modern representation: the 2015 play, "Ka'iulani" and the 2009 film, *Princess Ka'iulani*. Through analysis of the film and play, I consider what our desire for Ka'iulani signals and how it correlates with contemporary Hawaiian struggles for self-determination. I confront the trope that Ka'iulani died of a broken heart, considering why the misery contained in Ka'iulani's narrative has become so important to Native Hawaiian people today. These performances of the Hawaiian Kingdom challenge settler-colonial efforts to politically domesticate the Kānaka Maoli people, thus allowing performers and audiences to reimagine the future of Hawai'i and Native Hawaiian self-determination.

The film, *Princess Ka'iulani* (2009) received a moderate amount of critical acclaim, but was widely celebrated within the Hawaiian community as an example of our former greatness. Representations of Hawai'i and Hawaiians typically invoke touristic imaginaries of the "hula girl" and empty idyllic beach landscapes. There has yet to be a film that visualizes the Hawaiian Kingdom, decked out in Victorian-era opulence with lavish displays of wealth and power. The film documents what most Hollywood portrayals often ignore—Hawaiian resistance to American annexation. For Hawaiian audiences, this counteracts the mass of imagery of Hawai'i and transports Hawaiian viewers to the late nineteenth century when Hawai'i was still an independent nation before it was illegally overthrown with the assistance of the U.S. military in 1893.

DYING OF A BROKEN HEART

At the end of the film, the final words on the screen say that many believe Ka'iulani died of a broken heart. The circulation of this "died of a broken heart" trope signals how Hawai'i continues to be viewed as an irrational

(albeit beautiful) woman incapable of self-rule, thus justifying ongoing U.S. occupation. It positions Hawai'i as always in the space of the feminine, serving colonialist viewpoints that figure Ka'iulani (and Hawai'i and all "small" island nations) as helpless in the face of colonialism. Portrayed as an inevitable moment of Indigenous independence ceding to Western power, the illegal overthrow is merely a backdrop to a love story between the Princess and her



Lani Teves

suitor, Clive Davies, who was heir to a plantation fortune in Hawai'i. Invoked throughout the film and on the film poster, Ka'iulani was allegedly torn between love and her duty to her country.

I read against this representation of "love" and connect it to what Anne McClintock famously termed the "tender violence" of colonialism.¹ The connection—between the heart, the nation, so-called love, and its colonial functions—represents that the tropes of marriage and romantic love between Hawaiian royals and whites accomplished political and cultural work to naturalize the unions between Hawaiian heiresses and

white businessmen, whose descendants continue to have power in Hawai'i.² Ka'iulani's story is represented similarly to the tales of Pocahontas and La Malinche in this sense. In other words, behind the rhetoric of "love" such unions are perceived as the natural submission of Native women to white men and these narratives continue to justify European conquest of Native women and lands. In the case of Ka'iulani, her relationship with Clive Davies represents the inevitable union or marriage between Hawai'i and the United States. While this remains the dominant mode of Hawai'i in the western imagination, in the actual film, Ka'iulani resists American annexation and never marries any man.

The play "Ka'iulani," originally run in 1987 and revived in 2015, similarly represents Ka'iulani as self-assured and unreliant on patriarchy. Ka'iulani consistently critiques the pressures exerted on women and Native women especially. What we might today refer to as "Native feminism" is manifested in Ka'iulani's analysis of the heteropatriarchal expectations of her and the motivations of the overthrow. Ka'iulani explains to a ghost figure of her mother, Princess Mariam Likelike, that she feels like a doll, a figurehead trotted out to smile at people. Ka'iulani knows that she is representative of the Hawaiian Kingdom and the suitors that seek to win her affections want her and her nation as a trophy to "Push me down with your 'love' like a stone...you want to use me." On the issue of marriage, she says, she'd "...die a little more each day." Correlating marriage with a civil death, Ka'iulani's character leverages a disapproval of heteropatriarchy not heard of at the time coming from women. The script thus allows this criticism to come through for a modern audience to ponder the motivations and actions of Ka'iulani.

The film and the play work to protect, honor, and preserve Hawaiian culture and political claims. These performances function to create cultural memories and remain spaces for dream-work, allowing feelings of misery and resistance

The Afterlife of Princess Ka'iulani, continued on next page

interviewing other Spanish women exiles who had fought against the Occupation of France and who had survived the terror of Ravensbrück and slave labor in one of its many satellite camps. In Català's own testimony, as well as in those she collected and published, women tend to emphasize—above and beyond descriptions of their immense physical and psychic sufferings—their efforts to sabotage slave labor on assembly lines and in factories making war material for the Nazis. This trope of sabotage appears frequently in the memoirs of men and women communist political prisoners who survived incarceration under the Nazis and stands as proof of the heroism and solidarity characteristic of communist resisters. In this regard, the testimonies of Spanish women echo themes of resistance and survival that distinguish accounts from communists from various European nations. Through stories of sabotage, Spanish women long to demonstrate their belonging to a transnational, heroic communist collective of survivors. However, at the same time their testimonies highlight how their subject positions as Spaniards garnered them special consideration among their comrades who held them in high esteem as members of the vanguard of European anti-fascism, for it was in Spain during the Spanish Civil War (1936-1939) that Europe first faced down the Fascist enemy. A final attribute of the Spanish women's stories merits mention, and this is the will to distinguish themselves as Spanish or Catalan from among the many more numerous French women deportees alongside whom the Spanish women were detained and deported. It is quite probable that many Spanish women met their deaths in Ravensbrück registered under French aliases and will therefore never be recuperated for history as part of the thousands of Spaniards who fought the Nazis in Spain, and then in France, and then in the barracks and slave labor camps of the Nazi concentrationary system.

The support of the Center for the Study of Women and Society allowed me to continue to work on the book, *Voices of the Vanquished: Spanish Women on the Left between Franco and Hitler*, of which the study of Ravensbrück forms a part. I have been awarded a National Endowment of the Humanities Fellowship for 2017-18 during which I will complete the monograph. ■

—Gina Herrmann is the author of *Written in Red: The Communist Memoir in Spain* (U Illinois Press, 2010). An associate professor of Spanish in the UO Department of Romance Languages, she is also an affiliated faculty member in both *Judaic Studies and Cinema Studies*.

MORE ABOUT THE BOOK *VOICES OF THE VANQUISHED*

Voices of the Vanquished is a book about Spanish and Catalan women's oral histories that recount and grapple with their participation in anti-fascist movements in Spain during the Spanish Civil War (1936-1939), their fight against the dictatorship of Francisco Franco (1939-1975), their involvement in the French Resistance during World War II (1940-45), and for some, their survival of Nazism. The book contributes to four areas of inquiry: the history of anti-totalitarian women's movements in Europe; gendered violence against women political prisoners; oral history; and studies of identity as developed in response to intensely lived ideological affiliations.

By placing Spanish women's histories within a transnational frame of European militancy in the 1930s and 1940s, my study contests the tendency of existing research to examine these junctures as distinctly "Spanish" episodes. Additionally, this study challenges the perception of Spanish exiles as self-contained communities during the years of banishment in France.

As Spanish women who were released from Nazi camps could not return to Spain, their accounts of themselves, contemplated and crafted in exile, rely on celebratory French models that emphasize valor and virtue often at the expense of more nuanced and ambivalent depictions of how people managed to survive the war. With respect to oral history, my research represents a second point of departure from existing methods. Influenced by the writings of oral historian and literary scholar Alessandro Portelli, I regard oral accounts as crafted narratives that share traits with literature, but which also evince shifting meanings and reconstruction in response to life changes and ideological turns. Many of the women narrators told their accounts over decades, and for various audiences. Therefore, a full appreciation of their narratives must attend to the performative and identity-conferring qualities of oral histories per se, but also to filmic works that incorporate interviews as well as autobiographical writing that retain oral remnants in their rhetoric or style. My book thus offers interpretative innovations to a growing body of writing about autobiographies and oral testimonies of politically committed people, especially communists, whose self-conceptions respond to deep and often stifling relationships to political parties and the state.

Voices of the Vanquished is comprised of chapters that take readers from the revolutionary early days of the Spanish Civil War (1936-1939), to the period of the clandestine armed resistance to Franco (1939-1950s), and then on to the French Resistance (1940-45). The study ends with an analysis of oral testimonies of how Spanish, Catalan and French women survived Ravensbrück. These chapters build on one another, illustrating various manifestations of oral history's afterlives. Oral histories have become the materia prima of myriad forms of cultural products that circulate in part to stimulate memory about past atrocities. Beyond the oral histories I myself recorded, my book engages with traces of orality as they inhere in a variety of texts: published collections of oral histories, documentary films that feature audiovisual interviews, archival holdings, journalistic writings, and orally-inflected memoirs written by survivors. ■

The Afterlife of Princess Ka'iulani, continued from page 6

simultaneously. Thus, while the settler-state encourages us to focus on our prior cultural life and our political afterlife manifested in various performances, the play and the film form spaces of survival that prioritize and affirm uncontested Native Hawaiian presence and possibility for the future. The performances relayed the ways that we connect to our ancestors, to each other, and to our histories through memory, witnessing, and physical movement. Within the film and the play, our claims to political primacy are clear and the hegemony of settler-colonialism is interrupted. These forms of resistance function as subtle waves of disruption that redirect the perceived natural union of Hawai'i and the United States, the path of capitalist "progress," and ongoing settler-colonialism. These cultural productions are far from perfect, but they allow us to honor Ka'iulani by thinking about her life and that of the Kingdom critically, affirming the resistance of our ancestors, and of Ka'iulani herself. This ultimately empowers our memories and allows the Hawaiian future to radiate. ■

—Stephanie 'Lani' Teves is an assistant professor in the Departments of Women's and Gender Studies and Ethnic Studies. Her book manuscript, *"Defiant Indigeneity: Native Hawaiian Performance and the Politics of Aloha,"* investigates why Native Hawaiians still perform aloha as "traditional culture" despite its commodification and often detrimental effects. Teves received a 2016-17 CSWS Faculty Research Grant for her continuing work on this manuscript.

ENDNOTES

1. Anne McClintock, *Imperial Leather: Race, Gender, and Sexuality in the Colonial Contest* (New York: Routledge, 1995).
2. Noelani Goodyear-Ka'ōpua, "Domesticating Hawaiians: Kamehameha Schools and the 'Tender Violence' of Marriage," in *Indian Subjects: Hemispheric Perspectives on the History of Indigenous Education*, ed. Brian Klopotek and Brenda Childs (Santa Fe, New Mexico: School for Advanced Research Press, 2014), 19.

WOMEN IN PAPUA NEW GUINEA: Gendered Transformations in the Ipili Mining Era

A reproductive regime once based on “bridewealth” is undergoing rapid change.

by Aletta Biersack, Professor, Department of Anthropology

Between late March and the end of July 2015, I resumed my research on gender in the Porgera and Paiela valleys of Enga Province, Papua New Guinea (PNG). PNG achieved independence from Australia in 1975. Gold has been mined in the Porgera valley since the mid-1940s, but it was not until 1990, when hard rock mining operations replaced alluvial mining, that these two valleys underwent rapid change. I went to PNG to see for myself what had changed. I was especially interested in impacts on women. The 2015 research built on my long-term research among Ipili speakers and their “reproductive regime”: social organizational strategies for creating peaceful networks among kinspeople and affines, strategies that are informed by a worldview focused on death and the necessity of reproduction in the face of it. A key to this organizational work was the groom’s gift of bridewealth to the bride’s kin, which set the relationship among those involved in the network on amicable terms. Another key to this organizational work was the willingness of young women to marry men whom their kinspeople had chosen for them. Women could and did say “no” to recommended spouses, but there were sufficient inducements to encourage acquiescence in most cases.

“In the past, women had a structural importance once they married, for arranged marriages and the bridewealth they generated created the ‘roads’ and ‘bridges’ that connected people in networks of mutual support and exchange. These ‘roads’ and ‘bridges’ were rendered permanent in the next generation, through the children bridewealth-bound women bore. But with the repurposing of sexuality, women have lost the structural importance they had as reproducers.”

The research confirms what my early twenty-first century research suggested: that this reproductive regime is in trouble. Mining has transformed a “gift economy” in which relatives by birth and by marriage shared wealth, confirming their commitments to one another, into a money- and market-based economy in which erstwhile gifts are now commodified



Left: Figure 1: Porgera women demonstrate against the proposed closing of the Porgera Hospital, carrying a sign saying “Where is my future?” / photo by Aletta Biersack.

as people search for cash and the purchasing power cash brings in the new commodity markets that have opened up. In this new context, (hetero)sexuality is becoming repurposed for pleasure- and cash-seeking, and young women choose partners based on economic considerations rather than on the sociopolitical considerations of yesteryear. The prevalence of what are referred to as “loan” marriages makes this clear. In a “loan” marriage, the groom does not pay bridewealth, at least not initially and, typically, the couple is drawn to each other through mutual attraction. This means that the married couple is not embedded in a social network to

which it is obligated and can function mainly (although not entirely) independently of their relatives. The trend is clear: nowadays the nuclear family replaces the network node as the key structural element in the society.

There are consequences for women’s changing situation. In the past, women had a structural importance once they married, for arranged mar-

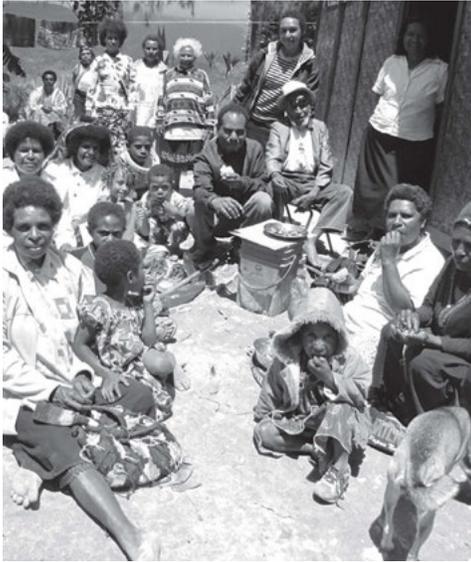
riages and the bridewealth they generated created the “roads” and “bridges” that connected people in networks of mutual support and exchange. These “roads” and “bridges” were rendered permanent in the next generation, through the children bridewealth-bound women bore. But with the repurposing of sexuality, women have lost the structural importance they had as reproducers. Given the masculinist character of gold mining and the fact that the employment and leadership opportunities

mining has opened up have overwhelmingly benefited men rather than women, development has disadvantaged women.

The overall ethos of the mining era is arguably hedonistic. Paielas and Porgerans have long entertained millenarian expectations, even before Australian explorers entered the highlands hoping for a life free of labor, sickness, and death. With the arrival of white males and the bonanza riches generated by gold mining, expectations have increasingly focused on a life free of gardening and pig husbandry, one that is tied to money and commodity consumption. For men, including male youth, alcohol and marijuana are among the more prized commodities, and much of today’s violence against women and children (domestic violence, rape, etc.) is fueled by these drugs.

Women also want to acquire money. This is for the most part to feed their families (men tend not to share their income with their spouse, certainly not to the level required by household expenses), but many women and girls also want to be free of the work of gardening and they strive to find a way to live in a monetized economy that has few employment opportunities for them in any way they can. Many women sell produce, scones, cigarettes, soft drinks, and the like, and can get by on this income. Others, especially younger women and girls, become sex workers.

While having multiple partners exposes a woman to HIV and AIDS (reaching epidemic



Above: Figure 2: Women, men, and children of the breakaway Seventh-Day Adventist Church. Right: Figure 3. This young woman is wearing bridal finery and is announcing her pending marriage to encourage the relatives of her husband-to-be to contribute to the bridewealth / photos by Aletta Biersack.



proportion in this part of the world), marriage itself exposes women to HIV and AIDS because husbands tend to have multiple partners. In any case, a woman can't know whether her husband is cheating on her; she can only suspect—and worry.

A double standard pertains to sex work. Females are stigmatized by it, but men purchase sex without loss of reputation. Men don't like using the condom and may become violent if their wife insists on condom use and/or refuses sex out of fear of infection. As a result, family life has become vastly more difficult than it was in the past, when marriages performed social organizational work and were embedded in broad and dense networks of support and also when alcohol and marijuana were not available. With bridewealth, a married woman stood to receive protection from her male kinsmen—the brother in particular, who relied on his sister's bridewealth to finance his own marriage. But without bridewealth, married women have little protection and must fend for themselves. Nor has there been much institution building around the issue of violence against women and girls, although, with the recent establishment of a “Family and Sexual Violence Unit” in the Porgera valley, this institution building has begun. Another positive sign is that women are taking the initiative, even using rights talk, to advance their own interests, as in the June 2015 women's demonstration against the proposed closing of the Porgera Hospital, which, as mothers, Porgera women saw as a women's issue (see figure 1).

In the course of my research, I discovered an unexpected connection between mining and gender relations. Women in the Paiela valley are now engaged in alluvial mining. The alluvial mining brings women into contact with an ethnic group to the northwest that is known

for its witchcraft accusations and revenge killings. Paiela women who engage in this alluvial mining are suspected of becoming witches and killing people. Papua New Guineans in general have no understanding of natural causation and look to supernatural causes (witchcraft, for example) of anyone's death. In 2014 two alleged witches were slaughtered in the Paiela valley in payback for the murders they were alleged to have committed. These beliefs and practices are new, tied to the alluvial mining, but they are also spreading—from the Paiela valley eastward into the Porgera valley, for example. It is only women who are believed to be witches, not men, and the discourse around witchcraft betrays what I see as a misogynist sensibility. The spread of new forms of “sorcery” (as it is generically called) in the Papua New Guinea highlands is cause for alarm in PNG governmental circles, so much so that the 1971 Sorcery Act, which lent credence to beliefs in sorcery, was taken off the books in 2014, and the national government has crafted a national sorcery policy, as yet unimplemented, to combat sorcery allegation-related executions.

Also unexpected was the discovery of a Seventh-Day Adventist (SDA) breakaway church that requires participants to abstain from sex, even if married. The church attracts older women for the most part, women who have already borne children and who prefer not to bear any more or who are menopausal. Surprisingly, there are also some male participants. The prophet leader and his followers believe themselves to be at the dawn of a “new contract” era in which everyone will be economically equal, women will dominate men, and blacks will rule whites (see figure 2).

The stark contrast between the horrific events now occurring to avenge alleged witchcraft killings, on the one hand, and, on the

other, the progressivism of this breakaway SDA cult, a cult that imagines a world in which the leadership is entirely black and female and economic inequalities do not exist, has made me realize that contemporary women in this area have many different life experiences. Some women do receive bridewealth upon marriage while others enter into “loan” marriages; some marry for love, others for money or out of a sense of obligation, and some still do receive bridewealth (see figure 3); some engage in alluvial mining and fear for their lives while others stay close to home; some are sex workers while others are devout chaste followers of a prophet who says he is Christ; and still others are respected and successful gardeners and business women.

I want to return to Porgera and Paiela at least one more time to put together an anthology of such stories, demonstrating how diverse the women of Porgera and Paiela today are. Hopefully this research will contribute to the growing archive of research on violence against women and girls in PNG, especially in the highlands, that is being generated by anthropologists such as myself, to aid local, regional, and national governmental bureaus and NGOs, acting in partnership with Australian aid donors and academic institutions, for the purpose of reducing, if not expunging, violence against women and girls in PNG. ■

—Aletta Biersack is a cultural anthropologist with long-term research among Ilipi speakers. She is coeditor of the forthcoming *Gender Violence and Human Rights: Seeking Justice in Fiji, Papua New Guinea and Vanuatu* (Australian National University Press) and *Emergent Masculinities in the Pacific* (special issue of *The Asia and Pacific Journal of Anthropology*). She will deliver a keynote address at the annual conference of the Australian Anthropological Society in December 2016.



Author Analisa Taylor stands next to a fading reminder of the one-time presence of cultural anthropologist Marie-Odile Marion in the Lacandon Mayan community she portrayed in her almost 20-year-old ethnography. Presented in the style of “Kilroy was here,” the cartoonish drawing carries with it a rather disconcerting portrayal of Marion’s role in recording the stories of Mayan women.

In *Entre anhelos y recuerdos*, the late Marie-Odile Marion interweaves the vivid and wistful life stories told to her by six Lacandon Maya women, representing three generations, with her own anguished reflections on her ethical responsibility toward them as their welfare became increasingly fragile toward the close of the twentieth century. Their stories reflect an erosion of the centuries-old kinship networks and symbolic order that had previously shaped Lacandon Mayan women’s identities and livelihoods throughout each stage of their lives. Their stories also spotlight the destructive effects of accelerated deforestation, epidemics, multiple forced relocations, religious evangelization, the introduction of commodities such as processed foods and firearms, and the construction of highways and air strips that connect their villages to distant rail lines, ports, and cities.

Confronted with the realities of enslavement, child marriage, interfamilial violence, and ostracism in widowhood among the women whom she regards as her closest informants, Marion self-consciously renounces the premises of objectivity and emotional distance that had formed the pillars of her academic training as an ethnographer. Calling this text an ethnographic *testimonio*, she emphasizes the intimacy and complicity she has developed with each of these women as they endeavored to remake and make sense of their lives under extraordinarily traumatic conditions.

Testimonio is a form of writing at the heart of grassroots social movements in post-Cuban Revolution Latin America; it can be defined as a text produced through collaboration between two voices: a speaker, often illiterate, who relates a significant personal experience as an agent of collective struggle, and a writer who records, transcribes, edits, endorses, and at times translates the speaker’s oral autobiography. As readers removed from the context of oral transmission as well as textual recompilation of the story, we are in no position to ascertain each oral or written authorial projection embedded within it, even as we might paradoxically

DAUGHTERS OF THE MOON: True Life Stories from the Lacandon Rain Forest

With the support of a CSWS Faculty Research Grant and a CAS Humanities and Creative Arts Faculty Research Grant, Analisa Taylor is working to complete her book, *Daughters of the Moon: True Life Stories from the Lacandon Rain Forest*, an annotated translation from Spanish to English and critical edition of the late Marie-Odile Marion’s ethnographic testimonio, *Entre anhelos y recuerdos* (1997).

by Analisa Taylor, Associate Professor of Spanish,
Department of Romance Languages

cally expect it to be at once wholly engaging as a narrative and wholly faithful as a deposition. Narrative liberties the writer might intentionally or unintentionally take with the speaker’s account include linguistic standardization, chronological reorganization, suppression, embellishment, contextualization, and interpretation. Both speaker and writer sift and knead the story according to specific, sometimes unconscious, and often divergent ethical and aesthetic ends, leading to potential impasses within the text between truth claims and storytelling objectives.

Daughters of the Moon gives us some important stakes to consider when we ask what the ethical responsibilities of the testimonio writer might be, as ethnographer, as participant observer, and as witness—torn between a pledge to protect the identities of real people and a drive to call out exploitation, injustice, and unprosecuted atrocities. I am referring specifically to Marion’s incomplete depiction of the 1993 murder of Nuk García Paniagua by an American citizen, Leo Joaquín Palacios Bruce. Although Marion does not name names or specify places or other identifying details in her account, archival sources and interviews with people familiar with the case suggest that Leo Bruce had come to the remote Northern Lacandon community of Nahá at the invitation of his uncle, the prominent anthropologist Robert Bruce, who introduced him to his main informant, the famed spiritual leader Chan K’in Viejo.

Leo followed his uncle’s lead, ingratiating himself with Chan K’in Viejo and the other elders of Nahá, claiming that he wanted to document their balché ceremonies with his video cameras. Leo had money, and he had liquor by the case, through the sharing of which he was apparently able to win friends and influence people. Nobody seems to quite understand how he convinced Chan K’in Viejo to allow him to marry his twelve-year-old daughter, Nuk. Leo contracted Tzeltal laborers to build him and his new wife a house set back a good distance from the dwelling of Chan K’in Viejo. It was odd for a new son-in-law not to move in with his wife’s family, and the house itself was also odd by Lacandon standards, placed as it was atop high posts made of concrete blocks, ostensibly to keep out forest critters, and furnished with modern conveniences such as a microwave oven and satellite dish. Leo’s notion of what this marriage was about could not possibly have matched that of Nuk or her family; still, even as his abuse escalated over the few months they were married before her death, no one in the family, least



Analisa records notes while talking with Beatriz Mijangos Zenteno. The extraordinary life stories of Doña Bety and Koh María, Chan K'in Viejo's youngest wife and Nuk's mother, are beautifully conveyed in Gayle Walker and Kiki Suarez' book of interviews with women in Chiapas, *Every Woman is a World* (U of Texas Press, 2008).

of all her father and mother, would offer her refuge no matter how much she pleaded with them. As her younger sister Chanuk and other family members recall, Nuk was a happy and carefree child up until the day she was forced to cohabitate with Leo, after which she became listless and withdrawn.

Why does Marion—who tried to protect Nuk, and who was instrumental in Bruce's apprehension by police—write these real people, key identifying details, and her own participation as engaged bystander out of her account of these horrific events? In "Femicidios en Chiapas: Amores que matan" (2013), Marta Durán de Huerta explains that it was in fact Marion who alerted authorities, who then apprehended and jailed Bruce as he attempted to drive into Palenque. When Marion found out about the case, she alerted human rights lawyer Martha Figueroa Mier, who immediately headed out for the long and exhausting journey to Nahá to see the body, collect evidence, and take depositions from witnesses. As Figueroa Mier recalls from Leo Bruce's testimony, he claimed that Nuk's death was an accident, and that she was drunk and had fallen out of the house, striking her head against one of the concrete posts. Apparently, as she was convulsing from the severe contusion, Leo brought her to the health clinic and then, finding it closed, took her to the town police, where he left her outside the door. He returned home, changed clothes, pulled his long hair back into a ponytail, and got into his truck, ostensibly to find medical help in Palenque. At that point, however, it became clear that Nuk was already dead. Her older brother acted to prevent Leo from fleeing the scene.

Leo was apprehended in Palenque and sent to prison in Ocosingo. Figueroa Mier led the prosecution against him, and his trial was set for early 1994. As Marion notes in her epilogue, Bruce was inadvertently freed from the Ocosingo prison before his trial could get underway when in January 1994 the Zapatista Army of National Liberation (EZLN) threw open the prison gates to liberate political prisoners. Bruce took advantage of the commotion to quietly disappear, and is presumably still at large.

In the communities of Nahá and Lacanjá, I met with women and family members of women whose testimonies appear in this book. I had the privilege of accompanying Beatriz Mijangos Zenteno, known familiarly as Doña Bety. Doña

Bety had been informally adopted by archaeologist Franz Blom and photographer Trudy Duby Blom as a teenager and began accompanying them on horseback from San Cristóbal de las Casas to the Lacandon settlements of Nahá, Lacanjá and Metzabok in the early 1950s. She has continued to guide researchers, tourists, and heads-of-state to these communities ever since. There are probably few, if any, non-Lacandon people alive today with a stronger connection to the families of Lacanjá and Najá, or a keener knowledge of the monumental changes in their way of life over the past six decades.

These recent trips have helped me to relate these women's first-person accounts of displacement and forced acculturation to wider critiques of the Mexican government's coercive and ethnocidal development schemes, corruption, and authoritarianism. When read within the context of state control of the Lacandon Rain Forest and state patronage of Lacandon Maya communities initiated in the late 1970s by then President Luis Echeverría, these stories illustrate the interconnected failings of the Mexican state under the Partido Revolucionario Institucional (PRI). These failings are being protested en masse throughout Mexico today: extraction of the country's wealth by fraudulently elected corporate executives masquerading as politicians; gross environmental negligence; and systematically unprosecuted violence against poor and indigenous people, indigenous women in particular.

When it comes to speaking truth to power, Marion's narrative experiment seems to end at an impasse that is as frustrating as it is fascinating to me. Marion starts out by emphatically rejecting the notion that anthropology can supply us with empirical knowledge disentangled from subjective impression, yet to the bitter end she follows the discipline's most hallowed imperative—protecting the identities of the real people who appear in the ethnography by changing names, omitting place names, and suppressing other identifying details. In the wake of Nuk's murder and Leo's evasion of justice, she concludes that anthropologists must begin to take their cue from investigative journalists and lawyers, to apply what they know about egregious goings-on in the societies they study to promote human rights rather than to accumulate expertise for expertise's sake. In blurring the details of what happened, who was involved, where, and when in the case of Nuk's murder, Marion places Bruce's heinous crimes—as well as other unprosecuted atrocities against Lacandon Maya women depicted in this book—within the realm of innuendo and conjecture. In the pursuit of justice and truth, this is not as helpful as facts and evidence.

How and why Leo Bruce never faced a day in court for these heinous crimes, and how this case of femicide received almost no national or international media or scholarly attention, are questions that in and of themselves underscore Marion's thesis, echoed throughout the book, that

Lacandon Mayan women's lives are commodified and devalued within the changing Lacandon society and within the broader Mexican society. Almost 20 years after the original Spanish-language publication of *Entre anhelos y recuerdos*, this makes it all the more urgent to give the book another, more critically contextualized read. ■

—Analisa Taylor is the author of *Indigeneity in the Mexican Cultural Imagination* (University of Arizona Press, 2009). Taylor received a 2015-16 CSWS Faculty Research Grant to support the research on her new book.



Analisa Taylor with Doña Bety and Koh María.

The Forgotten Story of Japanese Women Who Studied in the United States, 1949-1966

by Alisa Freedman, Associate Professor, Japanese Literature and Film, Department of East Asian Languages and Literatures

Between 1949 and 1966, at least 4,713 Japanese students studied at American universities with the best-known fellowships at the time—GARIOA (Government Account for Relief in Occupied Areas [1949 through 1951]) and Fulbright (established in 1952)—along with a few private scholarships.¹ This group included 651 women. Among them were future leaders in fields as diverse as literature, medicine, economics, athletics, and political science.

Yet the names of these women have been omitted from Cold War histories, accounts of women and travel, and discussions of the formation of academic disciplines and jobs. Accounts of women and travel have focused on the Meiji period (1868-1912) or the 1990s and after, skipping the 1950s and 1960s. For example, much has been written about Tsuda Umeko, who attended Bryn Mawr College (1889-1892) and founded Tsuda College (1900).² Field histories have lauded the “founding fathers” of Japanese Studies, including Edward Seidensticker and Donald Keene, whose translations created the American canon of Japanese literature. Using interdisciplinary research premised on personal interviews, memoirs, and institutional records, my CSWS project records the accomplishments of the “founding mothers” and shows how they have fostered generations of scholars. A handful of women have written memoirs about what they consider most meaningful about their experiences abroad and how educational exchange shaped their life courses.

These women’s story is one of history, memory, and empowerment. It has emotional meaning to me: it was inspired by my mentors and bridges the places I consider home: Oregon, Pennsylvania, and Tokyo. I focus on Japanese women who came to the United States under scholarships, rather than with personal sources of funding. These grants represent a belief in the power of education to shape international relations, a notion not as prevalent today. I chose the timeframe of 1949 to 1966 because of the start of the GARIOA, Japanese education reforms after 1947, the peak in Japanese study abroad students, and the liberalization of Japanese overseas travel in 1964. This was a time when Americans were interested in Japan for political and cultural rather than financial reasons. Japanese things, from sukiyaki restaurants to Zen Buddhism were in vogue because they seemed “exotic.” It was before Toyota and Sony became common names and students studied Japan out of interest in economics (1980s) and popular culture (1990s and beyond).³

These young scholars lived within a nexus of change, when the United States was rising in international stature and Japan was reemerging in a different form on the international scene as an exporter of new technologies, and as an American ally against



Japanese GARIOA recipients visit with Eleanor Roosevelt, GARIOA Orientation, Bard College, 1951 / Photo from *Korinzukai*. 1990. Garioa ryūgaku no kaisō, 1951-1952 (Memories of Garioa Study Abroad, 1951-1952). Tokyo: *Henshū linkai*.

Communism. They came after the U.S. internment of Japanese Americans (1942-1945) and after women received the right to vote in Japan in 1946.

These youths who experienced hardships of World War II in Japan were among the first people to travel abroad after the war. Foreigners were not permitted to visit Japan right after the war, unless working for the Occupation. The Occupation authorities granted international businesspeople entry in August 1947. They allowed foreign pleasure travel in Japan from December 1947 and, in October 1950, Japanese overseas travel for business. (The first Japanese groups to do so were sporting teams.) Starting in October 1951, Japanese companies could pursue foreign trade. Under the Passport Law of 1952, Japanese citizens were issued passports valid for one overseas trip that needed to be taken within six months. Travelers could circumvent this restriction by having a guarantor living abroad who could promise foreign currency. Overseas travel was liberalized in April 1964, the year Japan hosted the Summer Olympic Games, in part to reduce frictions between Japan and other nations as trade surpluses were mounting. The amount of money Japanese travelers could take abroad was limited to around \$500.⁴

Just as travel was cost prohibitive for ordinary people, few women could afford to attend higher vocational colleges or universities, particularly before the 1947 Fundamental Law of Education (*Kyōiku kihon hō*). The opportunity to study abroad was open to a tiny number of women born under certain family financial circumstances. Women’s access to higher education was also hindered by beliefs that women’s life courses should prioritize marriage and motherhood. At this time, the social and political significance of the housewife was promoted through educa-

tion and such popular media as newspapers.⁵ Many women who received scholarships after 1949 came to the United States for graduate school and planned to pursue careers. Especially before 1947, the few Japanese women’s colleges established in the early twentieth century were generally equivalent to vocational schools or junior colleges. A prime example is Tsuda Joshi Eigaku Juku that specialized in English and became Tsuda Juku Daigaku (Tsuda College) in 1948, the alma mater of many scholarship recipients. References to English were removed from the name in 1943 during the war with the United States.

Between 1949 and 1951, GARIOA, financed with money Japan had paid as a war debt, provided a total of 787 Japanese students the chance to study at American universities. The largest cohort was in 1951: 469 scholars with 162 women among them. These young scholars lived in areas most tourists did not visit, for many universities were in remote locations.

The Fulbright Fellowship, established in 1946, was funded by war reparations and foreign loan repayments. In 1952, after the Occupation had ended, the first cohort of seventeen American scholars came to Japan. That year, thirty-one Japanese students went to the United States. The Fulbright program was available to Japanese women from the start. For example, in 1952, the largest cohort to date (324 recipients) included forty-five women. Numbers of recipients dropped significantly after 1968. Starting in 1955, the Fulbright was open to all fields of study, but budget cuts in 1969 forced the discontinuation of grants in natural science, arts, and teaching. Art funding restarted in 1972, the year journalism was added. The Japanese government began to share costs in 1979, and private contributions began in 1981. The Fulbright Grant supported one year of education; many recipients extended their time abroad through private grants.

To provide a different ideological perspective, I would like to elaborate on one private grant: the “American Women’s Scholarship for Japanese Women,” most commonly referred to as the “Japanese Scholarship.”⁶ The grant was established to promote gender equality and a model of Christian, upper-class life as experienced in suburban Philadelphia. The idea had its genesis in discussions between Tsuda Umeko and Mary H. Morris; Morris’s granddaughter Marguerite MacCoy served as the Committee Chair for most of the duration of the scholarship. The Scholarship Committee included Quaker women who had been to Japan, such as Elizabeth Gray Vining, a Newberry Medal winning children’s literature author who had tutored then Crown Prince Akihito (1946-1950). According to the scholarship constitution: “[S]tudents who accept this scholarship do so with the understanding that the benefit derived from it is to be



Above: Yoko Matsuoka McClain arriving in Seattle, July 1952. • Right: Yoko Matsuoka McClain at the University of Oregon, 1952. / Photo Credits: McClain Family Private Collection.



devoted to the good of their country women.”⁷ The expectation was that most recipients would return to Japan to work as educators. Unlike the GARIOA and Fulbright, the Japanese Scholarship paid for four years of university education and, if needed, preparatory study at a Philadelphia area finishing school.

The Japanese Scholarship funded a total of twenty-five women, twenty of whom attended Bryn Mawr College. The first sixteen recipients were schooled in Japan before the 1940s reforms.⁸ Applicants were nominated by their Japanese colleges to take the scholarship examinations, which included fields ranging from classical Chinese to English literature. When Maekawa Masako (Bryn Mawr, 1960, professor of English at Tsuda College and coauthor of two textbooks on English writing) took the examination in 1958, the essay topic was “The Role of Women in Society.” The first three women to pass were Matsuda Michi (Bryn Mawr, 1893-1899), who became the first principal of Doshisha’s Women’s School; Kawai Michi (Bryn Mawr, 1898-1904), Christian leader and founder of Keisen University; and Hoshino Ai (Bryn Mawr, 1906-1912), President of Tsuda College during the war.

The Japanese Scholarship included tuition, room and board, and the first-year’s allowance, but recipients needed to pay for their own travel to Japan. To help defray travel costs, two recipients also received Fulbright Fellowships: Maekawa (described above) and Shibuya Ryoko, the first graduate student recipient (Bryn Mawr, 1955-1958, English literature) and first to be educated under the post-1947 system. Because Japanese Scholarship Committee doubted her degree from Tokyo Women’s Christian University was equal to an American B.A., they made her repeat one year of undergraduate study at Bryn Mawr. She later worked as the wife of the Chairperson of the Board of Trustees of Mitsubishi Corporation. Recipients were expected to work during summer vacations. For example, Tanaka Atsuko (Bryn Mawr, 1953-1957, political science) assisted victims of the Hiroshima atomic bombing who were receiving treatment at a New York hospital. (Tanaka later served as the Chair of UNESCO Committee in Japan, among other posts.)

The Japanese Scholarship continued without

interruption. During the war, Japanese American Marguerite Sakiko Nose Stock received the scholarship (1943-1945). In 1940, Yamaguchi Michiko, was forced to leave the Pennsylvania School of Horticulture (part of Temple University since 1958) in 1942, becoming the only recipient in the history of the scholarship not to graduate. As she stated in a 1996 interview: “In New York, all my personal belongings were confiscated. All the papers, even my notebooks taken in classes were taken. The botanic specimens which I had gone as far as North Carolina to collect and pressed myself, and to which my botany teacher had added the scientific names in Latin, were also confiscated. We Japanese used to put paper inside the collars of kimono and haori (coats) to make them stiff. Some old postcards used for this purpose came out.”⁹ The Japanese Scholarship had a strong impact on women’s advancement and Japanese culture, as four recipients became university presidents, fifteen professors, and others doctors, among additional prestigious jobs. The program ended in 1976, due to the expense of its upkeep. Also, its form of societal training had become outdated. It was succeeded by the Mrs. Winstar Morris Japan Scholarship in 1987.

Several recipients of GARIOA, Fulbright, and Japanese Scholarships became professors who counter the conventional narrative that postwar Japanese Studies in the United States was established solely by American men who worked for the U.S. military in Japan. Study of Japan in the United States is generally a postwar development that reflects the two nations’ political, economic, and cultural relationship. According to a 1935 study, twenty-five U.S. universities offered courses on Japan, eight of which taught Japanese language. With a few exceptions, faculty members teaching about Japan also taught about China. Only thirteen instructors surveyed knew Japanese language well enough to conduct research in it.¹⁰

Arguably, the U.S. military trained more Americans in Japanese language than universities did. For example, the Navy Japanese Language School started at Berkeley in the fall of 1941. In June 1942 it was moved to the University of Colorado because Japanese Americans (who served as instructors) were excluded

from the West Coast and banned from serving in the U.S. military. It trained around 1,200 students, many of whom served as translators during the war. After the war, some worked for the military, held diplomatic positions, and became scholars, like Edward Seidensticker.¹¹ The Military Intelligence Service Language School, which started in San Francisco and relocated to Minnesota, trained around 6,000 students.¹² Other “fathers of Japanese Studies” were born to Christian missionaries and raised in Japan, such as Edward Reischauer, or came to Japan to be typists and reporters, like film scholar Donald Richie.

The Chrysanthemum and the Sword (1946), by the American Ruth Benedict, one of the only women included in accounts of Japanese studies before the 1980s, was one of the few books on Japan available in English. The book was based on wartime research and written by the invitation of the U.S. Office of War; it was translated into Japanese in 1948. The lack of texts meant that most Americans read the same books on Japan. Female study abroad students who became professors filled the gap of knowledge about Japan; they were a quiet, forgotten force behind generations of scholars and scholarship.

One “founding mother” of Japanese studies was University of Oregon’s own Yoko Matsoka McClain (1924-2011). Granddaughter of famous author Natsume Sōseki, Yoko entered the University of Oregon with a GARIOA grant in 1952, graduated with a B.A. in French (1956) and M.A. in Comparative Literature (1967). She became the university’s first regular Japanese language instructor in 1964 and led the Japanese program until 1994.¹³

In a memoir, Yoko admitted her reason for studying English: “While in high school, I was a big fan of American movies. Before war began with the United States, my sister and I went to see American films every Saturday night. I loved Tyrone Power, who to me was the most handsome actor in film, and I hoped to write a letter to him someday. I did not tell my mother, but that was why I studied English so intensively. And when you study a subject like that,

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you naturally come to like it.”¹⁴ She enrolled in Tsuda Eigaku Jukku in 1942, when students who studied English were subject to suspicion. In 1944 university president Hoshino Ai (Japanese Scholarship recipient) was ordered to send students to work in factories to make military airplane pistons. She decided it would be safer to set up a factory on campus, where students could work together in sturdy buildings. Classes were eventually canceled so that students could work fulltime. As a result, Yoko received only two years of schooling.

After the war, Yoko joined her family in Niigata Prefecture in northern Japan, where they had relocated to protect her younger siblings from the aerial bombings of Tokyo. There, she studied both typing and kimono construction, part of her lifelong interest in clothing design. After around two years, Yoko returned to Tokyo where work was plentiful for women who could speak English and type. She worked at the U.S. Armed Forces Radio Station and took the GARIOA examination at the suggestion of a colleague there. Yoko requested placement on the East Coast with the idea that she would arrive on the West Coast and then travel across country, but was assigned to Oregon. Yoko's one-year fellowship was extended through the sponsorship of a Portland doctor who had been interned during the war. Having a guarantor made it easier for Japanese students to remain in the United States. To extend their stay, they merely needed to make a request to the State Department and give up the return ticket to Japan provided by GARIOA.

While earning a certificate to teach French, Yoko worked at the Jordan Schnitzer Museum of Art, where she met her husband (Robert McClain). When her husband was drafted, she accompanied him to Germany. When his unit was stationed in the state of Georgia where interracial marriage was illegal, he was discharged. (Miscegenation laws varied by state. The law was repealed in Oregon in 1951 but not until 1967 in Georgia.) Yoko became a working mother: while her son was a toddler, Yoko was asked by the University of Oregon to be a Japanese teaching assistant; she hired a babysitter and went to work. After completing her M.A., she became a fulltime Japanese instructor.

During her more than thirty-year career, Yoko published books to help Americans and Japanese understand each other and gave lectures worldwide. For example, the *Handbook of Modern Japanese Grammar* (1981)—collection of her class handouts and published at the request of her students—has undergone more than twenty-one printings and has been an indispensable resource for students worldwide (including me).

A theme of Yoko's memoir is that her achievements have been fortuitous and with thanks due to the encouragement of other people, reflecting her modesty, optimism, and flexibility: “When I think about it, the course of my life seems to have been charted not by my own decisions but those of others. I studied English in college on my mother's advice, took a test to come to the United States at my friend's urging, started teaching Japanese at a professor's request, and published my first book at my student's suggestion.”¹⁵



Cover of Takikawa Hideko. 2014. 1960 nendai Amerika ryūgaku ki (*Record of Studying in 1960s United States*). Tokyo: Bungeisha.

of Children's Literature. Hideko has had a lifelong interest in letters. While a teenager, through *Shōjo no tomo* (*Girls' Friend*) magazine, she found a pen pal in Boston, whom she visited while studying in Pennsylvania. Her life has paralleled her favorite book: Jean Webster's 1912 epistolary novel *Daddy-Long-Legs*, which unfolds in letters written by a student at an elite American women's college to her wealthy sponsor whose identity is hidden. In 2014 Hideko published a charming book of letters to her mother written while at Bryn Mawr. Now retired, she hosts readings groups in Tokyo on children's literature written in English.

Scholarship recipients became pioneers in other fields, including gender studies and medicine. For example, Minato Akiko, retired professor and chancellor of Tokyo Women's Christian University, wrote books comparing U.S. and Japanese feminist movements. She met her husband, also a Fulbright recipient, on the Hikawa maru en route to the United States, showing that study abroad affected other parts of life. (Her husband studied organic chemistry at University of Minnesota before earning a PhD at Harvard University.) Suzuki Akiko, who studied at Wayne State University and Columbia University Medical School, returned to Japan in 1963 as the nation's first licensed occupational therapist. She founded two occupational therapy schools in Japan and was the first president of Japan's Occupational Therapy Association.

Not all these women became academics. Toshiko Kishimoto d'Elia (GARIOA, 1951) became the world's oldest female marathon runner, entering her first race at age forty-four in 1976, and continued running through her seventies. She came to the United States for training in special education not available in Japan and earned an MA in audiology from Syracuse University. Toshiko married an American and then divorced and became a single mother in 1955. Given the ultimatum by her parents to give the baby up for adoption and remarry a Japanese man, she decided to stay in the United States; she then taught at a school for hearing-impaired children in New York.

This small sampling of a large group of successful women demonstrates that study abroad students were instrumental in forging Japan-U.S. cultural exchange in the early Cold War era and in advancing

My project celebrates librarians who established collections of American and Japanese literature, in addition to the professors. For example, with Fulbright support, Takikawa Hideko earned an M.A. in English literature at Bryn Mawr College (1960-1963). She became a librarian and professor at Aoyama Gakuin Women's Junior College, where she helped build the Oak Collection

women's equality. They were cultural ambassadors receiving more media attention than the Japanese men who attended American universities. In addition to being bilingual and able to trade in cultural knowledge, they were seen as representing a peaceful, domesticated Japan. They show how women are often cast in roles of nurturers and mediators, and how women's education is promoted as a tenet of democracy.

Since sending an email to female Fulbright recipients with the help of Japan-U.S. Educational Commission (JUSEC) during a summer 2015 research trip to Tokyo funded by CSWS, I have received a wealth of personal papers, books, photographs, memoirs, and invitations to meet by women eager to tell their stories. It is difficult to find information about women who did not have positive experiences. At a time when the housewife was being solidified as a middle-class ideal, many of these women became professors, authors, and translators who shaped the American field of Japanese studies and the Japanese field of American studies. Others entered professions that demand high levels of education. They uncover unexpected variety in women's work and politics in the 1950s and 1960s. ■

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FOOTNOTES

1. Private grants included those founded by alumni of women's universities and by political organizations with often with intent of cultivating Japan as political and cultural ally. For example, female writer Ariyoshi Sawako studied at Sarah Lawrence University in 1959 with funding from the Rockefeller Foundation.
2. See, for example, Sally Hastings. “Japanese Women as American College Students, 1900-1941.” In *Modern Girls on the Go*, edited by Alisa Freedman, Laura Miller, and Christine Yano, 193-208. Stanford: Stanford University Press, 2013.
3. I thank Mark McLelland's project on “End of Cool Japan” and my panel on “Exporting Postwar Japan: Japanese Business and Culture Abroad” at the 2006 Association for Asian Studies Annual Meeting for encouraging this line of thinking.
4. For more information on Japanese travel and tourism, see Roger March, “How Japan Solicited the West: The First Hundred Years of Modern Japanese Tourism.” *ResearchGate*, December 2006. Online at https://www.researchgate.net/publication/240622199_How_Japan_Solicited_the_West_The_First_Hundred_Years_of_Modern_Japanese_Tourism and “No Substitute for Overseas Travel,” *Japan Times*, January 6, 2014, online at <http://www.japantimes.co.jp/opinion/2014/01/06/editorials/no-substitute-for-overseas-travel/#.V1ot2Md6rGg>
5. See Jan Bardsley. *Women and Democracy in Cold War Japan*. London: Bloomsbury Academic, 2014.
6. This section draws from a wonderful collection of archival materials, essays, surveys, and interviews

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HANDILAND: Nature, Disability and the Magic Kingdom

Inspired by both a bestselling graphic novel and Disneyland, a UO faculty member uses her CSWS research grant to fuel a book proposal—one that explores representations of disability in young adult and children's literature.

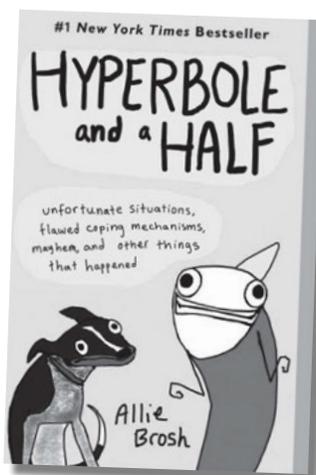
by Elizabeth A. Wheeler, Associate Professor, Department of English

My fall 2015 CSWS Faculty Research Grant proved crucial to the development of my book, *HandiLand: The Crippiest Place on Earth*. *HandiLand* explores representations of disability in young adult and children's literature since 1990. In recent decades, new rights laws worldwide have allowed young people with disabilities to infiltrate many spheres of public space. Literature for young readers reflects this new public presence—and also maps how far we still need to go to achieve equality.

I began the CSWS research grant with the desire to write about Allie Brosh's beloved 2013 graphic novel *Hyperbole and a Half: Unfortunate Situations, Flawed Coping Mechanisms, Mayhem, and Other Things that Happened*. I noticed that in the comics (and comic) version of her life rendered in the memoir, both Brosh and her animals seemed to share the same disabilities.

I thought Allie Brosh would be a perfect addition to my book chapter on nature as a public space and the mixed successes of young people with disabilities in their efforts to access nature. It would also be the perfect contrast to the section I had just written, "Moving Together Side by Side: Animal-Human Comparisons in Picture Books." There I had looked at picture books about boys with disabilities and animals as models for recognizing our shared kinship in the living world. While these picture books show boys and animals succeeding at heroic rescues and outdoor adventures, *Hyperbole and a Half* seemed to be all about the creepiness of wild nature and the dog and human arts of failure.

As I explored Allie Brosh's comics and widened my research, I discovered that Brosh's embrace of failure reflected two important things: first, the disability and educational histories of the millennial generation, and second, her environmental ethic. Almost every chapter of *Hyperbole and*



a Half revolves around a failed test. Brosh has Attention Deficit/Hyperactivity Disorder and belongs to the generation in which ADHD became a moral panic. Prescriptions for Ritalin skyrocketed and psychologists administered behavioral checklists. At the same time, standardized testing became the dominant paradigm in U.S. education. I see in my university students how their experience with standardized tests from kindergarten onward has set them up for test anxiety in college. The extravagantly comic failed tests of *Hyperbole and a Half* resonate deeply with Brosh's millennial readership. Out of this history grows Brosh's ADHD environmental ethic, in which nature—including human and canine disability—always exceeds our ability to harness or alter it.

By the end of the research period, I had completed the Nature chapter of the book as well as the theoretical introduction, a book proposal for publishers, and a concrete plan for completion. Watching a documentary on Walt Disney, I realized that I had unwittingly based the book on the Magic Kingdom at Disneyland (blame a Southern California childhood). Each of my book chapters focuses on a different form of public space that young people with disabilities have entered in the literature of recent decades: nature, school, fantasy, and sex. In my vision for the book these four public spaces mirror the original lands of Disneyland: Adventureland (Nature), Frontierland (School), Fantasyland (Fantasy), and Tomorrowland (Sex). The theoretical introduction to the book, grounded in oral histories gathered in my town of Eugene, Oregon, mimics the entrance to Disneyland: Main Street, USA.

Thus, *HandiLand* acquired its subtitle: *The Crippiest Place on Earth*, an echo of Disneyland's "The Happiest Place on Earth." This analogy makes sense to me, for the disability experience is, like Disneyland, laced with magic and rife with ironies. ■

—Elizabeth A. Wheeler leads a team developing the Disability Studies Minor in the UO College of Arts and Sciences. The minor is set to launch in fall 2017. Her book chapter "Moving Together Side by Side" will appear soon in *Disability and the Environmental Humanities: An Anthology*, published by University of Nebraska Press. Prof. Wheeler also directs the UO Literacy Initiative.



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compiled by four Japanese Scholarship alumni: Shibuya Ryoko, Uchida Michiko, and Yamamoto Yoshimi. *Japanizu sukarāshippu: 1873-1976 no kiroku*. (The Japanese Scholarship: 1873-1976). Tokyo: Bunshin shuppan, 2015.

7. Shibuya, Uchida, and Yamamoto, p. 211.

8. The first three women to pass were Matsuda Michi (Bryn Mawr, 1893-1899) who became the first principal of Doshisha's Women's School; Kawai Michi (Bryn Mawr, 1898-1904), Christian leader and founder of Keisen University; and Hoshino Ai (Bryn Mawr, 1906-1912), President of Tsuda College during the war.

9. Quoted in Shibuya, Uchida, and Yamamoto, p. 362.

10. Helen Hardacre. "Japanese Studies in the United States: Present Situation and Future Prospects," *Asia Journal* 1:1 (1994): 18.

11. David M. Hays. "Words at War: The Sensei of the U.S. Navy Japanese Language School at the University of Colorado, 1942-1946." *Discover Nikkei*, April 10, 2008. Online at <http://www.discovernikkei.org/en/journal/2008/4/10/enduring-communities/>

12. For more information, see Military Intelligence Service Association of Northern California. *Frequently Asked Questions*, 2003. Online at <https://www.njahs.org/>

[misnorcal/resources/resources_faqs.htm](https://www.njahs.org/misnorcal/resources/resources_faqs.htm)

13. Japanese language has been taught at the University of Oregon since 1940, first by men who also trained members of the U.S. military. In the early 1950s, Japanese language and literature classes alternated every other year with those in Chinese. The Japanese program was almost cut in the early 1970s due to low enrollments.

14. Yoko McClain. "My Personal Journey Across the Pacific." In *Modern Girls on the Go: Gender, Mobility, and Labor*, p. 212.

15. McClain, "My Personal Journey Across the Pacific," p. 226.

Raising Chickens: Women and the Emergence of Poultry Production

An historical look at the role of women in work once woman-centered

by Elizabeth C. Miller, ABD, Department of Sociology

Prior to receiving the CSWS Graduate Student Research Grant I'd spent six months conducting ethnographic fieldwork on two large-scale, industrialized chicken farms. This always led to interesting reactions when people asked what I did for a living. Many people expressed disgust, curiosity, surprise, or they just cut to the chase and asked if I was now a vegan. As a social scientist, I am always looking for patterns in people's behavior, but I found no correlations between people's responses to my work and their identities. In fact, people's responses to my project seemed quite random, except for one group of people: backyard chicken keepers.

Backyard chicken keepers don't care if I'm a vegetarian, or if I found industrialized farming to be disgusting. Instead, they want to know if I know why their hens won't lay, how they can treat coccy, or why their chicken won't cross the road (from the chicken's perspective there is no other side). They seek out practical knowledge of animal husbandry because they are stumped by the difficulty of raising poultry. This was an interesting contradiction to me. How did farmers figure out how to raise thousands of chickens to slaughter while the backyard hobbyists I spoke with could barely coax two hens to keep them supplied for omelets and the occasional roasted chicken?

I knew I needed to go to the past to answer this question. With the support of the CSWS grant, I spent the summer of 2015 in the archives of the Shiloh Museum of Ozark History and the University of Arkansas Special Collections piecing together the early history of chicken farming in Arkansas, a poultry production epicenter and the site of my earlier ethnographic work. Prior historical research on this topic in North Carolina and Delaware demonstrated that women were the early pioneers of chicken farming, and I was optimistic that I'd find the same pattern in Arkansas. With grant money in my pocket, I traded the dusty, fecal-scented air of the chicken house for the musty, windowless environs of the archives and got to work.

Written and archaeological evidence demonstrates the presence of the chicken on the North American continent at the time of colonization. Flightless birds that could eat scraps and survive boat journeys proved to be hearty travel companions to seafaring imperialists, and chickens have been a part of American farms for centuries. However, like much of social and work life, their meaning, care, and usage is gendered. And, as I discovered, poultry work was women's work

in Arkansas until the middle of the twentieth century.

The museum and university archives revealed a wealth of information. One of the earliest poultry programs began in 1914: The Pig and Poultry Club. This club helped secure financing for children's purchase of piglets or chicks with the goal of reducing dependence on cotton as a cash crop and diversifying farm production. Boys often entered into hog production, while girls tended to gravitate toward poultry according to various records of club activities. In 1916, Northwest Arkansas' first round of successful commercial broiler production (that is, chickens raised for meat and not eggs) was undertaken by a high school student, Edith Glover. Although this history is somewhat disputed, because many farmers wanted to claim the title of "first successful broiler farmer," various sources point to young Edith as the broiler pioneer of Arkansas. While the information from this time period is scant and fragmented, women's early contributions to Arkansas' burgeoning poultry industry are significant, yet often overlooked, in published accounts of this history.

The 1914 Smith Lever Act provided matching federal funding through the US Department of Agriculture to support agricultural demonstration work at the county level, with the goal of improving profitability and diversification of farm enterprises in the United States. Given that farming was the dominant occupation of the time, it makes sense that the federal government would take a distinct interest in promoting and improving productivity in this sector. This funding provided support for County Demonstration Agents, who were male and (largely) worked with white men, and Home Demonstration Agents, who were women and worked with white women. African Americans were served by "Negro" Demonstration programs which were funded for less time and with less money. Thus, from the outset, the USDA Demonstration Program was gendered and racialized.

USDA Cooperative Extension Records housed at the University of Arkansas Special Collections provide unique evidence of how programming was geared towards women's work on the farm and in the home from the outset of Extension work. Early demonstrations show that poultry was distinctly women's work in Arkansas from the turn of the century on. In a handwritten letter from 1929, Mrs. Earl D. Jones writes, "Gardening and raising chickens took most of my time". A 1934 scrapbook of work in Carroll County



Elizabeth Miller

details women's involvement: "The poultry industry, which has been considered heretofore, as the source of 'pin' money for the home has developed into an industry in Carroll County of much revenue. The women have taken up the study of breeding, cultivating and care of the flock and have made such progress in the work that exceedingly high producing flocks have been developed. The hen in Carroll County has been bred up to such an extent that she now pays the bill to keep up the family. A number of poultry culling and brooder stove construction meetings have been held during the year."

Clippings from agent Blanche Elliott's home demonstration work in 1930 indicate that she gave demonstrations on culling, sanitation, starting baby chicks, and eggs to women across multiple Arkansas counties. During this time, club women also exhibited their eggs and chicks at county courthouses, demonstrating the effectiveness and need for continued funding for Home Demonstration work, which was voted on yearly by county judges. As prices for row crops declined during the Great Depression, it was frequently women's poultry production that secured the profitability of the family farm, often making women breadwinners in their families.

Home Demonstration programming changed through the years, shifting as women's roles changed from farmer-producers to rural consumers. By the late 1950s, poultry-related Demonstration programming addressed navigating the meat counter at the supermarket or learning how to cook meals in the oven, a big change from just two decades prior when home demonstration agents were teaching women how to hatch chicks and treat poultry diseases. In the 1960s, independent poultry auctions closed in Arkansas, reflecting the shift to privatized poultry production. Today, there is no public poultry futures market, as poultry is produced via private contract in a closed market.

In many ways, the successes of Arkansas farm women led to their marginalization as poultry

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MELODRAMATICS OF TURKISH MODERNITY: *Narratives of Victimhood, Affect, and Politics*

The 2016-17 Jane Grant Fellow takes on the relationship between fabricated stories and politics

by Baran Germen, PhD candidate, Department of Comparative Literature

In 2013, at the height of the Gezi Park protests, several national media outlets reported a shocking case of public harassment in Kabataş, a central neighborhood of Istanbul. The alleged account that approximately a hundred shirtless male protestors attacked a veiled woman with a six-month-old baby was immediately taken up by the then Turkish Prime Minister Recep Tayyip Erdoğan. “They attacked my veiled sister,” said the injured Erdoğan repeatedly in a brotherly alliance with the victim of the so-called Kabataş attack. Although the alleged incident was later proven to be an invention by documented evidence, Erdoğan even to this day mobilizes the story to push his conservative politics.

However, what was striking to me about this story had actually less to do with its fabrication than its historical resonance. The sensational narrative struck me with its resemblance to the plotline of Halide Edib’s 1923 novella *Vurun Kahpeye* (*Strike the Whore*). Set in a small village during the Turkish Independence War, the novella recounts the lynching of Aliye, a recently appointed teacher working undercover for the nationalists unbeknownst to the locals. Incensed by a clergyman who slanders her as a whore, the villagers publically stone Aliye to death.

For me, the two stories clearly partook in the world of melodrama, both incorporating a narrative of victimhood framed within chaos, conflict, violence and pathos. As a comparatist, I was understandably intrigued by this common narrative structure pertaining to “melodramatic imagination” shared by Erdoğan’s story and Edib’s novella; it epitomized the link between historical narrative forms and contemporary discursive strategies. At the heart of this melodramatic world was a particular use of gender that knitted together the two traditionally opposed political camps of Turkey. It seemed to me that the deployment of female victimhood in these narratives animated respectively the ideological agendas of Islamist conservatism and secularist modernism.

Let me briefly put this claim in context. Coeval with the new Turkish Republic, Edib’s melodramatic tale prescriptively pits the good, secular moderns against the evil, backward populace through the mutilated female body. Evoking sympathy and outrage through a melodramatic identification of victims and perpetrators, gender becomes a key agent through which the public affectively experiences the modernizing project of the Republic. Eighty-seven years later, Erdoğan adopts the same narrative structure to activate the same affects, only now inverting the political ideologies of the hero and villain by refashioning the female figure as a pious subject. Brutally invaded by hysterically secularist moderns, the woman is once again a victim.

My dissertation, “Melodramatics of Turkish Modernity: Narratives of Victimhood, Affect, and Politics,” follows the transplantation of this victim from secular aesthetics to conservative politics. Identifying melodrama as the paradigmatic narrative mode of Turkish modernity, I embark on this project to recover the aesthetic history of Turkish politics with reference to narratives of gendered victimhood. My project takes seriously the primacy of personal and social imaginaries in shaping our everyday reality, as noted by feminist



Baran Germen on location in Turkey

scholar Gloria Anzaldúa: “Nothing happens in the ‘real’ world unless it first happens in the images in our heads.” As the abovementioned examples attest, the instrumentalization of gendered victimhood participates in the formation of heteropatriarchal social imaginary and state politics in Turkey by rendering the vulnerable female body as the bearer of national values in need of protection. For this reason, a project that investigates how the masculine world of politics is able to capitalize on the feminized position of victimhood codified by melodrama becomes crucial to identify—and later challenge—“the images in our head,” the images of the many women, as well as trans and queer people, victimized in the name of heteropatriarchy.

To this end, I am currently conducting my research in Turkey for this trans-medial and genealogical project thanks to the generous support of CSWS. What is the process by which victimhood begins to signify politically? How does the transfiguration of the victim take place so that it gains political purchase itself? By what means does politics invest in melodramatic affects? I am pursuing these questions to flesh out the affective as well as performative fashioning of a national affect of gendered victimhood. As the 2016 Jane Grant fellow, I see my project contributing to the scholarship that invites the reevaluation of the field of politics as very much indebted to melodrama and affect. ■

—Graduate teaching fellow Baran Germen holds a master’s degree from Istanbul Bilgi University and is working toward a doctorate in comparative literature.

Gender, Inclusion, and Military Recruiting

an exploration of 40 years of marketing the military to women

by Jeremiah Favara, PhD candidate, School of Journalism and Communication

On December 3, 2015, Secretary of State Ashton B. Carter announced that all combat positions in the U.S. military would be opened to women. Less than two months after the announcement, I received a recruiting flyer in the mail from the Oregon Army National Guard featuring a photo of a woman soldier in camouflage fatigues and touting new opportunities in combat occupations for women. While the opening of all combat positions to women is unprecedented, the publication of recruiting materials featuring images of women soldiers and appeals based on new opportunities for women has been crucial to military recruiting efforts for the last forty years. Since the shift to an all-volunteer force in 1973, the military has targeted women in recruiting with advertisements stressing that the “Army is serious about equality” and telling recruits that in the Army, “the best man doesn’t always get the job.” My dissertation, “An Army of Some: Recruiting for Difference and Diversity in the U.S. Military,” focuses on print advertisements published in three magazines—*Ebony*, *Sports Illustrated*, and *Cosmopolitan*—from 1973 to 2015—in order to explore how representations of differently gendered and raced bodies have been at the core of military recruitment efforts and have contributed to a contemporary military invested in diversity.



Jeremiah Favara

The full integration of women into all military positions was framed as a shift that would make the U.S. armed forces better and stronger while also being celebrated as a symbol of the armed forces’ commitment to equal opportunity and diversity. The military has long been at the vanguard of thinking about diversity and creating messages about diversity, yet very little scholarship has been devoted to addressing the role of diversity in the military. Drawing on work by feminist scholars, my research understands diversity as a technology: a term mapped onto bodies marked as different and deployed in a variety of ways to coincide with institutional aims and goals of the military. Taking seriously the role of recruiting advertisements as marketing images of the military to the public, my research explores how representations of gender, sexuality, race, and class convey a history of negotiating and regulating difference in the military.

During the past year, I’ve compiled a database of more than 1600 recruiting ads for the Army, Navy, Air Force, Marine Corps, Coast Guard, and Armed Forces. While many recruiting ads feature images of military men, a number of ads feature representations of women. Some ads include women as mothers and wives of military men, while others include women as members of the military serving as nurses, soldiers, sailors, and pilots. As women were targeted and valued as potential recruits they were also seen as threatening to the culture of a male-dominated military. The inclusion of military women in recruiting ads coincided with policies and practices that targeted women perceived as lesbians and granted less than honorable discharges to survivors of sexual assault and harassment. Many recruiting ads targeting and featuring women frame the military as a site of equality and opportunity. In doing so, recruiting ads emphasize a certain vision of military women that I refer to as military femininity. Military femininity is a form of representation that combats perceptions of homosexuality by showing military women as heterosexual, having long hair, wearing makeup, and asserting that they are women first and soldiers second. For example, ads published in the 1970s show military women spending off-duty time going on dinner dates and trips to the movies with men. Ads published in the 1980s contain quotes from military women saying, “I also like being a woman.” An ad from the 1990s tells potential recruits that, “a woman in the Army is still a woman.” Alongside images of military women dating men and statements foregrounding the womanness of military women, recruiting ads frame the military as a site of gender equality with opportunities for women not available in the civilian world. Constructions of military femininity in recruiting ads demonstrate how increased inclusion for military women is represented through particular parameters. For women to be included in the military, they must adhere to expectations of military femininity.

Exploring the history of including women in recruiting ads points to the ways the military advertising industry represents and targets difference. As differently gendered and raced bodies are targeted in recruiting efforts some forms of difference, such as gender and racial difference, are celebrated as markers of a diverse military whereas other forms of difference, such as sexuality, are regulated and represented as threatening to the military institution. Given the military’s status as a privileged institution in defining and granting full citizenship, representations in recruiting ads signal how various forms of difference are valued or erased in celebrations of diversity at the level of the nation. ■

—Jeremiah Favara was awarded a 2015 CSWS Graduate Student Research Award for research related to his dissertation, “An Army of Some: Recruiting for Difference and Diversity in the U.S. Military.” He is a doctoral candidate in media studies at the UO School of Journalism and Communication and a graduate teaching fellow in the Department of Women’s and Gender Studies.

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production industrialized: as poultry became more profitable, it became a less feminized agricultural enterprise. Today, the percentage of poultry farmers who are men exceeds the percentage of farmers overall who are men, a radical shift from poultry’s women-centered beginnings. A combined analysis of my ethnographic, interview, and archival work will shed light on how the historical trends I’ve unearthed in the archives connect with the current conditions of industrialized agricultural production observed during my ethnographic field work.

So how did we get to a point in poultry husbandry where millions of chickens can be produced on a yearly basis with very few farmers? We got here through a combination of the ingenuity of farm women, robust governmental financial support and outreach, and the tireless work of Demonstration agents who sought to improve farm women and children’s life experiences by bringing more money and nutrition into the home through diversified production based on scientific principles. While marketing, transport, and the development of urban markets for chicken were (mainly) pioneered by men, none of it would have been possible without the improvements in poultry husbandry spearheaded by women.

Today, poultry Extension agents are mainly at the beak, I mean beck, and call of the major poultry production corporations; they generally do not initiate new programs or challenge the status-quo. Instead of taking their direction from constituents or the USDA, they intervene in the farm when requested by these agri-corporations to do so. If one looks upon the contemporary agri-scape and feels that there should be some change in the way things are done, maybe turning to women and the state can provide some new answers for instigating change. In looking back, we might find a new way forward.

—Elizabeth C. Miller is a doctoral candidate in sociology also working toward a graduate certificate in women’s and gender studies. She was awarded a 2015 CSWS Graduate Student Research Grant for her dissertation-related project “Gender in the Hen House: The Social Worlds of Industrial Poultry Farming.” She recently relocated to Los Angeles where she is completing her dissertation and volunteering with *Groceryships*, a nonprofit that provides nutritional education and grocery scholarships in lower-income communities.

Deportation and Redefining Masculinities on the Northern Mexico Border

by Tobin Hansen, PhD candidate, Department of Anthropology

“It’s like being dropped off on the other side of the world... Here, I’m nobody. I’m nothing,” Carlos murmurs, searching for words to describe deportation to Nogales, Sonora, Mexico after living in the United States for thirty years, since age four. We lean against an abandoned cement house on a narrow street for one of many conversations. Carlos’s faded black and red flannel envelops arm and neck tattoos in Old English script: Phoenix street gang, list of years incarcerated, “Forever Blessed.” Carlos is taking a break from the bustling U.S.-Mexico pedestrian crossing where he “hustles” providing informal guide services to border-crossers to earn small tips. Deportation presumably aims to expel unauthorized “aliens” to so-called countries of origin—ostensibly a return home. Yet for deportees like Carlos, deportation constitutes exile from home.

Carlos’s experiences reflect the U.S. government’s focus on deporting “criminal aliens”—177,960 in 2014 alone, most to Mexico, often from U.S. state and federal prisons. Many are long-time authorized and unauthorized U.S. residents whose lives are culturally and socially embedded in U.S. communities. After release from prison and expulsion to the United States, how do men adapt to everyday living in unfamiliar communities? How might gendered identities be a resource for mitigating, at least minimally, the hardship of social and physical displacement? How might deportees’ masculinities themselves be reconfigured? And what might these men’s lives reveal about legal-political and sociocultural citizenship and the consequences of the U.S. deportation regime? These questions animate my research with deported men who were brought to the United States years or decades earlier as child migrants before deportation to Mexico.

Five months of street ethnography and in-depth, semi-structured interviews with twenty-five deported men, twenty-three of whom were incarcerated, suggest that redefined masculinities help mitigate precariousness. Gendered social identities are complex and contradictory. Deportee masculinities, although multidimensional and contingent, often accentuate an affable solicitude that diminishes hard gang or prison self-expressions. These masculine self-expressions enable “hustles” (provision of informal services for small amounts of money) near public tourist areas, and, in small shared living spaces, foster everyday practices of material and emotional care among deported men that allow them to create family-life together. Additionally, deportees’ cherished personal narratives of “making it” on tough Phoenix streets or in Arizona prisons reinforce a sense of masculine resilience—a resource for surviving deportation to northern Mexico.

Carlos’s background reflects the deeply entwined histories of the U.S.-Mexico borderlands. His family’s migration is framed by both the U.S.’s frenetic need for cheap labor and the minimal acceptance of those who provide it. In 1981,



To protect confidentiality, the author changes names and other details of the lives of his vulnerable subjects. Top: Abandoned house in Nogales, Sonora, shared by men deported from Phoenix, Arizona. • Next: Nogales tourist area within one block of the U.S.-Mexico international boundary. The heart of “hustle” space, where deported men deploy English language skills to provide informal guide services; sell snacks, drugs, and kitschy Mexican crafts; or ask passersby for “a little help” / photos by Tobin Hansen.

Carlos moved with his mother and two sisters from Chihuahua, Mexico as she sought low-paying service work in east Phoenix, Arizona. Carlos describes life growing up in the racially segregated east Phoenix projects (public housing) where “it’s all gangs.” Carlos says, “It’s real hard not to be in gangs. I was real heavy into all that gang shit.” In 2006, Carlos was convicted of multiple weapons possession and drug charges when police raided a house his gang used for storing guns and drugs. After prison, Carlos was deported to Nogales in 2011. Not wanting to go back to prison for felony reentry, clandestine return back home to the United States seems too risky. Carlos has no contact with family in Chihuahua, an unknown place now.

For men in this study, deportation is a disorienting social, economic, and physical dislocation. They have few or no social ties in Mexico, are isolated from family and homes in the United States, and are socially and economically marginalized in their receiving communities. Carlos slept on a sidewalk bench upon arrival in Nogales after midnight. Now he squats with another deportee from Phoenix in an abandoned house. Carlos

has yet to find formal employment at any of the many manufacturers where he has applied in Nogales. He also started wearing long sleeves to cover his tattoos and stopped shaving his head bald to reduce association with gangs. Carlos says, “I’ve changed my ways. I’ve been crazy in my life [prone to violence]. I can tell you I’m not crazy. I’m different now.”

Carlos and other deportees reconfigure masculine self-expressions, “changing their ways,” as they navigate social and economic precariousness. Affable public personas allow “hustles” near the international border. Carlos, for instance, makes pocket change helping border-crossers carry luggage or locate pharmacies or restaurants. Whereas most passersby look at his bedraggled clothing and partially covered tattoos with disdain, some value his shy sincerity and local knowledge. Moreover, deportees’ close interpersonal networks become central to the circulation of material and emotional care. Carlos spends hours with other deported men from Phoenix discussing work opportunities, telling stories, and occasionally swapping clothing or cans of soup. “That’s the thing you need, someone you can trust... It doesn’t matter what’s happening on the streets; [with other deportees] it’s all good.” Lastly, deportees draw strength from memories of prison and gang experiences to cope emotionally and psychologically with post-deportation hardship. Carlos has abandoned street gang drug dealing and left his prison gang behind, yet he gains hope from this earlier part of his life history. He views his gang and prison experiences as evidence of inner strength and the ability to survive the precariousness of Nogales “as a man.”

Moves to mitigate precariousness after deportation underscore the fluidity and mutability of masculinities. But despite deft adaptations, deportees can only minimally ameliorate the hardships of family separation, embodied outsider identities, and permanent dislocation. Deportees’ lives reveal the deeply dehumanizing character of permanent social displacement. Their experiences expose the inadequacy of legal-political categories, such as “criminal alien,” that ignore sociocultural citizenship. Moreover, they challenge assumptions that membership and belonging naturally align with birthright citizenship and nationality. To be sure, migrants are convicted of crimes at rates lower than native-born U.S. citizens. But when sociocultural U.S. citizens like Carlos are convicted of crimes, incarcerated, and then released from prison, is deportation, “being dropped off on the other side of the world,” warranted? ■

—Tobin Hansen is a doctoral candidate in cultural anthropology. He researches gender, care, gangs, the post-prison diaspora, and deportation in the U.S.-Mexico borderlands. This work has been funded by CSWS, as well as the Wenner-Gren Foundation, a Social Science Research Council fellowship supported by the Andrew W. Mellon Foundation, the Center for Latina/o and Latin American Studies, Global Oregon, and the Center on Diversity and Community.

This Body Could Be Mine

Representations of Asian American women on American network television

by Danielle Seid, PhD candidate, Department of English

Over winter break, I had a chance to speak with lifelong entertainer Sue Kim, one of three sisters in the musical girl group the Kim Sisters. A few years after the Korean War, in 1959, the group—Sue, Mia, and Ai-Ja—arrived in the United States as “cultural ambassadors” from the Republic of Korea. They were immediately booked on the highest-rated television variety shows at the time, most prominently *The Ed Sullivan Show* (1948-1971). The Kims’ performances on 1960s American television, along with their experiences as Asian American entertainers, offer us insight into shifting racial dynamics within the postwar United States, as well as the violence and fascination frequently visited upon Asian American women’s bodies.



Danielle Seid

Historically, Asian American performers in Hollywood and other popular entertainment industries have struggled against typecasting, discrimination, erasure, and various forms of abuse. Studying histories of Asian American performers in popular entertainment industries helps us not only to understand the always already gendered and sexualized labor conditions and challenges Asian American performers have endured, but also the complicated relationship between Asian Americans and the U.S. nation.

Over the last year, my research evolved from an interdisciplinary project exploring issues of Asian American gendered and sexual labor in literature and film to a medium-specific examination of representations of and performances by Asian American women on American network television. My choice to focus on television was largely motivated by the fact that in scholarship on popular visual culture, film has generally been privileged over television as a site for the study of racial representation. Moreover, as a medium marked by its domestic and “feminized” qualities, television offers us intimate access to the historical construction of raced and gendered bodies in the nation.

I build my case studies around what I call the “Asian/American femme,” an evolving, and yet static, figure on American television since the early 1950s. The performers I explore all appeared on television from 1950 to 1995. I situate the Asian/American femme in my project in relation to moments of national crisis, such as Chinese exclusion and the U.S. cold war military “interventions” in the Korean and Vietnam Wars. I argue that at different historical moments since the 1950s, the figure of the Asian/American femme on television has been used to naturalize and justify the expansion of American empire.

The presence of the Asian/American femme body on American television screens, however, also disrupts the logic of racial progress within the nation and poses a challenge to the image of a “benevolent” U.S. military and economic presence abroad. I demonstrate this by detailing how the Asian/American femme reveals the gendered racialization at the core of Western imperialism and how Asian/American femme performers unsettle familiar historical narratives about the nation.

To research earlier moments in television history, especially given the scant attention given to nonwhite performers in television studies, I have employed diverse methods of historical recovery and investigation that combine rare television footage, press materials, photographs, fan magazines, and personal interviews. Early on in my research, a CSWS research support grant allowed me to develop my research agenda, methods, and timeline for a project that hinges on working with archives marked by enormous gaps.

In December, I traveled to Las Vegas where I did research at the University of Nevada at Las Vegas Center for Gaming Research as a William R. Eadington fellow. UNLV’s Special Collections houses materials that document the career and performance history of the Kim Sisters. My research began with the Kim Sisters’ scrapbooks, which were full of photos and press clippings that describe the girls’ early years performing for American GIs stationed in Korea, their arrival in the United States via the Las Vegas showroom scene, and their successful career as glamorous television entertainers. In addition to the press materials and photos, I used a transcribed oral history with Sue to help construct this largely forgotten part of television history. Sue also graciously spoke with me from her Las Vegas home about her life as a professional entertainer.

Drawing from scholarship in Asian American studies on U.S. cold war logics and Asian American cultural production, my work investigates what the Kim Sisters’ performance history reveals about postwar Asian-American cultural and legal citizenship, as well as U.S. military and economic imperialist expansion in Asia and the Pacific. Focusing on the role of beauty, sexuality, and feminine ideals in the construction of the Kim Sisters’ image, I detail how American audiences were invited to see and experience the young femmes as both “adopted family” and sexy “Oriental vixens.” In March, I presented my research on the Kim Sisters,



The Kim Sisters — from left, Ai Ja, Min, Sue — pictured on Aug. 8, 1963. (Kim Sisters Collection / UNLV University Libraries Special Collections).

titled “Forgotten Femmes, Forgotten War: The Kim Sisters’ Disappearance from American Television,” at the annual Society for Cinema and Media Studies conference in Atlanta, Georgia. Currently, I am revising my essay on the Kim Sisters for a special issue of a journal on global fashion, media, and consumption.

In subsequent chapters of my dissertation project, I explore the television career of the famous Chinese-American film actress Anna May Wong in the 1950s and the proliferation of minor Asian-American femme characters—played by actresses such as Tia Carrere, Ming-Na Wen, and Mia Korf—on daytime soaps in the 1980s and early ’90s. Across my project, I interrogate how television has profoundly shaped our perception of the nation and empire via representations of race, gender, and sexuality. My ultimate goal is to help develop strategies and vocabularies for reading television history critically in spite of its significant gendered and racialized erasures and absences. ■

—Danielle Seid is a graduate teaching fellow in the Department of English, where she teaches history of the motion picture.

HIGHLIGHTS FROM THE ACADEMIC YEAR

Kemi Balogun: Career Enhancement Fellowship

Oluwakemi M. Balogun received a six-month 2016 Career Enhancement Fellowship for Junior Faculty from the Woodrow Wilson National Fellowship Foundation. Dr. Balogun is an assistant professor in the UO Departments of



Kemi Balogun

Women's and Gender Studies and Sociology. A CSWS faculty affiliate, she is also the coordinator of the CSWS Gender in Africa and the African Diaspora Research Interest Group. This half-year fellowship provides faculty members with support to pursue the scholarly research and writing essential to attaining tenure. It allowed Prof. Balogun to identify an established scholar in her field to serve as her mentor and join her in participating in the Career Enhancement Retreat in August 2016.

Martin Luther King, Jr. Awards

Four CSWS faculty affiliates are among the recipients of the University of Oregon's 2016 Dr. Martin Luther King, Jr. Award. They are:

- Lara Bovilsky, associate professor in the Department of English
- Gabriela Martínez, associate professor in the School of Journalism and Communication, who served the past three academic years as CSWS associate director
- Ellen McWhirter, Ann Swindells Professor in the Department of Counseling Psychology
- Naomi Zack, professor in the Department of Philosophy.

Courtney Thorsson: multiple awards

Courtney Thorsson was awarded a 2016 UO Fund for Faculty Excellence Award. She is also the recipient of a 2016 Summer Stipend Award from UO's Office of the Vice President for Research & Innovation. In the 2015-16 academic year, she was a College Scholars Teaching Fellow.

Leslie Steeves: Media in Ghana

Senior Associate Dean Leslie Steeves, School of Journalism and Communication, won the UO's 2016 Thomas F. Herman Award for Specialized Pedagogy for her dedication in building the Media in Ghana Program.

Lifetime Achievement Award: Jennifer Freyd

UO professor of psychology Jennifer Freyd, who pioneered the study of betrayal trauma, was honored April 2 in San Francisco with a Lifetime Achievement Award from the International Society for the Study of Trauma and Dissociation.

Judith Eisen: Discovery Award

Biologist Judith Eisen received the Medical Research Foundation of Oregon's Discovery Award "for her seminal work in transforming the aquatic

vertebrate model, the zebrafish, into a groundbreaking research model for biomedical science."

Around the O noted that "the Discovery Award goes to an Oregon scientist whose scientific contributions have significantly impacted the health field. Eisen's work in advancing the use of zebrafish as a model organism for research around the world, her role in the emerging field of microbiome research and her leadership in the UO's Science Literacy Program also contributed to her selection.

Anne Laskaya: teaching awards

For the second successive year, Anne Laskaya, an associate professor in the Department of English, received a teaching award from the UO chapter of Sigma Tau Delta, an international honor society for English majors.

Williams Fellowships

Two CSWS faculty affiliates were selected as recipients of the UO's annual Williams Fellowships. Elly Vandegrift, associate director of the UO Science Literacy Program and a senior instructor in biology, and Daniel HoSang, an associate professor of ethnic studies and political science, are known for innovative teaching and their ability to inspire fellow faculty and students.



Elly Vandegrift

Williams Fellowships honor faculty members whose work elevates undergraduate education.

Professor HoSang is the new head of the Department of Ethnic Studies this year. Elly Vandegrift is a new member of the CSWS Advisory Board.



Daniel HoSang

Lisa Gilman Nabs Two Awards

Lisa Gilman, professor of folklore and English and director of graduate studies in folklore, received two awards in 2016: a Fund for Faculty Excellence Award, University of Oregon, and a UO Humanities Research Award, College of Arts and Sciences.

Lara Bovilsky: Research Award

Lara Bovilsky, an associate professor in the UO Department of English, received a Faculty Research Award for her book project from the Office of the Vice President for Research and Innovation. Bovilsky says that her new book, *Almost Human: The Limits of Personhood in Early Modern England*, "takes up early modern conceptions of human identity, via entities on the human-inhuman boundary, such as robots and people with feeling hearts made of stone."

Anya Kivarkis: 2016 Hallie Ford Fellow

Anya Kivarkis, a UO associate professor of art and a faculty affiliate of the CSWS Women of Color Project, is one of five Oregon artists named Hallie



Anya Kivarkis

Ford Fellows in the Visual Arts for 2016. Presented by the Ford Family Foundation, this honor comes with an unrestricted award of \$25,000.

Alisa Freedman: Outstanding Faculty Advisor

Alisa Freedman, associate professor in the Department of East Asian Languages and Literatures, was selected as a winner of a 2016 UO Excellence in Undergraduate Advising Award. Dr. Freedman has been named an Outstanding Faculty Advisor. The awards committee received close to 200 nominations and 51 applications for review, with applicants from 30 different departments.

2016-17 CSWS Jane Grant Fellowship & Graduate and Faculty Grant Awardees

CSWS awarded more than \$66,000 in graduate student and faculty research grants to support research on women and gender during the 2016-17 Academic Year. The research being funded includes projects focused all over the globe. Graduate teaching fellow Baran Germen was chosen from a strong pool of applicants to receive the prestigious Jane Grant Dissertation Fellowship. Germen holds a master's degree from Istanbul Bilgi University and is working toward a doctorate in comparative literature. His dissertation, "Melodramatics of Turkish Modernity: Narratives of Gendered Victimhood, Affect, and Politics," offers a historical account of the "rhetorical gendered violence that underlies the disturbing rise of gendered violence in Turkish society."

CSWS also funded graduate student research on women's ability to make decisions and control life choices in rural Pakistan; an exploration of how bananas moved from the exotic to a staple fruit through commercial tactics aimed at working-class women in the 1920s; and an investigation of linguistic practices among women who speak a minority language in western Nigeria. Two graduate students in psychology doing collaborative research will receive funds from the Mazie Justina Women in the Northwest endowment to support a study that will "evaluate the impact of a new strength-based video coaching program on women with young children who are living below the poverty line in the Eugene/Springfield area. The overarching goal of this line of research is to generate knowledge that can be used to improve parenting support for low-income women and better empower women who are at increased risk for involvement with the child welfare system due to poverty and contextual risk."

UO FEMINIST SCHOLAR LAMIA KARIM WINS PRESTIGIOUS FELLOWSHIP

Lamia Karim, an associate professor in the UO Department of Anthropology, was named a 2016-17 Fellow at the International Research Center “Work and Human Lifecycle in Global History” at Humboldt University in Berlin (IGK re:work) to complete her book manuscript *Becoming Labor: Life Cycles of Female Garment Labor in Bangladesh*. As a Fellow at IGK re:work, she will write on female labor in the ready-made garment industry in Bangladesh, which is number two after China in apparel production.

Dr. Karim, a native of Bangladesh who has taught at UO since 2003, says the garment industry was a result of the US Multi-Fiber Agreement and the World Trade Organization’s Agreement on Clothing and Textiles that gave Bangladesh quota-free access to western markets. Access to western markets and an abundant supply of cheap labor has made Bangladesh into a major supplier for Wal-Mart, H&M, Gap, Old Navy, and other labels.

“Although this factory work is extensively exploitative,” she explains, “its social environment introduces new social roles that transform young women’s lives. Over four million rural-to-urban migrant women between 15 to 35 years work in this sector.”

Dr. Karim examines how industrial work has introduced new gender norms and social identities with respect to (a) delayed marriage and childbearing; (b) poor women’s ability to initiate a divorce; and (c) a rise in nuclear life struc-

ture and co-parenting by husbands. The book explores how women’s life cycles have changed during the 20-year work period in terms of sexuality, marriage, family life, reproduction, health, religious beliefs, autonomy, and political consciousness.

Dr. Karim served as associate director of the UO Center for the Study of Women in Society from 2010–2012 and continues to maintain ties to the center as an affiliated faculty member. She is the author of *Microfinance and Its Discontents: Women in Debt in Bangladesh* (University of Minnesota Press, March 2011).

IGK re:work each year invites senior scholars and postdoctoral candidates to apply for ten to fifteen international research fellowships for the duration of the following academic year. Dr. Karim will be on fellowship from October 1, 2016 through July 31, 2017. re:work or IGK Work and Human Life Cycle in Global History belongs to the Käte Hamburger Collegia for research in the social sciences and is part of the ‘Freedom for Research in the Humanities’ funding initiative run by the German Ministry of Education and Research (BMBF). ■



Lamia Karim

In all, twelve graduate students received awards ranging from \$1,700 to more than \$12,000. Four faculty scholars were awarded from \$5,000 to \$8,000 each.

Jane Grant Dissertation Fellowship

Baran Germen, Department of Comparative Literature. “Melodramatics of Turkish Modernity: Narratives of Gendered Victimhood, Affect, and Politics.”

Graduate Student Research Awards

- Sarah Ahmed, Department of Sociology. “Understanding Women’s Agency in Rural Punjab, Pakistan.”
- Yi-lun Huang, Department of English. “The Birth of an American Staple Fruit: Reading Bananas from Cookbooks, Recipes, and Periodicals.”
- Rachel K Mallinga, Department of Public Policy, Planning, and Management. “Gender, Land, and Food Sovereignty in Nicaragua.”
- Hillary Maxson, Department of History. “Kakeibo Monogatari: Women’s Consumerism and the Postwar Japanese Kitchen.”
- Shehram Mokhtar, School of Journalism and Communication. “Women’s Dances and Men’s Pleasures: The Politics of Gender, Sexuality, and Class in the Punjabi Theater of Lahore, Pakistan.”
- Laura Noll, Department of Psychology. “Empowering Women with a Focus on Parenting Strengths: The FIND Community Pilot Project.”
- Rebecca Paterson, Department of Linguistics. “Her Voice: Documenting the Language of Women Speakers of the Ut-Ma’in Language (Nigeria).”
- Marie-Caroline Pons, Department of Linguistics. “The Status of Women in Nomadic Raute Society.”
- Kenneth Surlles, Dept. of History. “Beyond Bonds of Blood: Race, Gender, and Sexuality

and the Making of Nonnuclear Families in Postwar America.”

- Melissa Yockelson, Department of Psychology. “Empowering Women with a Focus on Parenting Strengths: The FIND Community Pilot Project.”
- Yi Yu, Department of Geography. “Institutional Mothers, Professional Caregivers: The Biopolitics of Affective Labor in State-owned Social Welfare Institutions in China.”

Faculty Grant Awardees

- Oluwakemi Balogun, Department of Women’s and Gender Studies. “Beauty Diplomacy: Culture, Markets, and Politics in the Nigerian Beauty Pageant Industry.”
- Mayra Bottaro, Department of Romance Languages. “Unstable Fetishisms: Labor, Gender, and Class in Nineteenth-Century Argentine Fiction.”
- Alai Reyes-Santos, Department of Ethnic Studies. “Maritime Boundaries, Water Doors: Gender, Sex, and Race in the Caribbean and the Pacific, 1898-1945.”
- Stephanie Nohelani Teves, Departments of Ethnic Studies and Women’s and Gender Studies. “Defiant Indigeneity: The Politics of Native Hawaiian Performance.”

Le Guin Feminist Science Fiction Fellowship

adrienne maree brown, an independent science fiction scholar and a social justice activist, was chosen as the 2015-16 Le Guin Feminist Science Fiction Fellow. She lives in Detroit, Michigan, and is the co-editor of *Octavia’s Brood: Science Fiction from Social Justice Movements*, published in March 2015 by AK Press, San Francisco. With the support of the Le Guin Fellowship, brown plans to turn her attention to the work of Ursula K. Le Guin in order to create a “Le Guin Sci Fi and Social Justice Reader,” which she described as a set of guiding questions and responsive essays on

Le Guin’s work. “I plan to look at the characters of her stories, many of whom operate in a world of divergent gender and sexual norms, for guidance,” she said. “As we move beyond gay marriage and Caitlyn Jenner, I am particularly curious about the kinds of love and relationships that are strategic for our collective evolution.”

Special Projects at CSWS

Fembot — Fembot webmistress and CSWS graduate teaching fellow Sarah Hamid accepted a research assistantship with Microsoft Research Lab for 2016-17 with the Social Media Collective in Cambridge, Massachusetts. For the past two years, Sarah managed Fembot and *Ada*. She oversaw both the Ms. Fembot events in Los Angeles.

In September, Fembot welcomed a new webmistress, Shehram Mokhtar, a doctoral candidate in the UO School of Journalism and Communication.

During the 2015-16 academic year, the Fembot Collective enjoyed a year of project expansion and growth. In addition to its recurrent work (*Ada: A Journal of Gender, New Media & Technology*; *Books Aren’t Dead*; and extension of Collective membership and community reach), Fembot took on a number of projects that enriched Fembot’s capacities as a feminist publishing platform and network reach both within and outside of feminist new media studies. An international collective of feminist media scholars, artists, producers, and activists from Australia, Canada, England, India, Taiwan, Wales, and the United States, the Fembot Collective currently has more than 485 registered members from twenty different countries. Between 2015-16, 156 new members joined.

Conference: #msfembot2016: On March 11 and March 12, 2016, the collective convened in Hollywood for #msfembot2016: A Digital Initiative for Civic Engagement, joining Ms. Magazine and the USC Annenberg School for Communication and Journalism for two days of

feminist innovation, education, and collaboration. On Day 1, The Wikipedia Edit-a-Thon, Fembot members met at the head offices of Ms. Magazine to contribute figures, movements, organizations, and ideas historically marginalized because of gender, race, and sexuality into Wikipedia. Working to make sure that the virtual world of free and accessible knowledge offers a gender inclusive history, this year's program featured three tracks: writing the history of athletics from the margins, (2) excavating the Ms. Magazine archives, and (3) original content production.

On Day 2, the Un-Conference on Digital Tools for Civic Engagement, Fembot members met at the USC Annenberg campus to workshop ways to use, harness, hack, and expand digital tools for feminist scholarship and civic engagement. Sessions lay the groundwork for the collective's textbook on *Digital Tools for Civic Engagement*, to be collaboratively authored by workshop participants.

Research Interest Groups at CSWS

Américas RIG—RIG members dedicated AY 2015-16 to issues of professional development. The RIG organized the following events, for which it received additional funding and logistical support through the Department of Political Science, CAS Program Grant, Center for Latino/a and Latin American Studies, Wayne Morse Center, and Latin American Studies Program.

Works in Progress: The RIG hosted two works in progress events. In December, law school associate professor Michelle McKinley received feedback on the conclusion of her forthcoming book. In January, anthropology PhD candidate Tobin Hansen received feedback on a first draft of an article to be submitted for publication.

Combining Activism and Research: Synergies and Obstacles: Held May 10, this panel brought

Panel: "Combining Activism and Research: Synergies and Obstacles"
 Irma Alicia Velásquez Nimatuj
 Lynn Stephen (Anthropology)
 Daniel HoSang (Political Science)
 Tuesday, May 10, 2016
 Opening reception 3 - 3:30 p.m.
 Panel 3:30 - 5 p.m.
 Knight Library Browsing Room
 University of Oregon campus
 Free & open to the public

"Activism and Social Change in Postwar Guatemala"
 Irma Alicia Velásquez Nimatuj
 Wednesday, May 11, 2016
 5 p.m. - 6:30 p.m.
 Global Scholars Hall, Room 123
 University of Oregon campus
 Free & open to the public

Irma Alicia Velásquez Nimatuj is a journalist, social anthropologist, and international spokeswoman who has been in the forefront in struggles for respect for indigenous cultures. Dr. Velásquez Nimatuj is the first Maya K'iche' woman to earn the doctorate in social anthropology, and she initiated the court case that made racial discrimination illegal in Guatemala.

Sponsored by the UO Center for the Study of Women in Society's Americas Research Interest Group, the Center for Latino and Latin American Studies (CLLAS), Department of Political Science, and the College of Arts and Sciences Program Grant.

CSWS uoregon.edu (541) 346-6018 csws@uoregon.edu

TANISHA FORD LECTURE

More than 100 faculty, students, and members of the public attended Professor Tanisha Ford's talk at the UO Knight Library Browsing Room on April 29. Dr. Ford, an assistant professor of women's, gender, and sexuality studies at University of Massachusetts, Amherst, drew the talk from her new book, *Liberated Threads: Black Women, Style, and the Global Politics of Soul* (UNC Press, 2015).

Her book uncovers how and why black women use beauty culture and fashion as a form of resistance and cultural-political expression. From the Civil Rights and Black Power era of the 1960s through antiapartheid activism in the 1980s and beyond, black women have used their clothing, hair, and style not simply as a fashion statement but as a powerful tool of resistance.

The talk was organized by Dr. Courtney Thorsson, UO Department of English. ■

O UNIVERSITY OF OREGON

"The Politics of Style: Black Women, Social Movements, and Global Fashion Economies"
Tanisha Ford

April 29, 2016 12 p.m.-1:30 p.m.
 Knight Library, Browsing Room
 1501 Kincaid St., Eugene
 UO campus
 Free & open to the public

Tanisha Ford is an assistant professor of women's, gender, and sexuality studies at University of Massachusetts, Amherst. Her book *Liberated Threads* uncovers how and why black women use beauty culture and fashion as a form of resistance and cultural-political expression. From the Civil Rights and Black Power era of the 1960s through anti-apartheid activism in the 1980s and beyond, black women have used their clothing, hair, and style not simply as a fashion statement but as a powerful tool of resistance.

Whether using afros as weapons to protest against police attacks or incorporating Afro-themed designs into everyday wear, these fashion-forward women celebrated their identities and pushed for equality. In this thought-provoking book, Ford explores how and why black women in places as far-flung as New York City, Atlanta, London, and Johannesburg incorporated style and beauty culture into their activism.

Sponsored by the Center for the Study of Women in Society, the Department of English, Ellen Stollan, and Women's and Gender Studies; the College Honors Program; the CAS's Women of Color Project; the Office of Equity and Inclusion; and the Office of the Provost and Academic Affairs.

Center for the Study of Women in Society csws.uoregon.edu (541) 346-6018 csws@uoregon.edu

together UO scholars and one external scholar to discuss how research can strengthen activism and vice versa, and how to address potential criticisms of activist research, as well as navigate disciplinary and professional norms around what "counts" as valid research. Participants from UO included Lynn Stephen (anthropology), Dan HoSang (political science & ethnic studies), and Lisa Gilman (English, folklore). Prof. Stephen spoke of her experiences working with the Latin American Studies Association project *Otros Saberes*, which paired research centers with community organizations to produce scholarly work. Dan HoSang talked about the practical challenges of juggling two very different paces of work—in which academic projects tend to last for years and activist projects often need products quickly in order to help them confront changing struggles. Lisa Gilman spoke of her involvement with antiwar veterans and the making of a film documenting their struggles, a project which grew out of her research on the music listening habits of soldiers. Outside speaker was Irma Alicia Velásquez Nimatuj, a journalist, social anthropologist, and international spokeswoman who has been at the forefront in struggles for respect for indigenous cultures. She was recently involved in the historic trial in Guatemala in which indigenous women of Sepur Zarco successfully accused two former military men of sexual slavery.

Activism and Social Change in Postwar Guatemala: On May 11, Dr. Velásquez Nimatuj also gave a public talk on the challenges to social mobilization and activism in postwar Guatemala, which was attended by about fifty students and faculty. Dr. Velásquez outlined the socio-political-economic inequalities facing Guatemala, the legacies of armed conflict, and challenges to activism that involve both researchers and community.

Increasing the Visibility of Your Social Science and Humanities Work: In this panel, held June 3, five experts spoke about multiple ways that scholars

can increase the visibility of their work both among academics and the general public. Topics included using UO Communications to connect with media, engaging with local and national press, using blogs and other forms of social media to share one's work and connect with scholars, working with publishers to help market one's book, and leveraging academic conferences to publicize one's work. Panelists included Jennifer Lawless, professor of government at American University, director of the Women & Politics Institute, and a nationally recognized expert on women and politics; Nicole Smith Dahmen, assistant professor at UO School of Journalism and Communication; Lauren Kessler, award-winning author of nine works of narrative nonfiction and a professor in UO School of Journalism and Communications; Marty Brown: marketing manager at Oregon State University Press; and Molly Blancett, media relations manager in UO University Communications.

Running from Office: Why Young People are Turned Off from Politics: On June 2, Jennifer Lawless spoke about her latest book, *Running from Office: Why Young People are Turned Off From Politics*. This event was well attended by faculty and staff. Dr. Lawless connected with a number of undergraduate and graduate students over meals, providing students with an additional benefit.

Feminist Philosophy RIG—During fall term, the RIG met to discuss Elizabeth Grosz's *Becoming Undone: Darwinian Reflections on Life and Art*, in order to concentrate group efforts on the pertinent topic of feminist materialism. During the beginning of winter term, the RIG hosted a weekend-long writing workshop in Waldport with twelve participants who workshopped papers in a communal setting to prepare their work for presentation and/or publication.

In spring, the RIG cosponsored its annual "Celebration of Women and Diversity in Philosophy Event," with the philosophy department. This pro-

vided a platform to launch Diversiphi, a new initiative coming out of the philosophy department which aims at making space for various underrepresented groups to meet and discuss philosophy.

Gender in Africa and the African Diaspora RIG—This RIG sponsored three dynamic on-campus talks that drew a large cross-section of students, faculty, and community members. Our RIG partnered with a number of units on campus including the African Studies Program, the Department of Sociology, and the Gabon-Oregon Center to bring in outside speakers. These collaborations allowed us to raise the public profile of the RIG and allow for the growth of interdisciplinary intellectual partnerships. Both of our outside guests met with faculty and students to discuss mutual research interests, stretching their professional networks and building the scholarly agenda of our members. The RIG coordinated the following guest lectures:

Dr. Angela Montague, postdoctoral fellow, UO Department of Anthropology, spoke April 11 to 65 attendees about “Rites vs. Rights: Female Genital Cutting in Sub-Saharan Africa” and discussed female genital cutting (FGC) as it relates to cultural relativism, human rights, and transnational feminism. She explored FGC as both a global discourse that exoticizes Africans as well as localized understandings of the practice. She contextualized her discussion by drawing on her research and experience living in Mali. By tying in the broader implications of FGC, Dr. Montague complicated simplistic framings and pushed us to rethink previous assumptions.

Dr. Rachel Jean-Baptiste, associate professor, University of California, Davis, spoke May 3 to 30 attendees on “The Ancient and The Modern: Customary and Civil Marriage & Family Law in Gabon.” She analyzed the varied shifting laws and practices surrounding marriage in Gabon, placing these arrangements within a broader historical context that allowed the audience to think carefully about the cultural politics of intimate relationships. She considered marriage law in both colonial and postcolonial context, which pushed forward an argument of the oftentimes contradictory interpretations that take place within both codified and ceremonial marriage institutions.

Dr. Sanyu Mojola, associate professor, University of Colorado, Boulder, spoke May 12 to 40 attendees. Her lecture, based on her award-winning book, *Love, Money and HIV: Becoming a Modern African Woman in the Age of AIDS*, explored sociological explanations for why HIV rates among young women are so much higher than those of young men. She examined both micro-level processes—how desires for money, gifts, modernity and consumption become inextricably linked with intimate relationships—as well as macro-level processes—how the community, school, labor markets, and the ecological environment play a role in the production of consuming women. She argued that the entanglement of love, money and young women’s transformation into “consuming women” lies at the heart of their disproportionate HIV rates.

Narrative Health and Social Justice RIG—RIG activities in 2015-16 focused on the theme, “Global Bioethics: History, Gender, and Power.” Members continued to expand and enhance the RIG as core site at the UO for scholarship, teaching, and programming on issues of health and illness in critical, historical, gendered, and transnational perspectives. We continued to grow both our core membership, base of interest, and influence on campus. Members also forged strong connections with the new and growing Center for Global Health, connections we hope to build on over the next year and beyond.

In winter, the RIG sponsored a lecture and workshop by Dr. Susan Reverby, the Marion Butler McLean Professor in the History of Ideas and professor of Women’s and Gender Studies at Wellesley College, and author of *Examining Tuskegee: The Infamous Syphilis Study and Its Legacy*. Reverby’s work 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. The RIG planned her visit in collaboration with a cluster of research units on campus, including the Americas RIG, and the Departments of Women’s and Gender Studies, History, Anthropology, English, Philosophy, and International Studies. The public lecture by Dr. Reverby, funded primarily by CSWS, drew an audience of 80-100 faculty, graduate students, and undergraduates from different disciplines. The following day, she led a smaller workshop, where she engaged with a select group of faculty and graduate students 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.

In spring, the RIG focused on consolidating connections to the newly inaugurated UO Center for Global Health. Because there is much overlap between research by key RIG members and the priorities of this recently-formed center, RIG members anticipate that next year and beyond goals and activities will continue to overlap and support each other. All RIG members are doing research projects that take a feminist perspective and/or focus on issues related to gender. In particular, this past year RIG members worked together on developing course syllabi focused on issues of gender and health. Next year the RIG plans to continue connecting teaching and research collaboratively.

Social Science Feminist Network (SSFN) RIG—The RIG’s primary activity during 2015-2016 was the Sexual Violence Research Project. During biweekly meetings, an annual retreat, and a half-day research “boot camp,” members split into two parallel, ongoing work groups, one for data analysis and one for literature review research and writing; coded all project data using Atlas.Ti qualitative analysis software (approximately 500 documents); wrote a preliminary literature review; and formulated a plan for completing the project in summer 2016, including submission of a paper to a peer-reviewed journal.

Other activities included:

- Annual Feminist Thanksgiving potluck
- Reading group and discussion of *Pregnant Butch* by A.K. Summers.
- Film Screening with filmmakers of *Sista in the Brotherhood*, a short dramatic film based upon the dissertation research of Roberta Hunte, assistant professor of women’s and gender studies at Portland State University.
- Research retreat: RIG members spent two days working on the research project, made decisions about project development wrote a substantial portion of the literature review, and performed much of the first round of data analysis in Atlas.TI.
- End-of-year research boot camp: RIG members continued working on the research project, including performing intercoder reliability tests and finalizing literature review sections.
- Workshopped and supported one another’s research during biweekly meetings: checked on the status of the research project, shared institutional knowledge about completing master’s theses and comprehensive exams, and gave feedback on one another’s research plans and ideas.

Supporting the Advancement of Diversity in Design [STAnDD] RIG—A student group, this RIG’s major focus over AY 2015-2016 was bringing awareness to the issues that revolve around equity in the field of design as well as supporting the professional development of students. The RIG hosted multiple guest speakers, collaborated with different student groups and faculty, and were a part of creating the first Shadow Mentor Day.

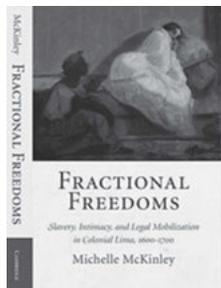
Lunchtime Talks with Marsha Maytum and Karen Williams + Amanda Donofrio: This year the RIG had two Lunchtime Talks, one in fall and one in spring. The RIG brought in practicing architects to talk about their experiences in the profession and give advice to students. Hearing about the experiences of these women architects as they started in the field and also having a discussion about the inequity and challenges faced by women in a male dominated profession was a great learning opportunity and way to engage student participation.

Shadow Mentor Day: STAnDD partnered with the American Institute of Architecture Students (AIAS) to plan and execute Shadow Mentor Day in winter term. During this event students were able to shadow an architect at firms in Eugene, Portland, and Seattle for a day, sitting in on meetings, doing small projects, and going on job site visits. Forty-six students and twenty firms participated.

Architecture Department Winter Lecture Series with Missa Aloisi: During winter term STAnDD also worked with the architecture department to bring alumnus and architect, Missa Aloisi, from Burlington, Vermont, to be a part of the Winter Lecture Series. Missa talked about the challenges she faced after graduation in the professional world, her women-owned practice and her business motto of accessible, affordable and approachable design. ■

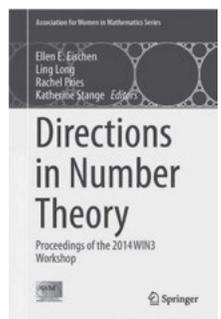
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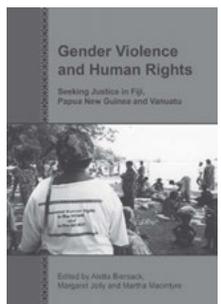
Fractional Freedoms: Slavery, Intimacy, and Legal Mobilization in Colonial Lima, 1600-1700, by Michelle McKinley, Associate Professor, UO School of Law (Cambridge University Press, Fall 2016). **Studies in Legal History series.** “*Fractional Freedoms* explores how thousands of slaves in colonial Peru were able to secure their freedom, keep their families intact, negotiate lower self-purchase prices, and arrange transfers of ownership by filing legal claims. Through extensive archival research, Michelle McKinley excavates the experiences of enslaved women whose historical footprint is barely visible in the official record. She complicates the way we think about

life under slavery and demonstrates the degree to which slaves were able to exercise their own agency, despite being caught up in the Atlantic slave trade. Enslaved women are situated as legal actors who had overlapping identities as wives, mothers, mistresses, wet-nurses and day-wage domestics, and these experiences within the urban working environment are shown to condition their identities as slaves. Although the outcomes of their lawsuits varied, *Fractional Freedoms* demonstrates how enslaved women used channels of affection and intimacy to press for liberty and prevent the generational transmission of enslavement to their children.”—*from the publisher*



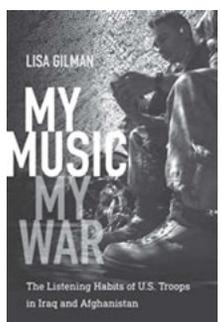
Directions in Number Theory, coedited by Ellen Eischen, Assistant Professor, UO Department of Mathematics (Springer, 2016). **Series: Association for Women in Mathematics Series, Vol. 3.** “Exploring the interplay between deep theory and intricate computation, this volume is a compilation of research and survey papers in number theory, written by members of the Women In Numbers (WIN) network, principally by the collaborative research groups formed at Women In Numbers 3, a conference at the Banff International Research Station in Banff, Alberta, on April 21-25, 2014. The papers span a wide range of research areas: arithmetic geometry; analytic number theory; algebraic number theory; and applications to coding and cryptography.”—*from the publisher*

applications to coding and



Gender Violence and Human Rights: Seeking Justice in Fiji, Papua New Guinea and Vanuatu, coedited by Aletta Biersack, Professor, UO Department of Anthropology (Australian National University Press). Abstract: This book “convenes mostly anthropological contributors to discuss violence (sexual and nonsexual) against women and girls in these three western Pacific postcolonial states, all of which have ratified the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) and the Convention on the Rights of the Child. With respect to these three countries, contributors tackle the prevalence and causes of gender violence and assess the effectiveness of various state, local, and international

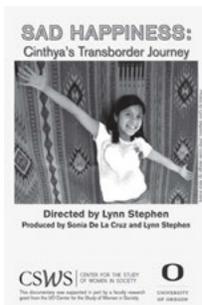
efforts to curb this violence.”



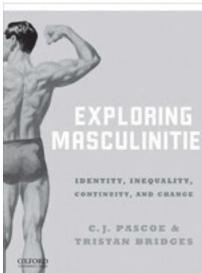
My Music, My War: The Listening Habits of U.S. Troops in Iraq and Afghanistan, by Lisa Gilman, Professor, Folklore & English (Wesleyan University Press, 2016). Abstract: “Musical listening was pervasive for U.S. troops fighting the wars in Afghanistan (Operation Enduring Freedom) and Iraq (Operation Iraqi Freedom). Recent technological developments enabled troops to carry with them vast amounts of music and easily acquire new music, for themselves and to share with others in their immediate vicinity and far away....This study examines U.S. troops’ musical listening during and after war, yielding insight into what war was like for those most intimately involved and how individuals survive in the messy webs of conflicting thoughts and emotions that

are so intricately part of the moment-to-moment and day-to-day phenomenon of war

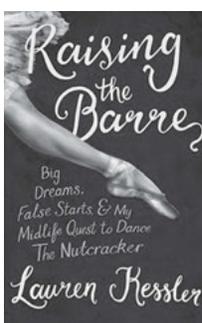
and the pervasive memories in its aftermath. Central themes that emerge throughout are relationships between musical listening and social dynamics (e.g. social and professional hierarchies, class, gender, sexuality, ethnicity, and race), community formation, memory-making, trauma, and politics.”



Sad Happiness: Cinthya's Transborder Journey, directed by Lynn Stephen, Professor, UO Dept. of Anthropology (2015 Creative Commons by the Transborder Project and Lynn Stephen). This documentary “explores the differential rights that U.S. citizen children and their undocumented parents have through the story of one extended Zapotec family. Shot in Oregon and Oaxaca, Mexico, and narrated by eleven-year old Cinthya, the film follows Cinthya’s trip to her parent’s home community of Teotitlán del Valle with her godmother, anthropologist Lynn Stephen. There she meets her extended family and discovers her indigenous Zapotec and Mexican roots. At a larger level, Cinthya’s story illuminates the desires and struggles of the millions of families divided between the U.S. and other countries where children are mobile citizens and parents cannot leave. In English, Spanish, and Zapotec with English subtitles. TRT: 39 minutes.



Exploring Masculinities: Identity, Inequality, Continuity, and Change, by C.J. Pascoe (associate professor, UO Dept. of Sociology) and Tristan Bridges (Oxford University Press, 2016). This book “is a comprehensive and contemporary reader for the growing field of men’s and masculinities studies. It takes a conceptual approach by covering the wide range of scholarship being done on masculinities beyond the model of hegemonic masculinity. C.J. Pascoe and Tristan Bridges extend the boundaries of the field and provide a new framework for understanding masculinities studies. Rather than taking a topics-based approach to masculinity, *Exploring Masculinities* offers an innovative conceptual approach that enables students to study a given phenomenon from a variety of perspectives. It divides up the field in ways that provide accessible introductions to complex debates and key intra- and interdisciplinary distinctions.”—*from the publisher*



Raising the Barre: Big Dreams, False Starts, and My Midlife Quest to Dance The Nutcracker, by Lauren Kessler, Professor, UO School Journalism and Communication (Da Capo Press, 2015). “When Lauren Kessler was twelve, her ballet instructor crushed not just her dreams of being a ballerina but also her youthful self-assurance. Now, many decades and three children later, Kessler embarks on a journey to join a professional company to perform in *The Nutcracker*. *Raising the Barre* is more than just one woman’s story; it is a story about shaking things up, taking risks and ignoring good sense, and forgetting how old you are and how you’re “supposed” to act. It’s about testing limits and raising the bar(re) on your own life.”—*from the publisher*



Economy, Emotion, and Ethics in Chinese Cinema, by David Leiwei Li, Professor, UO Department of English (Routledge, March 2016). “This book investigates major Chinese-language films from mainland China, Taiwan, and Hong Kong in order to unpack a hyper-compressed capitalist modernity with distinctive Chinese characteristics.... A deeply cultural, determinedly historical, and deliberately interdisciplinary study, it approaches ‘culture’ anthropologically, as a way of life emanating from the everyday, and aesthetically, as imaginative forms and creative expressions.”—*from the publisher* ■

5th annual CSWS Northwest Women Writer's Symposium

Crossing Borders: Women's Stories of Immigration, Migration & Transition



Top photo: Reyna Grande delivered her keynote address to an audience of about 140 people at the Eugene Public Library / photo by Yunshu Huang. • above, from left: Ariel Gore and Valerie Brooks, in conversation at the UO Knight Library. • Reyna Grande making comments at the Saturday morning panel held at Eugene Public Library. • Students from Roosevelt High School in Portland and other audience members at the Friday panel, UO Knight Library. • Poet, novelist, anthropologist Ana-Maurine Lara reading from her work at the Saturday morning panel, Eugene Public Library. • Reyna Grande signs books and talks to audience members at the Friday afternoon panel, UO Knight Library / photos by Alice Evans.

Mexican-American author Reyna Grande delivered a powerful exposition of her experiences in her keynote, "From Iguala to El Otro Lado: A Young Girl's Journey to the American Dream," at CSWS Northwest Women Writers Symposium on May 6-8. With events held at downtown Eugene Public Library and the UO campus drawing more than 550 people all-told, this 5th annual writers symposium had as its theme "Crossing Borders: Women's Stories of Immigration, Migration, and Transition."

Grande, in her memoir *The Distance Between Us*, sensitizes the reader to the suffering faced by many immigrant children who must navigate language, culture, a new educational system and all manner of prejudice and cruelty. A National Book Critics Circle Award nominee, this memoir was the focus of a panel discussion on Friday, May 6, at Knight Library that featured Gustavo Balderas, Eugene School District 4J superintendent; Carmen Urbina, a 4J administrator and UO College of Education EMPL Program

Development coordinator; UO graduate student Lidiana Soto; UO international studies professor Kristin Yarris; and anthropology professor and Center for Latino/a and Latin American Studies co-director Lynn Stephen. The panel focus, "Crossing Borders: What It Means in the Life of a Child," encouraged both personal stories of crossing borders and an exploration of the challenges school teachers and administrators are required to address in providing safe and nurturing educational environments. More than 100 people attended the panel, including students from Roosevelt High School in Portland, who came especially to hear Reyna Grande. Other highlights of the symposium included:

- "Fearless Journeys on the Edge: A Literary Conversation with Ariel Gore," moderated by Valerie Brooks
- UO premiere of anthropologist Lynn Stephen's documentary "Sad Happiness: Cynthia's Transborder Journey."
- A Saturday morning panel held at Eugene

Public Library "Crossing Boundaries: Women's Stories of Immigration, Migration & Transition," featured Reyna Grande; Ariel Gore; poet Ana-Maurine Lara; and documentary filmmaker Gabriela Martínez, moderated by Barbara Corrado Pope.

- Four afternoon workshops: 1) *Traveling through the Landscape of Our Lives: Going Beyond Gendered Traditions*, a memoir workshop led by Ariel Gore; 2) *Setting: More Than Just a Backdrop*, a fiction workshop led by Miriam Gershow; 3) *Penelope's Loom: A Poetry Workshop*, led by Ana-Maurine Lara; 4) *Spicing Up Travel and Migration Narratives with Food*, led by Prof. Jennifer Burns Bright.
- A Mother's Day concert by Mare Advertencia Lirika held at Beall Concert Hall on the UO campus. Mare, a Zapotec hip-hop artist from Oaxaca, Mexico, and founder of Advertencia Lirika, appeared on tour for her new CD, *Siempre Viva*. ■

NWWS: Putting a Face to Child Immigrants

In a discussion focused on Reyna Grande's memoir *The Distance Between Us*, panelists also shared their personal experiences.

by Lidiana Soto, master's candidate,
UO School of Journalism and Communication

Everything about how we physically crossed the border is like snapshots. Small vignettes and blurry, patchy, unreliable memories. We left the village in southern Oaxaca under a waning gibbous moon. My mother woke me in the middle of the night, wrapped me up in a blanket, and carried me onto the bus. I called the driver *manejador* and my mother chuckled and corrected me; *chófer* she said as she held on to my six-month-old brother. I settled onto the bench seat and watched the moon light the dark landscape as we drove away from Santa Maria Tindu.

We stopped in Huajuapán de León, and I met my aunt for the first time. We ate her food, slept under her roof, and received her blessing as we proceeded north. I'm not sure if my father was with us the whole time, or if he met us at the border. Regardless, at some point we were together, Mom, dad, and five kids. The baby was six months old, I was four, and my siblings were about six, eight, and ten. The rest of my older siblings were already in Oregon.

Many hours, many states, and some time later, the coyote passed around plastic bags for the adults to wrap their feet and try to stay dry as we crossed the Rio Bravo. I piggybacked on my father and watched everyone wade across as I nestled comfortably on his back. At some point, we reached a desert. My tiny *chanclas* kept slipping off in the sand and my dad tugged at my hand and pulled me faster. So I scurried along on my four-year-old legs gripping onto my *chanclas* with my toes. At some point, my toes could no longer clutch at my shoes. I took a step in the sand and my plastic shoes slipped off and stayed there, half buried in the sand. My dad said, "Don't worry, I'll buy you another pair when we get to the other side."

"Migration is a point of departure, not only of the physical place that we leave, but a departure from who we are and the people we may have become ..."

I think back to that as an adult and feel kind of bad. I wonder if people saw that shoe and thought a little girl died there. The first time I recalled that memory as an adult, I wished I could tell them—anyone that may have seen it—that I'm fine. That I made it. That I was lucky. That a mixture of luck, money, strategy, and policy didn't push us more east into the desert and that we faced better odds and that my dad indeed replaced those shoes and many others that I wore out and grew out of and lost since then.

Others cross hotter deserts, or cross that same desert in the more precarious eastern parts. And those *que se la rifan* across oceans. And they might not have the combination of luck, money, strategy and policy to survive. There was a photograph that horrified the world last summer. This particular photograph was of a young Syrian boy that drowned and washed up on a Turkish shore. A photographer captured him, lying face down as the waves lapped around him. He was one of 22 refugees that drowned trying to cross into Europe. One artist depicted this young boy, Alan Kurdi, in the same position he was found in. Face down, but in a cradle at night, with some baby toys hanging above him. The caption read: "How his story should have ended."

The scene where Reyna comes upon a man lying down and wonders to Mago: "Is he dead?" And Mago replies, "He's sleeping Nena. He's just sleeping." That's how his story should have ended. I, too, am grateful that back then I was too young to fully grasp the extent of the danger we were in. Crossing borders for adults and children has always been a precarious endeavor.



At a panel focused on Reyna Grande's memoir, panelists included, from left: Kristin Yarris, Lidiana Soto, Lynn Stephen, Carmen Urbina, 4J superintendent Gustavo Balderas, and author Reyna Grande / photo by Alice Evans.

While I pondered my participation on this panel during the last month, I thought about the precarity of the physical border crossing, and I thought about how little distance divides those of us that survive a crossing and those that die in their attempts. When Reyna encountered the dead man behind the bushes, how much was actually separating her fate and his? And my shoe that some might have mourned, how much distance was there between the shoes of other little girls that didn't make it and my own? Those of us that made it, or at least survived, will always have ties with those that didn't, because of how narrowly they missed our fate, and how narrowly we missed theirs.

On the other side, the distance between us sometimes becomes so wide and expansive that it's hard to bridge the gap between then and now. Between here and there. Between four-year-old me, and who I am now. Migration is a point of departure, not only of the physical place that we leave, but a departure from who we are and the people we may have become because identity is so often grounded in territoriality and temporality. So that image I described, and this book, these stories, give names, face, identities to this phenomenon. They give a name and a face to the structural violence that pulls people to the United States during times of economic prosperity (Bracero Program, IRCA), that punishes them during times of economic downturn (Mexican Repatriation, and recent deportations by the Obama administration). And it means taking very few belongings, but cumulatively, joining hundreds and thousands of others that leave weakened local infrastructures in exchange for a potentially prosperous future. A precarious future that builds on top of and despite harmful immigration and border policy and interventionist foreign policy in imperialist countries. And you know, all those terms start to become vague, and they start bleeding into each other and disappearing. And what it takes to highlight structural violence is a captivating story, like this one, or a stunning and horrific photograph to really highlight what it means to be a child immigrant and to face [death].

I'd also like to draw attention to the weakened local infrastructures that Reyna described in her book. In Iguala, prosperous businesses crumbled to the point where having a "future" was aligned with leaving Iguala. And while I haven't been able to make all the conceptual connections, I think it's important to at least acknowledge that the forty-three disappeared students in Mexico were from Iguala, where half this book took place. The violence they faced was horrendous.

Reyna puts a face to the story of children immigrants, and to the struggles and successes that many of us face and struggle with and overcome. Likewise, I want to say that there are also faces and names behind all those structural forces that move us... Somali-British poet Warsan Shire has a poem called "Home," and she says, "no one leaves home unless home chases you." ■

—Activist, graduate teaching fellow, and wildlands firefighter, Lidiana Soto is a master's candidate in the UO School of Journalism and Communication.

In memory of Joan Acker

March 18, 1924 – June 21, 2016

Friends and colleagues held a memorial service for Joan Acker in Gerlinger Alumni Lounge on the UO campus Saturday, Aug. 27. Dr. Acker died June 21 at age 92. She was the founding director of the Center for the Sociological Study of Women, which was renamed the Center for the Study of Women in Society.

Colleagues said Joan Acker will be remembered for transforming women's studies on campus, her pioneering scholastic work on gender and class, and her ardent activism to change the political, economic, and academic landscape for her gender.

"It is hard to overstate Joan Acker's impact on feminist scholarship and the University of Oregon," said Margaret Hallock, former director of the UO Wayne Morse Center for Law and Politics. "She mentored many of us who followed in her scholar-activist footsteps, and we will always remember her brilliant analyses, her sense of humor and her dedication to a better world."

Born in 1924, Acker began defying societal expectations for women at an early age. During her childhood in Indiana, she bucked then-traditional feminine pastimes to pursue archery and sailing. She later refused to take no for an answer when an institution advised her to not apply for their graduate program because she was "too old" and a woman. Instead, she applied to the UO and earned her doctorate in sociology before joining the faculty in 1967, when less than 3 percent of professors were female.

Over the course of her nearly three decades at the UO, she transformed the landscape for women's studies on campus by developing courses that examined gender and establishing UO's Center for the Study of Women in Society, which she directed from 1973 until 1986. She expressed a deep commitment to the "existence of a feminist movement" and mentored many students and colleagues both here and as a visiting scholar at institutions across the globe.

"Joan was a groundbreaking feminist scholar who changed the university through her role as founding director of the Center for the Study of Women in Society, changed sociology through her work on the intersections of gender and class, and changed lives through her teaching, research, activism and friendship," said Kate Barry, a former student and close friend.

Known for her formidable attitude and sharp candor, Acker was also a passionate activist.

"She could be a feisty person, willing to take on anyone, if the issue was important," said Don Van Houten, a former sociology colleague and friend of nearly fifty years.



"Joan Acker was an immensely talented researcher and teacher: theoretically sophisticated and innovative, rigorous, curious. What always drove her work and gave it particular significance, was her life-long commitment to examining the issues that affect, albeit differently across race, class and other differences, women's everyday lives—wage and salary equity and (in)adequacy; how power and hierarchy work in workplaces, families and other social institutions; economic insecurity; social welfare. Even when feminist theory wandered far from examining and posing solutions to the many challenges facing women as workers, members of families and communities, and activists seeking social justice, Joan's scholarly agenda remained steadfastly focused on research she hoped would make a positive difference for women here and now."

—Sandra Morgen, coauthor and former director, CSWS

Acker got her first taste of civic engagement when she attended Hunter College in the 1940s and campaigned against the Taft-Hartley Act, which stripped workers of many of the labor rights won through the Wagner Act. She then joined the antiwar movement and championed civil rights while living in New York, before establishing herself as a vocal proponent for women's rights.

Acker's passion for activism greatly influenced her research, as she viewed it as a gateway to identifying solutions for the problems faced by women. Through her many publications, she strived to circulate information that would "have theoretical and practical implications that made a difference in people's lives," a former student said.

Her books on gender and class include *Doing Comparable Worth: Gender, Class, and Pay Equity*; *Class Questions: Feminist Answers*; and *Stretched Thin: Poor Families, Welfare Work, and Welfare Reform*, [the latter coauthored with Sandra Morgen and Jill Weigt]. She also received numerous accolades and fellowships for her scholarly work, including sociology's top award, the American Sociological Association Career of Distinguished Scholarship Award.

"As a pathbreaking feminist researcher, Joan Acker showed us that it was possible to combine the personal and the political in pursuit of social justice," said Scott Coltrane, senior vice president and provost. "Joan Acker's contributions to feminist scholarship and to social activism on behalf of women's rights have been truly inspiring." ■

—reported by Emily Halnon, University Communications, writing in *Around the O*.

Honoring Joan Acker

The CSWS Joan Acker Memorial Lectureship will be an annual event that brings to the UO campus a speaker who works on issues of economic justice and gender equity.

You can support the Acker Memorial Lectureship with a gift of any amount.

To donate, visit csws.uoregon.edu/ackermemorialfund.

Or contact CSWS Operations Manager Dena Zaldúa at dzaldua@uoregon.edu or 541.346.2262.



2015 - 2016: A YEAR OF CSWS EVENTS

Noon Talks, Workshops, Films, Forums, Research Interest Group Lectures, and the Northwest Women Writers Symposium

5th Annual CSWS Northwest Women Writers Symposium
May 6 - 8, 2016
Free & open to the public

UO Center for the Study of Women in Society presents

CROSSING BORDERS

Women's Stories of Immigration, Migration, and Transition
FULL SCHEDULE: csws.uoregon.edu/



Keynote: Reyna Grande 6 p.m. Friday, May 6 Eugene Public Library, 100 W. 10th, Eugene 97401

FEATURING Reyna Grande, Ariel Gore, Ana-Maurine Lara, Chris Scofield, Miriam Gershov, Lynn Stephen, Jennifer Burns Bright, Gabriela Martinez, Valerie Brooks, Barbara Corrado Pope, & Zapotec hip-hop artist Mare Advertencia Lirika




Events take place on the University of Oregon campus & at the downtown Eugene Public Library

For more information: <http://csws.uoregon.edu/> (541) 346-5015 csws@uoregon.edu

SEXUAL ASSAULT AWARENESS MONTH

"Sex, Alcohol, and Violence: How Status Competition Creates Risk"

Elizabeth Armstrong

April 21, 2016
7 p.m. - 8:30 p.m.
Ford Alumni Center
Gustling Ballroom
1720 E. 13th Ave., Eugene
UO campus
a public lecture



Elizabeth Armstrong, professor of sociology at the University of Michigan, is a coauthor of *Paying for the Party*. Her research interests are in the areas of sexuality, gender, culture, organizations, social movements, and higher education.

Paying for the Party
THE NEW YORK TIMES BESTSELLER

Sponsored by the UO Center for the Study of Women in Society, UO Department of Sociology and Women's and Gender Studies, the Office of Student Life, and University and Student Life.

Panel: "Combining Activism and Research: Synergies and Obstacles"

Irma Alicia Velásquez Nimatuj
Lynn Stephen (Anthropology)
Daniel HoSang (Political Science)

Tuesday, May 10, 2016
Opening reception 3 - 3:30 p.m.
Panel 3:30 - 5 p.m.
Knight Library Browsing Room
University of Oregon campus
Free & open to the public

"Activism and Social Change in Postwar Guatemala"
Irma Alicia Velásquez Nimatuj
Wednesday, May 11, 2016
5 p.m. - 6:30 p.m.
Global Scholars Hall, Room 123
University of Oregon campus
Free & open to the public

Irma Alicia Velásquez Nimatuj is a journalist, social anthropologist, and international spokeswoman who has been at the forefront of struggles for respect for indigenous cultures. Dr. Velásquez Nimatuj is the first Maya-K'iche' woman to earn the doctorate in social anthropology, and she initiated the court case that made racial discrimination illegal in Guatemala.

Sponsored by the UO Center for the Study of Women in Society's American Research Interest Group, the Center for Latino and Latin American Studies (CLLAS), Department of Political Science, and the College of Arts and Sciences Program Grant.

"The Politics of Style: Black Women, Social Movements, and Global Fashion Economies"

Tanisha Ford

April 29, 2016 12 p.m. - 1:30 p.m.
Knight Library, Browsing Room
1501 Kincaid St., Eugene
UO campus
Free & open to the public



Whether using crystals beads as weapons to protest against police brutality or incorporating African-themed designs into everyday wear, Black fashion-forward women redefined their identities and pushed for visibility in the thought-provoking book, *First Comes Black*. From the Civil Rights and Black Power era of the 1950s and 1960s to the hip-hop era of the 1970s and 1980s, Black women have used their clothing, hair, and style to assert a fashion statement and a powerful tool of resistance.

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Sponsored by the Center for the Study of Women in Society, the Department of English, Black Studies, and Equity and Inclusion, and the Office of the Provost and Academic Affairs.

Asali Solomon
A Reading With the Author of *Disgruntled*

Thursday, May 19th
4 PM
Chapman Hall 301

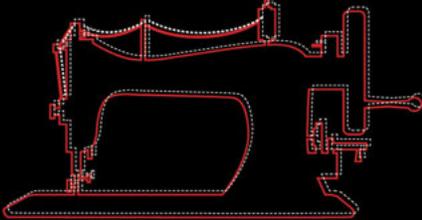


Sponsored by Clark Honnig College, the Department of English, Oregon Humanities Center, and the Women of Color Project at UO

Disgruntled, effortlessly funny and achingly poignant, follows eight-year-old Kenya from West Philadelphia to the streets, from public school through adolescence, as the girl increasingly disgruntled by her inability to find any place or thing or person that feels like home.

"Solomon is a masterful writer, and *Disgruntled*" is entertaining and thought-provoking in equal measure. Through her rich depictions of Kenya, her parents, and their various friends, she presents a range of approaches to blackness, of different ways of being."

-L.A. Times



WORKING FUTURES

Perspectives on Labor from the Global South

FRIDAY, MAY 27, 2016 - 10:00 A.M. - NOON - BROWSING ROOM, KNIGHT LIBRARY

CARLA FRIEDMAN
Professor, Anthropology and Women's Studies, Emory University
The African Worker's Life-cycle Recolonization

LAUREN KENZLER
Associate Professor, Anthropology, University of Oregon
The Machine Women: Lifestyle Changes in the Garment Industry of Bangladesh

CHING KWAN LEE
Professor, Sociology, University of California at Los Angeles
Precarization or Empowerment? Reflections on Recent Labor Struggles in China

EILEEN OTIS
Assistant Professor, Sociology, University of Oregon
Wages of War in Vietnam, China

Economic globalization has fundamentally reshaped class and gender dynamics across the world. It has brought workers of every nation to work in urban industrial and service sectors, introducing new social roles, regulations, and modes of precarity to the industrial workforce. Labor has become increasingly militant in its demands for decent livelihoods. The symposium brings together scholars from China, Bangladesh, and the Caribbean to critically examine labor dynamics that result from these transformations.

Sponsored by the Center for the Study of Women in Society, the Department of English, Black Studies, and Equity and Inclusion, and the Office of the Provost and Academic Affairs.

Thursday
March 3, 2016
4:00 p.m.
221 Allen Hall
1020 University St.
Eugene, OR 97403
UO campus
Free & open to the public

"Escaping Melodrama: How Should We Think about the Immoral Research Studies in Tuskegee and Guatemala?"

SUSAN M. REVERBY

Marion Butler McLean Professor in the History of Ideas and Professor of Women's and Gender Studies, 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 she called the "outcasts" of public health: the four decades long (1932-1972) U.S. Public Health Service research study in which African American men were deceived into believing they were being treated, not harmed, for their disease. She edited a book on this study called *Outcasts: Reinforcing the Tuskegee Syphilis Study* (2010).

Her work on the ethics of Learning Tuskegee: The Infamous Syphilis Study and its legacy appeared in 2015, winning two major academic awards. She was also part of the Legacy Committee that led to President Clinton offering a belated apology for the study in 1997.

As part of the research on the syphilis study, Reverby found unpublished papers about a Public Health Service study (1948-49) 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 opening up to the Secretary of State and Health and Human Services to the people of Guatemala, a focus on the study by the President's Bioethics Issues Commission, and the re-assessment of the practice we give to scholars, especially to studies that take place outside the U.S. borders.

Sponsored by the Center for the Study of Women in Society's Narrative, Health, and Social Justice Research Interest Group, the Center for the Study of Women in Society, csws.uoregon.edu (541) 346-5015 csws@uoregon.edu

An EDWARDS Institute Collaborator in Cultural Diversity

"INCREASING THE VISIBILITY OF OUR HUMANITIES OR SOCIAL SCIENCE RESEARCH"

Friday, June 3, 2016
Panel: 3:00 - 5:30 p.m.
Knight Library Browsing Room
1501 Kincaid St.
University of Oregon campus



Come learn how to increase the visibility of your humanities and social science work among academic and non-academic audiences from a panel of experts. We'll discuss many topics including how to promote your academic book or article, creating professional networks, and promoting your work using traditional and social media.

Noelle Smith Dahmen is an assistant professor in the UO School of Journalism and Communication. Her research focuses on about and narrative ethics in visual communication, with an emphasis on participatory in the Digital Age, and has been published in such leading journals as *Visual Communication Quarterly*, *American Ethnologist*, *Journal of Research in Crime Prevention*, *Journal of American Studies*.

Lauren Kenzler is a professor in the UO School of Journalism and Communication, director of the Writing Initiative, and founder and past director of the master program in literary, rhetorical, and media studies in the UO's College of Arts and Sciences. She is also the author of two books of narrative ethnography, including her latest, *Reading the Bible, Big Dreams, False Starts and My Middle Eastern Dilemma*. Her book *How to Live* won the Pacific Northwest Book Award, the Oregon Book Award, and the New England Book Show Award.

Molly Berman is the managing director of Oregon State University Press. She coordinates marketing outreach for twenty-one titles a year. Prior to joining OSU Press, she held many positions in trade and scholarly publishing, most recently as COO at Trolox Press, a humanities reference publisher based in Portland. She is a former faculty member of Portland State University's publishing program.

Isabelle Lantieri is a professor of government at American University, director of the Women's History Institute, and an internationally recognized expert on women and politics. Her research is focused on political ambition, campaign and elections, and gender politics in the Caribbean. She is the author of *Strong Women: Why Young Americans are Leaving CP in Politics and Why Other Won't*.

Molly Berman is the media relations manager in University Communications at UO. She was previously public relations & social media manager at Lane County and reporter and assignment editor at KVAL-TV, Klamath Falls. She is an expert in social media, public relations, and media relations. She helps faculty at the University of Oregon publicize their work and connect with media.

Sponsored by the UO Center for the Study of Women in Society's American Research Interest Group, the Center for Latino and Latin American Studies (CLLAS), Department of Political Science, and the College of Arts and Sciences Program Grant.

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The University of Oregon is an EDWARDS Institute Collaborator in Cultural Diversity

2016-17 CSWS EVENTS



A year of lectures, panels, conversations, symposiums, forums, readings, and workshops focused on the theme Women and Work.

Visit csws.uoregon.edu/events for more events and information!

Lorwin Lectureship on Civil Rights & Civil Liberties

- **October 13 – 14, 2016 Lorwin Lecture: Cherrie Moraga** — keynote Lorwin Lecture on Civil Rights and Civil Liberties and an activist methods workshop for faculty and graduate students. Artist-in-residence at the Stanford University drama department, Cherrie Moraga is a poet, playwright-director, writer-essayist, educator, cultural activist, and the coeditor of the seminal anthology *This Bridge Called My Back: Writings by Radical Women of Color*, which won the Before Columbus American Book Award in 1986.
- **November 9, 2016 Lorwin Series: “Transformative Philanthropy”** — a forum on the unique and particular ways in which social justice philanthropy—both fundraising and grantmaking—can bring, and has brought about, social change for women, LGBTQ people, and people of color. Featuring Gabriel Foster, co-founder and Executive Director, Trans Justice Funding Project; Kris Hermanns, CEO, Pride Foundation; and Carol Tatch, Major Giving Director, MRG Foundation.
- **January 27, 2017 Lorwin Series: Saru Jayaramana** — keynote lecture and panel discussions focused on food justice issues. Jayaramana is the Director, Food Labor Research Center, University of California, Berkeley and author of *Behind the Kitchen Door* (Cornell University Press, 2013), a national bestseller, and *Forked: A New Standard for American Dining* (Oxford University Press, 2016).

The Lorwin Lectureship is a bequest of the UO College of Arts and Sciences and UO School of Law.

CSWS Northwest Women Writers Symposium

- **March 3 – 4, 2017 Ayana Mathis** — keynote lecture, panel discussion, and conversation. Mathis is the author of *The Twelve Tribes of Hattie*, a *New York Times* Bestseller, a 2013 *New York Times* Notable Book of the Year, a *Boston Globe* Best Book of the Year, and an NPR Best Books of 2013. This novel was long-listed for the IMPAC Dublin International Literary Award, nominated for a 2013 Hurston/Wright Legacy Award, and was chosen by Oprah Winfrey as the second selection for Oprah’s Book Club 2.0.



Cherrie Moraga



Kris Hermanns



Gabriel Foster



Saru Jayaramana



Ayana Mathis